



**IT'S A FAMILY AFFAIR!** Three generations—Granddaughter, Edith-Anne, who got off school to be at the book launching at London's Press Club; Dr and Mrs Frederik Philips; Edith-Anne Campbell; daughter, Mrs Paul Campbell; and son-in-law, Peter Hintzen.

# NEW WORLD NEWS

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## Shedding light on Philips

### A purpose outlined for industrialists

'FIGURES ARE IMPORTANT. People are more important.' This has been the overriding philosophy of the man who was for many years responsible for the more than 300,000 workers employed by Philips Electrical Industries in 70 countries. Human considerations, he said, must take precedence over the criterion of efficiency.

Dr Frederik Philips, Chairman of the Board of Governors of the Philips Holding Company, spoke of his fundamental attitude to life at a press conference for the publication last week of his autobiography, *45 Years with Philips*. It was held in the Churchill Room of London's Press Club.

He told NWN, 'If the fact that when man listens, God speaks, and when he obeys, God

acts, were not a very concrete experience in my life, I do not think I would have been able to live life the way I have been allowed to live it.'

There was TV, radio and press coverage of the launching including extracts from the book published in the *Sunday Times*. 'It's a fascinating book,' said Bob Holness on London Broadcasting, the all-news radio station.

The Philips Company, the creator of the cassette and the electric shaver, first with many aspects of television and maker of everything from washing machines to telecommunications systems, is a household name in most countries. And in the decade of Dr Philips' full presidency of the company founded by his father and uncle, the turnover has quadrupled.

But Dr Philips wrote his book, he said at the press conference, not to publicise a success story but rather to give an insight into the life of an industrialist. 'I had to decide to make myself vulnerable—I and my family,' he said. The usual image of an

industrialist was negative and he wanted to give an idea what a satisfying career industry offered: 'Working with a great many people to spread prosperity all over the world is a healthy challenge to anyone.'

He spoke of the importance of building up a basis of confidence between management and labour. If management wanted labour leaders to be responsible they had to make available to them enough information 'so they can work with you to make the right decision'.

He spoke of mergers. If a new management took over a company the most efficient way was to put in its own people. 'But it is not the human way,' he said. 'Certain people say that figures are more important than people. My philosophy is different. It is to try to act in harmony with what our Creator wants us to believe. It may look like less profit to start with, but in the end, if you have the confidence of people, it will be much more profitable to the company.'

On relations with the Third World **PHILIPS contd p4**



**THE WESTMINSTER THEATRE** has just installed one of the most modern lighting control systems in the world.

With its computer-based memory, it can remember the intensity level of 100 lighting channels and store as many as 150 different lighting changes.

The Westminster is the first commercial theatre in London to have the visual display unit on the left of the picture. This displays to the operator the lighting set-up on stage.

Sitting at the control board is the Westminster Theatre's Chief Electrician, Colin May. The new system, he says, saves time, labour costs and lighting rehearsal hours. 'Being of modular construction,' he adds, 'we will also be able to incorporate future technology. And if the Theatre changes its policy from long runs to repertory, we can extend our present facilities accordingly.'

The new installation has been paid for through a legacy from the late Margaret Green, who for many years worked on the Theatre's finances.

Through the window can be seen the fire curtain with the painting of the House of Commons by the late Sir Hamilton Kerr.

David Channer

# The question the doctor didn't want to be asked

by Jean Twiss

By avoiding suffering, people deprive themselves of one of the glories of existence, said Malcolm Muggeridge at a press conference last week. He and Alan Thornhill were talking about their play, *Sentenced to Life*, involving the issue of euthanasia. It is an Aldersgate production, which opens at the Westminster Theatre, London, on 17 May.

'The dignity of suffering goes to the heart of human existence, of literature and art, of everything that ever happened that is great,' said Mr Muggeridge. 'Supposing you had had some very humane person who was watching the play *King Lear*. They would have said at the end of the first act, "It is monstrous that this old man should suffer this way, I insist on him being sedated." Well, it would stop the play. And that's what I mean in all seriousness: It would stop the play.'

On their return to their office, the editorial staff of NWN found a letter from Jean Twiss, a Canadian schoolteacher, expressing what the past two-and-a-half years' sufferings from lung cancer have meant to her. Here are some extracts from her letter.

**WHEN I FIRST MET** my cancer specialist two years ago, he told me I must never ask him, no matter how ill I became, 'How long do you expect me to live?' He would never answer nor predict.

When I knew that cancer was spreading in my left lung, I told God that more than anything I wanted to go to sleep and not wake up in this world. I guess all human beings have longings deep in their hearts. There was a time when I longed for material things like a new car. My greatest desire now was to enter the next world in my sleep. This became a dominant passion with me for several days. Visitors came and went, but I had nothing really to talk to them about or to give to them. My appetite could not even be tempted with attractive and dainty food. God seemed far away and I was out of touch with Him. Freedom left me, and I felt bound by the desire for what I wanted most for myself.

Several days later, I decided to open my heart again to God. I told Him I was sorry, asked His forgiveness and once again gave Him my life and my will. It was wonderful to feel free once more, to be able to pray again, and to listen to what God had to say to me. I visualised a moving screen with people walking to and fro, some of them I knew, some I did not. God said, 'There are still days for you to live, there are still things for you to do. Before you leave this world, I want you to experience My greatest gift of freedom, that of wanting nothing for yourself.'

## New eyes

I knew nothing about wanting nothing for myself. All my life I have known what I wanted and deliberately set out to get it. I have so much to learn, and each day I open my heart to God and ask Him to teach me more about this great freedom. The other day this thought came to me, 'To want nothing for oneself is very simple. It is to be daily led of God in all things and decisions, and to do everything for Jesus' sake, even such things as dusting or washing the dishes.' This does not make a person soft, a goody-goody, inferior, or holier than thou. Rather, to want nothing for oneself frees one to follow God's plan for one's life, to be as God

intended with no false pretences. A sense of well-being comes into one's heart, worries and frustrations disappear, security of heart, mind and spirit, yes, and physical well-being too are ours. A sense of real purpose for living comes into our lives. We see things and people with new eyes. Every person becomes important. Enemies turn into friends, wrong and unhappy situations change at home, at work, in our community and in society. Life becomes a great and satisfying adventure.

## Medical opinion

I know that many people have been praying for my physical healing, for they have written and told me so. One morning I had the thought, 'There are many different kinds of healing—healing from bitterness, heartbreak, self-righteousness and resentment—the list is endless. Perhaps God's plan for my physical healing is not to go on living in this body, but to enter into a new world where pain and suffering do not exist.'

I told this to my doctor. I told him I had no fear of death, that I wanted no one to feel sad, but rather to rejoice with me. I looked upon death as something that God has planned at some time for each one of us, and I see it as *the* great and glorious adventure. Then I dared to ask my doctor the question he had told me never to ask: 'In view of what I have just told you, what in your medical opinion is your view?' He looked at me with great compassion and said, 'All indications are that it will not be much longer.'

Now to answer the question most asked me by friends: how does one find this close walk with God? What does it mean, and how does one pass it on to others?

I write only of my own experience. I have had opportunities of travel, of meeting and knowing people of different races, colours and creeds. In all of these people it was easy to detect those who had chosen this daily close walk with God. It was equally easy to detect the lack of this decision in people who had chosen otherwise. Some choose early in life; some put off the decision until it is almost too late; some decide never to make this decision.

I have known about this close walk with God for a long time, but I deliberately did

not choose it because I wanted both God's gifts and the gifts of this world at the same time, which often are opposed to each other. The result was that my friends who had chosen this close walk with God did not trust my motives, and my other friends did not want what I did not have. My greatest regret is that I did not, long ago, while I was active in this busy world, choose this close walk with God.

Choosing to have this close walk with God gives one an independent faith when one stands alone with God, decides never to turn back, does not lose one's peace with God, no matter what the circumstances are or how other people react or what they do. It means never feeding off the faith of other people. We all need this independent faith which strengthens and deepens one another's faith, and which builds a strong force of remakers of the world as Frank Buchman taught us. One can have one's God, one's religion, Moral Re-Armament or whatever and yet still miss this close walk with God.

## Never complain

I did not find it difficult to be honest with my doctors, nurses and my friends when they asked about my illness, but I had the strong conviction never to burden others with it and never to complain, but to accept it and go to Jesus for the answers I needed. In this way, constantly turning to God, often minute by minute, I began to notice a difference in my life, and this was the beginning of experiencing a close walk with God. Jesus was always there and becoming my best friend moment by moment in a way I had not experienced before. It was thrilling and exciting. I began to thank God for all the gifts of the Spirit He was revealing to me, and that perhaps I would never have known had it not been for my illness. God put the thought clearly in my mind that He wanted to use my illness to deepen my own faith and also the faith of others. Each new day became a day not to be taken for granted, but to cherish with much to learn.

This turning to God instead of to people and walking closely with Him, became the greatest adventure of my life and more precious than life itself.

When under sedation, and pain was still a constant companion, I sometimes felt bodily lifted through it, and I knew a Higher Power was undergirding me.

When going through long and tedious tests, and under large X-ray machines, I would seek God's plan. The thought would be, 'Begin with one country and pray as I guide you for all the people you know in that country. Then go on to another country and do the same. I prayed for the world's trouble-spots, but the tests were always over before I could finish my prayer list. I prayed for my doctors, my nurses and my friends, and we had many deep and stimulating talks together. I felt superbly cared for in experiencing God's wondrous care and that of many friends. And that is how I learned to walk closely with God, hand in hand, moment by moment.

### No other way

I remembered Ma Mi (the Burmese school-teacher who died of cancer of the liver while I was in India). One day she sent a request to see me. Her first question was: 'Do you consider yourself as a schoolteacher?' I said, 'Yes.' 'Well, you must not,' said Ma Mi, 'because if you pigeon-hole yourself, everyone else will pigeon-hole you too. You must think of yourself as a remaker of the world. Enter your classroom as a remaker of the world. Then you will give your best to your students and bring out the best in them. Don't aim to change people; that is too small an aim. Aim only to do what God says, nothing more, nothing less; then you will affect men and nations. Ask God what to do first, then say, "What next, Lord?" and so on.'

I think this close walk with God is something each person must choose and experience for himself. Just as we need fresh food every day, so do we need a fresh experience of God every day—to give one's life and will to God first thing every morning, and decide to walk hand in hand with Him.

These months have been the richest of my life. The spiritual gifts and that close walk with God far surpass the discomforts of illness. The lessons I learned I could never have learned perhaps in any other way. I am deeply grateful.

Opening 17 May

## SENTENCED TO LIFE

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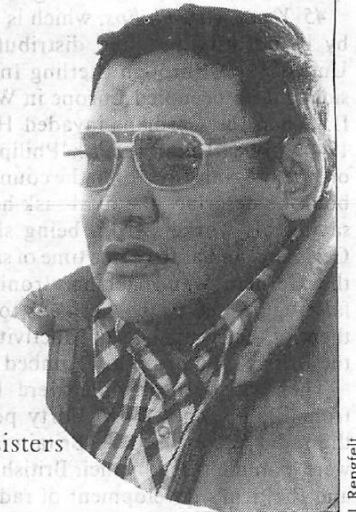
WESTMINSTER THEATRE

## MY SISTER CANADA

Shortly before he died last month Arnold Crowchild from the Sarcee Reserve, Alberta, sent NWN this poem. A much respected North American Indian, he wrote in introduction to his poem, 'When the white man came we were two nations like brother and sister. This is the story of my sisters and her twelve children.'

What is happening to you, sister?  
Some of your children have too much  
While others have too little.  
Some have no work, while others strike  
Because of work.  
Your money is no longer worth it.  
Your mother, Earth, has given you plenty  
While your brothers want to leave home  
Because they think and speak different.  
And your children, the Indian people  
Are fighting amongst each other,  
And are forgetting who they are.

Oh Grandfather, 'Great Spirit', Creator,  
Look at your children.  
We are divided,  
We no longer respect our Mother Earth.  
Teach us once again to hear your voice.  
Teach us day to day, to be honest, to be pure,  
To be unselfish, and to so love the world,  
That we once again can live as brothers and sisters  
In the Family of Nations.



## Collective leadership for Zimbabwe?

An extract from a speech in New Delhi by CONRAD HUNTE

WHEN the late Sir Frank Worrell retired as the Captain of West Indies Cricket, I expected to become Captain. Then the selectors made Sir Garfield Sobers Captain instead of me. All my sense of patriotism, of service to my people and country for its own sake just left me. I felt bitter, hurt and disappointed and wanted to leave West Indies cricket and make my own way in Britain as a professional cricketer. I wrestled with the choice, would I quit or would I stay and serve my country at number two?

God shook me awake one night and reminded me of my idealism as a youth. I used to watch West Indian scholars go up to Canada, America and Britain for higher studies, and many of them never came back. Some came back and then were hurt by politicians or administrators, did not get the job and the treatment they felt they deserved, and went away again. As a student, I used to say, 'Why don't they stay and through their gifts and privileges lift the quality of life of our people and accept all the difficulties and limitations they experience?' Now the Almighty reminded me of that and said, 'Will you match your deeds to your words and break the chain of the rich getting richer and the poor getting poorer?' I decided to stay.

Then I saw an even more difficult decision I needed to make—to repair the relationships

between Sir Frank Worrell and me and Sobers and me, because of my jealousy and bitterness over the selection. I apologised to both Worrell and Sobers. This apology rebuilt the trust between us and enabled us to give a collective leadership to the West Indies team of 1965 against Australia in the West Indies. We beat Australia 2-1. We did have a very good team, but I think the intangibles of trust and teamwork between the leadership also helped.

I came to accept and understand that Sobers was the right man for the job. I also came to accept and understand that I had an equal and important influence on the West Indies.

I see this experience afresh in relation to the challenge now facing the five black Rhodesians, three inside the country and two outside, each of whom has ability and a desire to become the next Prime Minister of Zimbabwe. I met four of them on my recent visit to southern Africa. Will the four not chosen serve the one eventually elected in a collective leadership without bitterness and jealousy, and beyond tribalism, for the sake of all the people? To do so, I believe, they will need to apply the stringent test of absolute moral standards and God's guidance to their lives and motives, in order to help all the people of Zimbabwe to work out a dynamic, durable and ethical democracy.

## PHILIPS contd from p1

countries Dr Philips commented, 'If you work in another country you must be regarded as part of the economic development of that country—and you have to stay there in rotten times.'

Dr Philips told NWN that it was important that people had guidelines in their lives on what was right and what was not right. Faith in God came in when you did not know at all what to do. He cited their experience in Argentina. Brain told them they had to close down, faith reminded them of their obligation to their workers. 'We had to treat them as we would workers in our own country,' he said. So they had decided to send money 'without guarantee that economically speaking it was the right thing to do'.

*45 Years with Philips*, which is published by Blandford Press and distributed in the United States through Sterling Inc, sheds a sidelight on occupied Europe in World War II. When the Germans invaded Holland in 1940, 35-year-old Frederik Philips was the only managing director in the country. In the book he describes the dual task he faced of saving his workers from being shipped to Germany, and at the same time of sabotaging the German war machine. Ironically, the false figures fed to the Germans to convince them of the company's productivity reached the British who promptly bombed the plant.

The British meanwhile were benefiting from Philips know-how. Forty per cent of the radio valves used by Britain in the war were manufactured by their British company and the firm's development of radar helped

## Could it be true?

What these friends had to offer was very simple: 'Praying is not just talking, but above all listening. God is ready to guide our thoughts if we give Him time to do it. The only condition is that we are prepared to carry out what He shows us. We should check the thoughts we get against standards which Jesus has shown us in the Sermon on the Mount—honesty, purity, unselfishness and love.'

We were deeply impressed. Could what our friends said really be true? If our Creator could speak in our hearts in this twentieth century as He did to people in the stories in the Old and New Testaments, this would not only make people a lot happier, but could alter the world. Sylvia and I tried to assess what these standards would mean for us personally. My first thought was about honesty....

**Frederik Philips describes in '45 Years with Philips' his meeting with the Oxford Group, forerunner of Moral Re-Armament.**

to win the Battle of Britain.

The 73-year-old Dutch industrialist—who piloted his own plane in for the press conference—is still looking ahead. He is enthusiastic about his pet project, the Hot Air Stirling Engine, designed to propel cars

without gasoline or pollution. It is now under multi-million development by Ford in the United States and also in Germany and Sweden. He believes it could mean the greatest revolution in the field of traction in this century. 'When I die,' he said, 'I hope to be buried with a car run by a Stirling engine!'

Dr Philips writes in his last chapter, 'The threat to our values system, from within and without, is a challenge for us. It demands a deep change in our mentality and philosophy, and a commitment to fight here and now, and not to drift and to allow circumstances to decide for us. The West has succeeded many times before in averting attacks on its spiritual foundations. And it is my belief that the Creator did intend, as Frank Buchman put it, that hands be filled with work, stomachs with food and empty hearts with a militant faith which really satisfies. That should also be our purpose as industrialists.'

**Just published**

**45 YEARS WITH PHILIPS**

**An Industrialist's Life**

**FREDERIK PHILIPS**

**Blandford Press**

**288pp photographs £7.25**

**Available from bookshops and libraries  
or from Grosvenor Books (p&p 75p),  
54 Lyford Road, London SW18 3JJ.**

## At Tin Can Island

TWENTY-FOUR students and lecturers from the College of Education, Abraka, not far from Warri, one of Nigeria's two oil ports, met in the MRA centre in Lagos recently. Training sessions were interwoven with rehearsals of a play *The Dearest Idol*, practical work, and a visit to Tin Can Island, a new port.

*The Dearest Idol*, written and directed by J Ifoghale Amata, lecturer at Abraka, had its premiere performance in the capital.

After the performance, Rt Rev SI Kale, retired Anglican Bishop of Lagos, said: 'Where do we go from here? How can we make the whole of Nigeria profit from this? This is God's gift to Nigeria to lead us from where we are now as a nation to something better than the present situation. We must redeem Nigeria from the uncertain state of the country. Some almost despair because of the dishonesty and the corruption. If you can help through taking this message across the country, then you will not have made your sacrifice in vain. You would help Nigeria to go somewhere.'



Lecturers and students at Abraka with Bishop and Mrs Kale (right).

The Bishop was joined by O Zudonu, just appointed Assistant General Secretary of the new Nigerian Ports Authority Workers Union. 'I was very happy to contribute a little to the training of the cast,' said Zudonu. 'We need this answer in the labour movement. We have now merged 912 unions into 42 industrial unions. But ambition is divisive and saps the energy of the workers. It is easier to attain unity than to maintain it. I give my

support to having this play in the ports, from Tin Can Island in the West to Calabar in the East. Everywhere the workers will be delighted, and I shall bring trade union leaders to see it.'

On the initiative of the Bishop, other bishops and members of the Church Synod gathering at Ijebu-Ode, Oyo State, along with chiefs, dignitaries, businesswomen and school students, also saw a performance.