

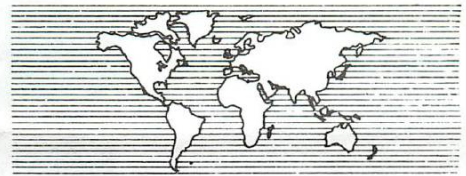


United Nations Relief and Works Agency

Wanted—an ideology of care

# NEW WORLD NEWS

Vol31 No20 29 Oct 1983 20p



## AN IDEOLOGY FOR THE BILLIONS

BRITISH PRIME MINISTER Margaret Thatcher told a Washington audience last month that she was ready to accept the Soviet challenge to join an ideological struggle for the hearts and minds of billions. The challenge had been issued by Soviet President Mr Andropov. The contest would, he said, to a considerable extent determine mankind's future.

To win the hearts of billions, the democracies will need a genuine care that the needs of every person on earth are met, 'that empty stomachs are filled with food, empty hands with work, and empty hearts with an idea that satisfies'. Could our policies be based, not on a 'what's in it for' us attitude, but on the needs of other nations; can we acknowledge past mistakes and be more prepared to listen to what people in other countries say; can we commit ourselves to do all in our power to end the physical and psychological suffering that is the lot of many millions?

What of the minds of billions? In a letter to *The Times* of London on October 7, G Alan Thompson of St Albans wrote, 'The ideological struggle will only be won when we have a superior ideology. It is not enough to talk about freedom, which is often used for purely selfish ends. A militant amoral ideology which denies the existence of God can only be overcome by an ideology based on an unshakable commitment to search for and follow the will of God, living in the light of his absolute standards of honesty, purity, unselfishness and love.'

'There is clear evidence that people in different walks of life in many countries who have accepted the need for change in their own lives have found new attitudes and motives. This has led them to take constructive action which has profoundly affected the life of whole communities and sometimes nations. Marxists who have seen that human nature can be changed have accepted this new thinking and living.'

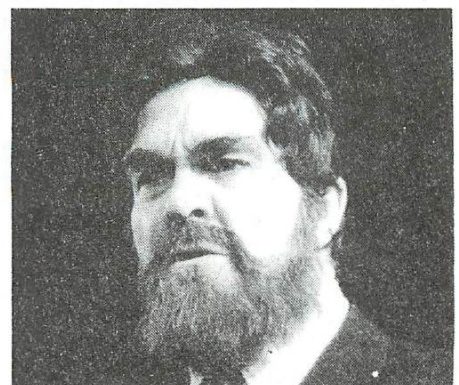
'The best hope for peace in our perilous world lies neither in unilateral or multilateral disarmament but in moral and spiritual rearmament.'

Clearly, ordinary citizens as well as politicians will need to take on this struggle. For it is the way we live as nations, rather than what we proclaim, which speaks louder. Our family life, our community life, our industrial life should speak of a people who put care for others first and who feel that they have caught hold of a hope for the world. Winning the global ideological struggle must start with a drastic reappraisal of the way we live ourselves. ■

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# Different story

## If Everyone Cared



Mayor

'IF EVERYONE CARED', the autobiography of Aboriginal elder Margaret Tucker, has now appeared in paperback. After the first edition in 1977, Melbourne's *Sun* headlined their review, 'A Princess' story—unlike any you've ever read'. The *Canberra Times* called the author 'a woman who refuses to hate'.

Here Mrs Tucker presents a copy of the book to Clyde Holding (centre), Australian Minister for Aboriginal Affairs. This took place at the commercial premiere of the documentary film *Lousy Little Sixpence* which features Mrs Tucker. Also pictured are the film's producers Alec Morgan (left) and Gerald Bostock (right). *Lousy Little Sixpence*,

which deals with white Australia's treatment of the Aborigines during the first half of this century, has been described by *The Australian* as 'one of the most important Australian documentaries ever made'.

The Department of Aboriginal Affairs has purchased 1,000 copies of *If Everyone Cared* to be used in conjunction with the film in the schools of New South Wales and Victoria.

*'If Everyone Cared'*, published by Grosvenor Books Melbourne, will soon also be available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price hardback £8.95, with postage £9.50, paperback £4.50, with postage £5.00. ■

## RICARDIAN SHAKE-UP

POLITICIANS IN THE CHANNEL ISLANDS marked the 150th year since William Wilberforce's death by inviting Garth Lean, a biographer of the reformer, to speak in Jersey and Guernsey. Mr Lean, author of *God's Politician*, told Members of the States of Jersey and of Guernsey about Wilberforce's long struggle for the abolition of the slave trade and to change the heartless and corrupt attitudes of his age, and of the Christian commitment which motivated him.

Mr Lean was invited to Jersey by the Breakfast Prayer Group of Jersey after this summer's commemoration of Wilberforce in Westminster Abbey. As well as addressing Members of the Jersey States and their wives, he was interviewed on Channel Television, BBC Radio Jersey and by the *Jersey Evening Post*.

Wilberforce's life had a relevance beyond his times, Mr Lean told the *Jersey Evening Post*. 'Mr Lean believes that one has to face the worst in society and to recognise the full extent of what needs alteration, and he feels that many would do well to look at Wilberforce's life for an example of the determination that this work needs,' writes Cathy le Feuvre. 'It was said of Wilberforce that he may once have

been the obvious choice to succeed Pitt as Prime Minister, but sacrificed such political ambition in order to work for what amounted to a breakthrough in the Ricardian theory that the system may not be shaken for fear of the collapse of society.'

The article concluded, 'Like Wilberforce, who believed, contrary to popular conception, that an individual may alter the pattern of things in his society, Mr Lean is an advocate of the effect one person may have on his environment, despite the odds that may be against him. It was in this vein that some State Members and their spouses were addressed last night, and he undoubtedly hopes that the Christian example of Wilberforce, his determination and morals, will give inspiration to these modern politicians, as he feels it can only benefit the society for which they bear so much responsibility.'

While in Jersey, Mr Lean also addressed a meeting at Church House on 'the world work of Moral Re-Armament' under the chairmanship of Senator Ralph Vibert, the Father of the Jersey States.

From Jersey, Mr Lean went to Guernsey, where he addressed some 30 Members of the States of Guernsey and wives.

*'God's Politician'* by Garth Lean, published by Darton, Longman and Todd, is available from Grosvenor Books, price £2.50, with postage £2.90. ■

# HARDIE IN HUNTER VALLEY



Don Simpson (right), who plays Keir Hardie, meets Mitch Taylor, the assistant manager of a large power station in the Hunter Valley.

IN THE EARLY YEARS of this century a Labor Prime Minister of Australia, Andrew Fisher, invited his old schoolfriend, Keir Hardie, to visit the nation soon after its six separate colonies had been brought together in federation. The Scottish coal-miners' leader was well-known as Britain's first Independent Labour Member of Parliament, the 'Member for the Unemployed' as he was called.

Three-quarters of a century later another Labor Prime Minister, Bob Hawke, again sees his task as 'bringing Australia together'; and again Keir Hardie is back in the country, this time in the form of dramatised readings of the play, *Keir Hardie—the man they could not buy*, by Henry Macnicol.

The first public presentation of today's 'Keir Hardie' was in Muswellbrook, a small town in the heart of the Hunter Valley, north of Sydney. The lush green Valley is known for its vineyards and horse-breeding, but most of all for its steel industries and huge power plants and the richness of the coal seams which run long and deep beneath the surface.

The feelings of many people in the Valley also run long and deep—but not always beneath the surface. Earlier this year, coal-miners stormed through the locked doors of Parliament House in Canberra to protest against employment cuts. And even while Bob Hawke was shaping his consensus policies at an Economic Summit in Canberra, a bitter dispute over a mine near Muswellbrook erupted.

## Essential

'The coal-mining industry is in a state of turmoil and tension,' said Wilf Griffiths, a retired coal-miner who started working underground in the Valley as a young teenager not long after Hardie was first in Australia. 'The miners' tradition of mateship, stubbornness and, when called upon, high courage is being eroded, particularly in the Hunter Valley. Miners, like many others, have yet to learn to live with affluence.'

It was on Griffiths' initiative that *Keir Hardie* was in the Valley. He had seen the play in Canada. He says, 'My immediate reaction was that this must go to the Valley...The essential factor of Moral Re-Armament—of hating the wrongs but not hating those deemed to perpetrate them—is clearly expressed in the life of Keir Hardie. Prime Minister

Bob Hawke has called for reconciliation, a dropping of attitudes of confrontation in the economic interests of Australia. In this play, Keir Hardie takes reconciliation on to a revolution in our thinking.'

'People often fail to recognise the struggle involved to achieve the improvements they take for granted,' commented *The Muswellbrook Chronicle*. Quoting Don Simpson, a British actor who plays Keir Hardie, it stressed that 'the original British Labour Party of Hardie's day was founded on high moral and Christian values'.

The need for those values as a motivation for today's industrial and social developments was expressed by a range of people in public life whom the cast met, both in Muswellbrook and later in the industrial heartland of Newcastle. These included union officials, miners, politicians, civic leaders, clergy, journalists and academics. 'This play is not just for miners,' said one Muswellbrook minister. 'There is something for us all to learn because it shows the struggle between good and evil.'

The Secretary of the Waterside Workers' Federation came with several of the union's national executive to see a presentation of the play in Sydney, in the headquarters of the Transport Workers' Union. Amongst the other trade unionists present was a historian from the Miners' Federation who responded with: 'That was very authentic.'

Amidst the overburden of political rhetoric and public cynicism, that 'authentic' voice of Hardie calls for a 'movement of honest men across the earth who'll sacrifice to make things different.'

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## SPECIAL OFFER

The last six issues of 'New World News' (Nos 14—19) make a comprehensive report of this summer's international assembly for Moral Re-Armament in Caux, Switzerland. We are offering the set of six for the special price of £1.00, post free, to inland and overseas readers.

Please note that ten copies of individual issues cost £1.70 plus postage.

Orders to 12 Palace Street, London SW1E 5JF.

'Reflections on Moral Re-Armament', by K D BELDEN, is published on 2 November. 'Moral Re-Armament,' says the author, 'has golden truth for people of every faith—and none. For Christians it has truth that is vital to the effectiveness with which we live and apply our faith.' It is to share with his fellow Christians some of the experiences and insights he has found through MRA that he has written this book.

The following extracts are taken from five different chapters:

## REFLECTIONS ON MORAL RE-ARMAMENT

WE ARE CALLED as Christians to upturn the values of the world, which are a present recipe for disaster, and replace them with Christ's values in personal life and in the policies of governments. Yet this need confronts us at a time when many forces combine to call in question the whole concept of God and the spiritual basis of life, and when there is widespread belief that most Christians are hypocrites or just deluded. It is a time when we need to reassess both our calling and our total message in a world where powerful tides are moving against every aspect of faith. Sometimes the total message is given more loudly by what is done or not done, and the manner of it, than by what is proclaimed and preached.

### The miracle factor

I have been struck again and again, as a Christian, by our *low level of expectation* of what the Creator of all worlds can do. Perhaps it is the residue of our unredeemed worldliness. So many of us really seem to feel that the Power which created the galaxies of our expanding universe couldn't swat a fly on planet Earth. But if we really regard God as impotent, despite what we profess personally and in the creeds, we may not find Him doing very much for us or around us. If we ever launched out like Peter on the water, trusting His everlasting power and love to sustain us, we might be astonished every day at what He did for us and through us. It is our level of expectancy that needs lifting, because that affects how far we believe that God can transform our lives, and whether we are sure that the redeeming work of Christ on the Cross, His resurrection power and His continuing love, are capable of changing anyone to the depths, capable of forgiving the past and setting us on a new road, capable of remaking the society in which we live.

The expectation of miracles in other lives and situations starts with ourselves. There is no difficulty in pursuing the possibility of miracle for others if we have once allowed it to happen to ourselves.

It is the disbelief of Christians in the power of God to shift the deadlocks in men's lives that sells faith short today, and leads people down the side alleys of writing God's obituary, financing freedom fighters and all the other substitutes for expecting the power of God to work in the twentieth century.

'We must go to the root, and the root is man himself,' said Karl Marx. But it is the men of faith who know how to go to the root, unlike Marx or Lenin whose idealistic view of human nature has long been belied by events. It is our pristine calling to bring God's miracle factor to bear on human nature itself, starting with our own and going out to every one He leads us to, so creating the new men and women who can create and operate the new society under God.

### Reality

People have varied reactions to the word 'moral' nowadays, most of them negative.

Some years ago I was making the arrangements for two plays from the Westminster Theatre to run at the Theatre Royal in Brighton. (The plays were a double bill: *The Ladder*, Peter Howard's moving play about the Cross, and *The Hurricane*, a study of the answer to racial clash in Africa.) When I showed the proposed poster advertising the plays to the manager of the Theatre Royal, the immaculate and monocled Jack Keat, he looked at the line 'Moral Re-Armament Presents' with growing uneasiness. Finally he asked, 'Would you mind very much if we put "MRA Presents" instead? Moral isn't a very good word to use in Brighton.'

Moral isn't a very good word to use in a good many places these days. A Scottish friend of mine once took part in a public discussion at one of the more way-out occasions at the Edinburgh Festival. At one point he put in a plea for more plays by Shakespeare and by other dramatists who had a sense of moral values to be produced. He was shouted down with cries of 'Fascist!' (We have come a long way from the founders of the British labour movement if men and women of the left think moral values are right wing!)

Frank Buchman (initiator of Moral Re-Armament. *Ed.*) used to tell us about the black preacher in the southern states who said, 'When I preach to my people about the love of God and the beauties of nature and the moonlight on the water, they all think it's wonderful. But when I preach to them about chicken stealing, a kind of a coolness comes over the congregation.'

A 'kind of a coolness' is only too apparent with a lot of people at the mention of absolute moral standards. Yet they stand at the heart of the Gospel, and they are taken by Jesus far beyond the act to the thought and the intention. 'Except your righteousness exceeds the righteousness of the scribes and pharisees....' Not in His view, we may be sure, in a more scrupulous keeping of the rules: He was talking about the deepest impulses of the heart and will.

Because the Christian faith is a life to be lived, not only a belief to be professed, the faith must be incarnate in the way we live or it is ineffective.

### Teamwork

Anyone who deliberately chooses to work alone is missing a vital part of the Christian life. And it means equal teamwork: not one star performer among a group of admiring helpers.

Belief in teamwork and gathering a team together is one thing: living in teamwork is another. This is the point at which realism is needed if good intentions are not to break down. Perhaps one of the essential elements is a deep and intimate knowledge of each other, which often calls for



'Evening Star', Dunedin, New Zealand

K D Belden

costly honesty. I was struck in my early days with the MRA team in Oxford by the way in which my new friends, one by one, took the trouble to share their whole lives with me, including the deepest places where they had most needed the healing touch of Christ. In this way our lives were an open book to each other, which meant that any action we undertook together was carried through with a maximum of trust and a minimum of friction. We had nothing to hide, and we grew in understanding of each other.

As a result of this level of fellowship no one goes for long with unvoiced needs or unhealed reservations or differences over someone else, or criticisms, or prejudices. No one has to be treated gingerly because he is so touchy or easily hurt. Love and honesty are the essential ingredients. Love without honesty can become sentimentality and fail to come to grips with need; honesty without love can become abrasive criticism. But love and honesty together make *effective teamwork possible*. And if I react negatively to another person I can take my reaction to God and find out whether I need to change, and where simple frankness on my part, with no demand for a response, might help him see some further step in change for himself.

## Attitudes

Realism is also needed about our built-in attitudes—personal, racial, national, religious, class—of which we are often wholly unaware. When some Swiss, with immense courage, took over the vast derelict hotel at Caux, renamed 'Mountain House', in 1946 and launched the first post-war assembly for Moral Re-Armament, they gathered volunteers from many lands to help run the place. There were teams of people dealing with housekeeping, who cared for the hundreds of rooms, with cooking, cleaning, dining-room service and the rest, all of them a mixture of nationalities separated from each other for years by the war. After a time a number of other countries began to complain that on these teams, 'the price of British co-operation is control'! Quite unconsciously people from Britain, on whatever team they found themselves, assumed they were in charge (well, we had just won the war, hadn't we?) and took command of everyone else in much the same way as our

forebears took charge, uninvited, of large tracts of the earth and their inhabitants in the eighteenth and nineteenth centuries. Not for the last time we, as Britons, had to face our own need of change if we were to learn how to work with other people. In one team of housekeepers, who met every morning to plan the day's work, a red-haired English-woman always led the meetings. Eventually someone asked her, 'Why do you lead the meeting every day?' To which she replied with unconscious candour, 'Well, I'm British!' It is fair to say that this was a long time ago, and she has long since learned the wisdom and grace that would now render such a reaction unthinkable! One advantage of community life is that such inherent attitudes do not go unnoticed and people can be helped to find God's answer to them—but they often run deeper than *we realise*.

One of Buchman's favourite words was 'over-arching'. To him, the committed life was lived at a level that soared above division. He knew that people who move together to fight God's battles under His direction fling bridges across the chasms that normally divide us, lifting us into a new dimension far above the separating walls. This does not mean that all areas of difference or disagreement are unimportant, but that what unites us in the great task of our age is overwhelmingly more important in the eyes of God.

## The unfettered Spirit

Perhaps it would be fair to say that in the modern world the true line of division is not so much between the great faiths as it is between those whose unremitting aim is to destroy all faith and expunge the idea of God from the consciousness of man, and those who have a belief in God, in the spiritual dimension of the universe and in moral values rooted in faith. If we move together in harmony rather than in conflict we can place our confidence in the Spirit of God who will clarify where truth lies for each and every one.

There can be only one Reality behind our universe, and in all ages there have been men who sought Him and still seek Him however much their ideas of Him may be conditioned, as our own must often be, *by their own traditions*, their cultures and modes of thought and the contemporary currents of ideas in their societies. But if anyone turns to that living Presence in prayer, in quiet, honestly seeking to know His will, that person is thereby laying his life open to the Holy Spirit of God. Indeed it is in the prayer of silence, the prayer of listening, that it is possible to move in harmony with men of other traditions in a unity of the heart and of common purpose. For anyone, however different or even atheist his background, who deliberately and honestly listens to that inner Voice is thereby opening his heart and mind to the One and Only God.

However much or little any such listener understands of God, the attitude of readiness to hear and obey what He says opens the way for God Himself to move closer to him and enlighten his understanding in His own way, in His own time.

If we will have the grace to allow the Spirit of God, unfettered by our narrowness of heart and our preconceived ideas, to work in us and in everyone we meet, whoever they may be, it is He who will lead them and us into all truth.

'Reflections on Moral Re-Armament' by K D Belden, published by Grosvenor Books, 54 Lyford Rd, London SW18 3JJ, paperback £1.95, with postage £2.25; hardback £4.95, with postage £5.25. ■

# ON COURSE FOR AN EFFECTIVE LIFE

by Keith Dunn



Brian and Lorna Lightowler

WHERE CAN ONE LEARN about different cultures and countries, politics, history and teamwork, as well as possibly find an effective way to live in today's world? At the 'Studies in Effective Living' course at Armagh, the Moral Re-Armament Australian-Pacific Centre in Melbourne, say Brian and Lorna Lightowler, two of those who run the course.

'We have people who come from a wide variety of backgrounds,' says Brian. A tall quiet man, he was born in Britain and decided upon his graduation from Cambridge, 30 years ago, to devote his full time to the work of Moral Re-Armament.

'We have people who come from Japan, Taiwan, Hong Kong, Korea, India, New Zealand, Papua New Guinea, Australia as well as Europe,' he says. Aborigines from the cities, as well as the tribal areas, have also come. One of the tribal men had never been to a large city before. However, Brian says, 'In less than two weeks he was showing guests around the centre as if he had been there all his life.'

What's the secret of getting people of such diverse cultural backgrounds to work and live together? Lorna, a vivacious, native-born Australian, who met the work of MRA 21 years ago while visiting Canada, replies, 'One learns not to be dogmatic about your way of doing things. There's more than one way of laying a table or cooking rice, for example! But however it is done, it is done to the highest standard.'

## Unite

She gave an example of how people of different backgrounds can unite. 'A Chinese girl had negative feelings towards a Japanese girl because her grandmother had taught her that the Japanese should never be forgiven for what they did to the Chinese during the war,' says Lorna. 'However, she followed her inner conviction to apologise to the Japanese girl and received an apology from her in return for the feelings of superiority the Japanese had to the Chinese.' She continues, 'Both girls decided to work for a new relationship between Japan and China.'

As well as coming from different cultures, participants also come with varying educational experiences. Someone with little secondary education may be sitting in class with someone with a university degree. Does this present a problem in teaching methods? 'Not really,' replies Brian. 'Each of the students has two sessions of tutoring a week and there is a time of discussion after each lecture, to ensure

that everyone understands.' He adds, 'We always attempt to teach to the highest common factor, rather than the lowest common denominator.'

The cost of the course is Australian \$650 (£375). Each year members of the West Australian Shop Assistants' Union have provided a scholarship for a participant from a Third World country and other scholarships have been donated.

The first phase of the 12-week programme consists of seminars and lectures, consultations, and practical work. 'They learn to use their heads, hearts and hands,' says Lorna with a smile. Emphasis is put on each person's moral and spiritual as well as mental development. Lecturers have included former government ministers, national trade union officials, Aboriginal leaders, business and banking executives and educationists, all of whom have given their experience voluntarily.

## Phase two

After this six-week period, the participants enter phase two of the course, 'field work'. They travel to various areas in Australia meeting people from industry, trade unions, politics and different professions and backgrounds.

According to Brian, the moral and spiritual teaching has led to a marked change in the lives of many of the participants. 'One of the young Australian women who took the course last year decided to pay back money she owed the Social Security Department. She had taken unemployment benefits while doing temporary work,' he says. 'A teacher decided to take part in an Australian government aid programme, teaching in Zimbabwe, as a result of finding a commitment to God's call.' A London University student, who took the course before his tertiary studies, says, 'Experiences which I had in the Northern Territory of Australia led me to feel I had a part to play in black-white relations in England.' Upon his return, he volunteered to work at a multi-racial youth club.

'An Aborigine was selected as one of the first of his people for training in the Australian Foreign Service,' says Brian. 'The official Australian *Foreign Affairs Record* referred to his association with MRA as an experience which served him well by training him in leadership.'

In Hong Kong a young Chinese woman who had finished the programme is now working as a features reporter on an English-language daily newspaper, due to her 'conviction' to go into journalism. Brian says, 'She recently wrote that her hope is to strengthen teamwork with her friends so that

they can search for God's strategy for their country.'

'The course,' says Brian, 'has helped men and women embrace a demanding, wholehearted, and often adventurous approach to life.' As an example, he told of two men from Nagaland, which is located in the North-East of India and has been the scene of guerilla warfare and tension for many years. 'Since their return home they have looked for a change in the bitter relationship between the peoples of the North-East and of the rest of India. As a result they have been among the initiators of a conference this month called "The North-East meets the rest of India".'

The Lightowlers, who have been involved with the study course for five years, keep in contact with many of their former students and decided last May to visit some of them. Their trip has taken them to Hong Kong, Taiwan, Japan, Switzerland, Germany and Britain.

'In these countries we found people highly motivated, at grips with the task of changing the living and thinking of their nations,' says Brian. In Taiwan they saw Chinese who had taken stands for absolute honesty on money matters. In Japan they met a core of young men and women who helped conduct a combined international conference and national action in Tokyo and Osaka. 'These events demonstrated how Japan and other nations can take a new and unselfish responsibility in the world,' he says.

Has teaching the course been a learning experience as well? Brian answers, 'Living closely for three months with these men and women faces you with the challenge that it is not what you say, or give in the lectures or seminars, but ultimately how you live which counts.' He continues, 'It is the Spirit which brings change to people and all we can do is to try and set up the occasions for God to work.'

People interested in participating should write to: The Secretary, Training Course, Box 1078J, GPO Melbourne, Victoria 3001, Australia. ■

## Way ahead

THE HON ALLAN BLAKENEY, Premier of Saskatchewan, Canada for many years and present Leader of the Opposition, received eight delegates to an MRA conference in Regina last month.

Mr Blakeney referred to the economic difficulties in two provinces that are in the news, 'We raised people's expectations so high regarding salary and benefits that it is now hard to practise restraint.' He also spoke about deficit financing, saying that when you practise it 'you often make decisions which you know are not right because of economic necessity, and later you live to regret it'.

The six-day conference took place in Regina from 23-28 September and brought together people from as far apart as Quebec City and Victoria, British Columbia. Its theme was, 'The Way Ahead', and it provided a forum for Canadians committed to finding God's path for themselves and their country to evaluate past actions and make plans.

Gordon Dirks, the newly appointed Minister for Social Services, and Mrs Dirks welcomed the conference participants at a public banquet. The delegates also met dignitaries, went on speaking engagements and joined the Chinese community in celebrating 125 years of continuous settlement in Canada. ■

## NEWSBRIEF

'LES ENFANTS NOS MAITRES' (Children, our teachers) is a new book by Julie Chamot published by Editions de Caux, the French-language MRA publishers. The author tells of her experiences as a teacher.

Referring to the children described in the book, Francis Aerny wrote in the *Gazette de Lausanne*, 'These Mariettes, Renés, and François, are tomorrow's as well as yesterday's. They are children who need understanding, authority, confidence. This modest work alone is worth a pile of learned treatises; it can be read and reread with interest as life is there, simple and calm.' ■

IN WESTERN AUSTRALIA a group of young people has been presenting *A Night at the Club*, a play by Brian Lightowler. One of them, a weekly church-goer, paid back \$3,900 to the Taxation Department after comparing his life with absolute moral standards. Having wasted 30 years, he says, he now plans to take part in the next 'Studies in effective living' course. ■

'OUT OF THE FOG' by Naomi Echlin (see *New World News* Vol30 No8) is now in its third edition. It tells how a hard-living, hard-drinking Australian became a woman of faith and convincing spiritual experience, in the words of a reviewer. It has been bought by more than 130 Superiors of religious orders.

'Out of the Fog' by Naomi Echlin, available from Grosvenor Books, London, price £2.75, with postage £3.15. ■

TRURO, NOVA SCOTIA, was the venue of a recent conference to discuss how 'the spiritual renaissance of Canada' could come from the Maritime Provinces. As well as attending meetings, the 50 participants met trade union officials, church people, Indian chiefs and people working for humanitarian and cultural organisations. ■

THE 'CATHOLIC HERALD' on 19 August carried a picture and story on a four-colour poster by Janet Smith which illustrates the proverb, 'Better to light one candle than to curse the darkness'. The poster was inspired when the Pope asked people to pray for Poland. (see *NWN* Vol30 No12.)

Order from Janet Smith, 12 Palace Street, London SW1E 5JF, price 50p, with postage 75p. ■

TWENTY-SIX TEACHERS and curriculum specialists from Richmond, Virginia, in the USA attended an orientation programme last month for teaching the character training course, *To upturn the world*. The course has been developed by Sara Ensor, a reading teacher in Frederick, Maryland. It aims to help children examine the qualities of character which will equip them for an effective life by focussing on people who have played a creative role in American and world history. Last year two Richmond elementary schools piloted the course which is now ready for wider use. ■

## NEW BOOK

# STRESS: THE DILEMMA OF SUCCESS

Reviewed by Dr Paul Campbell

THE SCOTS have the knack of pioneering—James Watt who harnessed steam power; Livingstone and Africa; Fraser and Mackenzie, who gave their names to two of Canada's mightiest rivers; Drummond, who contributed new thinking on the relationship between faith and national life. The oral surgeon James Dyce is in that tradition. His book, *Stress: The Dilemma of Success*, pioneers a new perspective for professional men and women everywhere. The question he seeks to answer is: How can the professional whose energy and time is employed in perfecting his techniques influence his society and not be helplessly controlled by it?

Dyce has wide experience. He trained in America and is a past President of the American Dental Society of London. His interests are wide-ranging—from the theatre of ideas (he was the first Chairman of the Friends of the Westminster Theatre) to salmon fishing. He played rugby with a team of the London-Scottish and even trained at Silverstone in motor racing.

During his war service, he developed a special deep-focus camera for photographing the oral cavity. This apparatus and his book about it are now standard in dental practice. He established the Audio-Visual Department at Guy's Hospital school. During the war he made films of the surgical procedures for facial wounds received in battle. These films are still used to train army surgeons.

## Questions

His Harley Street patients included cabinet ministers, bishops, industrialists, men and women of the theatre and press.

Dyce is a born philosopher for he is always asking himself questions. Immediately on retirement from Harley Street, he decided to read philosophy at Cambridge to find the questions asked by the great thinkers of the past. From his scientific reading he knew that Pasteur, Einstein and Pavlov became increasingly certain that there was an infinite power greater than ourselves. They hinted that the normal next step for humanity was a practical involvement with the Almighty. Says Dyce, 'The articulation of a man's philosophy of living is the catalyst which triggers off the process of change and growth from latent potentiality or immature backwardness to an adult completion.'

In his book Dyce examines the thinking of Socrates, Plato, Hegel, Marx, Bentham and Frank Buchman. Dyce was

stimulated by a friend who said to him, 'You doctors are dead. You don't contribute a damned thing to the thinking that needs to be done for the world.'

'He was not asking me to become a politician or a sociologist or add anything to my 25 hour day,' writes Dyce. 'He was asking for a full turn in my thinking... It may sound presumptuous, naive, wholly-in-error to regard our profession as a catalyst for the thinking that needs to be done for the world. Observing the committed work of colleagues over many years it is a reasonable assumption to make—for we are busy men and women.'

'But then we underestimate how knowledge has changed our work, how the chemistry of materials and biomedicine has changed our work, how time given to cold, hard procedural planning has changed our work.'

'There is the trap of thinking that to offer health by our skills is our contribution to life, and we do as we please with the profit. Today that is an out-of-date aim.'

'The world is faced with pivotal questions:

Does man get what he wants by force?

Has man got a working answer to materialism?

Can human nature change?

'We are each inescapably, unavoidably involved. What people want to know is what answers you have found. And so many of the problems of general practice get sorted out as by-products.'

'Philosophy IN practice, not the philosophy OF practice, is the ultimate force.'

## Socrates

Dyce continues: 'Socrates at a time of crumbling intellectual authority made it his task to isolate and present the simple propositions—Universals of the Intellect—which all men could accept as the basis and agreed starting point of their reasoning.'

'Frank Buchman's great contribution has been to take faith back to its first principles and show the universally acceptable bases which everyone everywhere can take as his or her starting point...'

'Buchman was clear that at least three Universals of the Spirit function in decision-making:

The first is its moral basis

The second is obedience and

The third is the normality of God's power.

For Frank Buchman "human wisdom has failed". Our task is to search the mind of God for His plan and His conception.'

Francis Bacon was convinced that "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." Dyce goes deep enough into the philosophy of practice to turn our minds to the factor of faith.

Here is an unusual book well worth study for both the layman and the professional.

'*Stress: The Dilemma of Success*' by Dr James M Dyce, published by Stress Publications, available from Grosvenor Books, price £12.50 including postage and packing. ■

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