

Industrial strategy conference announced

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invite you to participate in sessions on

Industrial strategy for 1970

15th–16th November 1969
at Moral Re-Armament's
Westminster Theatre, London

'WE WORK at various levels of management and on the shop floor. In face of the deep dissatisfaction in Europe, Asia, Africa and the Americas, we take heart at the power of a change in men to modernise attitudes in industry, the home and society, and create a life worth working for.'

With this statement 15 industrialists and trade union leaders from six countries in Europe, covering various industries, such as building, construction, shipping, steel and docks, form the invitation committee for a two day conference on Industrial Strategy for 1970. *The conference will take place at the Westminster Theatre, London, the 15th-16th November.*

Conference seminars will fall under the following headings:

Industry, the family and society.

The common task for the rich and the poor nations.

Changing men's motives—a new skill. Strategy programme for 1970.

Already pivotal men in industry on the continent and in Britain have accepted to attend.

Further ideas and suggestions are welcomed, and these and enquiries should be sent to the Conference Secretary, David H Hume, 12 Palace Street, London, SW1.

Opening Thursday 11 December

Sally Smith Bernard Sharpe
Richard Warner Bryan Coleman
Peter Cole

in

Peter Howard's pantomime

Give A Dog A Bone

Westminster Theatre
Palace Street
London, SW1

Woman revolutionary looks beyond China

'Impossible to remain complacent and comfortable'

DR F CATHERINE WOO of Hong Kong, recently spent her 80th birthday, according to the Chinese calendar, at Asia Plateau, Panchgani, the MRA conference centre.

Born and brought up in Hong Kong, she was a pioneer for the Emancipation of Women. She was made the Principal of a school at the age of 25. This school became the pivot around which her whole life revolved.

She started with 50 pupils. Today the school stands seven storeys high and boasts 2,500 pupils. She served the school for 36 years.

'Ambition, jealousy and fear control our lives today and blind us to the real struggles going on around us.' Then with a twinkle in her eye, she continued, 'I myself had a driving preoccupation. My name F C Woo is a very short one. I wanted to add an impressive tail to it. Although I had studied in Oxford, in those days we were given no degrees. Much of my time was taken up with how I would acquire a string of qualifications.'

Much to her delight she was the first Chinese lady to receive the MBE from the Sovereign of Great Britain. She was not satisfied. Later the University of Southern California offered her a doctorate in Pedagogy. She accepted but was not fully satisfied. She wanted to become a Justice of the Peace, because this rank not only brought honour but power as well. Dr Woo was one of the first women to be made a JP in Hong Kong.

She first met Frank Buchman, the initiator of Moral Re-Armament, in the year 1917 when he addressed her school. She soon discovered that he had a unique approach to every issue.

She tells of how he once attended an august Assembly of Educationists. One of them spoke of a student who had been caught stealing and appealed to the others for advice. Various opinions were voiced. When it was Dr Buchman's turn he was silent for a moment and then shocked all those present by asking them when they had last stolen.

Dr Woo herself decided to accept the challenge that Dr Buchman handed her. She found that she needed to return some money that she had misappropriated from the school funds. She



Dr Woo and Chaman Lal, New Delhi Harijan *photo Leggat*

is one of the first Asians who met and worked with Dr Buchman.

When China was taken over by the Communists, Dr Woo became so bitter and fearful that she began to suffer from arthritis. Her illness was so serious that the doctor told her that she would be crippled for life. However, he advised her to dip her fingers alternately in hot and cold water.

She did this faithfully, but it made no difference whatsoever. She was very much afraid that the Communist forces would also take over Hong Kong. She decided to go and live with her sister in New York and see if she could be cured.

She was then invited to the MRA Centre just outside New York. She was unable to go the first week that she was invited, because her arthritis was particularly bad, but she asked if she could go the following weekend. It was then discovered that Frank Buchman would be there too. The first thing he said when he saw Dr Woo was, 'Katie, you go to Mackinac.'

Dr Woo did not really believe this to be possible, but a series of miracles took place and she found herself at Mackinac face to face with one of the greatest challenges of her life. It was then suggested to her that she might like to measure her life against absolute moral standards and ask God what he wanted her to do. She related how she at first brushed the suggestion aside, but then thoughts began to come into her mind.

She says, 'I realised that there were many people towards whom I was resentful. I had guidance to write letters of apology to them. My hands were stiff and I could not move my fingers much, but somehow I managed to write these letters. The next day to my utter amazement all the pain left my hands and I was able to use them normally.'

Later when Dr Woo was being wheeled in her chair, she had a thought, 'Katie, you walk.' She obeyed and regained the use of her legs.

Dr Woo came to Panchgani in spite of determined opposition from all her friends who considered her too feeble to even contemplate the journey. However, as Dr Woo says, 'God told me to come, and here I am. My faith has grown greatly because of what I have seen happen here at Panchgani.' Although she was often confined to her wheelchair, her vitality was a source of inspiration to the more active participants of the conference.

It is impossible after meeting Dr Woo to remain comfortable and complacent. She feels deeply for the continent of Asia, and with her alertness and sense of humour she had something relevant to say to all those she met whether they were factory worker or a politician.

One of the Harijans (originally considered outcasts) said, 'I thought all old people were burdens on their relatives. I have treated my own mother like dirt. After meeting Dr Woo I have discovered that old people too have a part to play. I am sorry for the way I have treated my mother and I long for her to find the same spirit as Dr Woo.'

A few days ago, we celebrated the Chinese festival 'Double Ten' which celebrates the freedom the Chinese won from the Manchus who had ruled them for 300 years. In spite of the joy of the celebration, Dr Woo could not forget the 750 million Chinese who are not free.

She said, 'I woke up this morning with a very heavy heart. I felt very helpless. But then God told me very clearly that there is an answer. The hope of this answer will go from Panchgani not only to Asia but to the whole world.'

PADMINI KIRTANE
ROSEMARY BREWSTER

Our children's future

by Jeanne Faber

ALL PARENTS must ask themselves sometimes, 'What sort of world is our child going to grow up in?' How can we equip our children to live in it, and play their part in shaping the future?

Unless we—parents, teachers, the older generation—answer the question by taking on that task ourselves now, there will be no worthwhile future.

Every mother wants to protect her children. It is natural. We long for them to enjoy life and feel secure. But what brings a child happiness and security?

The philosophy of 'Give them what they want', or 'Let them do as they like' seems to bring nothing but frustration, unhappiness and insecurity—whatever some modern philosophers say.

A child's security lies in obeying true authority, and the source of that authority is God, for both parent and child. If a child grows up knowing that his or her parents have accepted God's calling for their own lives, and have joyfully dedicated themselves to it, then the child is more likely to accept that authority for itself.

A child's character begins to be formed at the earliest age on points like food, sleep, obedience, and the important lessons of sharing things, caring for others and not being the centre of attention. My husband and I decided that our daughter should respect the time before breakfast when we read the Bible and search for God's direction for our family life and our part in the world. We greet her when she wakes, and then she plays happily in her own room until it is time for her to get up.

We decided that Susan should eat what she was given, and not to pick and choose. If there is something she does not like, she is expected to eat a little and not to leave it on her plate. When she realises we unitedly mean it, she respects and accepts our authority. If she feels she can get away with anything with one member of the family, the battle is lost!

At one stage Susan began to get down from the table before she had finished her meal. We told her the next time she did it she would be put outside. She did—and was!

There were howls of protest, but we said she could return when she had changed and decided not to do it again. We finished our meal in miserable silence while the yells continued outside the door. Suddenly all was quiet and we opened the door with some curiosity. A beaming face greeted us. She said, 'All better now,' and the problem never arose again.



Mr and Mrs John Faber and their daughter, Susan, now in Bombay

photo Leggat

At one time my husband was away abroad for several months and when he returned found a daughter who clung to mother, refusing to do anything with him or anyone else, to my great embarrassment.

I realised I had made her the centre of my life in his absence. It had cut out God and other people from her life. It had made her insecure in a small world centred on me and she was therefore afraid when I was not there.

I felt deeply sorry and decided on my knees to change and never let that happen again. Almost from one day to the next she was a free and happy child again, opening her heart to people and enjoying their company, with a wholly new relationship with her father that has deepened and grown ever since.

A father plays a very important part in a child's life. Susan needs her father's thought and care for her as well as his authority. My husband decided that whenever possible he would leave the office early enough to spend time with her and give her his undivided attention.

Susan eagerly looks forward to these special times. Our joint responsibility for all aspects of her life—what school she should go to, what time she should go to bed and so on—gives her a sense of security.

Going to her first nursery school was

a major step in her life. She found it hard at first and was afraid of being left there alone.

We were tempted to try and make it easier for her, but it was amazing to see how each day she grew in courage to face something she found difficult. When tears came she would brush them away, look straight ahead and walk in at the gate alone. After a few weeks she began to love school and still does.

Susan is now three and a half. She has accepted from the beginning that my husband and I have a first loyalty to God and His work, wherever it takes us. Sometimes it means one of us, occasionally both, being away from home, and then we have left her with someone we trust.

Other people are often more objective about her than we are, and have helped her a great deal. She does not find it easy when we go away, but she has learned to accept it and it has enriched her life to let other people in.

Ever since Susan could talk and understand, we have included her as fully as possible in our life. If we entertain guests she is delighted to be allowed to meet them and get to know them and serve them with refreshments. She has learnt to pray for people each night. Often her dolls or animals are included, but the prayer is none the less sincere for that!

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Revolution without bloodshed in Bougainville

Paul Lapun gives news to New Britain threatened with riots

Anticipating bloodshed on the Pacific island of New Britain, the Administration of Papua-New Guinea in September moved in 1,000 heavily armed policemen with helicopters flying overhead to spot demonstrations.

The Administration had come under attack from the Tolai people of New Britain who fear white influence in the multi-racial Town Council of Rabaul, the capital of the island.

The Tolai people have long-standing resentments as a result of earlier land appropriations in New Britain. They have organised the Mataungan Association to fight for their rights with Oscar Tammur, a Member of the House of Assembly of Papua-New Guinea, as their chief spokesman.

This month Paul Lapun, MHA for South Bougainville, visited New Britain and spoke on the resolving of the violent land dispute in Bougainville between the Islanders and the giant copper mining company of Conzinc Rio-Tinto. Lapun spoke after a showing of the MRA film *Freedom* in Oscar Tammur's village of Ulagunan, outside Rabaul. Eight hundred police are still in the area. We publish Lapun's speech:

'IN NEW BRITAIN and Bougainville, we have had trouble with the Government—you with the multi-racial council—we with land. In the film, both the people and the government were ready to fight. But, as you know, revolution, like fighting with guns and other weapons, is not the cheapest way of settling any problem—men will die.

'You heard in the film *Freedom* the African leader, Mutanda, say, "If there is no bloodshed, how can we achieve freedom?" Adamu replied, "Freedom is a good thing, but we can find a better way than fighting. It can be achieved if you listen to God. Permanent freedom comes if we live four standards: absolute honesty, absolute purity, absolute unselfishness and absolute love."

'Mutanda then exclaimed, "What, you want me to be honest! I am a politician. I have no need for honesty. I see I must stand for my country."

'Adamu replied, "Yes, but you must work hard and be a good leader. If you

can follow these standards, and listen to God's Will, you can be a leader for our country."

'Now we can relate what happened in the film to what is happening on these islands here. In regard to the trouble over the ownership of the land in the Rorovana area of Bougainville, the people were ready to shed their blood for their land.

'But I went to Australia and talked to the Prime Minister. He changed his mind and listened to the people. This means that victory can be won without bloodshed. The Rorovana people have seen this film, produced by MRA.

'This is not a new denomination, but a movement that deals with and helps solve the trouble spots in the world. We have racial discrimination and other disorders in our society because we are too selfish. We are so self-centred. The "literate" criticise the "illiterates". Whites hate blacks and blacks hate whites, because we do not think of other people. Instead of talking right and living wrong, we must put love into practice.

'There are a lot of troubles in this place. Disorders in the family, unhappiness in marriage—why? Because we are no longer behaving like human beings. We say the world is changing, but God has a better plan for us. God did not put trouble in the world—we brought trouble into the world because we have not lived God's way.

'In our world today, white and black are spoiling our society because we do not live these four standards. These are not new. We were born with them in our hearts. But as the lady discovered in the film, we have to change our life if we are to live them.

'The film portrayed to us the situation in Africa after the conflict. The people changed their life and the Government changed its policies. And this is what happened in Bougainville, a revolution without bloodshed. The Government gave what the people wanted, and the people changed their attitude towards the Government, and there was peace.'

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She has to learn to wait for things too, and knows that we do not have a lot of money to spend on ourselves. But she has learned to pray for our daily needs, and shares in the miracles of God's provision. Of course she has her battles to fight, but it is marvellous to see the beginnings of faith being born as she experiences miracles of her own in overcoming fears and difficulties.

Recently she and I went to a conference centre while my husband was away. I had an important secretarial job to do. It took a lot of my time each day and I wondered how Susan would get on, but she was as happy as I have ever seen her.

She joined in everything—even in a cook shift in the large kitchen, where dressed from top to toe in an enormous white apron she merrily helped prepare broad beans for the conference. It was a great lesson to me.

We live in an age of revolutions. Most women do not like that word—it is uncomfortable. We want comfort and security, which often means having everything under our control (uncomfortable for everyone around us!). Whether we like it or not revolutions are going on all over the world. How are our children going to face up to this kind of society?

Will they be swept along with the crowd, or will they have the courage to stand firm for what they know to be right—faith, decency, discipline and selflessness? Will they grow up with a love for God and their fellow men, which will make them want to lay down their lives to see that everyone, everywhere, has enough to eat, somewhere to live and something worthwhile to live for?

I believe they will, if we live that way now.

Comments

'The Irish are the most open-hearted people in the world but you need to open your hearts to the world.'

Satya Banerji, Indian trade union leader, on leaving Northern Ireland.

'Thank you for the British Army. I never thought as an Irishman I would say thank you for the British Army. They have done an amazing job.'

Eric Turpin, Dublin.

'MRA makes you do things you never did before. It also makes me a better Bristol City football supporter. It makes you think of the team and not the trouble one could cause.'

Noel Carroll, schoolboy.