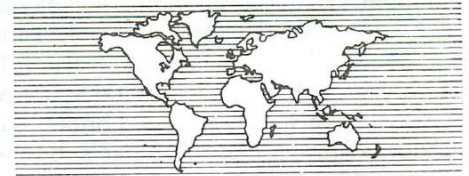


JAPANESE ACTION TO DEVELOP A WORLD OUTLOOK

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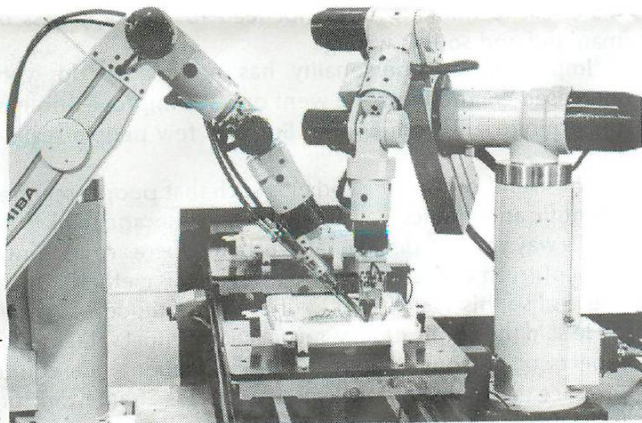


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A TWO-WEEK INTERNATIONAL ACTION for Moral Re-Armament was held in Japan from 27 May to 11 June with the theme, 'Moral Infrastructure—making the 21st century an era of unity'. As our correspondent reports on page 2, the action took place at a time when influential Japanese are calling for their country to enter a new phase of world responsibility. Fifty-five people from 12 countries joined Japanese in the programme which started with a three-day conference at the Asia Centre, Odawara, south-west of Tokyo. This was the seventh in a series of annual international MRA conferences in Japan.

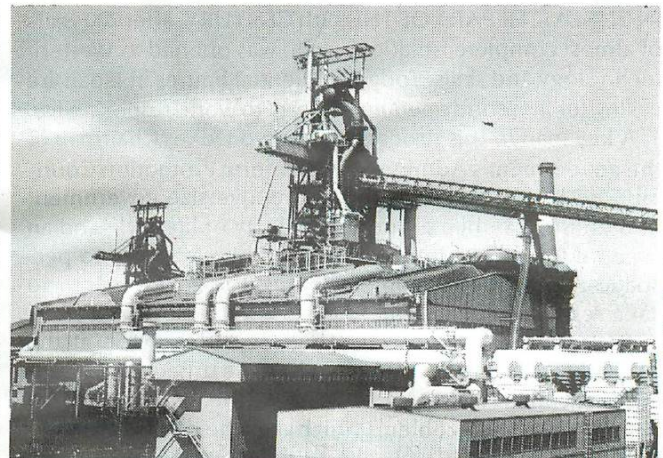
The overseas delegates then travelled to an afternoon discussion with labour and management leaders of the Toshiba Corporation at a mountain resort. This was followed by a series of meetings in Osaka and Kobe—cities in Japan's industrial heartland, Kansai—and in Tokyo. The Kansai Economic Federation and the Osaka Junior Chamber of Commerce both gave luncheons for the visitors. Other dates included a discussion and dinner with members of the Asian Friendship Association, which sends young volunteers to developing countries, and a meeting and dinner in the port city of Kobe, which the Deputy Mayor and the Deputy Governor of Hyogo Prefecture attended. The entire Kansai programme was arranged and led by Yoshiteru and Mrs Sumitomo.

Toshiba Corporation



Loughman

Loughman



Nippon Kokan Keihin Works

Faces of Japan: Toshiba robots that will perform skilled assembly-line work; management and staff trim the lawn of a hotel; old and new; blast furnaces at Ohgishima

In Tokyo, delegates were guests of the Toshiba Corporation at their largest factory, employing 7,600 workers and producing electrical and control equipment for power stations and other industrial processes. They also visited the Japan National Railway 'bullet train' control centre, and attended a briefing on the Japanese economic situation, given by staff of the Keidanren (Federation of Economic Organisations). Meetings took place with leaders in all walks of life, including Mr Tanikawa, Japan's Defence Minister, and Mr Ishihara, President of Nissan.

The overseas visitors included Dr Frederik Philips, former President of Philips Industries; John Moore, Vice-President Employee Relations, Scovill Inc, USA, and, from the same country, Robert McCormick and William Gillin, representing the International Brotherhood of Electrical Workers, New York; John Craig, a former finance director of the British Steel Corporation; Luis M Taruc, Member of the Philippines National Assembly; Matilda Pilacapio, Member of the Milne Bay Provincial Assembly, Papua New Guinea; and others from Australia, New Zealand, Taiwan, Republic of Korea, Cambodia, Canada and South Africa.

A luncheon in the visitors' honour was hosted by the acknowledged leader of Japan's business community, 86-year-old Toshiwo Doko, in his capacity as Honorary President of the International MRA Association of Japan.

The programme ended with a one-day 'international dialogue' on the subject, 'A new outlook for Japan—from the unique to the universal,' attended by 200 people, including the Ambassadors of Thailand and Zimbabwe, and diplomatic representatives from Indonesia and Papua New Guinea, as well as the Tokyo Representative of the UN High Commissioner for Refugees.

In the following pages we print articles and statements from some of those who took part in the programme. ■

'TIME TO BREAK OUT OF ISOLATION OF THE HEART'

by Brian Lightowler

IN THE LATTER PART OF THE 19th CENTURY, after 200 years of almost complete isolation, Japan was opened to Western technology and skills. Today, influential figures in Japan are calling for 'a second opening of Japan' to world responsibility.

A key man in this process is Toshiwo Doko, Chairman of the government's Administrative Reform Promotion Council—the body charged with slashing oversize government and enlisting public support. Simplicity of life-style and an accepted moral authority lie behind his campaign to persuade the Japanese people—not just the government—to take responsibility for the future.

Recently he was host at a high-level luncheon at the Ozaki Memorial Hall in Tokyo where he urged the spreading of the ideas of MRA to all parts of the world. 'With the help of MRA the problems which must be dealt with in the world can be dealt with,' he told Japanese and overseas visitors who had attended the Odawara conference.



Toshiwo Doko, Chairman of the Administrative Reform Promotion Council

Known as the 'industrial prime minister of Japan', Mr Doko is supported by a number of people in this bid for a second opening of Japan. Among them is Nobutane Kiuchi, a former economic adviser to several Prime Ministers. Speaking at the Odawara conference, Professor Kiuchi said, 'From now on Japan should rectify the way it sets out to achieve progress. We should not repeat our mistakes and only be concerned with material things.'

He warned, 'Theory is not enough. We have to give examples in practice. Action before theory should be our policy.'

Professor Kiuchi criticised the developed world's belief in competition as a way out of the world recession. 'This materialistic thinking does not lead to the happiness of mankind and so it is wrong.'

'Improving our personality has nothing to do with increased competition,' he went on. 'We improve through discerning right from wrong. But very few people realise this.'

'The trend of thinking today is such that people see the scientific and intellectual method as almighty and think that in this way you can discover all truth. But there are certainly areas of truth which you cannot find by this method. Once you realise this you can take a humbler attitude.'

He said the application of moral and spiritual values to all aspects of personal, national and international life could produce the 'moral infrastructure essential as a framework for fruitful co-operation at all levels'.

Shoji Takase, a former senior managing director of Toshiba, said that a second opening of Japan was 'vital'. Japan was often described as 'unique'. But emphasis of her difference from the rest of the world could lead to misunderstandings and to 'a degree of arrogance in us Japanese'.

'Has the time come for the Japanese to undergo a second opening to the world—a breaking out of the isolation of the heart?' he went on. 'Then we could develop the universal values which are a part of our spiritual heritage.'

Yukika Sohma, President of the Federation of Asian Women's Associations, said the Japanese needed to face the fact that they did not hear the heartbeat of the world. That meant Japan was isolated.

'Uniqueness can be stressed, but it should be helpful to other nations,' she said. In 1979 she had initiated a nationwide programme of support for Indo-Chinese refugees. 'Japan should change so that she can share the burdens and

Professor Nobutane Kiuchi, President of the Japan Institute of World Economy, and John Moore, Vice-President for Employee Relations of Scovill Inc, USA



joys of other people in the world.'

She appealed to the Japanese individually saying, 'Unless I keep changing for the better until I die, I will die spiritually. Change step by step and you can help improve the world.'

The move for 'a second opening of Japan' gained further impetus at a symposium in Tokyo on 10 June convened by MRA with the support of the *Japan Economic Journal*.

Professor Tooru Yano of Kyoto University, an expert on Asian affairs, compared the first and second openings of Japan. 'The proponents of the second opening, unlike the first, are recognised and supported by a majority of the people—and because of this they will realise their goal,' he said. The initiative for the second opening of Japan came from within Japan rather than from outside pressure.

He said it was important to realise that the second opening, unlike the first, would be to the whole world and not just the West. So the second opening was not a uniquely Japanese problem. Everyone's efforts were needed.

Author and commentator Sichihei Yamamoto said that practical bridges could be built between Japan and other countries when similarities were recognised rather than differences. For instance, a recent survey had revealed that Japanese and American attitudes to work were remarkably similar.

He also showed that there were many similarities in cultural attitudes between the Japanese and the Koreans. The

Confucianist tradition, he said, was responsible.

'We have a unique history, but the results that come out from this history have some universal elements,' he said.

Former British ambassador A R K Mackenzie said that the world was interdependent but dangerously unbalanced between rich and poor, and morally underdeveloped. 'Greed, graft, envy and hatred know no national boundaries,' he said.

Mr Mackenzie, who has worked with the Brandt Commission since 1978, said that in this global situation the pattern of Japanese economic success had much to teach other countries.

Both industrialists and government could put this experience to use, not only for their own advantage, but to help other countries particularly in the Third World.

It would mean increasing foreign aid and long-term overseas loans, and opening Japan's market more to foreign goods particularly from the developing world.

'But the poor world's need cannot be measured solely in statistics and economic terms. The World Bank itself has said the key problem is human development. And that must be the development of the whole man, not just his technical skills but his character as well,' he said.

He appealed to the Japanese—'so familiar with top quality control'—to give a new quality of leadership, courageous and efficient, but also compassionate to those in need everywhere. ■



Shoji Takase, a former senior managing director of Toshiba

Blume



Professor Tooru Yano of Kyoto University

A stated purpose of the two-week international action was to develop 'a global network of people who accept the highest moral values'. A number of people spoke of what this meant in practice:

SAID IN ACTION

General Ichiji Sugita, Honorary President of the Japanese Veterans Association and former Chief of Staff of the Ground Self-Defence Force of Japan, spoke at the opening session of the Odawara conference. He said that however modern and powerful an army's weapons are, they will provide no defence unless the soldiers have psychological strength. 'It is the same with the Japanese economy which is so successful and increases production with greater technological skill. I have a fear that if such a successful economy lacks a psychological backbone, its success will only be superficial. As a member of the international community, Japan has a long way to go to realise its responsibilities.'

The service manager of a transport company said, 'I can and should change myself as much as possible. I have had complaints and dissatisfaction against my superior. Tomorrow I will apologise to him for the wrongs I have committed against him.' After the conference, this manager duly carried out his decision. 'My boss took five days to think over what I said, but eventually he accepted my apology, and I can now speak freely with him,' he later reported.

A Cambodian responsible for humanitarian aid to fellow-countrymen living in camps on the Thai-Cambodian border said, 'One month ago, in the liberated villages on the border, differences arose between the medical staff and the Thai official responsible for relief organisation. He was known for his bad feelings towards us Cambodians. I resented him, but I had the clear thought that I should speak to him very open-heartedly, even though my own people would misunderstand me.' He did this, and later discovered that the man's brother had been killed by Cambodians in earlier fighting. 'When I return to the village, I will apologise to the official for this,' he said. While still in Japan, this Cambodian wrote a letter to his own brother, to apologise for long-standing differences between them.

ASIAN BROTHERS



Son Sann

SON SANN, PRIME MINISTER of the Coalition Government of Democratic Kampuchea, appealed to Japan to be a 'brother major power', not a dominant power, in Asia. He came to attend the Tokyo programme of the international action for MRA.

In a speech to the one-day MRA symposium, 'A new outlook for Japan', he said, 'If Japan does not seek to dominate politically or militarily the South-East Asian countries nor to exploit them economically, Japan will be a model of a brother major power. It will be able to help Asian

Chen Yung-Fang, a secretary from Taiwan, said, 'Many companies give money to tax collection officials, or bribe the goods examination officials. I was working for a trading company, and people suggested I do the same. And I did. My excuse was, "I am not the boss. How can I make the decision for him?" Then one day I was touched by a story about a young man and his father and how they tried to do what was right. They believed that if they did, God would always stand with them.' Miss Chen said that she took time quietly every morning to listen to her 'inner voice'. She became clear that bribes were not right. At first, however, she lacked the courage to stop. 'I worried so much, because I was afraid that if the result was not good, my boss might blame me. I think it's easy to obey what people say, but difficult to obey what is right. But finally I insisted on doing



Overseas participants in the MRA action visit the Japan National Railways 'bullet train' control centre in Tokyo.



Chen Yung-Fang, Taiwan

nations to develop their economies but also to liberate themselves from, or defend themselves against, world or regional hegemonism.

'As such, Japan will contribute greatly to the prosperity, the stability and the peace of the entire Pacific Basin.'

He said that Cambodia lost its freedom because those of the Buddhist faith did not have the same commitment as the Communists to their belief. 'Because of lack of moral character—I mean corruption and selfishness which lead to division—Communism succeeded in taking over power with disastrous consequences,' he said.

'We have lost everything. We have nothing positive to give you except this lesson which has cost us so much tragedy and suffering.'

In their suffering the Cambodian people living in Cambodia were very fortunate to have received from Japan 'the heart of the Japanese people'. Everywhere else in the world people only received the technology of Japanese products, he said, but Cambodia had touched Japanese hearts.

Mr Son went on, 'Aid has flowed to us through the initiative of individual Japanese. This is a new type of partnership, a friendship intensively created over the last few years. Though both our ancient nations have suffered much, something new and creative between the two peoples is being demonstrated.'

'Perhaps the time has come for both countries to use these lessons and experiences for the betterment of the whole of Asia and the world.' In this he stressed the value of traditional meditation, a common practice in both Cambodia and Japan. ■

JOHN S CRAIG, a former finance director of the British Steel Corporation, saw lessons for British industry during his stay in Japan:

TEACHING THE WEST TO PLAY GOLF

PEOPLE IN THE WEST, seeing the conquest of their markets by Japan and perhaps suffering personally through unemployment, fear Japanese efficiency and technological domination. And, in the East, Japan's history sometimes causes suspicion and fear of its purpose.

Such fears increase the danger of trade war. This could easily destroy the chance modern technology gives of raising the standard of living of mankind and of improving the quality of life.

Even a short visit to Japan, however, makes it possible to hope that we can learn to work together. It will take perseverance and honesty on both sides to establish, first, what traditions each has which shape better performance, and, secondly, in what way weaknesses can be eliminated without destroying these traditions.

The now well-known Japanese practice of finding a consensus before taking action is a case in point. A Canadian businessman who has been working in Japan made some revealing comments on this. He admits that it is still a mystery to him how the Japanese bring the dissenters within a group into line without damaging their personal integrity, self-confidence and sense of personal worth. (This process has been described rather scornfully by mystified western observers as 'saving face'. Yet most of the negotiations in the final stages of the confrontations in British industry are concerned with doing just this for the negotiators.) Secondly, he doubts if the process of finding the consensus produces the best result, as individual initiative by a creative thinker may be sacrificed through it. Thirdly, the process is lengthy and more suitable for planning medium- to long-term projects. When spot market changes require quick reactions, he thinks the Japanese find it difficult to operate effectively.

Profit

Most Japanese businessmen show little interest in generalised statements of principle. Their response to such an approach is to ask, 'What do you want me to do in the situation in which I and my company find ourselves just now?' They will seize on practical suggestions however—such as 'to ask "what is right?" rather than "who is right?" helps to eliminate conflicts of sectional interest'. Mr Takase, former general manager of industrial relations for Toshiba, for instance, reports that applying this idea in his firm has eliminated labour disputes which were frequent.

This pragmatic approach is revealed again in the reaction of a Japanese delegation, comprising both managers and union men, to a statement by a Harvard professor. The professor was submitting a research study of what practices contributed to the success of some well-run US corporations. Most important among these, the professor said, was the practice of 'putting people before profit'. The

the right thing. I have conviction from God to fight against corruption now.' ■

A staff official in a nationwide supermarket chain, speaking at the Odawara conference, said he was surprised on his return home one night, after working hard and successfully away from home for 40 out of the previous 60 nights, that his wife announced she was leaving. They talked late for three nights running until he eventually persuaded her to stay. However he realised he had used his mind to persuade, rather than experiencing any change in his heart and attitude. This change was now taking place, he said, and this was why both he and his wife came to the MRA conference, with their children. ■



Karate demonstration at the conference

comments by the Japanese, both managers and workers, could be summarised as: 'We want to care for people, but how can you pay for the things that express your care in practical terms if you don't make a profit? Surely profit must come first.'

Japan seems to have escaped the distortions of attitudes to profit produced by the bitter reactions to exploitation so prevalent in the West. Japanese history shows that it is a tradition to care for communal well-being and they accept the idea that you must create a surplus if you are to meet the needs of an expanding population and their hopes of a better life. Losses are as dangerous as eating your seed corn.

Export restraint

Whatever western fears of Japan may exist, a brief stay in Japan reveals that fear for survival is a strong spur to Japanese efforts. The argument goes as follows:

- Since the Japanese islands are short of resources, the Japanese feel squeezed between the countries selling raw materials and countries who buy their production.
- Exports are their only means of paying for their imports.
- World competition, not Japan, fixes the prices both of the materials they buy and of the goods they export, so the only thing the Japanese can control is their costs. Hence the drive for efficiency and product development.

In spite of their success to date, a leading thinker in the Keidanren (The Japanese Federation of Economic Organisations) disclosed his fear that perhaps Japan had reached the peak of its efficiency and now had to face an incoming flow of cheaper products from neighbouring Asian countries, especially Korea, Taiwan and Singapore. It might be possible for Japan and the West to protect their markets against a wave of such imports, he said. But they had to recognise that if this became a tidal wave, protectionist policies would not contain it.

Against this background of fear Japan's readiness not only to consider, but actually to accept, self-restraint in exports to other countries is a challenge to the West. Perhaps the Japanese have learned from history that security and survival cannot be guaranteed by domination. There is a move in Japan towards seeking security based on friendship.

Winner

In Britain we may be in danger of being guided by a false interpretation of Darwin's thesis that evolution depends on the survival of the fittest. We have interpreted 'fittest' as meaning the strongest or most dominant. The evidence of history shows that the species which survive are those best suited to adjust to changes in their environment. Mankind in the 20th century is faced with a major change in environment. We are now living in one geographical unit. No longer have we the isolation of separate continents. If we think our survival as nations depends on proving which is the most powerful and dominant we shall be in danger of destroying the species called man.

Professor Kiuchi, President of the Japanese Committee of the Mount Pelerin Society, has asked whether we now need to revise our views of the competitive basis of the market economies. Should we move from a form of competition based on boxing, where the winner knocks his opponent out, to golf where the best are measured against par for the course? It is a stimulating thought worthy of further development.

Copyright John S Craig

FAMILIES AT GRIPS WITH UNEMPLOYMENT

by Dr John Lester

IN 1664 THE PLAGUE HIT BRITAIN. 'Ring a ring of roses,' went the song, 'Atishoo, atishoo, we all fall down.' No one knew who would show the tell-tale ring of spots next, nor which of them would be left to bury the unfortunate when they finally 'fell down' from the effects of pneumonia. No one had a cure, no one knew what caused it, no one knew how to stop it. It must have been one of the most frightening calamities ever to hit these islands. In London it was only stopped by another tragedy—The Fire.

The ultimate 'why' of disease has always been a puzzle yet steadily the immediate causes of many are being found. Such understanding has led to the eradication of certain diseases, and in other cases to cure for the sufferers. Smallpox, the scourge of most countries for most centuries, is now extinct. Malaria, almost wiped out in the Fifties and Sixties, has recovered and returned with a vengeance. Leprosy has become curable—yet there remain many lepers. The challenge of medicine remains two-fold—how do we rid ourselves of such plagues and how do we care for the victims?

A new plague has struck the world—unemployment. It, too, strikes suddenly and arbitrarily, afflicting people at the height of their powers. A man goes to the firm where he has worked for 20 years on a Friday. With his wage packet he is handed the 'ring of roses'. He will not be there on Monday. It afflicts young and old, the able and not so able, and whole communities collapse leaving ghost towns.

Today' plague

Like its predecessor, too, there are anxious disputations about its causes, and so far no piper has emerged to lead away the rats. We are faced with the same two problems—how to eradicate it and how to care for the victims. Future generations depend on our eradication programme. But this generation depends upon our care for the victims.

The West Midlands is now as devastated by unemployment as it was once by bombs. It is a common sight to see young men and women—often black—sitting or standing on street corners with nothing to do. In surgeries I have seen unemployed men and women over the months sending in countless applications for jobs and finally sinking into a form of bewildered lethargy—'we all fall down'.

Three emotions have surfaced. The first is indifference which leads to no action. The second is bitterness which leads through blame and division to a kind of negative action which knows what it wants to destroy but does not know how to rebuild. The third, the compassion which leads to cure, is exemplified by two West Indians, Lester Burke and Charles Jordan, who live in Birmingham.

Lester with his wife Maggie and five children came from Barbados. They live in a large inner-city housing estate called Woodview. A week ago I attended the Blessing by the local vicar of their new home—a four-bedroom house. He said to them, 'You both let the world in through your front



A Birmingham housing estate

Birmingham Post and Mail

'floor and your telephone.' For years they lived in a small flat on the estate. They were often offered a larger house elsewhere but because they believed they had a role to play in making the estate into a community they stayed. They now regard this new home as a gift which has been well worth waiting for.

Lester used to be an engineering workers' shop steward at Hardy Spicer which makes components for the motor industry. But in his spare time he remained available for anyone on the estate who needed help. As the numbers mounted he persuaded the council to let them use a large disused house as a community centre.

Soon they had spruced it up and were organising a crèche, a youth club, an old people's club and a keep-fit class. They held social evenings and the centre became the focus of the community. Before long they raised the money for an artificial-surface football pitch which is now in use.

All the time unemployment was rising. So they hit on the idea of getting the unemployed with skills to pass them on to the unskilled unemployed, taking as their programme the maintenance of the estate which was being neglected.

This scheme has required much piloting through various committees to be sure that it is understood and accepted. It is still not in action but is all ready to start.

Charles Jordan, another Barbadian who is a liaison officer with the city, and his wife had also opened a community centre in another part of the inner city. Among the schemes on which they are now working is an educational group to inform people about sickle cell disease which afflicts a number of West Indians; and a workshop which enables some youngsters to turn out wood carvings for which there is quite a good market. Another scheme involves the acquisition of houses close to the centre which would have been due for demolition. They then take young men from the dole and put them to work renovating them.

Meanwhile Lester Burke had himself become unemployed. But almost at once the Manpower Services Commission employed him to manage Charles Jordan's project, which they finance.

When the homes are renovated they will become bedsit accommodation with a warden for patients from the local mental hospital who are only in-patients for lack of someone to help them find their way back into the community.

Between them the two men so far have projects which can provide work for 150 unemployed men and women by the end of this year. It is not all plain sailing because there is a political mine-field to tread. There are many interests at stake, both genuine and vested. There are matters of principle, both valuable and anachronistic. But their view is that they know so many individuals who have no purpose and no future, whose lives are disintegrating in front of them, that they must do something. They say, 'We have to bridge the gap between groups who are opposed in attitudes and interests. We have no strength of our own. Our strength depends on how effectively we can bring other groups together.'

These days the greatest attention is given to those who blame. But the quiet work of caring by these two families is an example of what does go on and could expand in countless homes up and down the country.

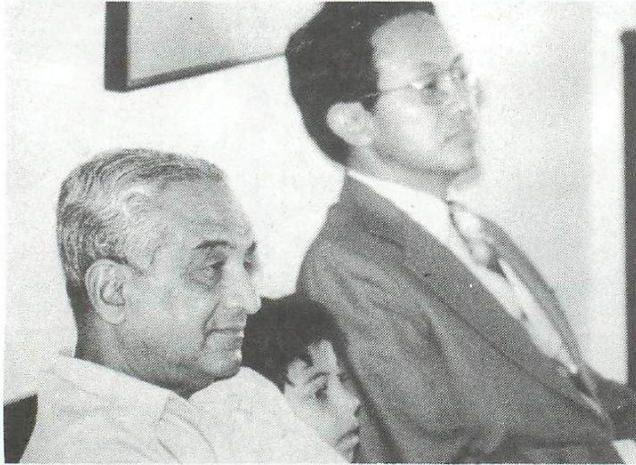
The quality of care for the victims of adversity is always the fundamental test of the character and belief of a nation. That the Second World War was necessary was tragic. Yet, once it had started, our ability to survive the blitz was a question of character, not politics. Similarly, while a free society must debate the political ramifications of problems and seek solutions, our ability to survive the present crisis is a test of character. We may find an economic solution, but in the meantime if two men in their spare time can find employment for 150 others, what can we not do as a nation?

Not long ago they held a weekend entitled, 'Living together, working together', which featured *Clashpoint*, a play that seeks to show a way out of class and racial conflict. The idea of the weekend was to discuss some of the problems of the inner city at grass-roots level with some of those who run the city.

One man said of the weekend, 'I do not know what happened. All I can say is that since then I have had a domestic crisis to face. Normally I would have gone to the pub and got myself drunk. Something happened that weekend which means I was able to sort the whole thing out.'

'It was worth doing the weekend just for that,' said Charles, which gives a clue about motive. For it is the quality of care for the individual which is both our best chance for survival and our best export. ■

NEWSBRIEF



The Governor of Maharashtra (left) at Asia Plateau

THE GOVERNOR OF MAHARASHTRA, India, Air Chief Marshal I H Latif, and Begum Latif visited Asia Plateau, the Asian Centre for Moral Re-Armament at Panchgani, recently, to hear about the centre's objectives and outreach. Their 90-minute stay included a tour of the buildings and a presentation of an audio-visual production, *The Asia Plateau Story*. The Governor was accompanied by his staff and by state and district officials and municipal administrators.

'Anything which is done with love and affection cannot but be doing good,' the Governor told those he met at Asia Plateau. 'You are not working for reward. Your work is such that it is satisfying enough.' He went on to speak about last year's problems in education at university level. 'A lot was made of cheating in universities, perhaps a bit too much. Cheating had become a way of life.' One of a group of students he had met had admitted to having cheated right through school and college. 'He told me how question papers could be bought and how cheating was done. He then said that he had decided to stop cheating. When I asked him why, he told me he had attended a Moral Re-Armament training course for students. So you see you have had an effect. Little drops make a mighty ocean.' ■

STEPHEN FULLER, former General Motors Vice-President for Human Resources and now a senior professor at the Harvard Business School, recently hosted a one-day seminar of international industrialists and industrial relations specialists in Boston, USA. Discussion ranged over world unemployment, international trade conflicts and the role of MRA industrial conferences in equipping people to deal with the human dimensions of these issues.

Other events in the city included a breakfast meeting before the seminar, attended by professors from the Harvard Business School, and addressed by British industrial specialist and MRA worker, William Jaeger. Dutch industrialist Frederik Philips addressed a dinner on his career in the electrical industry and the role of MRA in this. ■

A GROUP OF WOMEN in Wellington, New Zealand, recently sent a typewriter and duplicating machine to a secondary school in Zimbabwe. They raised the money with the help of a government subsidy from the Foreign Affairs Voluntary Agency Support Scheme. Their accompanying letter, quoted in the Zimbabwean press, stated, 'We represent many New Zealanders who have been glad for the transition of your country to independence and who honour the desire of your leaders to make reconciliation its foundation.'

One of the women, Marlys Pearce, was interviewed about the gift on a national radio programme in New Zealand, *The World of Religion*. The interviewer asked her how the project related to the work of Moral Re-Armament, with which she is associated. 'Moral Re-Armament has been very active in the work of reconciliation in Zimbabwe,' she replied, quoting a former Secretary-General of the Commonwealth's statement that MRA was an 'unofficial but by no means unimportant' influence in preventing further bloodshed in Zimbabwe at the time of her independence. ■

'**THE CATHOLIC HERALD**' has reviewed Paul Petrocokino's study of the Sermon on the Mount, *The heart of it all* published by Grosvenor Books (see NWN Vol31 No6).

The paper reports the author's belief that serious study of Matthew 5 to 7 and the decision to translate these chapters into action 'would bring about a greater change for the better than the application of all the writings of the materialist, racist and anti-racist revolutionaries of the 19th and 20th centuries'.

'This is a point well worth considering; this book gives one the opportunity for so doing,' the review ends. *'The heart of it all'* by Paul Petrocokino can be obtained from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, paperback price £1.25, with postage £1.40. ■

CHRISTIAN AMATEUR ARTISTS, who aim to use plays to offer 'a pluralistic public' Christian values able to bring answers to social problems, have just ended their second season. They performed the French version of *Through the Garden Wall*, by Peter Howard, in Shawinigan, Quebec City and Sorel, Canada. The performances followed nine months of preparation during which the cast spent three separate days 'praying, sharing and learning about the author and the principles which the play conveys'. This was in line with another of CAA's aims: 'to form a team of people wishing to live out Christian values in their lives'. ■

NWN RATES

THE PRICE of individual copies of *New World News* goes up to 20p with this issue. Ten copies now cost £1.70 plus postage. However, inland subscription rates remain unchanged at £8.50 per annum.

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