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Colin Hollis MP (right) talks with Don Simpson (left), who plays Keir Hardie, at Parliament House in Canberra.

AUSTRALIA KEIR HARDIE'S MESSAGE TO PARLIAMENT

AS ROYAL COMMISSIONS and parliamentary debates kept corruption in Australian headlines last month, the stocky figure of Keir Hardie appeared from the past at Parliament House in Canberra to ask an audience of politicians and journalists: 'How many honest politicians have you in Parliament these days? And is a man's private life his own affair or has it something to do with what he does in public?'

Two dramatised readings of the play *Keir Hardie—the man they could not buy*, presented during the dinner recess, were sponsored by eight Senators and Members of the House of Representatives from the Labor, Liberal and National parties. Henry Macnicol's play tells the story of the Scottish miner who became Britain's first independent Labour MP. Amidst the hectic programme of sittings, committees and enquiries, 15 Senators and Members, as well as parliamentary staff and press, made time to see the play.

'To speak the truth, to act from conscience and conviction, and never to compromise,' was how *The Canberra Times* summed up the message of the play. 'The epilogue brings Hardie's vision of the brotherhood of man up to date: it says that there is a different kind of poverty and danger today which everyone must fight if a better world is to be built.'

As the lights rose in the Senate Opposition Party Room at the end of the epilogue, one Senator quipped: 'That's one of the best uses this room has been put to for a long time.' The evening was co-hosted by former Minister of Health Douglas Everingham and Senator Baden Teague, who thanked the cast for presenting the play with such feeling. An MP representing a coalmining area asked that the play be presented for miners in his electorate.

In the preceding week 31 Senators and Members had met members of the volunteer cast, to hear about performances of the play in the Hunter Valley coalfields of Australia and in industrial areas of Britain. Don Simpson, who acts the part of Keir Hardie, was invited to lead a prayer breakfast of the Parliamentary Christian Fellowship.

While in Canberra *Keir Hardie* was also presented at the Canberra Labor Club to the background noise of poker machines and a dinner dance. The audience included postal workers who had recently jammed mail services in the capital with a controversial strike.

CONTENTS	PAGE
Henri Rieben	4-6
Historian's view	6-7



Douglas Everingham MP (top) and Senator Baden Teague, hosts of a performance of 'Keir Hardie—the man they could not buy'

BRAZIL EDUCATION AWARD



Brazilian Education Minister Esther de Figueiredo do Ferraz (centre) presents Moral Re-Armament with the Cross of St John. Elza de Araujo receives the reward while Edilia Coelho Garcia, President of the National Committee for Moral and Civic Education, looks on.

THE 'CROSS OF MERIT' for services in the field of moral and civic education was awarded last month to Moral Re-Armament in Brazil. The Cross of St John and the ribbon in the national colours of blue, yellow and green, together with a diploma, were presented to Elza de Araujo of São Paulo by the Minister of Education, Esther de Figueiredo do Ferraz, in the presence of a representative MRA delegation. Four hundred educators from all over Brazil applauded the award.

Elza de Araujo, acknowledging the honour, said, 'Our nation is going through the greatest crisis in its history. But many are beginning to see that the crisis is fundamentally a moral one. Honesty is one of the most important affirmations of patriotism that a Brazilian can give his nation today.'

Hardly a month passes without those committed to the ideas of MRA making some fresh contribution to education. There are constant requests for help from educators at all levels across the country. Last month, for example, ten high-school students responded to an appeal from a *favela* (shanty town) community association in Rio de Janeiro to put on a programme based on their experiences of applying the ideas of MRA. At the same time another group was presenting MRA films in the port city of Vitoria; and dockers were showing the film of their own story of ending gang-warfare and corruption in the port of Rio as part of the educational programme at a local prison. ■

INDIA 'PLACE OF RENEWAL'

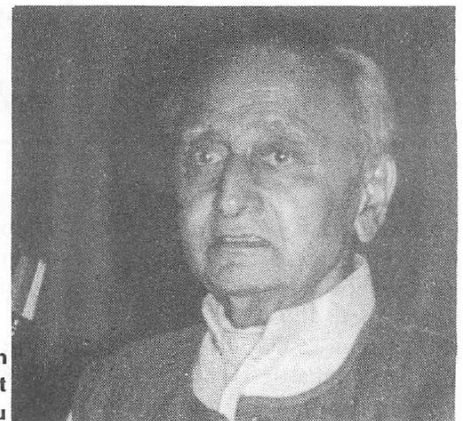
ASIA PLATEAU, the Moral Re-Armament centre in Panchgani, India, celebrated its fifteenth anniversary last month with the publication of a souvenir pictorial. The occasion co-

incided with the opening of a 'Dialogue of Understanding' between North-East India and the rest of the country.

'Asia Plateau is a place of renewal,' Achyut Patwardhan, nationally known for his part in the struggle for Indian independence and as a political thinker, told 150 people from all over India who took part in the occasion. The source of harmony lay in the human heart, but was often obscured by activity. 'In a place like this, looking at the sky, you realise the unimportance of the important things which loom so large in our working-day consciousness. Without such places we would be lost, engrossed in problems and miseries of our own making.'

In the recent past people thought floods and famines were sent by God. Now people realised that 'the miseries from which we suffer, whether in the North-East of India or in Africa or between Arabs and Jews, are of man's own making'.

'There are no words to fit the perplexity of our minds,' Mr Patwardhan went on. 'But when the perplexity is wiped out, perhaps the mind and heart can find, out of silence, the clarity with which to understand the ways of man. That is what we experience here. Rocks can withstand rain, but the stone of the human heart can melt. What appears to be stone can melt and then the miracle happens and you discover the source of real compassion.' ■



Achyut Patwardhan speaking at Asia Plateau

SCOTLAND FROM CONCERN TO COMMITMENT

WINTON HOUSE IN EAST LOTHIAN has stood guardian against invaders of Scotland since the fifteenth century. Recently its present owners, Sir David and Lady Ogilvy, welcomed an 'invasion' of guests from the cities, highlands and islands of Scotland, and even some from south of the border. Altogether 140 gathered for a Scottish national weekend conference on the theme, 'From deadlock to breakthrough—how it can happen'.

First they held a public meeting at the Calton Studios in Edinburgh under the chairmanship of the Lord Lieutenant of Berwickshire, Colonel William Swan. He gave the keynote: 'With God's help, God's will and God's guidance, we in Scotland can play a big part in replacing deadlock by breakthrough for the world.' The panel of speakers included

Senator Ralph Vibert from Jersey and former Manx Minister of Education Jean Thornton-Duesbury. Michel Koechlin from France said he and his wife had taken a four-month 'sabbatical' to visit Britain because 'we care passionately about Europe'. He went on, 'We must create a united Europe, strong enough to bring solutions in such areas as Lebanon, where we French and British have in the past fought each other, and in Africa, where our divisions have divided the continent.'

Another speaker described a recent visit to Poland and the courage and faith of her people under 'a repressive regime which no longer believes in its own Marxist doctrine'. A Polish student leader had said, 'If you in the West want to help us, you must fight the moral and spiritual battle for your own countries. Then you will understand what is happening in Poland.'

The next day delegates gathered in the great drawing room of Winton House with its 300-year-old carved ceiling, scene of Scott's *Bride of Lammermoor*.



Winton House

They turned their attention to the shipbuilding industry, where closure threatens famous Clyde yards. A Clydeside worker told how deadlocks had been resolved in his yard in the past and how he had dropped his 'couldn't care less attitude' at work and become active in his union. 'What we need is moral re-armament,' he said. 'We are an island people. Whatever the pressures we must have a shipbuilding industry.' Allan Blacklaws, until recently Director of Industrial Relations for Scottish and Newcastle Breweries, spoke of his firm's efforts to save jobs with union co-operation and outlined what could be done through work-sharing. Other case studies from Llanwern, Consett and the Scottish Borders were presented.

The Marquis of Graham, whose land borders on Loch Lomond, said the European Community was 'not meant to be a club with rules which have to be obeyed, but a family which cares for its members and for all the world'. Having taken a group of Scottish farmers to France last year, he now invited the French visitors to meet farmers in Scotland.

Education was another subject addressed at the conference. Tom Glen, a retired Glasgow secondary school senior master, spoke of the importance of religious education in giving young people 'character and purpose'. He welcomed the Strathclyde education authority's decision to make the subject 'inspectable and examinable' at the Scottish Certificate of Education level for the first time.

'What is needed is to move from concern to commitment' was a thought taken up in the final session when one after another told of insights gained and action planned. ■

WALES

NEW IMPULSE FOR THE PHOENIX

'TONIGHT WE HAVE HEARD a different side of Europe from the one you usually get from the press and politicians.' The speaker was Beata Brookes, MEP for North Wales. She was addressing a group of 50 who had gathered in Colwyn Bay earlier this month to honour Irène Laure, one of the pioneers of European reconciliation. Chancellor Adenauer of Germany once said that Mme Laure had done more than any living person to bring healing between France and Germany after the war.

From the seeds sown by statesmen like Monnet, Schuman and Adenauer, continued Miss Brookes, the European Community 'had risen like a great phoenix from the ruins of all that had been destroyed'. Its creation had entailed a bringing together of nations. 'No longer must we have hatred in our hearts. All of us must accept responsibility that not only will Europe survive, but prosper, and prosper in peace.'

'Europe, basically, is something more than money. It means evolving a partnership—of trade yes, but also of men and women. It has to do as well with a common idea of democracy that we share, and the preservation of the peace.'

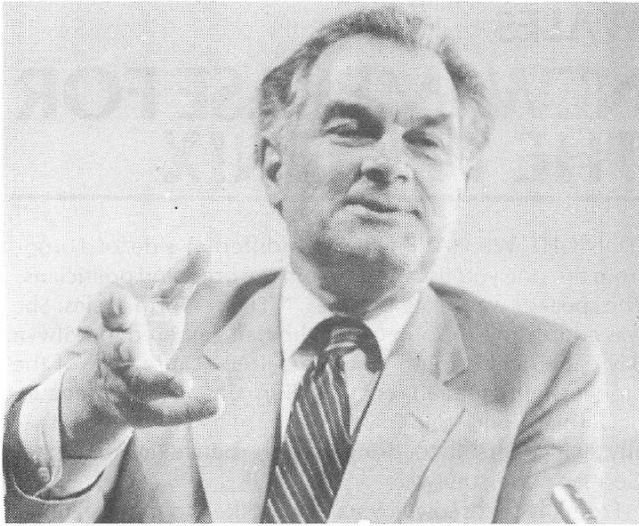
Turning to Irène Laure, now 85, she said, 'We owe you a very great debt. We owe it because of your courage, your strength and your forgiveness. You personify the spirit of Europe and all that it means. You apologised, got rid of your hatred towards the Germans and then made reconciliation your life's work. You more than anyone else will realise why we must stay together and overcome our difficulties.'



Beata Brookes, Member of the European Parliament for North Wales

Le Comte and Comtesse Gérard d'Hauteville, who have lived on the Welsh borders for the past two years and are now returning to France, were among those who spoke. 'There is no doubt,' said le Comte d'Hauteville, 'that the reconciliation of the old enemies (France and Germany) was of capital importance to the rebuilding of Europe.' Behind the political initiatives that had led to this lay many examples of 'heart to heart rebuilding' across the Rhine.

After giving examples of this individual bridge-building from first-hand experience, le Comte d'Hauteville continued, 'Now everyone says a new impulse is needed in Europe. Could this come from the birth of something new in the relationship between France and Britain? An end to the constant friction between us would delight the hearts of our other European partners.' ■



Channer

Professor Henri Rieben

PROFESSOR HENRI RIEBEN of Lausanne University, Switzerland, is the Director of the Jean Monnet Institute for European Studies. In July he addressed the European session of the Moral Re-Armament conference in Caux, Switzerland. One of the thoughts which lay behind his talk, he said, was taken from the American historian Theodore White, who wrote that Marxist theory omits two important factors in history—unexpected events or accidents, and the actions of individual men or women.

We print extracts from the report of his talk which appeared in the French-language monthly 'Changer':

EUROPE AND THE ESSENCE OF GREAT POLITICS

AS BACKGROUND TO HIS TALK, Professor Rieben presented an intriguing series of 'maps' of the world. The first, the conventional one, showed each country in proportion to its surface area so that the biggest was the Soviet Union, with its European and Asian territory. The next two maps distorted the countries in proportion to their population, first in 1973 and secondly according to UN projections of population a century later. The scale was now reversed. European Russia became an average power while Asia, including Asian Russia, took an extraordinary leap forward, as did the Third World countries.

The final map showed countries in proportion to the earnings of working men and women. Now America appeared as a giant, Russia took a leap forward with Japan in her footsteps. 'Around this privileged white universe,' Professor Rieben commented, 'countries which start from a different level of development are emerging. Because of their rapid growth in population, they have youth on their side.'

He then spoke of 'the challenge that history gives us, the challenge of a change of balance in the world'. Austria-Hungary and Great Britain were formerly 'essential cross-roads' in the world, and Europe continued to be so, he went

on. 'If stable, she will contribute to the world's peaceful development and, in particular, to a greater solidarity of the continents which border on the Mediterranean. If she is weak and unstable, she will again become that epicentre from which two world wars have arisen.

'This challenge has been clearly seen by certain loftier minds. First Paul Valéry saw that our civilisation, built on rationalism, had accumulated knowledge and *savoir-faire*; and that this was transferable, so that other peoples in other continents, having assimilated our knowledge and *savoir-faire*, would soon rise to our level. From then on, our place in the world would tend to be proportional to our geographic size. It was Paul Valéry too who, in the Twenties, coined the remarkable image, "Europe, a little promontory of Asia". Or, as André Siegfried has rightly emphasised, "Asia can outlive America", which boils down to saying that prosperity is making the western world more vulnerable than Asia.

'This confronts us with two challenges. The first emerges from the analyses of the Commission of the European Communities: "Europe needs its second wind," said Etienne Davignon, a European Commissioner. What wind? We have been experiencing for the last ten years the most formidable industrial recession in our history—crisis in naval dockyards, crisis in the textile industry, crisis in the steel industry, and what a crisis! Tens of millions unemployed. Davignon adds: "We are going to experience changes of exceptional magnitude: change in communications, with microprocessors and satellites, and above all, starting in the Nineties, the revolution that will outstrip all others, that of techniques applied in the sphere of biology." Finally there will be the energy revolution when man masters the techniques of nuclear fusion. We will then have as much energy as we need almost free of charge and pollution. The geopolitics of energy will then be completely transformed.

Wake up

'The second challenge comes to us from a report which will be debated in the European Parliament next year. This report¹, drawn up by Michel Albert of France, former Commissioner of the Plan, and by R J Ball of Britain, is a cry to an ageing Europe in a world that is growing younger. It states that we are not facing tomorrow's world on the best terms—we are competing with Asia and America, while our running costs in the public sector represent 50 per cent of our production, as against 33 per cent in Reagan's America and in Japan. Similarly, in research, America is in a position to mobilise 1,200,000 engineers and research workers, the USSR rather more, and Japan is bringing together, in proportion to her size, the brain power equivalent to that of the whole of the ten countries of the EEC.

'To an ageing Europe, which has an increasing tendency to live on its capital, but which has an immense heritage, the message is: "Europe, wake up; Europe, pull yourself together." It is on this material and economic level that the balance of tomorrow's world will rest. That is to say that Europe is called to renew and exceed herself, otherwise she will inevitably become a little promontory of Asia.

'Let us now tackle a far broader dimension, the political and spiritual.

'On the political and cultural level Europe is facing a withdrawal even more serious than that on the geographical and economic level. Twice she has committed suicide—twice the hostility between the Germanic and Frankish



The Commission of the European Communities

The signing of the Paris Treaty, which set up the European Coal and Steel Community in April 1951

tribes has given birth to conflicts which have stained the planet with blood.

'Would ruined Europe be born again?

This question and hope preoccupied, amongst others, Jean Monnet, Frank Buchman, George Catlett Marshall, Konrad Adenauer and Alcide de Gasperi.

'Already during the First World War Monnet had made an important contribution to the victory of the Allies by inventing the "Executives", instruments of economic co-ordination of the allied war effort. During World War II the British and French Prime Ministers asked him to assume the same responsibility. So, in 1940, while he was in London with de Gaulle, he and the Secretary General of the Foreign Office conceived what may have been an unheard of revolutionary act, "The Declaration of Union"—the immediate union of France and Britain until the end of the war. On 16 June 1940, de Gaulle and Churchill became the protagonists of this operation, but the advance of Guderian's tanks in France put an end to it and the war took another course.

'It is curious that the project of a Franco-British union against the Germans should have prepared Monnet for an act of reconciliation between the French and the Germans," wrote Helmut Schmidt, the former German Chancellor.²

'On 5 August 1943 at Algiers Monnet wrote a note. In essence it said, "The conflict is not over and will still be hard but everything leads to the conclusion that with America's help we shall win the war. That is not enough. We must win the peace. And peace is won first of all in the mind, in thought, in reflection.

"In 1918," he continues, "we won the war, but in 1919 we lost the peace because we treated the Germans badly. We treated them as a conquered nation and, by doing so, paved the way for revenge. So if, after this war which we are going to win, we start again in the same spirit, we will be preparing a fresh war. We need to create something in which the Germans are included and to do that at once. There will be the Germans, the French, the Italians, all these Europeans who want to join in a community of partners equal before

a common law. We must launch this action in those areas where the reconstruction of industry will demand such large investments that no nation will be able to afford them on its own."

'On 17 October he spoke to General de Gaulle about it. De Gaulle said no. He temporarily blocked that vision, but exactly seven years later it was Robert Schuman who was to set it in action.'

Professor Rieben then outlined the role of the United States in all this to-ing and fro-ing and described a meeting, during the years 1948-49, between Dean Acheson, Ernest Bevin and Robert Schuman, as told by Bernard Clappier, former Governor of the Bank of France and a member of Robert Schuman's cabinet. 'The three men were discussing finance and the future. "There is Germany, we must think of Germany," Dean Acheson said straight away. "What can Germany's destiny be? It is up to you to tell us, M Schuman." At that moment, Ernest Bevin uttered a peculiar sort of grunt, and Robert Schuman's bald brow started to turn red up to the crown of his head, which in him was a sign of intense emotion. Everyone pretended to interpret Bevin's grunt as a sign of assent.

Mustering

'This was the start of the big story, for, on returning to his offices in the rue de Rivoli in Paris, Robert Schuman never stopped saying to Clappier, "Where have we got to with Germany?"'

'Then Robert Schuman took over the Quai d'Orsay (as Foreign Minister) and the feverish days of April and May 1950 followed, when a near miracle happened. Monnet's note became a political act as the French Government proposed the creation of the European Coal and Steel Community (ECSC) to Germany and their neighbours.

'That was the start of reconciliation and of the mustering of forces which saw that Europe today is still Europe and that she still has opportunities ahead.

'One thing still deserves to be added, and that is another

tribute to the Americans. On 14 June 1947 at Harvard, George Catlett Marshall proposed aid from America for all those who wished to benefit from it, on an equal footing. Faced by diplomats who did their best to promote a Marshall Plan in favour of the Allies alone, Marshall said no. By saying no, he was taking a risk, for that meant that Japan and Germany would be among the beneficiaries alongside Britain and the other Allies.

Europe's centre

'That is what I call great politics. That is where you find "fresh hope for the world"—the title of Gabriel Marcel's book on Moral Re-Armament, a title taken from Henri Gouhier's phrase, "Nothing greater ever happens in history than fresh hope!" In one way, we are also meeting up with Isaiah's great prophecy: "I will make all things new."

'I should like to end by quoting what Jean Monnet once said to George Ball, Kennedy's former Assistant Secretary: "Only the man who accepts to concentrate on one thing, who sees it through and who, to do so, can deny himself to the world, is capable of transforming the faith that animates him into a lever to move mountains."'

Perhaps because he had given a resounding eulogy on European unity, Professor Rieben was questioned quite sharply after his speech by those from outside Western Europe. Their chief fear seemed to be that Europe might become a self-centred unit.

Three Polish speakers took Professor Rieben to task for failing to mention the countries 'of the East' which in fact constituted Central Europe. Western Europe must open herself to these countries, they said.

Embryo

'It's up to you to bridge that gap,' replied Professor Rieben. 'I know that my speech has numerous failings.' Then, recalling a recent meeting in Lausanne with neuro-surgeons from all over the world to which he had given a lecture on Europe, Professor Rieben said that all those present, Poles, Czechs, Hungarians, Romanians, had with one voice decided to prolong the conversation for an hour. 'I felt as if I was back at the time of the Schuman Plan. I have never experienced such an intense moment. Of course Eastern Europe is essential to Europe. In 1950 the Schuman Plan had only one justification—the reconciliation of former enemies. That is the main point. Nothing greater than that will ever happen. We are alive, we survive, because of the effects of those reconciliations. The day will dawn when this embryo of Europe will allow fresh perspectives to open up in the East.

'Beyond the political and geographical frontiers there exists a cultural unity which unites all Europeans, as John Paul II emphasised in his Santiago de Compostela address. The Schuman Plan in 1950 allowed peace to be preserved and Germany to be moored to Western Europe. In fact, European integration possesses great power for the future in that it will one day help Europeans of West and East to find again in deeds the key to their deep spiritual unity, seeing that there is something far more important than politics and economics.'

Translated by William Stallybrass

¹ *Documents of a sitting of the European Parliament (7 July 1983)*

² *Preface to the German Edition of Jean Monnet's Memoirs (Carl Hanser Verlag)*

ATTENTIVE AT THE ZERO HOUR

by Mary Lean

HISTORIAN ROBIN MOWAT is out painting when I ring to arrange an interview with him. On arrival in Oxford, I see the result, a sparkling half-finished watercolour of autumn leaves on nearby Shotover Hill. Dr Mowat is a man of many enthusiasms and talents.

I am welcomed by the Mowats' youngest grandchild, four-month-old Simon. The Mowats have five children and seven grandchildren. Family is important to them—Dr Mowat has been reading the letters from his mother to his grandmother and informs me with a laugh, 'Apparently I was a marvellous baby, you'd better put that in your article.' His collection of family letters goes back several generations, and, he says, reflects the close, warm family ties that were one of the strengths of nineteenth century Britain. His wife Renée can trace her ancestry even further—her grandfather's family, Oriental Jews, lived in a village on the edge of Galilee, perhaps since the time of Moses.

The Mowats sit me down in their kitchen and Dr Mowat sets to work producing 'cheese dreams'. When we are all provided for, he gets out a notebook and settles in to tell me what he thinks about the present stage of history. With his constant interjections of 'You needn't write all this down', Mrs Mowat and I joke that he's slipping back into his tutorial manner—fair enough perhaps as he has taught history at school and university level throughout his working life, including five years at the University of Ibadan in Nigeria. He ended his career as Head of the Department of Arts and Languages at the Oxford Polytechnic and now describes himself as a 'freelance contemporary historian'. His retirement—not a word he uses—has simply meant that 'he works a little bit more than before', says Mrs Mowat.

Ploughshares

Dr Mowat's discourse is sparked off by his practice of reading the Psalms every morning. Today's reading—Psalm 120—includes the verse 'I am peace when I speak, whereas they are for war.' Dr Mowat digresses, 'That's a modern translation, but it is literally what the Hebrew says; I've just learnt enough to be able to read the Psalms in the original language now.' Both Mowats have been learning Hebrew, aware that Renée's roots have given them more sympathy with the Arabs, with whom she grew up in Egypt, than with the 'European' Israelis. They believe it is important to learn to understand both sides of the conflict. 'If you learn the language of a country you begin to have new insights,' he says.

The verse leads Dr Mowat into a train of thought about confrontation, the spirit which he believes warps many good causes, on the individual and national level. By way of illustration he describes his difficult last year at the Oxford Polytechnic, where his decisions as head of department were continually challenged by the heads of specific subjects under him. As these were elected by the Polytechnic's academic and non-academic staff, he feels that political lobbying came into play. 'I got myself into a confrontational attitude,' he says. 'I became very aggressive and abrasive. I realised I had to change my approach and mend fences.'

His thesis gains momentum. 'Once we get onto the path of confrontation, the motive of power operates. The "enemy" is designated in our minds as less than human. We become part of the network of organised power—linked in, spiritually, with its other sides, the armaments race, drug-trafficking, abuse of women and children, pornography, and all the other vast areas where the power of evil is in control.'

The spirit of confrontation gets a grip on people, says Dr Mowat, 'because we are not redirected in our inmost areas—the areas of our likes and dislikes, lusts, fears and desires, self-deceiving, cover-ups, false dependence on other people'. Mankind, he believes, is not yet ready to do away with armaments. 'But the end of the historical process is to have no armaments at all, and to devote our resources to "ploughshares", which means feeding the world's hungry.'



Lean

Robin and Renée Mowat with their daughter Fenella.

For all his detailed research, Dr Mowat is a visionary, an exponent of wide perspectives. I remember cycling up Headington Hill during my first year at Oxford for his illustrated talk on 'World history in 45 minutes'—not, one might think, the most viable proposition, but certainly good fun. And it suited his intention—to use the past to inspire action in the present.

His point, then as now, was that as history accelerates into the twenty-first century, the world is at a turning point. He paints a gloomy picture of Western civilisation on the edge of a new dark age, with wars and suffering, a decline of morals and manners, and barrenness in the arts giving evidence of our 'decadence'. By this time Mrs Mowat and I are vigorously protesting. But if his reading of the times seems too doom-laden, his belief that the decisions of individuals today will determine the shape of the future rings true. He talks of the need to form 'healthy corpuscles in the world's bloodstream' and sees in the work of Moral Re-Armament, with which he has been associated since student days, and in other movements of faith, the hope that this is happening. 'In periods of decadence, new life always starts up,' he says, citing the example of Athens, whose democratic ideals survived its decline and inspired Christian civilisation.

He sees the reconstruction of Europe after the war as an

example of such new life. 'A page of history was turned at that point,' he says. 'Schuman, Adenauer, de Gasperi and Monnet—helped by Buchman—demonstrated a new way of building relationships between countries and dealing with conflicts. By moving away from confrontation they were able to work out what was in effect a new concept of partnership.'

Dr Mowat is convinced that the European experience has a message for today. In an article in *The Times* at the height of the Falklands crisis he described the reconstruction of post-war Europe as 'a living demonstration....of a new way forward which ultimately may benefit all the nations upon earth'. He went on, 'A pattern for drawing actual or potential opponents into meaningful discussions which change attitudes, both ours and theirs, and so are helpful equally to them as to us, is the only way to assured world peace.'

The conviction that 'the future of the world is on a knife edge' plus the belief that new life can spring up fires his work today: his visits to Israel; Gibraltar—which he feels has parallels with the Falklands; and to the EEC capitals; his participation in meetings on the Middle East between representatives of the Arab countries and of the European community. These convictions give urgency to his thinking, for he fizzles with new ideas, schemes and enthusiasms. And they fuel his writing—articles and books, and also a vigorous correspondence with several politicians.

Silence

Two writers, Watchman Nee and André Chouraqui, have been major influences on the Mowats' lives in recent years. On a visit to Brussels shortly after his 'retirement', Dr Mowat picked up a book by Nee, a Chinese Christian, and through it found an experience of liberation. 'A lot of things that had seemed to be holding me back fell away,' he says. 'You can go on for years, trying to keep to the good road, and you don't seem to become any different. Then suddenly you find you are free—and you don't know why it's happened or how. Ambitions, pressures, self-will—I can't say these vanished entirely, but they seemed to fall into the background to an extraordinary degree.' He adds, with characteristic self-depreciation, 'At least that's how it seemed to me—I don't know if Renée noticed any difference at all, probably not much!'

'I did notice a difference when you read Watchman Nee,' she asserts. 'And I started reading him myself.'

André Chouraqui, a former Deputy Mayor of Jerusalem, recently published a ten-volume French translation of the Bible with illustrations and commentary. Writing in *The Times* this summer, Dr Mowat quoted Chouraqui's belief that Israel must rid herself of 'all injustices, segregations, discriminations, intolerances resulting from the years of exile' and his call for 'a new order whose roots would reach down into the still living depths of Israel, Christianity and Islam'. He drew attention too to Chouraqui's quest for the 'kind of silence which sometimes makes possible the revealing of God's presence and His voice'. It was one of his books which put the Mowats onto the Psalms.

Dr Mowat's *Times* article ended with the assertion that not only Israel, but the world, should heed Chouraqui's call for people to 'arise, fully attentive to silence and ready at the zero hour of humanity'. Words which he has taken to heart himself, as a historian who believes that history must not only be studied but made. ■

FORCE GREATER THAN ARMAMENTS

THE LORD CHIEF JUSTICE recently added his weight to the increasing public recognition of the importance of home life and moral standards. Lord Lane was delivering the Darwin Lecture at Cambridge on 8 November.

Referring to crime among young people, Lord Lane said that it was no coincidence that the crime explosion had started 'when permissiveness ceased to be disapproved and began to become the fashion'. The remedy to delinquency must be sought before the young offender got into the police station to be charged. 'The roots of good social behaviour, the roots of stability and respect for others are to be found in the home, in a stable family life,' he said. It was inescapable that a very large proportion of the youngsters who got into trouble came from broken homes. 'Instead of encouraging youngsters to think straight, instead of making clear what is good and what is bad, society deliberately blurs those boundaries which ought above all to be clearly defined.'

The Rev James Wood of Grantham, Lincolnshire, struck a similar note in a letter in the *Church Times* on 21 October. 'Many of us realise that the nation's moral state is a cause for alarm. To find the big trouble one needn't look beyond, or outside, the walls of our houses. I refer to the collapse of the ideal of the Christian home life.'

Unemployment

Writing after the Parkinson affair, Mr Wood said that the public liked to think that people in the Church, law and medicine, and those who held high office in the State and in schools, were 'beyond reproach, renowned for their personal integrity, truthfulness and high ideals'. He went on, 'The question for lesser mortals is: why isn't there unease within ourselves about our not very high standards?—for we too are citizens, no different from any other citizen. No one of us has the right to shuffle out of responsibility for the near moral bankruptcy (and rottenness) in our time.'

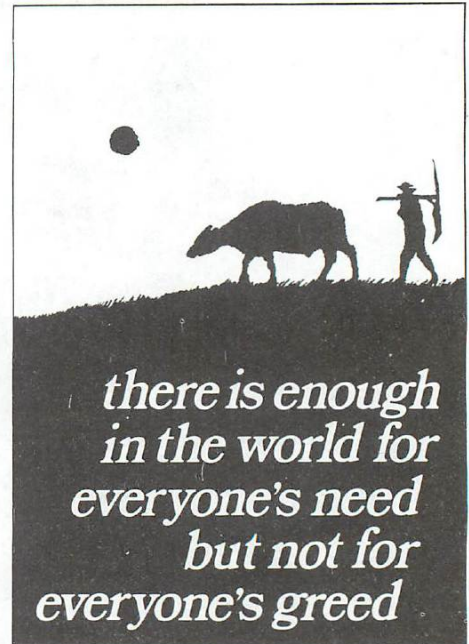
It would be an absolute blasphemy to neglect by word and example our Christian heritage, Mr Wood went on.

And the solution? 'If we had moral re-armament and Christian principles, practice and worship, we should have a force greater than armaments to defend us. The crisis today is character: and the choice either Christ or chaos and ultimate disintegration.'

On the day of Lord Lane's lecture, the *Financial Times* reported the debate on a resolution on employment and training at the Confederation of British Industry annual conference in Glasgow. John Vickers, Chairman of Benjamin R Vickers, was quoted as saying, 'Behind every economic

question lies a moral issue. Tackle the latter and you can resolve the former. That means accepting that unemployment is our problem. Dealing with the moral issue produces change in people's attitudes and relationships.' Voluntary approaches by management and labour had, he said, been effective in four areas—work preservation, work creation through initiatives like co-operatives, work sharing by job splitting, and improved training. ■

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