

HAS THE WORLD THE WILL TO END HUNGER?

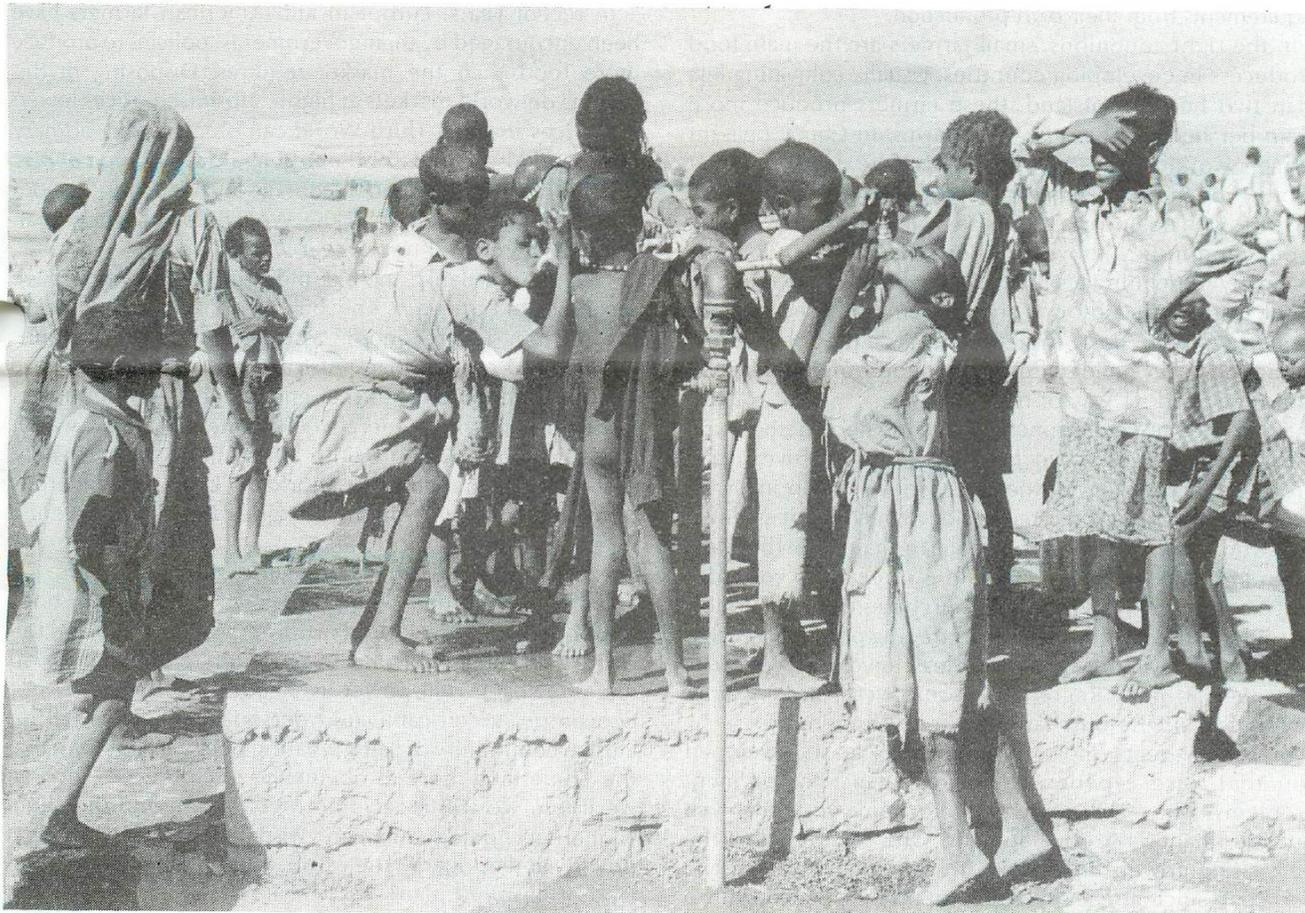
STANLEY BARNES, an Australian dairy expert, has devoted most of his life to answering malnutrition, particularly in developing countries.

TOWARDS THE END OF LAST YEAR TV brought into our homes dramatic pictures of children dying of starvation, particularly in Ethiopia. The fall in the amount of food being produced in Africa per head of population during the past 12 years, 3 years of drought and a local war all combined to create this emergency. The response was prompt and generous. Once the position was known, swift action was taken to get food to the starving people. The voluntary aid agencies were particularly effective, with dedicated and experienced people in the field.

But the Ethiopian crisis is only one incident in a hungry world. It is estimated that in the developing countries 425 million children under 6 years of age are in poor health. Each year 80 million children are born to poor families living in poor countries, but each year 15 million die from preventable causes. Even the children that survive are likely to suffer frequent illness and mental and physical impairment. It is to be deplored that we tolerate this when the means exist to meet the basic needs of all people.

The inability of people to buy the food they need is by no means the only cause of malnutrition and child deaths. Ignorance, lack of hygiene, cultural misconceptions, contaminated water, internal parasites, and lack of access to doctors or hospitals all take their toll. The

Youngsters crowd around the taps at a camp for famine victims in Makalle, northern Ethiopia.



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Stanley Barnes

United Nations Children's Fund aims to halve the rate of child deaths, saving up to 20,000 children a day, by encouraging parents to implement four simple, low cost measures. These include growth monitoring by the mother using a simple chart; oral rehydration for treating diarrhoea—the number one child killer—with a simple solution of salt and glucose or sugar in boiled water; breast feeding coupled with nutritious weaning foods; and immunisation against tetanus, measles, polio, whooping cough, diphtheria and tuberculosis.

In many of the poorer countries development, essential for increased food production, has slowed down or ceased altogether. Grain imports into Africa, mostly on commercial terms, have been on the increase for the past 20 years. The countries of Africa must be encouraged to meet their food requirements from their own production.

In the right conditions, small farmers are the main food producers in developing countries. Usually cultivating less than two hectares of land, these farmers produce more grain per hectare than the large farms. In China, peasant farmers working tiny individual plots have doubled wheat production in the country in the past seven years. But small farmers, with no financial resources, will only start increasing production if they know that there is a market. I visited a company farm in India's Bihar State which was an island of green surrounded by dry and barren land. The peasant farmers were not using irrigation because they could grow all the food they needed during the monsoon. If they grew more they had no way of marketing it.

Some African governments have neglected the rural areas and have used aid funds on unproductive urban projects. Encouraged by the West, they tend to invest in expensive machinery and technology which is not essential and which the country is not able to maintain. The West often links aid with trade, and aid is directed to countries that can respond with increased purchases from the donor. So middle-income countries with trading potential receive proportionately more aid than the least developed countries that need it most. Regrettably, some western companies encourage unwise purchasing with 'slush money'.

In recent years most oil-importing, least developed countries have experienced major balance of payment problems. They lack an economic framework that will provide finance for development. One reason is that the purchasing power of their exports has fallen by at least 20 per cent since the early Seventies. When faced with a

deficit, developing countries are often forced to borrow at high rates of interest. In an effort to earn additional foreign exchange, they grow cash crops for export in place of food for local consumption. In our interdependent world, international trade is vital for both developed and developing nations. Relieving developing nations of the burden of high interest rates would be reflected in increased purchases from the West.

Official Development Assistance (ODA) or official aid from the West becomes increasingly important in financing development in countries short of funds. Most African countries are unable to finance major facilities such as irrigation, communications, fertiliser and market outlets, essential for increased food production. International agencies such as the Food and Agricultural Organisation and the World Bank need to accept responsibility for providing this necessary infrastructure. These agencies depend for finance largely on the western nations.

The majority of western nations have made a commitment to increase ODA to 0.7 per cent of their GNP. Only Norway, Sweden, Denmark and Holland had exceeded this figure by 1983. The average ODA of Development Assistance Committee member countries at the end of 1983 was 0.36 per cent of GNP. A decision by these countries to increase ODA to 0.7 per cent of GNP by 1990 would provide much needed finance for the development programmes of Third World countries. The Organisation for Economic Co-operation and Development has stressed the absolute priority needed in giving help to sub-Saharan Africa in particular. Action by governments to increase aid may depend on public pressure.

Primary products

In recent years, European and American farmers have been encouraged by their governments' policies to produce more food than the market requires. Disposing of this surplus on world markets at highly subsidised prices lowers the prices that the Third World can obtain for its primary products. Also cheap food entering a developing country can ruin small farmers and discourage local food production. Producing surplus food in the West helps in meeting an emergency but will not answer world hunger.

The World Bank and 13 industrialised nations have recently announced a one billion dollar programme to provide long-term economic assistance to Africa. The funds will be used to help black African nations which agree to adopt economic policies that encourage private business, assist farming and generally eliminate economic waste. Loans will be provided by the International Development Association, a branch of the World Bank, on such generous terms that they will amount to gifts. But Africa urgently needs a great deal more help.

There is no easy path to closing the gap between the rich and the poor, either within or between nations. In both developed and developing countries, we need to heed the words of Richard Foster: 'Something more than good intentions and will-power is needed to transform our egocentric, greed-captivated personalities into an all inclusive community of living, sharing persons.' I believe that the 'something more' is obedience to God from whom, if we listen, we will receive both correction and direction. Modern technology and man's wisdom have failed to answer poverty and hunger in the world. Is it not time to seek from God his inspired plan? ■

TACKLING THE 'RASCAL' PROBLEM

by Ron Lawler

IN MID-JUNE A STATE OF EMERGENCY, including an evening curfew, was declared in Port Moresby, capital of Papua New Guinea. As the country approaches the tenth anniversary of its independence this September, the law and order situation is getting out of control. Groups of young thugs called 'rascals' are committing such crimes as rape, murder and breaking and entering. They come from the 20,000 settlers who cannot find high-school places or jobs and live in shanties around the city. Having drifted in from other parts of the country, they are cut off from traditional authority and discipline. They have no constructive purpose.

'Grass roots' is a popular term in Papua New Guinea where 85 per cent of the people are living in villages as subsistence farmers. In Milne Bay Province a grass-roots initiative is under way which, though as yet small scale, is directly tackling the causes of the 'rascal' problem. It was started a year ago by Dumodi Wolaka Ekoeko, one of the majority who could not get a place in a high school. He had found fresh perspective and faith after taking part in a 'Studies in Effective Living' course at Armagh, the Australian-Pacific centre for MRA in Melbourne, Australia. And he launched a *Lauwasi* campaign to train and give a bigger aim to young people who are in a similar position to himself. *Lauwasi* is the Suau word for 'outreach'.

Concert

Fifteen young people from villages around Milne Bay take part in the *Lauwasi*. Most have been involved from its inception. For the first six months they visited different villages, spending a week in each. During the days they would help with various jobs which needed doing, and at nights arrange programmes, including a concert. This includes songs and dramatic sketches which they created to express their convictions. Other young people have joined them as they have moved along.

They all speak of the new life they have found since joining in this action and giving their lives to Christ. They are developing a new sense of responsibility for their villages and families.

Wallace had been in jail for trouble he had caused in his area. As he began listening for God's guidance, it came clearly to him: 'Forget everything that has been controlling your life. It is no good wasting time. Go and put your part right with your parents for your dishonesty and disobedience.' He described how this brought lightness to his heart. 'If you use the thought God gives and do it, he will enlarge your thinking every day and give you the discipline you need,' he said.

Lilli felt she should approach her former high-school principal to apologise and pay for her misuse of the school telephone while she had been a student. She took a long time to summon up courage. But her action touched the principal deeply. He asked her to speak to the whole school about what she was finding.

For the past six months the *Lauwasi* group has been based in Alotau, the capital of the Province. Here they are making copra. They have also learned to make cane furniture from material freely available in the bush around. They are putting the money from the sale of these items towards the rebuilding of a vocational training centre where others can benefit from the sort of training they have had. They want it to be a combination of practical training and character and leadership development.

From these grass roots are coming new shoots of hope for Papua New Guinea. ■

Caux visitors

IN THE FINAL WEEKS of June, delegates to the 71st annual conference of the International Labour Organisation (ILO) visited the MRA conference centre at Caux, Switzerland. The Ministers of Labour of Costa Rica and Sri Lanka came at the recommendation of their countries' diplomatic representatives in Geneva. The Minister of Labour of Fiji also came for a day. Other visitors included trade unionists and industrialists from Latin America, Asia and Africa.

The President of the Union of Post and Telegraph Workers of Costa Rica remembered that his country's President had also been at Caux the previous summer. He was delighted to receive a picture of that occasion. 'It will serve as a reminder that I, a simple worker, was received here and treated in exactly the same way as our President,' he said.



The Minister of Labour of Fiji, Mohammed Ramzan (above speaking), and the Costa Rican Minister of Labour, José Calvo (below) at Mountain House, Caux.





Hong Kong street scene

HONG KONG—NO LONGER AN ORPHAN BUT A WORTHY SON

by Jenny Leung Siu-wai

HONG KONG, THE TINY TERRITORY of 1,067 square kilometres at the southern tip of China, was once a 'barren island with hardly any house upon it'. Today, it has five-and-a-half million inhabitants and is referred to as 'the world's third largest financial centre'.

Hong Kong caught the world's headlines three years ago when Britain's Prime Minister Margaret Thatcher officially opened the Sino-British talks over the so-called '1997 issue' in Beijing.

After two years of strenuous, rugged and 'secret' negotiation, a joint agreement on the territory's fate after 1997 was declared last September, and formally signed in December.

Hong Kong was born out of an important chapter of modern Chinese history—one of humiliation, suffering, lack of confidence and self-pity. Foreign gunboats blasted open the closed door of imperial China in 1840 in the First Opium War after China had burnt 20,000 chests of opium in Guangzhou (Canton). China's defeat led to the signing of the Treaty of Nanking in 1842. Amongst other 'compensation', including the opening of five Chinese ports for foreign trade, Hong Kong Island was ceded to Britain.

In 1860, the Convention of Peking was signed to end another Anglo-Chinese war. Kowloon Peninsular was then ceded to the British.

As other European countries and Japan subsequently demanded concessions from China, Britain felt that efficient

defence of Hong Kong Harbour demanded control of the land around it. By a convention signed in Beijing in 1898, the New Territories, comprising the area north of Kowloon up to Shum Chun River and 235 islands, were leased to Britain for 99 years. This accounts for more than 90 per cent of Hong Kong's total area.

Throughout its 143 years of history, *Hong Kong has always* been a haven for 'refugees', providing opportunities for its destitute compatriots from the Mainland.

In the early days, the territory was uninviting for settlement. The land is mountainous and infertile. There was insufficient water. Only a few thousand fishermen and villagers were scattered around. Unruly elements were attracted to the land. Fever and typhoons threatened life and property. No one expected a Chinese influx to a land under a foreign flag yet, despite everything, Hong Kong's population rose from 30,000 in 1851 to nearly a million in 1930.

One hundred years after the British hoisted the Union Jack over this land, it fell to the hands of the Japanese military. The Japanese occupation, lasting nearly four years, was just one of the mishaps Hong Kong had to face.

After the war, people who had fled returned at the rate of almost 100,000 per month. In 1948 and 1949, as the Chinese Nationalist Government faced defeat by the Communists, Hong Kong received an influx unparalleled in its history.

During the last three decades, refugees from the Mainland

nave continued to arrive. One peak was in the early Sixties. The older generation still vividly remembers heartbreaking scenes at the border.

Except for the descendents of the indigenous fishermen and farmers, Hong Kong is virtually made up of 'refugees'. But the refugee mentality is gradually fading out as the second generation grows up.

The industriousness of the previous generation has created economic strength which makes Hong Kong, once the lost orphan of an ancient culture, a worthy son to reunite with the motherland.

China has initiated the unprecedented idea of 'one country, two systems'. Under the Sino-British pact, Hong Kong will function under Chinese sovereignty as a Special Administrative Region. Hong Kong will maintain its capitalist system while China sticks to socialism. (Beijing says this is to prepare for unification with Taiwan.) Hong Kong is promised a high degree of autonomy to make this system work. This comes into effect on 1 July, 1997. ■

No theory, but a mirror

by Chan Fung-ming

I was only interested in fighting for justice for my own people. Like many under colonial rule, I believed communism had helped my people stand up as humans, not just as dogs in a park, to be used for exploitation or invasion.

However, in recent decades, the stagnant bureaucracy, the power struggle between the country's leaders and the man-made historical disaster of the Cultural Revolution have made us ashamed of our belief and destroyed our dreams for the country.

With the hope of finding a new life purpose I went to Australia for a training course. Instead of a set of political theories, I received a mirror.

The mirror reflected a young Chinese governed by passion and ambition yet mixed up with hatred and jealousy, greed and fear. I started to respond to the challenge that no man or woman can build a new world unless they have clean hands and a pure heart.

So still with a burning desire to help my country, I started to clean up my life and right the wrongs. I admitted the money I took secretly when I was small, the stationery I stole when training as an engineer, the bitterness towards the British because of the opium they forced on us, weakening our body and mind, and the uncertainty over Hong Kong's future; and against the Japanese because they nearly destroyed my country in the War.

It took me more than six months to feel thoroughly sorry for my part and to ask earnestly for forgiveness from my parents, the company I worked for and the British and Japanese friends I made in Australia. With such simple steps, I found hope again and a sense of freedom. I feel it is worthwhile investing my whole life to explore this new dimension, to seek the deepest inner convictions and put them into action. If an ordinary Chinese like me can follow the Divine Wisdom and absolute moral standards, take the courage to be responsible for past wrongs and to accept the challenge of the future, can you imagine what would happen if one per cent of all Chinese did the same?

Looking back to the last century and seeing in less than 50 years men like Sun Yat-sen who overthrew the corrupt rule of the Qing dynasty and Mao Tse-tung who turned China red, why can't some of the five million in Hong Kong provide the leadership that will seek something better than colonialism, capitalism or communism and build the future together?

Let us continue our tradition of hard work, not only in trade and industry, but in seeking the divine plan for Hong Kong and China. ■

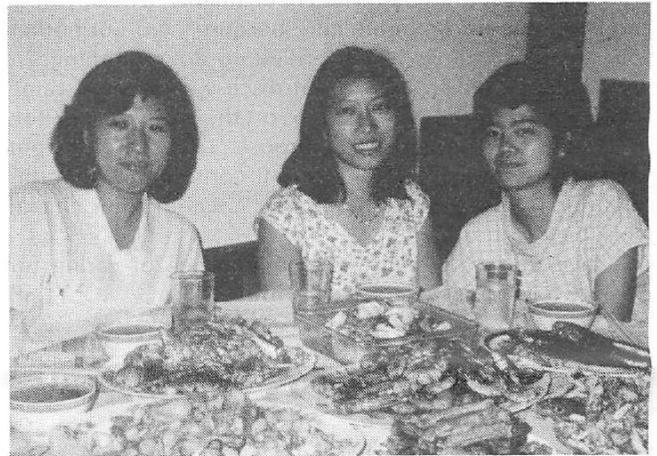
Time to understand

by Rachel Wai Kam-bik

WHEN I RECENTLY RETURNED TO HONG KONG after working in Europe with Moral Re-Armament for three years, my home-town did not seem to have changed much, except there are more skyscrapers sticking out here and there. I also noticed the growing financial investment from Mainland China.

At this critical time, the majority of young people are still trapped in materialism and do not know what they are living for. I feel that to help them find direction and meaning in life is as important as finding the direction for Hong Kong.

My fervent wish is to see Hong Kong a caring and sharing society. However the situation will not change overnight. Having been away for so long, I need to take time to understand my home-town and its people again. Patience and love are the important things. ■



(Left to right) Beckie Chan Chui-hung, Rachel Wai Kam-bik and Jenny Leung Siu-wai

My only weapon

by Bekie Chan Chui-hung

I BEGAN TO SEE THAT young people can shape Hong Kong's history. So I decided to accept a job as a youth social worker.

Although the Sino-British Joint Declaration has been signed, absolute confidence is not assured. Materialism still dominates the lives of many youngsters as they are uncertain about their future. The decline of traditional ties and moral

education largely explains the increase in teenage crime. On the other hand, they are confused by western influences, as their Chinese heritage is still strong underneath. Education alone cannot satisfy their hunger for truth. While some fear the future, others ignore it and indulge in flirtations, fads and fashions.

At times I feel hopeless about helping them find the right attitude to life. But I found that the real obstacle was myself. I am often controlled by depression, bitterness, self-pity and the longing for comfort. Faith in the Almighty, who helps me overcome these things, has become my only weapon.

Effort has been rewarded as some young people I know have begun to organise volunteer social services; study Chinese history and culture; get an insight into the two Chinese communities by visiting the Mainland and Taiwan; participate in political activities; and voice opinions by writing to the press and officials in Beijing.

Although these young people are the minority, I begin to sense a forward-moving force ready to undertake responsibility for Hong Kong after 1997. ■

Essence of teamwork

by **Sindy Chow Chi-fun**

A VISIT TO THE MRA centre in Caux, Switzerland, gave me a good chance to understand MRA on a deeper level, and to share experiences with 80 young people from different countries.

I realised that until then I had been unable to do anything about the big things in life and, because I did not bother with the 'small things', I had ended up doing nothing.

I was so closed that I did not discuss problems I came across with others. I would try to sort them out myself. But, in order to accomplish my purpose, I would often put pressure on my colleagues without considering what this might do to them. As a result I could not communicate and work well with others.

I have come to realise the importance of caring for others—the primary element of teamwork. ■

Learning to be Chinese

by **Jenny Leung Siu-wai**

I AM A HONG KONG BELONGER from head to toe. My grandparents came from Guangdong in South China soon after their marriage. Both my parents were born in Hong Kong before the War.

No one needed to tell me as a kid that I was Chinese, but it took years to realise what this meant. When I left home for the first time five years ago to take part in a training course with MRA in Australia, I had no sense of identity. I only cared about my own future.

I felt uncomfortable to be called Chinese. This did not mean I did not want to be Chinese. The trouble was I had never learned to be one.

My time in Australia gave me a wider perspective and through the encouragement of friends to commit myself to a big enough aim to sustain a lifetime, I finally decided to let God run my life.

Six months later, I had the thought: 'Take on your country wholeheartedly. In the next 10 years, you will be trained and equipped to take on your future task.' Not a comfortable command to accept but it was the first step in learning to share the joy and sorrow of my own country. I am no longer an outsider. When I returned to Hong Kong three years ago, I began to satisfy my hunger for knowledge about China and the Chinese. I have been overwhelmed by the problems that beset my country. I was, at times, upset and even embittered about the vast gap between Hong Kong and China—not just economically, but socially and culturally. But the faith in God that I have found has sustained my trust and love for both Hong Kong and China. ■

A WESTERN VIEW

by **David Bunton**

ONE REASON FOR HONG KONG being British is the refusal of our forbears to accept Chinese law making the opium trade illegal. Our response to Chinese authorities seizing and destroying some of the British opium smuggled from India was to go to war. The barren island of Hong Kong was one of the prizes of a naval victory and the trade went on for another 60 years.

This affront to China's dignity was surely one of the reasons the Beijing authorities were determined to regain sovereignty over Hong Kong when the lease on most of its land expires in 1997.

I use the term 'our forbears' broadly. I am Australian and it was about 20 years before the Opium Wars that my great-great-grandfather 'migrated' from Britain. He was an Essex farm labourer, transported to Van Dieman's Land for stealing a watch, five shillings and a mirror. But I have spent nearly half my life in Hong Kong.

British rule has given millions a life-style vastly different from that of Mainland China. And there is a general, if tacit, acknowledgement here that the way Hong Kong was acquired is not something to be proud of.

It is only the change to Beijing sovereignty in 12 years' time that has prompted the first-ever elections to the legislature. Likewise, it is only in the last year or two that significant numbers of Chinese civil servants are beginning to head government departments.

I sometimes wonder whether the attitudes and aims of westerners in Hong Kong have really changed that much from the nineteenth century. To what extent are we in Hong Kong today because we are better off financially than we would be at home? To what extent are we aiming to contribute? Those who continue here may need to accept a humbler role and a simpler life-style. We shall certainly need to accustom ourselves to accepting Chinese authority in many areas of life.

Although I teach in a Chinese secondary school on a local salary, and enjoy doing so, I still find many of my attitudes typical of my race: for example, feeling that the western way of doing something is the only way, or at least the best way.



David Bunton with his family

Lawler

There are differences of cultural outlook which we need to be more sensitive to. As a westerner, I am often concerned about the freedom and rights of individuals, especially consumer rights. (Not always without self-interest!) For many Chinese, however, the group is more important than the individual, be it the family, the company or the nation—and this has added to the cohesiveness of society. I need to accept that the Chinese perspective may often be more important than the western.

More fundamentally, though, it is a question of whether we are here to give or to get.

It is in the spirit of giving that Hong Kong could decide to face the future as a Special Administrative Region of China. Hong Kong's financial, industrial, commercial and management expertise could play a vital role in the modernisation of China. China's distaste for 'spiritual pollution' and exploitation, on the other hand, could help tackle some of the worst aspects of capitalism in Hong Kong.

China's leaders have shown courage in admitting that Mao Tse-tung's concept of 'destruction first, construction later' has caused great harm to the nation and that they 'cannot depend on the works of Marx and Lenin to solve all of (China's) modern day questions'.

As they continue the open-door policy, and if we in Hong Kong keep open minds, the result may be new dimensions of socialism. ■

Price worth paying

LIU REN-JOU AND HIS WIFE GRACE from Taiwan recently visited Japan for an international MRA action (see 'New World News' Vol 33 No 12). Liu Ren-jou taught maths for four years in a senior high school in the city of Tainan. He found that when students misbehaved they usually did the things he had done in his own student days. Rather than punishing them, he told them what he had been like. On one occasion he made some students stand outside the classroom for cheating, but later he joined them in belated penance for his own examination techniques.

He explained in Japan, 'When I am not at peace I have more trouble with students. When I don't know how to help them, God gives me ways. The best way to get inner power is to take time in morning quiet to listen to the inner voice.' On one such occasion he was thinking of punishing some students who were causing problems when the thought came. 'Don't blame them for their bad behaviour.

Apologise to them and tell them how selfish you are. You have cared for yourself much more than for what they really needed in their hearts and spirits.'

Liu Ren-jou had met the ideas of Moral Re-Armament at the Normal University. He and Grace used their house for regular training camps for young people from across the island. He described what happened when they were expecting their first child in 1983. 'Friends suggested we should go to the doctor to offer gifts and money so as to get better care. I wanted my wife to have proper care, but we had decided to stop doing wrong things and felt we should not give bribes but leave it all to God.'

Their daughter arrived safely but Grace could not walk for a month. Friends said, 'Why didn't you give special money and ask for a better doctor?' Ren-jou and Grace had no regrets or complaints, however: 'We realised that if we want to have a better world we need to pay a price. It may cost us money, pain or our lives—we can't choose the price. But we are glad to have clean hearts to face our daughter.'

Last July Ren-jou resigned his job and the family moved to Taipei to devote all their time to MRA without pay. Liu Grace said in Japan: 'We Chinese are a selfish and proud people. We don't care for other countries. We are only interested in making money. Unless we care for other countries we will not find the right path for China.'

She said that she had learned: 'As I am, so is my nation.' She decided to be an answer, not a problem, for her country. The Lius were going to MRA conferences in Japan, the USA and Switzerland in order to learn to work with the rest of the world, she said. 'We need to learn how to serve other countries, not just to make money.' ■

THE CHESSBOARD IS UPSET

'New World News' has featured several of the weekly talks which MICHAEL HENDERSON, a British journalist living in Oregon; gives on KBOO radio in Portland. Grosvenor Books USA has now published some 50 of the 160 talks as a book, 'A different accent'. The talks reflect Henderson's view that people can change, that the individual counts, and that America still represents a hope for the world. Subjects range from disinvestment to the character of journalists; from peace to 'Chariots of Fire'; from Andrei Sakharov to Prime Minister Hawke.

'A different accent' has a foreword by Clay Myers, who has been Oregon's Secretary of State and State Treasurer. Mr Myers writes, 'Mr Henderson's pen is a sword that cuts many ways, illuminating several sides of issues people feel deeply about.... Henderson's goal is to reduce the we versus they syndrome. He succeeds.'

Here we reprint the talk from 'A different accent' entitled 'Moral Re-Armament':

I AM INTRODUCED each week as someone from Moral Re-Armament. What, indeed, is Moral Re-Armament? I was asked this week to answer that question at a public occasion in the city. This is what I said.

Our world is not made up basically of goodies and baddies. Though it would be convenient to think so. Our world is made up of people like you and me and the line

between good and bad is a shifting line that goes through each one of our hearts and lives each day. That is why we need an answer more fundamental than blame. All of us can think of some other person or some other group that needs to be different. We blame the other member of the family, the other political party, the other race, the other denomination, the other religion. We blame our government, we blame foreign governments, we blame the system, we even blame society.

Moral Re-Armament says very simply: if you want to see the world different, the most practical place to start is with yourself, your group, your nation. When you point your *finger at your neighbour* there are three more pointing back at you. And once you have started with yourself you begin to get insights that will help others change.

The change in people, Moral Re-Armament believes, is the key to a new society. Change in government, new organisations, different structures have their part. But how often today's radicals have become tomorrow's reactionaries because in their enthusiasm and passion they did not remember that unless you deal with selfishness you only replace one lot of selfish rulers with another. We need new men and women if we are going to build a better future. We need different men and women if we are going to have peace.

Diplomacy

I have a good friend who was in on the founding of the United Nations, who has been in diplomacy all his life and more recently has been working with the Brandt Commission. The problems on the conference table are immense, he says, but often so are the problems sitting round the table and no one is dealing with them. The human factor, he believes, is not only the forgotten factor but often also the decisive one.

Let me tell you about another friend of mine, Lionel Jardine, who was a senior British administrator in pre-independence India. He was aloof and a walking example of that saying, 'You can tell an Englishman anywhere but you cannot tell him much.' He came home on leave to England. He was worn out by efforts to bring law and order in the Northwest Frontier Province and thinking of resigning. He met Frank Buchman, the initiator of Moral Re-Armament, who challenged him to go back to India and live differently.

Jardine decided to do so. Back in the Northwest Frontier Province the change was evident. For he wrote letters of apology to an Indian colleague and to two Indian lawyers to whom he had been rude. Before long as many as 50 people of all backgrounds would meet in the Jardines' home to plan for the welfare of the community. The leader of the Nationalist Party commented later, 'Mr Jardine's change of heart was perceptibly noticeable. From being an absolute autocrat he became an actual servant of the people.' And the chief minister said, 'We have had two Lionel Jardines here. One before change, the other after. Of the former we will not speak. Of the latter we cannot have too much.'

News reached Mahatma Gandhi of the change in Jardine



Michael Henderson

and others and the fact that as a result the Northwest Frontier had become the one area without disturbances in the country. He had it investigated and found it was true. 'Politics has become like a great game of chess,' said Gandhi. 'Both sides know the value of the pieces and the moves to make. But when men's motives and aims are changed, like these have been, the chessboard is upset and we can begin again.'

That is what Moral Re-Armament is about—upsetting the board and starting *again in any situation* because people's motives have changed.

It is not an organisation which you join. There are no members, no dues. No one gets paid. It is a way of life. It is not a spare time activity but what you decide to live for 24 hours a day.

To focus where change is needed in each of us Moral Re-Armament insists on the need for absolute moral standards of honesty, purity, unselfishness and love. Facing those standards in our own lives is where each one of us can begin. It may require restitution. The standards become yardsticks for private and public life.

To give direction to this work we depend on taking time in quiet. I get up an hour earlier every morning. I write down my thoughts. I test them against those standards. I act on them. For those who think in such terms it is *handing over your life to God for him to guide you*. For those who don't it is being true to the deepest prompting of your heart.

For more than 50 years now men and women of all backgrounds have been living this way, working together intelligently and globally, and the fruit has been the resolving of disputes in family, in industry, in the nation and sometimes between nations.

All of us here know places where we are not living as we should, resolutions we have not kept, places where we have cut corners we should not have cut. As we decide today to do something about those things in our lives we are immediately part of the Moral Re-Armament of the world. ■

'A different accent' by Michael Henderson, published by Grosvenor Books USA, paperback price \$5.50. UK orders to Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price £2.95, with postage £3.45.

**NEW
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