

## The Common Man

In blood and mud and misery,  
And blind in dark desire,  
The common man his age would mould  
With barb and bomb and fire.

To wrench all monarchs from their thrones,  
To grasp power in his hand,  
To set the people marching  
And to conquer every land.

The common man—God loves him so,  
He made him by the score.  
But he who leads the common man  
God fain would love him more.

For be he king or commoner,  
With throne or slum acquaint,  
The man who leads the people  
God would fashion him a saint;

And guide and guard and keep him  
From the turmoil of the age,  
As silently His still small Voice  
Kills hate and conquers rage.

So kingdoms that are trampled down  
Shall turn to gain from loss,  
When every crown and coronet  
Lies broken at the Cross,

While God shall match His meaning  
To the inwardness of things,  
The whole world kneel, a courtier,  
To the risen King of Kings.

PETER HOWARD

**NEW  
WORLD  
NEWS**  
**FOR MORAL RE-ARMAMENT**

**The**

### silver thread

by Mary Wilson

*see inside*

On Wednesday millions around the world will be watching the wedding of Princess Anne and Captain Phillips in Westminster Abbey.

'This is a marriage which could restore faith to a cynical generation, for those who have eyes to see what it is built on,' writes Mary Wilson in 'The silver thread'.

Mary Wilson has long been convinced that the real battle in the world is between the forces of good and the forces of evil.

She has followed this battle in simple terms through the lives of men and women who have made choices which have affected history.

These stories are told in a series of books for young people called *God's Hand in History* (Blandford Press).

# Leeds man's blueprint to combat oil crisis

**UNDER THE ABOVE** headline the Yorkshire *Evening Post* carried the following story:

A Leeds businessman has brought out his own rules for oil economy in the face of the threatened fuel crisis.

Mr John Vickers, managing director of Benjamin Vickers and Sons Ltd., technical oil manufacturers, Grosvenor Road, Hyde Park, has had 500 copies of his manifesto printed.

He has distributed them to his own staff and customers, and members of Leeds Chamber of Commerce and Industry. One customer in Birmingham has ordered a batch of 100.

Copies have also been sent to the AA and the oil policy division of the Department of Trade and Industry.

The theme of the manifesto is: 'There's enough for everyone's need - but not for everyone's greed.'

Mr Vickers urges consumers to prevent waste by finding the most economic driving speed and route; by using public transport more; by lowering central heating; and pooling the use of cars.

'Walk when you can and use the bus - and sacrifice home comfort,' he advises. 'Save now - so there's enough for later. If everybody does his bit, we can take the heat out of the crisis, and perhaps even resolve it.'

## ● Held in suspense

Britain's *Architects' Journal* carried a two page picture story on the building of two floors of offices above the Westminster Theatre. 'Essentially', the paper writes, 'it amounts to a new building 50 feet up in the air.' 6000 square feet of extra floor space was provided at 'no more than it would have cost to rent the equivalent space in the district for six years'.

## ● A powerful case

*A Man for All People* was shown to the Africa Society at the London School of Economics last week. This film about Dr William Nkomo of South Africa was introduced by the President of the Society, Kolapo Adebale of Nigeria.

One African commented after the showing and the discussion that followed, 'The film puts a powerful case for another approach to change in South Africa.'

**IT WAS THE MORNING** King George VI died. We had just heard the news. It was also the morning that something had gone wrong with our sink, and the plumber was crouching on the kitchen floor, peering into the medley of pipes to try and track down the source of the trouble.

As I waited for his diagnosis I said, 'It's sad about the King, isn't it?' And I meant it.

'Kings!' snorted the plumber, as he unscrewed a joint. 'What's the use of them?'

So I told him what I believed about Kings - and Queens.

'Don't you think,' I said, 'that it means something to have a family at the heart of a nation, a family who don't impose their will on anyone, but who carry on from one generation to another, just like any other family?'

'I like the idea of a country having a father and mother,' I said. 'Naturally you run the risk of having bad ones as well as good, but that's true of any family, isn't it? It's part of what keeps it human. It's a simple and understandable concept that links the past with the present and goes on to the future, and gives continuity in an age like ours when so few things seem to last.'

The plumber extricated himself from the pipe-lined hinterland and sat back on his heels.

'Well,' he said, 'I never thought of that. I dare say you're right.'

We talked on, as he worked, about the concept of service to God in the service of a nation, and we parted having reached much common ground between us.

That was many years ago, and now King George's grand-daughter is being married. Commentators have passed

# The si

by Mary Wilson

everything about the Princess under review, from her horses to her hats. Nor has it been overlooked that she and Captain Phillips have decided to have the form of the marriage service which carries the promise on her part to obey.

Now, no one can accuse Princess Anne of being old-fashioned. She is one of the most up-to-date young women in the Kingdom; but I strongly suspect that she has the sense of continuity that I was discussing with the plumber - a sense that the present grows out of the past and that eternal truth has to be re-appropriated by each generation.

When my husband and I were in Australia recently a friend said to us, 'I wonder how many parents could send their eldest son and daughter in their early twenties, to represent them anywhere in the world, knowing that they would do it in a responsible and gracious way.'

Where have they learnt it? At home presumably, in that much criticised institution, the family.

Must one automatically reject everything one's parents stand for? Evidently not.

## Emotional Integration



The Vice-Chancellor of Assam Agricultural University, Dr L S Negi (dark suit), is welcomed by local citizens to the youth camp at the Jorhat Engineering College.

**A YOUTH CAMP** for Moral Re-Armament was held at the Jorhat Engineering College in North East India in October. It was inaugurated by Dr L S Negi, Vice-Chancellor, Assam Agricultural University. Dr Nirmala Chaliha, sister of the late Chief Minister of Assam, presided over the occasion.

The Vice-Chancellor said, 'MRA is bringing about moral and spiritual regeneration in the country and the world.' Dr Negi referred to the crisis of character and confidence in the country. 'It is here', he said, 'that MRA can do good service in restoring the finer values of life.'

Dr Negi called the North East of India 'Asia in miniature', where the 'brown and yellow races meet'. He said that it could not only demonstrate unity to other parts of India but also bring about emotional integration between India and other countries of Asia.

Shri Debajit Chaliha, Principal of the Engineering College, who made his

# lver thread

*'Though we have stumbled,  
Yet through the darkness  
Runs a silver thread,  
Bright in the lives of men and women  
Who look fearless ahead.  
Men have died for Britain's glory,  
May they live to tell the story  
Of a Britain great in spirit,  
Of a servant of God and man.'*

Then take Captain Phillips. I know no one is supposed to be a hero to his valet, but the Captain's batman is reported as having said that he is tidy, and thoughtful for others, and always allows ample time to get things done. Were these attributes learnt at home? I think very likely. You don't have to be royal or marry a princess in order to be tidy, thoughtful, gracious to others, and serve the nation and the world. Anyone, king or plumber, can do it if that's what they have seen practised at home by parents whom they love and respect, and who in turn love and trust their children.

But I think there is more to it than

horizontal relationships between people, endlessly as they are discussed nowadays. And it is this other element that the Queen has passed on to her children.

A prominent man who makes no secret of his own unbelief recently met the Queen for the first time, and carried away with him one overriding impression. Telling some friends about it later he said, 'You know, she's a believer. She has a faith.'

Kings and Queens are ordinary people in one way. History shows that they come in varying qualities—good, bad and indifferent. What distinguishes our Queen from some less estimable monarchs in the past is that she has a sense of calling: 'Queen—by the Grace of God'. She has no hesitation in making clear to a visiting dignitary just whose servant she is. Amid the voices giving their views on our Royal House, this aspect of it is often stifled, but it is a secret weapon that could restore family life right through the country.

So as Princess Anne steps into a new phase of family life I am grateful for her initiative, her courage and for the fact that she is not ashamed of her family or her faith. I like the fact that she has chosen hymns that everybody knows so that everyone can feel at home in the service. I like one of them particularly myself, as we had it at our daughter's wedding earlier this year.

This is a marriage which could restore faith to a cynical generation, for those who have eyes to see what it is built on. There are those, I know, who won't agree with me. But there may be others like my friend the plumber who are ready to look at things with fresh eyes, so that in twenty-five years' time many couples could be celebrating Silver Weddings, born out of difficulties over-

come, and deepening faith.

We have a country rich in history and tradition. We can afford to let what is no longer of value drop away, but there is no need to cut away our anchor, which is faith in the future based on the enduring qualities of the past. The fact that the Princess and the Captain are going to give their convictions on marriage to a television panel is, on the face of it, a violent break with tradition. I can think of no other royal couple who have ever done it before. Yet in another way they are carrying it on, because whatever they have to say about marriage, the interview will presumably be based on the fact that they believe in it, and are prepared in faith to say so.

Faith is what you have staked your life on before you've tried it, and then when you look back, you see it has worked.

When the Queen and Prince Philip celebrated their Silver Wedding last year Her Majesty spoke at Guildhall about the Bishop who, when asked for his views on sin, replied that he was against it. The Queen said, 'I should like to say with equal conviction, of family life, that I am for it.'

The real alternatives between which modern men and women have to choose are not the old and the new, but the timeless and the transient. Tradition is not a skeleton to be taken from its cupboard and buried at dead of night, but a staircase. You can look back and see which steps have crumbled and which have held. You also get a better view the higher you go, and wider horizons.

And this view is available for everyone, not least Her Royal Highness and Captain Phillips, as they take what is enduring from the past and recreate it to shape the future.

campus available for the camp during Pooja holidays, recalled his institution's long association with MRA. 'I wish my students had been here to benefit from this camp,' he said.

Forty students and young farmers came from eleven towns and villages of Assam and Meghalaya. Many were officially sent by their college principals. Two from one college were selected out of five hundred applicants for the camp. A number of students who attended the camp held union positions.

The Joint Secretary of the Sibsagar College, Mrigen Gogoi, said, 'Before coming to the camp I believed that violence was the only way of changing society. Now I feel it can be done through the four standards of absolute honesty, purity, unselfishness and love.'

A delegation of four came from Digboi College. From the camp Pradip Borah sent off a letter to his father telling him the truth about his life. The next day he had the thought while listen-

ing to his inner voice that their delegation should go back and work towards reconciling the different communities in their college and in their town. Their delegation representing the Assamese, Bengali, Muslim and Marwari communities began planning the steps they would take to bring this about.

Dinesh Choudhury resolved to pay back money to the railways for travelling without buying a ticket. S Purkayastha decided to come to a compromise with his brother. They had not spoken to each other for the past three years.

A group of six young farmers and students came from a village in Sibsagar district. The two farmers in the group decided to stop drinking and also with the help of the others to tackle problems of drink and feuds in their village.

One young man said that neither drugs, drinking, fights nor even smuggling had satisfied him. He had once run away from home. At the camp

he had found a purpose for living and decided to straighten out his life and put things right with his father.

A reading was given in Assamese of the industrial drama, *The Forgotten Factor*.

This youth camp is a part of the work of the Moral Re-Armament centre for North East India which was opened in Jorhat earlier in the year by the then Governor of Assam, B K Nehru.

Shri Nehru, who has just taken up his post as Indian High Commissioner to Britain, said on that occasion, 'I hope that the people of the North East through your example will become more tolerant of each other, more understanding of each other, more devoted to the cause of humanity and less devoted to the cause of self and narrow parochial loyalties and that these narrow and parochial loyalties will grow to enfold the whole of humanity.'

Pankaj Shah

Student editors from 10 college and high school papers were among journalists attending the press conference. (right)

Senator Van Hulst, Father Bot SJ and publisher Van Eck at the launching of 'Het zwart-wit boekje.' (below)

## Spiritual explosive

'A DANGEROUS BOOK containing spiritual explosives, but for those who read it honestly a challenge and an invitation to embark on new adventures on which the future of mankind may depend.' This is how Father Bernard Bot, Advisor to the Provincial of the Dutch Jesuit Order on educational matters, describes *The Black and White Book*.

He was speaking at the launching of the Dutch edition of this handbook, *Het zwart-wit boekje*, at a press conference in the Nieuwspoor Press Centre next to the Parliament building in the Hague.

Christian Democrat Senator, Professor J W Van Hulst, said that *The Black and White Book* contained an extremely important starting point for better relationships between people and for greater justice.

The book's publisher, P Van Eck, Managing Director of the Kruseman Publishing House, announced that 400 bookshops had already bought half the first edition. The Dutch edition brings to nearly 350,000 the number of copies



printed in the 19 months since the book was launched in Britain.

A young goldsmith, Jan van Nouhuys, one of the signatories of *Het zwart-wit boekje*, said that the Minister of Education had expressed the need to teach students how to change society. 'The students', he said, 'can show the Government what sort of society we should have by putting into practice the ideas in the book.'

Councillor Glyn James, one of those behind the Welsh edition of *The Black and White Book*, flew to Holland for the Dutch launching.

## O Globo initiative

The film of Peter Howard's play, *Happy Deathday*, has had its avant-première in Brazil, in the auditorium of the *O Globo* newspaper, one of Rio's largest circulation dailies.

Several hundred people filled the theatre in spite of heavy rain. They had been invited by the Brazilians who had attended the World Assembly for Moral Re-Armament in Caux, this summer. Sra Leonor Amorim, a leading journalist on *O Globo*, through whose initiative the showing took place, was the hostess of the evening.

The audience included members of parliament, students, dockers, civic men, groups of favelados, representatives of education, the church, and of the army; also Remo Usai, who wrote the music for the film *Men of Brazil*.

The evening was also the occasion of the launching of a new edition of *The Black and White Book* in Portuguese.

## Apology to Methodists

ONE THOUSAND delegates from all over South Africa last week saw the film *A Man for All People* at the annual conference of the Methodist Church. There was 'standing room only' in the auditorium and balcony of the Wesley Church, Pretoria, for the presentation of this story of the late Dr William F Nkomo in his home town and to the leaders of his own church.

Many recalled the leadership of Dr Nkomo at recent Methodist conferences in South Africa. It was here that his change of heart was felt most dramatically; for on his return from a World Assembly in Caux, Switzerland, in 1953 Dr Nkomo went straight to a session of the church conference and described the 'new dimension of faith' which he had found, apologising to the white Methodists present for his own bitterness and hate.

After the presentation of the film the chairman of the session, the Rev W I C

Shiple of Pretoria, led the gathering in praying 'that we may live the life which William Nkomo so passionately lived'.

At the close of the evening he introduced the Rev George Daneel, 'a life-long friend of Dr Nkomo, a Dutch Reformed Church minister and a former Springbok rugby international who wants only to be known as one who lives for Christian values in the work of Moral Re-Armament'.

The Rev Daneel led the conference in prayer 'that we may live as sons and daughters of God in this land, and so find our God-given destiny in service to the world'.

Along with the film a programme of songs was presented by an African male voice choir, 'The Serenaders', led by Michael Rantho, a member of the William Nkomo Memorial Committee who attended the Caux conference this year.



Bryan Coleman returns as Lord Swill, the role he created in *Give A Dog A Bone*, Peter Howard's family pantomime. *Give A Dog A Bone* opens on December 6 for its tenth successive season at the Westminster Theatre, London. The film of the pantomime is showing in 43 countries.