A BRITAIN AT PEACE WITH ITSELF

by Patrick O'Kane

BRITAIN STARTED THE INDUSTRIAL REVOLUTION and produced Adam Smith, who gave us the philosophy of capitalism, which is now such a force in the West. As a militant reaction to capitalism, Karl Marx wrote his thesis on communism in London. He got his evidence from Engels, whose father owned a factory in Manchester. That philosophy has now become the official doctrine of the Soviet Union. These two power blocs now hold huge nuclear arsenals. So the class war threatens to lead to a nuclear war. Millions in their desperation march for peace with the slogan of 'ban the bomb'. Countless others, equally desperate, put their security in the bomb.

What would happen if Britain, which has been the home of the ideas which created the class war, was to demonstrate the answer to it? Not only for good industrial relations, the ending of extremism or the regeneration of British industry but to provide the world with the philosophy and evidence to save us from nuclear annihilation.

If this was easy, it would have been done long since. Look at the two world wars. The country for brief moments was united to face the common threat. Millions died defending this nation—the cream of both the establishment and the working class. But as soon as those wars were over we redrew the old battle lines. The fact is that these entrenched attitudes will not go by wishing them away. They are passed on from generation to generation before we are even old

contd page 2

'A Britain at peace with itself can be a peace-maker among the nations.'

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SPECIAL ISSUE:
ISSUES FACING BRITAIN

GILLICK VERDICT
PAGES 4—7

Cummock

contd from page 1
enough to think for ourselves. The only way they can be replaced is by putting something bigger in their place.

If we look at the crisis points of our nation—industry, the inner cities, Northern Ireland—there is a root way back in history of great wrongs which have never been put right. It is this unresolved darker side of our history which, if not faced, is bound to undermine the nation. We are dealing with entrenched evil and only people motivated by God's Spirit can answer it.

Frank Buchman called for a revolution whereby the Cross of Christ would transform the world. Jesus did two revolutionary things on the Cross—he identified himself with the mistakes and sins of the past; and, no matter what they did to him, he forgave them.

These factors were at work in pre-independence Zimbabwe. Alec Smith, the white Prime Minister's son, found a faith which answered the needs in his own heart. God spoke to him and told him to take responsibility for the sins of his own people and to live for the healing of divisions. This so moved Arthur Kanodereka, a black nationalist, that he realised that Jesus died for the white as well as the black man. He let go of his hate. These two men laid their nation's needs before God and accepted the challenge of putting God's will first. A synthesis was created between them, and the force of people that gathered around them worked together in seeking God's plan for their country. As many recognise, they were used to help rescue a nation from civil war.

Each one of us in Britain can ask God what our contribution is to the healing of our nation. What God gives will be taken into the coal-mining communities, into the inner cities, across to Ireland. It will have the power to bring change and rebirth to our nation. It will lead to the discovery of Britain's destiny—a Britain at peace with itself can be a peacemaker among the nations. ■

HARDIE VIDEO AT WORK

In our issue of 9 March we announced the release of a video of the play, 'Keir Hardie—the man they could not buy' by Henry Macnicol.

Hardie wrote in 1903, 'It is a degradation of the Socialist movement to drag it down to the level of a mere struggle for supremacy between two contending factions.' He identified selfishness and bitterness as two obstacles to building the sort of society he devoted his life to creating. He wrote, 'Jesus founded no party, formulated no economic doctrine, but he laid down principles so broad and deep that, when the world gets wiser, not only will poverty due to the lack of bread have disappeared, but poverty due to the accumulation of wealth shall also have disappeared from the world.'

In Britain, the video has been shown widely, often in places where communities and even families have been deeply split since the year-long strike in the mining industry. The video is also being used abroad—20 copies are circulating round Australia, for example. The following article is composed of reports from correspondents around Britain:

'THAT'S MARVELLOUS. That is marvellous!' exclaimed a miners' leader after seeing the video on Keir Hardie. Passages in the film echoed this man's own courage in taking a principled stand in his area—a stand which has left his family divided. It is one of many cases where encouragement and healing are needed.

In the same area, union leaders have asked that all the miners' branch secretaries should be given the chance of buying the video.

The leader of an enterprise workshop for the unemployed said that the film helped bridge the gap between his personal faith and the social work in which he is involved. 'Keir Hardie does not speak too much of the spiritual things important to him and yet his absolute faith in God is clearly the driving force behind the very practical task which absorbed him so completely,' he commented. He has used the film with his staff to promote discussion on the motivation needed for their job.

Channer

A scene from the video: Keir and Lily Hardie

Jim is a miners' branch secretary. He says that bridge-building has to come from both management and workers. A genuine effort has been made at his pit to break down the division between former striking miners and those who went back to work during the strike. The word 'scab' has been forbidden at branch meetings. Recently one of those who had worked during the strike was in personal trouble and was afraid to go to Jim for help as Jim had been constantly on the picket line throughout the strike. But Jim encouraged the man to come and did all he could to help.

Recently, the National Coal Board drafted some miners to Jim's pit from another area because they were being intimidated there. Jim called a special meeting of his men to air their views democratically. It was decided not to oppose the newcomers physically but to hold a protest demonstration. One of their main complaints is about jobs, which are constantly dwindling. There are many local men who have been waiting for years for a job at the pit. Last week another local pit was closed down and men from there will have priority for transfer to Jim's pit.

Last spring Jim saw the video of *Keir Hardie—the man they could not buy*. He arranged for a showing of it in the sports and social centre at his pit.

Another man who has been using the video about Keir Hardie is George, a county councillor and retired branch secretary of a pit in the same district. Early this year he was

invited to go to the south to give first hand information about the miners' strike. There was concern for the 'increasing polarisation of society in Britain'. In a letter to the local paper, a clergyman said, 'It was an eye-opener for us to gain such vivid insights from this warm-hearted man whose community is being torn apart by the bitter dispute, and to hear him speak of his hesitation to 'cross the line into the prosperous Tory south'. Considerable differences of political opinion were revealed, but many were left with the conviction that the problems of our country only have any hope of solution when we show concern for people of different backgrounds from our own.' George returned home grateful that he had 'crossed the great divide'. He told his own local weekly, 'I think that barriers can be broken when we are prepared to speak to others in our country.'

The branch secretary of a pit in another county, on strike for 12 months in the 1984-85 dispute, saw the video with a NACODS (National Association of Colliery Overmen, Deputies and Shotfirers) colleague along with their wives. The men found it challenging and the wives were particularly impressed. They thought the video could be used in healing the divisions in their community where there was much bitterness.

A showing at a Labour Party Club produced warm applause. It was shown at the request of a councillor on the evening when he was putting forward his case for being nominated as a parliamentary candidate.

The video was shown during the lunch break at a monthly meeting of the area council of one union. About half of the delegates watched it and afterwards the council bought two copies for the use of branches in their area.

A busy headmaster who saw as much of the video as he could in an hour, which was interrupted by phone calls, commented, 'I have seen enough to see that this will be excellent material for lessons on religious education and history. There is so much in it that each scene could be a separate subject for discussion.'

Others who have seen the video include police officers, local councillors, clergy, students and MPs. Some local education authorities have purchased copies. ■

Enquiries about purchasing the video should be sent to Westminster Productions, Westminster Theatre, Palace Street, London SW1E 5JB.

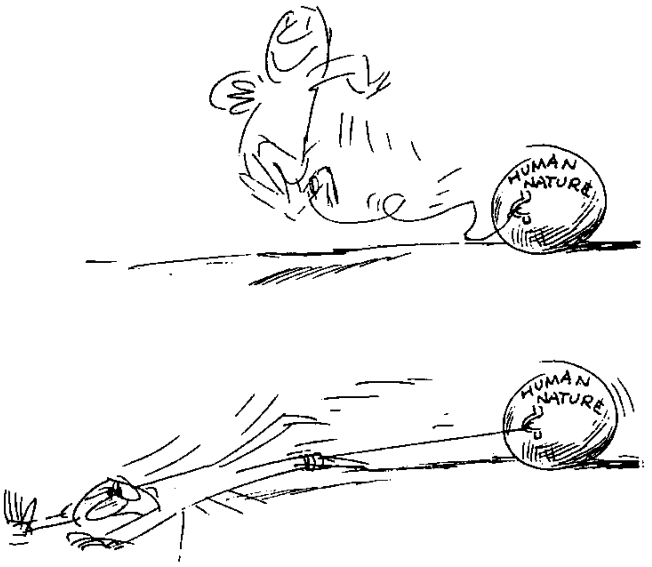
THE SECRET IS OUT

'THE LUST FOR MONEY is the acid rain which eats away the soul', 'A sex-obsessed society invariably becomes a predatory society', 'Every one of us is born to become a unique masterpiece of God'. Such punchy cross-heads, from the new booklet, *The Secret*, indicate that it combines diagnosis of today's society with hope of a cure.

The six authors (Juliet Boobbyer, Sydney Cook, James Hore-Ruthven, John Lester, Graham and Jean Turner) write of the forgotten secret which, when lived, will see empty stomachs filled with food, empty hands with work, empty hearts with a purpose that really satisfies.

In their introduction, they write: 'For over 1,000 years, Christianity has been the principal religion of the British people. It has been not only our faith, but the well-spring of many of the freedoms we now enjoy; and has spurred on many of those, like Wilberforce, Shaftesbury and Keir Hardie, who pioneered social and industrial reform. This booklet is written by a group of Christians who work with Moral Re-Armament, as a challenge both to themselves and to the 50 million or so Britons who are still of that tradition. It is dedicated to the countless men and women who through all the centuries, have kept the faith and fought the fight.

'The authors respect the beliefs of Britons of other faiths. We hope that they will read this booklet; help those of us who call ourselves Christians to live out our faith in all its fullness; and that, together, we can build a country of which all of us can be proud.'



One of Einar Engebretsen's cartoons from 'The Secret'

The 40-page, pocket-sized booklet features cartoons by Einar Engebretsen. The truths, compellingly argued, are enhanced by stories of people applying them in their own, very varied, lives.

The booklet states: 'Removing God from the place that is properly his is not like choosing to make a journey by one road rather than another. It is a decision which deprives us of both compass and spiritual nourishment, because our souls need God as our bodies need the sun. By putting God back at the centre of their lives, those whose stories are told here moved back into the sunlight. And, of course, because that is the way God works, they gave dozens, sometimes thousands of others, a glimpse of the same sunlight....

'For all of us, two roads stretch ahead. There is the road of self, the road of this world, with the trophies which it sometimes brings; and there is the royal road of the Cross, with its pain and its joy and its promise of "an inheritance incorruptible and undefiled and that fadeth not away" not merely for ourselves but for a world which is so starved of the selfless, endless love that it bequeaths.' ■

'The Secret', published by Moral Re-Armament, is available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price 50p, with postage 65p. (Bulk rates available on request.)

On 17 October Britain's highest court rejected a well-publicised case brought by Mrs Victoria Gillick. By a majority of three to two the Law Lords said that doctors could in 'exceptional cases' prescribe contraceptives to girls aged under 16 without consulting their parents.

GILLICK VERDICT—THE PRICE TO PAY

by Gordon Wise

THE LAW LORDS' RULING against Mrs Victoria Gillick must concern parents and non-parents alike. First, because parental responsibility will now be legally usurped by a Government Department. Secondly, because the judgement appears to say that if a moral standard seems not to be widely applied then the law must be changed to accommodate a lower standard—even though that law was made for reasons which Church and Parliament felt to be right.

Lord Scarman said that this was the beginning not the conclusion of a legal development not yet fully explored. Does this mean that more and more breaches of the moral code will be condoned provided enough people seem to want to make these breaches?

A recent publication advertised in these pages, *The Secret*, describes absolute purity as 'the unexplored continent'. This moral exploration rather than a legal one would avoid the inevitable medical and psychological consequences of slackening the moral guidelines—consequences which Mrs Gillick has spelled out and which make up the sad statistical burden on our health and social security services.

True, absolute purity is a moral and spiritual concept, only possible with God's grace. In his power it spells freedom and creativity. We are still reckoned to be in the main a Christian country, where the standards, if not always practised, are derived from scriptural teaching. There is freedom here for those of other faiths to practise them, which many do. In all these faiths purity is clearly our goal and the results of impurity are our warning.

Opportunity

Though Mrs Gillick is a Roman Catholic, she is not attempting to make the wider population accept her Church's rejection of the contraceptive pill. She is saying that a Government Department has no moral right to collude with doctors in deciding what is best for youngsters without the parents having the *opportunity* of having a say.

Consider a relatively minor (though expensive) parking offence. There are many such in central London every day. Wardens hand out tickets. Faced with mounting cases of law infringement, do they throw up their hands and ask to have the law scrapped and resignedly accept parking offences, so that our streets become mercilessly clogged? That would be a pathetic response to the wilfulness of the minority who insist on breaking the law. No one suggests this, least of all the local authorities, who benefit financially and want to keep traffic moving. On the contrary, they increase the amount of the fine from time to time in order to deter even more wrong-doing. Should we not likewise seek to strengthen and make known the universally beneficial moral law rather than weaken it?

Seriously and catastrophically, condoned promiscuity among the under-sixteens will not only further clog our hospital wards. It will also allow many more to embark on a sea of uncharted suffering. It is worth putting up a stiff resistance to the demands of young people and older people (beginning with ourselves) when, in our hearts, we know that those demands will often wreak terrible consequences for them and us and those they and we love. We already know that medical evidence points to the cost to all concerned. As Lord Templeton wrote in the current judgement: Any decision on the part of a girl to practise sex and contraception required not only knowledge of the facts of life and of the dangers of pregnancy and disease, but also an understanding of the emotional and other consequences to her family, her partner and herself.

Enquiry

Lord Scarman made a sensitive report after his enquiry into the Brixton riots. He wrote about the need to deal with the social causes as well as improving the corrective measures of the police. But what about the moral and spiritual causes *behind* the social causes? Our permissive ways, partly enshrined in the 'liberal' legislation of the Sixties, are paid for at a mounting price. Self-indulgence deadens consciences; dead consciences allow social evils to be unaddressed. Violence is explained, even excused, when its root moral causes should be cured. Unemployment is regretted but those who *'never had it so good'*, those in jobs with a low inflation rate, don't seem to care too much about those not in jobs.

Extra-marital and perverted relationships erode the stability of family life and the results of this instability spill out onto the streets. Society is whole cloth. A ragged edge of condoned indulgence in moral matters spreads the tearing across society one or two decades later. The philosophy 'What I want is right' must come into conflict with others' rights somewhere along the line. Conversely, it only took one Wilberforce to launch a crusade against the then condoned but now condemned slave trade and the whole world benefited. At base, it was a moral and spiritual crusade, politically expressed.

The Times suggests legislation offering parents the opportunity to give standing written notice to their family doctor of their objection to their daughter's receiving contraceptive treatment without their knowledge. Then a doctor would have to institute proceedings in court should he wish to act on his judgement alone. This suggestion answers the argument that some parents do not care what their daughters do. It gives a chance for the parents who *do* care to keep on caring.

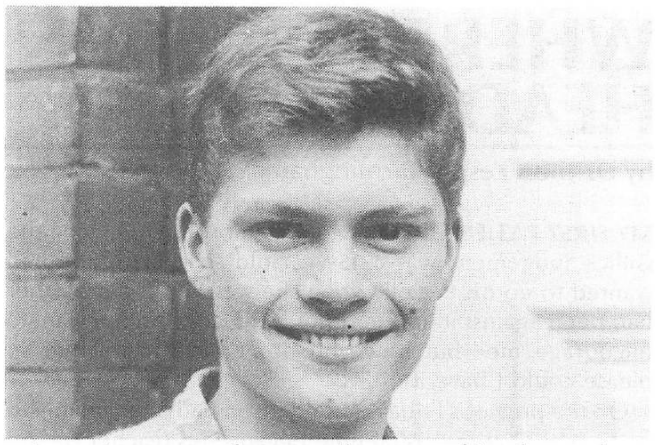
Lord Brandon, dissenting, concluded that: it was open to Parliament when the Sexual Offences Act 1956 was passed, and it had remained open to Parliament, to pass legislation providing for some lower age of consent than sixteen. Parliament had not thought fit to do so, and it would not be right for their Lordships' House, by holding that girls under sixteen could lawfully be provided with contraceptive facilities, to undermine or circumvent the criminal law which Parliament had enacted. ■

Teenagers' views

STOPPING PRESCRIPTION of 'the pill' would not have stopped people sleeping together. But Mrs Gillick was right in saying that the pressures on us are great whether we are conscious of them or not. Magazines give the impression that under-age sex is normal. Their problem pages contain letters from girls asking for advice about sex and sexual relationships. At school, couples kissing and cuddling around you sets a pace whether you realise it or not. Some of us have been speaking out about this. Girls growing into women are very vulnerable. They feel a need to experiment and be part of a crowd. Parents have a right to know if their daughters under 16 want contraceptives. But if they are not totally honest with their children how can they expect their daughters to be open and honest with them?

Judith Priestley

HAVING THE WILL TO OVERCOME temptation is the greatest challenge in trying to achieve a standard of absolute purity. It often feels as though temptation comes from somewhere outside our own selves, but indulgence only happens with our consent. In the same way, resistance



Cummock

to impurity comes when we allow something beyond our nature to affect our lives; God will help us, but only if we are prepared to let him.

Impurity is a craving for possession, which begins with preoccupation. Distractions become all-consuming desires for physical, material and financial goals. Ambition blocks love for others; guilty secrets mean being on your guard rather than being 'on the give' to others. The eye is easily caught by alluring images, but the heart is won by an uncluttered generosity of spirit, making for a life lived for others.

Gordon Scott Wise

The case for purity

I HAVE NURSED TEENAGERS who have come into hospital for a quick abortion. One was a 13-year-old Indian girl whose father admitted her without her mother's knowledge. The girl hardly understanding what was going on; the father was determined that the mother would never know. I have often thought of that girl and the effect free sex and the pill is having on those who have grown up in the last three decades.

Talking to a friend who works for the police force, I was saddened to hear that her job is to arrest prostitutes. They are mostly between 18 and 21 years of age, from the north of England and unemployed. They already look in their 30s and have two or three children.

Impurity is far from attractive if I think of that 13-year-old. What will be the effect on her, long term, of not being able to talk about this with her mother? Who is going to prevent cases like this happening again and again? Who is thinking for those girl prostitutes and the future of their children?

Cummock

Barbara Gray

Who will pass on to them an aim in life, if unemployment is to be their lot for months, perhaps years, to come? These people can be our neighbours, our classmates, our colleagues.

I have found that I can pray for purity and God grants it, and then I can see others' needs more clearly. When are we going to take seriously 'Love your neighbour as you love yourself'?

Barbara Gray

MRS GILLICK HAS LOST HER CASE. Yet she was only asking that parents be consulted before doctors 'prescribe' the pill to their young children. Banner headlines such as 'Mrs Gillick fails in fight to ban pill' obscured this. The irony is that parents are still legally responsible for their children.

The eminent judges seemed to take their standard of morality from children of 15. 'The law must take account of the prevailing moral climate,' one said.

When I saw the faces of those two young girls on the TV news and heard them speak as if their greatest problem was how to get the pill, I wept. Where have we Christians been living that this should be the prevailing moral climate?

The time has come to proclaim the glorious liberty and creativeness of purity, and the transforming power of Christ to break the chains of defeat.

Till recently the whole world was ignorant of the immense and sometimes terrifying power of nuclear energy. Yet it was always there, waiting to be discovered. So too with the power and light of God's Holy Spirit. Can this become the brilliant era of the Holy Spirit instead of the grey era of moral defeat?

If we fall into the abyss before us it means the end of civilisation. But it is not too late. If everyone is given the chance to learn this glorious liberty, collapse can be turned into renaissance. There is an answer and it works.

Edward Goulding

WHERE IS BRITAIN HEADING?

by Dr John Lester, Birmingham

MY FIRST PATIENT on the Monday morning following the Gillick judgement was a 15-year-old schoolgirl. She had wanted to go on the pill when she was 14 but her mother had been against it. 'My mother,' she said, 'did not want to encourage me—but now you don't have to tell her so please could I have it?'

On the previous Friday our elder son had been unable to go to school at the usual time because his teacher was on strike. Three weeks before that I sat in a rather dingy city building with a number of police, West Indians and councillors talking through some of the causes of the Handsworth riot.

Three separate events in the life of our nation. Yet there is a strong bond between them. It is the common bond of perception for they all tell us the same thing about ourselves. The nation that has seen them and judged them has brought to them a totally different set of criteria from the criteria which would have applied in the past. We now primarily judge events through a filter of social considerations and not on the balance of moral conscience. The reason is that we have replaced theology with secular humanism. That so few have noticed that such a switch has happened ought to give us cause for alarm.

Gift

Consider the Gillick judgement. The moral case runs something like this. Sex is a gift, which is linked in the purposes of God with procreation. To use sex for any other purpose is not therefore morally justified.

The pill has however been invented and it is therefore up to each individual in a free society what they decide. Each person has to ask himself whether the separation of sex from procreation is right and, following that, whether the separation of sex from marriage is right. Those who do genuinely ask themselves these questions and believe them to be important are unlikely to conclude that such decisions should be left solely to their children whilst they remain in their care.

I do not here wish to develop this view but rather to clarify that if moral conscience is our guide we are concerned primarily about means. Our conscience if heeded whispers to us whether an action for us is right or wrong. It does not invite a discussion about the results of that action or inaction. We instinctively feel that something is right or wrong because it seems to us to be in line with God's Will or against it.

If conscience is discarded and social considerations put in its place then means are no longer so important and results and explanations take over. The pill is welcomed precisely because it has separated the pleasure of sex from the need for procreation and has made possible the avoidance of unwanted pregnancies. The judgement on whether under-sixteens should be allowed the pill without parental consent is finally made against the background of the social consequences and not on the morality of the case. Because sex occurs amongst some at a young age and since the pill will prevent a certain number of teenage pregnancies and thus a certain number of teenage abortions it is considered the lesser of two evils and therefore allowed. But it should be understood that such a judgement, which has a certain logic to it and now has the weight of the law behind it, is possible only if material considerations are elevated above spiritual ones.

This kind of argument leads to the once-hated concept that the end justifies the means becoming increasingly accepted. In this case the hoped-for result of fewer unwanted pregnancies and fewer abortions is said to justify the dubious morality of the pill and the overriding of parental responsibility.

Strike

How does this relate to the teachers' strike? Many parents, though their children are affected, feel that the teachers have a genuine case. Teachers have argued that they have tried talking to the employers and nothing has happened, so the only way they can win is through strikes. But this too presupposes that the end justifies the means.

There was a time not so long ago when teachers would have agreed that if they could not win their case through normal channels they would reluctantly forego it because they would not go against their consciences and harm the children they were called to care for. This is not said in criticism of today's teachers who must feel sorely tried, but to point out the road down which we are walking.

This leads to the inner city riots. It is part of the prevailing creed that actions which are harmful to others and anti-social, can be justified by a perceived injustice. Unemployment, poverty and lack of opportunity are regarded as leading to attacks on authority. Some would justify it, others not, but few would deny it as a factor.

But the question that is not asked is this: Is it the only factor or is there a hidden factor that no one mentions? Surely there is! It is that individual moral conscience has been eroded and therefore actions will be taken by individuals which would never have been taken before. Why is it not mentioned? Because it is not noticed. So many walk the same road and have allowed their own consciences to become deadened—as I have tried to indicate with reference to the teachers and the Law Lords.

Scourge

Thoughtful people everywhere recognise the need to find ways to remove the scourge of unemployment, to put more money into inner-city areas and to give all people opportunities. This is simple justice and care. But these remedies still lie in the realm of the material and do little by themselves to touch the spiritual vacuum in people.

In the wake of the riots some would pour resources into the inner cities. Others opt for strengthening the forces of law and order. But some of us must tackle our spiritual famine which is today every bit as damaging as the physical drought over Africa.

There is a battle for clarity and simplicity and openness. The people who may suffer most from the Gillick judgement, from the teachers' dispute and from the inner-city riots are our poor and underprivileged. Some of us need to rededicate our lives to eradicating the spiritual poverty that assails us all round and in all sections of our society. It is not adequate to blame people for their lack of conscience if we fail to give them the faith that nurtures it.

Cummock

Schoolchildren—what future for them if British society puts social considerations above conscience?

We need a spiritual revolution not in order to forestall violence but because we want to care for all God's people. I spent some hours last week with a West Indian. He has built a community centre in his inner city housing estate which is available for the use of everyone on the estate, and cares especially for the old, the youth and young mothers. He has been working to find employment for those without jobs on the estate in the maintenance of the estate, and has built a relationship with the police that means that they are able to keep a low profile.

During the evenings of communal violence he was asked by police to help prevent trouble in another area. Shaken by the young age of some of those involved, and strongly believing that parental authority must be restored, he was able to help defuse a situation that could have got out of hand. It would be foolish to minimise the dangers that lie ahead, but I meet so many people like this West Indian who want the best that I am convinced that those who remain obedient to God's Will and are bold enough will yet lead our people to a better path. ■

BOOKBRIEFS

THE 'JAPAN TIMES' of 24 August carried a major review of *Japan's Decisive Decade* by Basil Entwistle (see *'New World News' 22 June 1985*).

Hugh E Wilkinson writes that, following on the heels of the various books that have set out to analyse the causes of the Japanese economic miracle, comes 'a book full of human stories, written from first-hand contact with men and women at the heart of the nation's life, designed to capture the interest of the man in the street as much as of the economist or the anthropologist'.

He says that 'one vivid and fascinating character after another comes cascading through every page and one sees history unfolding in terms of personal initiatives'. 'Nowhere does Entwistle obtrude his own point of view on the narrative... only appearing himself as one actor in the drama.'

Wilkinson feels that we may well conclude that the plain facts in the book are powerful enough to justify the subtitle—'How a determined minority changed the nation's course in the 1950s'. ■

'Japan's Decisive Decade' by Basil Entwistle, published by Grosvenor Books, price hardback £12.95, with postage £14.45, paperback £5.95, with postage £6.45.

'HENDERSON'S COMMENTARIES SHOW mark of optimistic realist' was the headline above Peter Tonge's review of *A different accent* in *The Christian Science Monitor*. The review begins: 'Michael Henderson writes, quite simply, to change the way people live and think and thereby to make the world a better place. His approach is "to share insights, and lessons, and attitudes, and hopes... gleaned as the result of contacts with very fine men and women all over the world". He knows many.

'A different accent, a collection of radio talks Mr Henderson has given in Portland, Oregon, fully meets the standards he has set for journalism.'

Mr Tonge says that there is a constructive, practical approach to all the diverse topics which Henderson speaks on. In every one is 'the convincing message that morality is a source of remarkable power and strength in the individual'.

In her review in the Oregon paper *Statesman-Journal*, Marje Blood says, 'The temptation is strong to begin this review with a hyperbolic statement: *A different accent*, by Michael Henderson, should be required reading for every American. Instead, I'll quote from the book's foreword by Clay Myers, former Oregon Secretary of State, "The different accent is English. The perspective is... universal." ' ■

'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.

NEWSBRIEFS

KIM BEAZLEY, WHOSE 32 YEARS as a Member of the Federal Parliament in Australia included three years as Minister for Education, was recently the subject of two half-hour interviews on BBC Radio Merseyside.

Dr Beazley, listeners were told, had introduced far-seeing changes into his country's educational system, and always maintained respect from all parties through his personal integrity and moral rectitude based on his support for Moral Re-Armament.

Dr Beazley discussed with presenter Bob Azurdia the events following the riot at the football stadium in Brussels. 'What was impressive,' said Dr Beazley, 'was the action of your official party in going to Turin, led by the Bishop, the Archbishop and Hugh Dalton, who would normally be called your Lord Mayor, and the way they took what I think was the warm-heartedness of Liverpool and got a response from the warm-heartedness of Italy.' It had been a tremendous act of reparation because 'the acknowledgement that something is wrong is a rarity in politics'.

The conversation covered Dr Beazley's discovery of a personal faith and how this had led him to review his goals in politics. 'When I went into the Australian Federal Parliament a lot of my attitudes were very unsatisfactory. Really, in a special sense, I was a liar. I made cases. That is to say one suppressed everything inconvenient to one's case and played up everything convenient to it.' Reviewing his life in relation to absolute moral standards had 'brought a considerable clarification of the mind'.

Much of the programme was devoted to Dr Beazley's account of his work to improve the education and status of the Aboriginal people. He also described his work as Chairman of an official Commission which reviewed every aspect of education in Western Australia and produced some 260 recommendations. ■

SINCE THE SINKING of the Greenpeace ship *Rainbow Warrior*, New Zealand has been in the world's headlines. A weekend conference was held recently in Auckland 'to see how our decisions can affect the world we live in and bring change for the better'.

A message was sent to people known to them in France: 'Our two nations, who needed each other in two world wars and gave up their blood and treasure to secure freedom, today need each other more than ever. Will you help us to create and secure a hate-free, fear-free, greed-free zone in this vital Pacific region as a step towards building God's new world?'

Canon Wi Huata told of an earlier rapprochement between New Zealanders and Europeans—in this case Germans—as a result of his being freed from bitterness. The 28th Maori Battalion of which he was chaplain is believed to have suffered the highest proportion of casualties of any Allied unit in World War II. He attended the dying in one of the fiercest fought actions of the war, at Monte Cassino in Italy, and came away with a deep hatred of the German nation. At an international conference for MRA 27 years later he faced this hatred and apologised to Germans present. This led to him being invited with 25 other Maori veterans of the Battalion—the only Allied unit invited—to a reunion of Rommel's Afrika Korps, and he was asked to address the 9,000 gathered there.

Matakite Maata, a Fijian student studying in Christchurch, said he had been praying for some time for the courage to talk to people honestly. He later said, 'Canon Huata's talk made me want to be free from fear. God gave me the courage to speak honestly about myself and I felt a joyful freedom I had never felt before.' ■

'FAVELA' SHANTY TOWNS, where hundreds of thousands crowd into the great cities in conditions of indescribable poverty, have become a feature of poorer countries. In Brazil, community associations are beginning to alleviate these sufferings and create a spirit of solidarity.

Two hundred leaders of community associations from *favelas* of the southern region of São Paulo applauded the audio-visual *Build on solid ground*, which tells the experiences of Rio *favela* leaders who applied the ideas of Moral Re-Armament.

The showing was the closing event of a congress of *favela* leaders, where problems of housing conditions, lack of essential public services, public security and sanitation were discussed. Excerpts from the script of the audio-visual have already been incorporated into the documents of the Co-ordinating Council of Favela Associations of São Paulo—the body responsible for organizing the congress.

Luiz Pereira de Araujo, whose experiences in Rio appear in the audio-visual, introduced *Build on solid ground*. 'Through MRA, I saw that my leadership in the *favela* had been completely negative—attacking everything and everybody', he said. 'This resulted in more division amongst us. When I began to deal with what was wrong in myself, I was able to reconcile the divided leadership. Then, together, we resettled the 560 families of the *favelas*—all threatened with expulsion from their homes—into small apartment-blocks located only a few hundred yards from our hillside. We must fight to wipe out selfishness; but it needs to be wiped out in us, too,' he concluded. ■

THE PLAY BASED on CS Lewis's classic children's book, *The Lion, The Witch and The Wardrobe*, is now on tour through ten British cities. It will be at the Westminster Theatre, London, from 19 November to 18 January. It will then visit 17 more cities. Over 100,000 have seen it so far. ■

Westminster Theatre box office telephone: 01-834 0283/4 and, for credit card bookings, 01-834 0048. Please note: the lines can be very busy and this sometimes results in a 'number unobtainable' tone.

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