

# PORTLAND, OREGON TOWARDS THE FUTURE WE LONG FOR

OREGON, in the Pacific North West of the United States, is richly endowed by nature. The westerly winds bear much rain—a source of some cheerful grumbling to Oregonians, but also of wealth. The rain nurtures dense forests of Douglas firs. And as the water works its way back from the Cascade mountain range down the majestic Columbia River Gorge, it generates power which is used beyond the borders of the state.

Despite its natural richness and beauty, Oregon cannot avoid the challenges of today's world. The recession has cut the demand for timber and the state has above average unemployment.

Last month, local citizens concerned about such needs convened a Moral Re-Armament conference in Portland, Oregon's largest city, on the theme, 'Towards the future we long for.' In a message of welcome, State Governor Vic Atiyeh said, 'The challenges of creating jobs for everyone, of securing a sound financial system, of eliminating poverty and discrimination, of assuring a just distribution of world resources, and of bringing peace between the nations require a new spirit of trust and cooperation between people of different views, backgrounds and nations.' Moral Re-Armament, he went on, encouraged an attitude of responsibility rather than blame. 'It calls on citizens to seek those changes of attitude and motivation in themselves that will make the work of governments easier.'

Some 30 of those who attended the conference from out of state came early to take part in a two-week buildup. This included public forums, speaking engagements, TV and radio interviews, private dates and a series of lunchtime talks at Portland State University. During this pre-conference period, Ecumenical Ministries of Oregon and Moral Re-Armament jointly sponsored the American premier of Hugh Steadman Williams' play *Poor Man, Rich Man*, which interprets St. Francis of Assisi's life for contemporary people. Another highlight was a day spent by the international visitors at the State Capitol in Salem. In this issue we report the conference and some of the main pre-conference events. ■

# NEW WORLD NEWS

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A.R.K. Mackenzie addresses the Oregon Senate in Salem

# TWO WEEKS AROUND PORTLAND

by Kenneth Noble

FEW PORTLANDERS could have been unaware that something out of the ordinary was happening in their midst during the first two weeks of May. If they failed to spot the numerous posters for the play *Poor Man, Rich Man* or to pick up any of the 20 TV, cable TV or radio programs featuring those taking part in the Moral Re-Armament action in the city, they may well have read about it in the press or heard one of the visitors speak at their church, school or organization.

The 30 or so people from different countries and parts of America who visited Portland also accepted many invitations to private homes and informal occasions. For, as Portland Mayor Francis Ivancie pointed out in his message of welcome, Moral Re-Armament attempts to improve relationships within families and communities as well as between nations. 'Its challenge to individuals to demonstrate in their own living the leadership qualities they want for their city and country could help reduce tensions among people,' he went on. Mayor Ivancie received some of the visitors in his office during the pre-conference action.

The visitors spent a day at Oregon's State Capitol in Salem. The State Senate started its day with an invocation from one of them, John Coleman, a director of the Episcopal Urban Caucus from Richmond, Virginia. Then A.R.K. Mackenzie, a former British ambassador now working with the Brandt Commission on North-South relations, addressed the Senate (see p.3). Several senators, representatives and aides, as well as local people, came to a lunch-hour meeting in the Capitol sponsored by State Senator Walter Brown. The visitors were introduced by Harry Almond from Connecticut, who explained that MRA stood for change both in political and social structures and in human nature itself. 'Unless and until we can bring about that fundamental change in human nature which can reverse the decline in character, none of these other changes can be effective for the long term,' he said.

## Race

Agnes Hofmeyr, a Kenyan-born South African, gave graphic evidence of the power of an answer to bitterness. After coming into contact with people committed to Moral Re-Armament, she had started working for reconciliation and change in her country and abroad and had found a new relationship with her father, Gray Leakey, one of Kenya's most respected white farmers. Later, during the Mau Mau revolution, a Kikuyu prophetess called for the death of a good white man to revitalize the flagging nationalist struggle. As a result, Leakey was buried alive as a human sacrifice on Mount Kenya.

'You can imagine how I felt,' Agnes Hofmeyr told the meeting. 'I felt that this was the end of everything. I hated the black man and I never wanted to go back to Africa.' However, after a considerable inner struggle, she turned to



Portland State University

God for direction. A thought came clearly to her, 'Have no bitterness or hatred. Fight harder than ever to bring a change of heart to black and white alike.' This costly decision was the start of an effective work for healing in many countries.

After the meeting Secretary of State Norma Paulus and State Treasurer Clay Myers received the visitors in their offices.

The American premier of *Poor Man, Rich Man*, Hugh Steadman Williams' and Kathleen Johnson's play about St. Francis of Assisi, took place in Portland during the MRA action. Michel Orphelin's portrayal of the saint received a standing ovation from an audience which included County Commissioners, members of the city and state boards of education, church groups, business executives and a wide cross-section of local people. The play was introduced by Rodney Page, Director of Ecumenical Ministries of Oregon. He spoke of the breach in recent years between theater and religion, which had originally been closely linked. 'Tonight's performance bridges that chasm,' he said.

Several of the visitors addressed a series of lunchtime meetings in Portland State University (P.S.U.). John Coleman and Conrad Hunte, the West Indian cricketer, took the theme 'Overcoming racial barriers at home and abroad.' Hunte said that because many racial barriers had their roots far back in history, they were often hard to recognize. 'But

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Former British Ambassador and Minister to the United Nations A.R.K. MACKENZIE, who is working with the Brandt Commission, addressed the Oregon Senate on behalf of the overseas visitors. After thanking the Senate for their welcome, Mr. Mackenzie went on to explain why the visitors from five continents had come to Oregon:

## X-FACTOR TO END DEADLOCK

MY OWN DEEPEST CONCERN, in my work with the Brandt Commission, is how to close the gap between the rich world and the poor world, which I feel is not only an offense to our Christian conscience but also a threat to our prosperity and security. Others in our group are just as concerned with the Middle East question, Southern Africa, industry, education and the arts.

Our united conviction is that the ending of the deadlocks and confusion surrounding so many world problems today requires urgently the introduction of a whole new factor, the x-factor if you will, which we call moral re-armament.

This does not mean that Moral Re-Armament considers itself an alternative to political action, industrial action or action by the U.N. or the World Bank. A Dutch political leader put it this way: 'Moral Re-Armament has nothing to do with politics and yet it has everything to do with politics for it means a revolution in us politicians, in our motives and attitudes.' I have no right to speak for politicians, but I know from personal experience that this statement applies to diplomats. Many times in the long-winded committee meetings at the U.N. I have felt that the problems on the table were not nearly as complicated as the problems sitting around the table and that no one was dealing with them.

Last year *Foreign Policy* had an article on what it called 'track II diplomacy.' Track I is, of course, the formal diplomacy of international conferences, government statements and U.N. resolutions. Track II—which the article said had been dangerously neglected by Western countries—is the quieter, often unseen, work of dealing with the human

factors which so often exacerbate the technical problems. One of the first examples cited in the article was Moral Re-Armament.

That article made me think of what Robert Schuman said when he was Foreign Minister of France: 'If MRA was just another theory about putting the world right, I as a politician would remain sceptical: but I see that it is a philosophy of life being applied in action around the world and that gives me hope.'

When I was in Zimbabwe at an all-Africa seminar for Moral Re-Armament, I heard an African bishop say a wise thing: 'We have conquered outer space, but our failure to conquer inner space—in the minds and emotions of us all—means that the world is littered with smashed homes, maimed bodies and wounded spirits.'

I thought of that point last year in Washington where we were holding a conference similar to the one in Portland this weekend. We met one of the best informed men in Washington who told us of a group of high-level people in the U.S. government, including top military people, who meet regularly in a private capacity because of their deep concern about the situation in the U.S. and the world. He told us that they decided that they would each make a list of what they thought were the five most dangerous problems facing America. When they compared the results they found—to their surprise—that two problems appeared in every one of their replies: the breakdown in family life and the lack of a national aim. Despite all the problems in the headlines, and on their desks, these were the ones most deeply on their minds.

These are precisely the kind of problems that we are going to tackle at our conference in Portland. So often these days conferences seem only to result in more conferences. MRA conferences are different for two reasons—first, because they introduce a wholly new factor, the illumination which comes from listening to the inner voice; and second, because they result in decisions in the lives of individual people, which are more effective than just passing resolutions on paper.

I hope that many of you can join us this weekend and later at the world conference for *Moral Re-Armament at Caux*, Switzerland, in July and August, because we need your help. ■



State Senator Walter Brown at a meeting in the State Capitol in Salem



Norma Paulus, Secretary of State for Oregon, receives the MRA group in her office

## PORTLAND WEEKS contd from p2

the psychological effects are real in both black and white.' He instanced the transatlantic traffic in slaves. 'The psychological legacy is seen in the anger of black people and the fear in white people,' he said. 'For 200 years black Americans spoke the truth about slavery and about how they felt. But Americans did not listen too much because they felt the anger of those who spoke and did not see the truth of what they were saying.'

A new factor had come in, Hunte continued, when Martin Luther King reintroduced the concept of loving your enemy even though you don't love what he does to you. 'Both black and white have got to overcome the barriers of anger and fear in order to inherit something different,' Hunte concluded.



Clay Myers (right), State Treasurer of Oregon, talks to French mime artist Michel Orphelin at the premier of 'Poor Man, Rich Man'

Racism was a disease that first affected the racist and then the victim of racism, John Coleman said. 'I now understand that the person who imposes racism on me is the sick one,' he said. 'So I try to look for a doctor for him.'

A.R.K. Mackenzie spoke at another of the P.S.U. lunch-time meetings and also addressed the Portland Chapter of the United Nations Association and the Portland Federation of Women's Organizations. He told the U.N. Association that he had last visited Portland in 1945 after helping to draft the United Nations Charter in San Francisco. A vital question for the U.N. today was, 'How do you get people and nations to tackle problems on the basis of what is right instead of arguing interminably about who is right?' When people's attitudes change, he went on, 'a fog lifts and a new kind of negotiation becomes possible.'

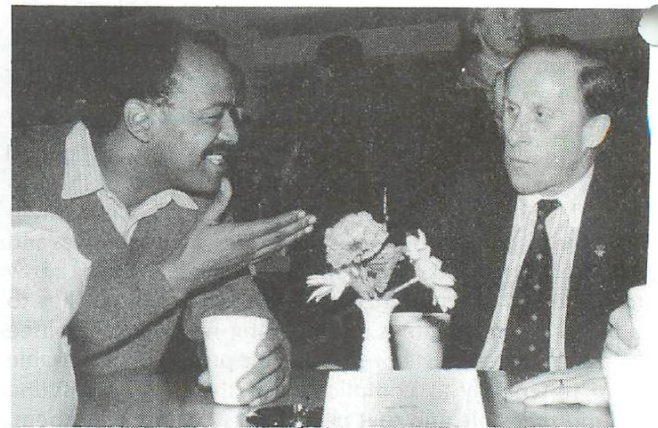
He expanded on this point in an article in *The Oregonian* where he described 'the quiet work of forces such as Moral Re-Armament that dealt with the bitterness and suspicion rampant in postwar Europe' as one key to the success of the Marshall Plan—'the most brilliantly successful foreign aid scheme in history.' What Marshall's call had done for Europe in the 1940s the Brandt Report could, in principle, do for the whole world today. 'No one expects the United States to shoulder the burden alone today,' he concluded. 'But without foresighted U.S. leadership, the prospects of growing desperation and economic chaos, that Marshall faced, again are before us.'

A third of the P.S.U. meetings was led by Harry Almond on the theme of 'Muslim-Christian cooperation in the Middle East.' Almond, who lived in the Middle East for many years and is on the U.S. National Council of Churches' taskforce for Christian-Muslim relations, also addressed a

forum at Mount Hood Community College on 'Perspectives on Middle East issues' and the Arab Community Club on 'Lebanon's role in the Middle East.'

'We have been steeped in a confrontation mentality regarding Islamic-Christian relations for centuries; yet history is not without record of events where the fraternal spirit we now seek keyed the approach of the two faiths to each other,' Almond told the meeting at P.S.U. 'As Dr. Inamullah Khan, Secretary General of the World Muslim Congress, has noted, Christians and Muslims together are about half the world's population.' With sound bridges between them, Christians and Muslims could provide a girder of unity for the world, 'answering atheism, materialism and the alarming deterioration of character we see everywhere.'

Another series of meetings was held at Koinonia House, the center of the P.S.U. Campus Ministry, which was the visitors' daytime base. For five consecutive mornings these meetings explored the value of spending time in quiet searching for God's will; how to find and pass on an experience of personal rebirth; and how to bring this to bear on the affairs of a city and of the world.

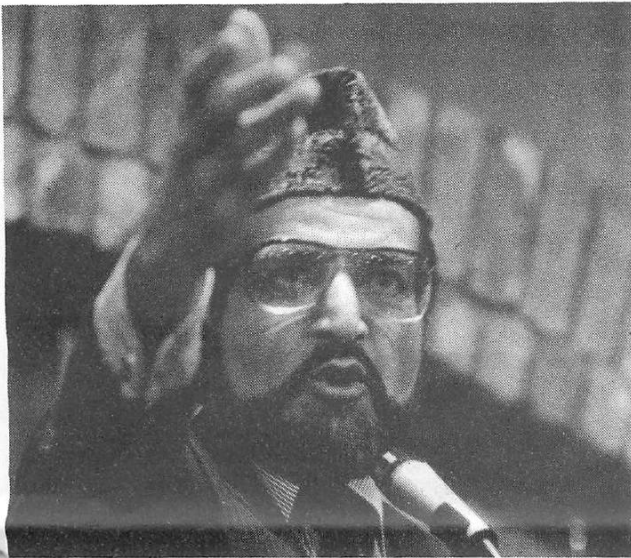


Herb Cawthorne (left), member of the Portland board of education, talks to Hugh Steadman Williams, author of 'Poor Man, Rich Man,' at the play's premier

Kelli King, a drama teacher from Portland, took three of the visitors to speak to 50 girls at Rosemont School, a residential treatment facility for wards of court. 'The girls, who know little more than the street scene, were captivated by stories of distant lands and stories of forgiveness,' she reported afterwards. 'They watched with wide eyes as black and white talked honestly about how they had dealt with prejudice and as four people from three countries talked about how anyone can play a part in building a better world if he starts with himself on a basis of absolute moral standards of honesty, purity, unselfishness and love. At the end of the assembly a girl asked for these "four morals" to be repeated and the roomful took out paper and pencils to write them down.'

Agnes Hofmeyr and A.R.K. Mackenzie were interviewed on successive Tuesdays for *Live at Noon* on KOIN TV. A 40-minute interview on KBOO Radio with Richard Ruffin from Washington D.C., who has worked full-time with MRA since leaving the department of the Secretary of Defense, prompted several phone calls. His theme was peace. 'Some people feel peace is a goal to be achieved,' he said. 'It is a process—not an activity in which we engage, but an attitude of mind. It depends ultimately on people becoming different, experiencing a change in attitude which removes the barriers.'

# 'A HOPE AT A CRITICAL POINT'



Dr. Bashir Zikria



Kelli King



John Coleman

PEOPLE FROM 18 NATIONS met at Portland's Airport Holiday Inn in mid-May for a weekend conference entitled, 'Towards the future we long for.' They came with concerns ranging from nuclear war, international development, the economic crisis and the political freedom of their countries to more personal questions such as family relationships and the purpose of life.

At the opening meeting, covered by three TV channels, A.R.K. Mackenzie pointed out that there was a link between the global and the personal. 'Whether one is thinking of peace or dealing with the acute economic problems, one always comes back to the need to deal with basic human problems,' he said. The Brandt Commission had recognized this, he said: 'A new international economic order will need men and women with a new mentality and wider outlook to make it work—people liberated from the bitterness and prejudices of the past.'

Kelli King, welcoming participants on behalf of their Portland hosts, described how she had recognized this link between the world and the individual at an MRA conference in the city a year before. She had made it practical by repaying the tax on tips she had earned as a waitress and not declared, and by other acts of restitution. She had planned to tour Europe during the last year, but had instead taken part in Moral Re-Armament actions in Britain and India. She had learned that 'if I could change my attitude, there was hope for the world,' because any person anywhere could relate to her struggle to live by such values as honesty, purity, unselfishness and love.

## Japan

Oregon's biggest trade outlet beyond the U.S.A. is Japan, so it was appropriate that six Japanese took part in the conference. Shoji Takase, a former Senior Managing Director of the Toshiba Corporation, spoke of the importance of relations between his country and the U.S.A. 'Securing solidarity among countries who love freedom is very important in achieving peace,' he said. He had taken many delegations of management and trade unionists from his company to international MRA conferences in Switzerland. 'I have been asked what was the secret of the miracle in Japanese industry,' he went on. 'I said the main reason was the labor-management cooperation which we learnt in Caux.'

Australian Lorraine Reilly described how she had become involved in trade union activities in her home state, Victoria, where she is now a senior office-holder in the nurses' union. 'A new factor came into my life when I began to realize that I was not always right and felt the need of a Wisdom higher than my own,' she said. She had learned to speak up in union meetings and when the chance came to stand for office she had taken it. She and her colleagues had achieved much better training for nurses working in her speciality. She was also learning, she said, to build understanding between 'people who care about what is happening, from whatever part of the political spectrum.'

Community relations was a major topic of a session on 'enriching not enraging each other.' Speakers from Richmond, Virginia, capital of the southern states during the



Frank Bauman (right), Portland lawyer and former President of the World Affairs Council of Oregon, wartime Japanese translator, talks with the Japanese delegation

Civil War, said that their city, whose population is now equally balanced racially, was 'struggling to find a new way of doing things after generations of wrong.'

'Being black and born in one of the most confederate states, I grew up in an environment where you were described by other people,' said John Coleman, a director of the U.S. Episcopal Urban Caucus. 'If you let people tell you what you are, you take on the attitudes and the way of acting that other people describe for you.'

'Twelve years ago I consciously said to myself, "I don't hate white people." I realized that I didn't have to wait for other people to tell me that I was okay—God had already decided that for me.' He had had to unlearn his subservience to negative ideas about being black in order to learn who he was. He had seen that he had 'to fight to become part of the total struggle for what God wants to happen in the world.'

## Marriage

There was a loss to the nation, Coleman went on, when people were not allowed 'to bring their gifts to the table' because of their color. Until all could contribute, he said, 'we shall always be a country groping towards what it is meant to be.'

White people with 'the social disease of guilt' spent so much time apologizing that they did not achieve much, Coleman said. Black people, on the other hand, suffered from the 'social disease of bitterness,' which kept them so busy complaining about injustice that they had little time to stop it happening. 'We are both living with negativisms. The only way out is the third force—God in Christ reconciling us.' He tried to lay his bitterness at the altar. That did not mean that he never had any struggles, got upset or disliked what he saw going on. 'I might get angry, but I'm not bitter. It doesn't affect me the same.'

Cleiland Donnan has run a dancing school for children from the elite white families of Richmond for 35 years. Her family were among the early settlers of Virginia and grew rich from plantations which used slaves. Recently she had become 'so conscious of the hurts my ancestors had caused the black people that it became my sin' and she had asked

forgiveness of a black friend.

Her change of attitude had begun in 1972, she told the conference, when a white boy she knew was 'bussed' to school in another part of the city as part of the policy of integration. At that time 15,000 white children were taken out of the public schools and sent to private schools by parents opposed to desegregation. 'I asked myself what I had done to help that boy in the situation he was facing in the integrated school,' Miss Donnan recalled.

Later she was asked to accompany a black delegation to a conference. She overcame her fear of what her white friends would think—but not of her mother's reaction. 'I was not going to let her know till afterwards.' She explained that her mother had raised her to believe that black people 'were for servants—to love and to know, but not to be friends with socially.' Miss Donnan came back from the conference with a commitment to work for healing. 'When I think of my shaky steps in using my home for that—and horrifying my friends! But many more began doing this all over the city.'

A couple from Harrisonburg, Virginia, made it clear that 'enriching not enraging' each other was a theme for marriage, too. 'It took me so long to learn that another person's anger is not always about the person to whom it's directed,' said Pat Hoover of her relationship with her husband, Larry. Eventually she relaxed enough to be able to laugh when he got angry. Then it stopped happening. 'I stopped feeding his anger by playing victim. I saw that I had not been nurturing him, though I felt as if I had been.'

When she had felt resentful toward her husband she had tried to tell herself, 'You must be big, you must forgive.' But the resentment only went when she told him about it and said that she wanted it to stop from then on. 'I don't know why it happened, but it did.' She felt as if a great weight had been lifted.

Larry Hoover, a lawyer, said that he had had to learn that the things his wife did and said were not the person she was. 'The extent to which I can learn from our relationship how to deal with those things which I don't like, which make me angry or make me blame her is directly related to the extent to which I can bring about change in the world,' he said.

As well as the plenary sessions, participants were able to

attend two of six workshops. These covered such subjects as 'removing the element of blame in communities,' 'communicating faith through theater' and 'character in education.' A workshop on 'peace as a process' looked at peacemaking on two levels—'First we have to have peace ourselves,' said one participant. 'Then we have got to have a peace strategy.'

'I enraged a person from the Middle East without knowing quite why,' said an American participant. 'As a result, I decided to learn a little of his country's history and our relationships with that people. I wrote him about what I was learning and my shame at some of the incidents. I had some amazing letters back and we became real friends.' Feelings were a real factor in such troubled situations as Central America, he went on, and needed healing, regardless of whether they seemed justified or not. 'Should we search for the things in our nations which have caused these feelings and identify with them, so that we can begin to bring an answer?'



**Ernst Neizvestny (left), Russian dissident and sculptor, introduced a showing of 'One Word of Truth', a film based on Alexander Solzhenitsyn's Nobel Prize speech, at the conference**

Many conference participants were moved and challenged by a performance of *Poor Man, Rich Man* at the hotel. Frances Heider from Newburg, Oregon, said that she had felt she was 'all right' after making some changes in her life the year before. But after seeing the play she had not slept well. 'Every time I closed my eyes I saw children starving and every time I opened them I saw the luxury I was living in. I am considered well below the poverty level for this country. I am eligible for free cheese. I have a color television, a dishwasher, a car, a stereo—all things which are not necessary to my survival.' She had spent half her life in luxury and she now planned to spend the rest of it in giving. Another speaker found himself saying after the play, 'God, surely you don't mean selling the microwave!'

'All my life I have been searching for what St. Francis of Assisi was reaching out for,' said Dr. Bashir Zikria, a leader of the Afghan community in the United States and a professor of surgery. 'I studied religion in college: Judaism, Christianity, Buddhism, Brahminism, and also my own faith, Islam. I have found in Moral Re-Armament a vision that can bring about the great vision which has been expressed in many religions.'

'All around us we see conflict and war, competition—economic and otherwise—and self-centeredness. At such a

time, it is a great realization that truth has been with us all along, even though we have forgotten it and lost its depth and its breadth.

'I feel deeply the hurt and damage and destruction which many are suffering in certain areas of the world at the present time. I would apologize for the wrongs which some of us have committed against others: and I also pledge myself to forgive all who have committed wrongs against my faith or my people.'

'In this spirit I give thanks for this gathering and for those who work for Moral Re-Armament. It has brought a hope for mankind at a very critical point—a turning point in the battle between atheistic materialism and a moral view of man, where he tries to reach for a higher level of being. I will carry the message of Moral Re-Armament—of tolerance, of forgiveness and forgetting, of honesty, purity, selflessness and love—to my people, to my fellow Muslims and to every part of the world where I travel.'

In a brisk final session several registered decisions to put right things that had been wrong. For a businessman this meant apologizing to his wife. For someone from an oppressed country it meant overcoming her fear and returning to her homeland.

## Mental barriers down

Loree Scheckels from Portland said that she had recently become involved in the nuclear issue. Realizing the 'enormity' of the problems involved, she had felt the need for help from 'something larger than myself.' 'The first night of this conference made me aware that although I have been asking for help I haven't been willing to make any changes myself.' To find the strength she needed, she planned to put right a family relationship and to own up to a dishonest practice.

Mike Karsted had come to the conference as a result of hearing Richard Ruffin talking about MRA on KBOO Radio. He had been struck by the idea of accepting personal responsibility for what other people in one's group—racial, national or religious—had done. 'It's not a new idea, but one which I had always rejected,' he said. 'Now for the first time I'm prepared to consider letting down some of the mental barriers. What I have found here is a hope for the future which I had not been aware existed.' ■



**Three TV channels covered the opening meeting of the conference**

# SOUTH AFRICA— dealing with fundamentals

**Bremer Hofmeyr**, South Africa, at the conference:

I WAS A GROWN MAN before I ever shook a black man's hand. I wanted good things for the blacks, but I thought the best things were for the whites. I thought service was our right. I always felt free to correct a black man if I thought he'd made a mistake, but I did not feel it was his place to correct me. Many of us grew up with these attitudes. They have produced what I might call 'the ugly South African.'

It is not just the things that we do which need to change, but also the things which have become part of our natures. I may be able to deal with the superficial wrongs myself. But only Almighty God can deal with the human nature which is me and bring about the miracles of character which the future of our country requires.

When I had seen this, I apologized to my black friends for the way I had lived and the person I had been. My wife and I committed our lives to building a new society.

How were we to do that in our land of apartheid with its barriers and divisions? We had one simple thought—'Be the new society.' We might not be many who shared this commitment, but we could become the new society, without waiting for the laws to change. In 1948, the year the Nationalists came to power, we decided to make our home a center where all races could come, be welcome, meet together and above all seek the direction of Almighty God together. At that time it was just not the done thing. I am happy to say that today there are many homes in South Africa where this is normal.

## Useless until

We and others decided to pioneer interracial assemblies. Buildings were segregated so we had to meet in great marquees. Today most of the buildings, and all the big hotels, are desegregated and people of different races can meet in them.

Having brought people together, what do you say? It's no good bringing together the haves and have-nots and preaching reconciliation. The haves always want 'reconciliation,' by which they mean, 'Don't rock the boat and we'll keep what we've got.' We have to answer the fundamental things which run us—the pride, the selfishness, the arrogance, the bitterness, the wickedness.

Because I am white and because the whites hold much of the power, I am concerned about change in white people. But I have also learned that we whites will never change on our own, without help from other races. We will only find the riches God has for us together, black and white.

When things are wrong, it is easy to judge those you feel are responsible. But if we allow ourselves to feel superior

and to become divided from others, we have no chance of helping them to become different. I have learned this painfully, because I have sometimes turned against my own people. Only as I face the depth of degradation in my own life can I help anyone else to change.

You can never remake the world while you are your own master. The remaking of the world depends on restoring God to leadership in human society. We are useless for this task until we give Him control of our own lives. ■

## Next time— in color!



A NEW COLOR MAGAZINE—*Moral re-armorment—vital for the future*—will be published next week. The 32-page publication includes contributions from Zimbabwe, Australia, India, Japan, Brazil, Sudan, South Africa, the United States and Europe. Among them are an interview with Swiss physician Paul Tournier on the practice of silence and an article about former Australian Minister for Education Kim Beazley. From the U.S. come an article by international consultant Robert Crane, a feature on community-building in Richmond, Virginia, and stories of how three American families 'broke through crisis.'

'For the future to be different in quality from what has gone before, many of us will need to cast off old excuses of powerlessness and allow ourselves to be used as micro-creators of a new world,' write the editors. 'If we do all we are led to do, the Creator will do what we cannot.'

'All the time evidence is being produced that human beings are finding new motives and do change; that divine guidance is available; and that a minority of people, committed and disciplined in their own living, are a creative element in apparently hopeless situations. This magazine tells about some of these people.'

All subscribers to *New World News* will receive a copy of the magazine as their 25 June issue of *New World News*. The next normal issue will therefore appear on 9 July.

Non-subscribers can order their copies of *Moral re-armorment—vital for the future* from 15 Rio Vista Lane, Richmond, VA23226, price \$1 plus 75c postage; or from 54 Lyford Road, London SW18 3JJ, price 75p, postage free. ■

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