



German Government invites 'Sing-Out '66'

CHANCELLOR LUDWIG ERHARD has extended an official invitation to Moral Re-Armament for the production *Sing-Out '66* to come to his country in late April.

A letter of invitation was presented this week to J Blanton Belk, Director of MRA in the US, at a special showing of *Sing-Out '66* at Fort Myer attended by senior personnel from the Pentagon on the invitation of the Commanding General of the Washington Military District. The letter was delivered by Ernst Reinecke, in charge of MRA in Germany.

The Chancellor's letter states that he is 'very happy to sponsor' the presentation, that the German Government will give its active support and adds, 'I am convinced your proposed programme will serve the common efforts of the free world for the safeguarding of a society of freedom.'

Sing-Out '66, consisting of 160 young Americans—Negro, white and Indian—from sixty-two colleges and high schools, is a modern demonstration in music and song of the true values of freedom. This hit show during the last months has captivated audiences totalling more than 400,000 with such sparkling songs as 'Freedom isn't free', 'What colour is God's skin?', 'Up, up, with people'. 'Freedom isn't free,' they sing, 'you've got to pay a price, you've got to sacrifice for your liberty.'

Sing-Out '66 was produced at the MRA demonstration at Mackinac Island last summer and was launched last August in Washington under the sponsorship of ninety-six US Senators and Representatives. It then went to Japan and Korea on the invitation of the Prime Ministers of those countries. A performance in Tokyo's Olympic Gymnasium was attended by

Prime Minister Eisaku Sato, US Ambassador Edwin O Reischauer and Soviet Ambassador Vinogradov. Militant Japanese university students said, 'If this is what America stands for we are all for it.'

In the last three months *Sing-Out '66* has been storming the universities and principal military bases from coast to coast in the US.

Summing up the response John Sayre, an Olympic Gold Medallist oarsman and a director of *Sing-Out '66* said at the Fort Myer showing, 'We have seen young America shifted from pacifism to patriotism, from moral disarmament to moral re-armament, from apathy to responsible leadership. In *Sing-Out '66* you see a new tough breed of American. We want to create an uprising in our generation where there is such a radical shift in our own hearts, our aims and living that the whole world notices the difference and says, "If that's freedom, that is what we want".'

Reinecke said that the proposed plan for Germany includes performances at the Westfalenhalle, Dortmund; the Sportpalast, Berlin; the Bayernhalle, Munich; the Meistersingerhalle, Nürnberg; the Beethovenhalle, Bonn; and other centres in Germany. *Sing-Out '66* will present part of their programme in German and in addition a translation will be given by a modern simultaneous projection system that has already created great interest in Japan and Korea.

Major General Curtis J Herrick thanked the cast from the stage and presented them with a bronze plaque emblazoned with the US flag and seal of the US Army. The words on the plaque read: 'To the company and cast of *Sing-Out '66* in fullest appreciation from members of this Command.'

America's newest export

A 'SING-OUT' MOVEMENT IS encircling the globe.

'Sit ins' and 'Teach ins' are giving way to 'Sing-Outs'.

'Sing-Out' ingredients: love of country, straight living, a passion to build a new world—and musical talent.

The idea comes from Mackinac Island, Michigan, where last summer 7,000 young people met from every continent. Teenage Americans looking for the way to give the United States a sense of purpose hit on a 'Sing-Out'

They created this musical show that draws from the best traditions of a nation yet is more modern than any beat festival.

The idea has caught on. Hundreds of thousands in the US have given standing ovations. Seventeen more 'Sing-Outs' have erupted in America alone. At Easter the original cast will be performing at West Point, the US Military Academy.

In Australia, India, the Far East and Africa *Sing-Outs* are now being performed (latest reports on page 2).



Commodore Stevenson, of the Flinders Naval Depot, meets 'Sing-Out Australia' cast. Geum Nara, Korea, (right) plays the musical saw

Australia

SING-OUT AUSTRALIA, an Australasian musical formed at an MRA conference in Canberra over the New Year, was given three performances last week at Melbourne's Princess Theatre, one of the city's best-loved theatres. The audiences, which included business and trade union leaders, students and members of parliament, gave the cast prolonged ovations.

In the last few weeks sixty schools around Melbourne have held assemblies to hear the convictions of the cast and songs from the show, which has also been featured on television and in the press.

Penelope Thwaites, the show's musical director, interviewed in the Melbourne *Herald*, said, 'What we are trying to get across to people is that *everybody* could be fed, *everybody* could be clothed, *everybody* could have an education—if only those of us who have everything would do something about it.

'After all most people just grow up, marry, have children and that's that. And of course it's all very well.

'But we feel there is more in life,

NEXT WEEK

Britain's future role in world affairs

BY ROLAND WILSON

and that is what we are trying to get across in this show.'

This week *Sing-Out Australia* will be performed at Melbourne University and then visits Adelaide and Perth. Later the show goes to India at the invitation of Rajmohan Gandhi, grandson of the Mahatma.

Taiwan

'YOU HAVE GIVEN IN ONE hour what our professors of Ethics take two years to accomplish. You have given confidence to my students that we can really change the world.'

The speaker was Archbishop Paul Yu-pin, Catholic Archbishop of Nanking, and the man spiritually responsible for all Chinese overseas; the occasion a performance of the Asian musical *Let's Go '66*.

The Archbishop, who founded Fu Jen University three years ago, introduced the show to a thousand of his students. 'I believe the basis of MRA is universal,' he said. 'That is why the masses of the people in the world are more and more attracted to it.'

Prime Minister Yen Chia Kan, Vice-President of the Republic of China, told the cast after hearing their songs and convictions at a reception given in his office: 'This is a great expression of vigour, inspiration and dedication. The young generation will be masters of the world we have not been able to straighten out.'

Guyana

A BRITISH GUIANA Government Information Officer says MRA is 'doing a very great deal to equip us for the days of independence ahead.'

He had just recorded for national broadcasting a public meeting in Bartica addressed by Conrad Hunte, Vice-Captain of the West Indies Cricket XI.

Schools in the area were closed so that children could watch Hunte and T C 'Dickie' Dodds, former Essex opening bat, in a demonstration cricket match. The Vice-President of the Cricket Club told the visiting cricketers, 'Before you came there was tension between the different races, but now there is a new atmosphere.'

This week in Georgetown students from Guyana's top schools chaired an MRA conference. It culminated in a preview of *Get Going Guyana* with a cast of 250.

The chairman of the conference, Andrew do Santos, said, 'The purpose of this show is for Guyana to demonstrate to countries in Africa, Asia and the Commonwealth how a multi-racial society is meant to live. That is what MRA means to Guyana.'

Eleven young men and women told how MRA was creating new relationships between Negroes and East Indians, teachers and students, parents and children.

The students enlisted the businessmen of Georgetown to raise money and food for the conference.

TWICE in a fortnight *The Times* has thundered and the *Daily Mirror* has roared approval. It is a portent. It could also be a promise. It is a portent of the dissatisfaction, growing and destined to grow, shared by people of all classes and parties, with the quality of the leadership which we are being offered.

It could be a promise that we are at the end of an era—an era of 'you never had it so good,' and 'we will give it to you even better.' For it is a revolt, not against the policies of this party or that, but against the philosophy that underlies them all. In the loneliness of empty hearts our people are beginning to ask themselves a question which was asked a very long time ago: 'Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?'

If dissatisfaction can lead to action—the right kind of action, by all of us together—if revolt against what is out-moded can lead to a revolution in favour of what is genuinely new, then we may be at the beginning of a new age.

The Times reserves its thunderbolts for the politicians. That is fair enough. They are as well prepared for the stings of criticism as for the storms of applause and the standing ovations. But perhaps our politicians are like the computers which, in these days of automation, they—and we—so devoutly worship. They will come up with the answers, surely and completely, but only to the questions we ask them and on the basis of the

A SOCIETY WORTH WORKING FOR

BY H S ADDISON

facts we feed them. If we ask the wrong questions, can we blame them if they come up with the wrong answers? If we ask them, 'What more can you offer us?' can we blame them if they come up with answers to precisely that question?

It has been said that a democracy gets the leaders it deserves. Such leaders will lead us to the destination which we have already chosen—or at least to the destination which they think we have chosen. And if that destination, as we begin to approach it, looks less like the paradise we hoped for, it is perhaps we, the people, who must change direction first.

'Our people,' says *The Times*, 'will find no satisfaction in whatever benefits they are paying for unless there is added . . . the idea of a future society which would be worth more effort than the British people seem willing to exert at present.'

What sort of society must that be?

About some of its aspects most of us are already pretty clear. It will be affluent, automated, leisured, educated and equalitarian. But somehow that picture fails to satisfy us. It does not make us want to sweat in order to build it. It is a body without a living spirit.

It will have computers. Will it have compassion? It will be efficient. Will it be free? Its people will have leisure for living. Will they know what they are living for? Their bellies will be full. Will their hearts be satisfied?

For the first time in history, if we could make technology our servant and not our master, we could build a new world society. If everyone cares enough, everyone will have enough. There can be more than enough for everybody's need. It can be a society in which the work and wealth of the world will be available for all and for the exploitation of none. Empty hands can be filled with work, empty stomachs with food, empty hearts with an idea that really satisfies. All will have the freedom which is rooted in obedience to Almighty God. All men will be equal, not because they pursue equalitarianism, but because they honour one another equally as equal sons of God.

Slogans? A pipe-dream? Yes, to those who are prepared to remain detached and uncommitted. But to the brave men who choose to commit themselves whole-heartedly, a call to battle, a vision which beckons them on to a new society.

AT HOME . . .

TWELVE HUNDRED PUPILS in twenty schools in the Liverpool and Manchester area have recently seen MRA films and heard speakers during school time at the request of their principals. Some schools have given mornings or afternoons to discussions.

'I want all of you to meet these people in MRA and get involved in it before you go into the world,' said one headmistress.

Each weekend pupils from one school come to the MRA centre at Tirley Garth, Cheshire, as part of the official curriculum. The headmaster says, 'They develop there a quality of responsibility and leadership they don't learn elsewhere.'

Last weekend people from twenty-one countries were at the centre. Among them was John Bennett, a Birmingham engineer working on industrial training schemes. He said, 'We have yet to produce the change in attitude to hard work that you have here.' People from all parts of Britain come to Tirley at weekends and work an unpaid twelve-hour day to complete buildings for a conference at Easter.

'I have never worked so hard in my life, and my heart is very satisfied,' said Miss Dang Thi Hai from Saigon. For the last five years she has been studying in Paris. 'Seeing what these young British are doing here has given me real hope for the future.'

AND ABROAD

STAGE AND TELEVISION TODAY wrote last week: While the Westminster is out of action because of the re-building programme four members of the stage staff have found work in India and Africa. Judy Pearson, at 26 years of age believed to be the youngest wardrobe mistress in the West End, has just left for India. She has been engaged to work on an Indian production of *Through the Garden Wall*. Mary Pelham-Burn, assistant Westminster Theatre wardrobe mistress, has flown to Kenya, where she has joined Hugh Steadman Williams and his wife. They are helping to produce and costume a new African musical *Harambee Africa*.

Rio's challenge to Britain's ports

by Douglas Cook



Rio dockers plan with their National General Secretary, Gregorio Nascimento (left)

The Port of London doubled its income last year. A group of London dockers have visited European capitals to tell how this happened. They have taken with them a musical play written by their wives, staged by their children and acted by themselves which describes how pilfering and inter-union warfare have been cut.

A lying report? About London, alas, yes. But all this has happened in the Port of Rio de Janeiro.

Rio's port income rose from 1.3 thousand million cruzeiros a month to three thousand million a month during last year, while port administration costs have been reduced. *O Globo*, Rio's main afternoon newspaper reported this on 11 December. This week the Port of Rio's Director of Traffic and 100 dockers sent these facts in a message to an industrial conference sponsored by MRA in London. They also said, 'We know that to eradicate hunger, misery and unemployment from the face of the earth, the help and understanding of the highly industrialised nations will be necessary.' In the summer of 1964 they began a big scale action against corruption and slackness. The Minister of Transport, Marshal Juarez Tavora, said the recovery of the port has been decisively affected by these portworkers.

The dockers' wives have portrayed the story of Rio in a musical drama showing the transformation of the once corruption-ridden and gangster-dominated docks. The play is acted by the dockers with their sons and

daughters working back-stage. It has been invited to other ports in Brazil and Latin America.

The Mayor of the Petropolis, where the musical was given its première, said after the performance, 'The world belongs to those who articulate great objectives.'

One of the dockers, Leonardo, has worked for the last twenty years in Rio. He was born poor and all five of his brothers died in infancy. At the age of 16 he expected only misery in life. With this approach he went to work in the port and earned more money. 'I became an embittered wastrel,' he says.

Later he saw the MRA film *Freedom*. 'I saw myself as I was and accepted the challenge of applying absolute moral standards in my life. It is tough to attempt to put an end to corruption in the nation. But a great help is that my wife, like me, is in this moral fight up to the neck.'

The Port's Director of Traffic is Otton Barbosa. He used to hold the top post in the No 1 Area where the passenger liners dock. In this area there had been coffee smuggling with a serious loss to the income of the Port Administration. Otton and some dockers dealt with this and the evasion of tax on the import of motor cars. The transporting and loading of coffee was more strictly supervised. The check on barges and railway wagons used for transporting the coffee was tightened up. No bribes were taken and the correct import duty was charged on cars. 'Ninety

per cent of our men cooperate in creating a sound climate,' Otton says.

Almost a third of the population of Rio lives in 'favelas'. For a year the dockers showed their film *Men of Brazil* once or twice a week in different slum areas, meeting, planning and speaking with scores of leaders of the favela citizens' committees.

They met Euclides da Silva from the favela of 'Parada de Lucas'. In the favela he had organised a citizen's committee to fight for the rights of the poor. But he used his position to obtain the concession for supplying electricity and extorted from the favelados nearly three times what he was charged. The electricity cost him 4d a unit: he resold it at 11d. He decided to charge a fair price of 5d and as proof of a new trust was elected President of a Federation of four Citizens' Committees, representing 60,000 inhabitants.

Da Silva says, 'With the funds of the Alliance for Progress, the three per cent special allotment from the State budget and our own collaboration, more than 12,000 houses have been built, and better living conditions obtained for 600,000 people.'

Other South American nations are interested in these developments. Euclides da Silva and the dockers visited Uruguay and were received by the then President, Dr Washington Beltran. Da Silva said to him, 'It is being proved after the revolutions through which Brazil has passed that the future will be secured by a further revolution—of character in men.'