

# MRA Information Service

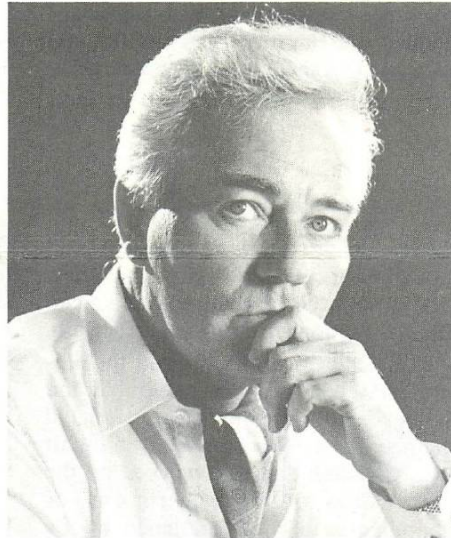


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## MURIEL SMITH returns to West End

New musical to open at Westminster Theatre



Muriel Smith

photo Dominic

Donald Scott (centre)

photo Barrett

Patricia Bredin (left) photo Barrington-Martin

MURIEL SMITH, beloved of the British public from her years at Covent Garden and Drury Lane, will return to the London stage on 5 June in *High Diplomacy* at the Westminster Theatre.

Muriel Smith created the title role in Oscar Hammerstein's famous Broadway musical, *Carmen Jones*. In London she played Bloody Mary in *South Pacific* at the Theatre Royal, Drury Lane, and followed it with the part of the First Wife in *The King and I* at the same theatre—a total run of five years at Drury Lane.

For two seasons she sang the title role in Bizet's *Carmen* at Covent Garden with Rafael Kubelik as conductor. She starred in the films *The Crowning*

*Experience and Voice of the Hurricane*. Her last appearance at the Westminster was in Peter Howard's double bill, *The Hurricane* and *The Ladder* in 1961. More recently she has been singing in Latin America.

Her new show, *High Diplomacy*, is a witty musical about a top-level international conference. The voting is tied and a new delegate is expected who may break the deadlock. What happens when The Lady Candida (Muriel Smith) arrives turns the conference upside down.

The leading man in *High Diplomacy* is Donald Scott, best known for his role of Captain Georg von Trapp in the long-running musical, *The Sound*

*of Music*. He played this role for six years in all, three in New York and three at the Palace Theatre, London. He has worked in repertory, pantomime, musicals, films, variety, radio and television. His West End successes include the lead in *Lilac Domino*, *Balalaika*, *Twenty Minutes South*, *Chrysanthemum* and Noel Coward's *After the Ball*.

Patricia Bredin, who plays the other principal part in *High Diplomacy*, made her name when she took over from Julie Andrews as Queen Guinevere in the Broadway production of *Camelot*. She left this show to return to England to marry Ivor Emmanuel,

continued over



Choreographer Virginia Mason suggests a possible dance movement for 'High Diplomacy' during a conference with playwrights Alan Thornhill and Hugh Williams and Director Henry Cass. Left to right: Miss Mason, Williams, Cass, Thornhill.

photo Strong

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whom she had met whilst doing the television programme, *Land of Song*.

Patricia Bredin, born in Swansea, entered show business through winning a 'Golden Voice' competition from a holiday camp, for which the first prize was an opportunity to broadcast. She went into the chorus of *Wedding in Paris* and played a lead in Julian Slade's *Free as Air*. After doing many television shows she won the first British 'Festival of Song' contest and represented Britain on the first Eurovision link-up. She has made five films and her recent television appearances include *The Good Old Days* and *Titipu*. During 1968 she appeared in the West End in a leading role in the musical *Man of La Mancha*.

The book and lyrics of *High Diplomacy* are by Alan Thornhill and Hugh Steadman Williams, the music by George Fraser and William L Reed. Choreography is by Virginia Mason and orchestrations are by Ian Macpherson. It is directed by Henry Cass.

## In my view

### Employers— accelerators of a new society

by David Neal

*David Neal, a civil engineer from Britain, for the past 18 months has been helping to construct the MRA Training Centre at Panchgani, India, where the second main residence building was recently completed.*

EMPLOYERS can be the character-builders of a nation. They can be the great experimenters of the age who reckon on a change in human nature and plan their businesses accordingly.

Profit as a sole aim is out of date in an age when, almost over night, employers can lose their whole businesses to the hands of rioters, looters and marching soldiers. Surely it is more revolutionary for an employer to make his business a new society in miniature.

The construction of the MRA centre in India has shown that first-class workmanship can be attained without re-

sorting solely to extra payment and monetary incentives. Through a new kind of supervision craftsmen are given the satisfaction of doing a perfect job.

R L Shahi, who supervised the second phase of the construction of the MRA centre, was a lecturer in civil engineering at Roorkee University in Uttar Pradesh and also worked on the construction of the modern city of Chandigarh that was designed by Le Corbusier, the French architect. Speaking of his experiences at Panchgani he said, 'I used to be a very hard task master. But I have learnt here to have a greater human approach to workers. We have achieved something here that we normally miss in other works. Because of the atmosphere of care given to them, the workers felt deeply attached to this project and have seen it through as if they were achieving something of their dreams. From here they carry a new spirit wherever they go not only in terms of construction works but also of human relationships.'

#### Thirty-six hour stretch

Sriram is twenty-two years old and has been in charge of the group of machine polishers and hand polishers who grind the floor tiles flat and

smooth. With his team, Sriram sometimes worked thirty-six hours at a stretch to complete the work on time. He said, 'I am very indebted to what I have learnt here and it was the spirit that we found that enabled us to hit our deadlines. Normally it would have taken us another fifteen days or so to complete the job.'

Not everyone immediately responded to the high standards demanded of them. One man said, 'This is the best I can produce. No-one has ever complained before.' Work came to a grinding halt and the man went home. A week later he returned, apologised for the poor quality of his work and, with a grin, began to produce craftsmanship that he himself did not realise that he had.

When the job was done many of these men left their addresses so that we could contact them as soon as we needed their help again. It was not just the spirit at Panchgani that attracted them, nor the satisfaction of real craftsmanship. Over and above these things was the feeling that they were part of an answer to the problems of the world. Each felt that he could play some part in building a new India.

Employers with this spirit could be the accelerators of a new society.

# How to live intelligently on this planet, in this century

by Dr. Paul Campbell

Dr Campbell, whose recent book *Modernising Man* has caused widespread interest, spoke last Sunday at the Westminster Theatre. We publish extracts from his speech.

MY GREATEST PRIVILEGE in life was to have worked for some years at the side of Frank Buchman. He lived, I believe, as intelligently on this planet in this century as anyone—and perhaps more intelligently than most.

In his lifetime Marxism became the faith of millions and the stated policy of nations despite the fact that so far no nation has succeeded in fully applying it.

Today the gulf between our intellectual riches and our spiritual poverty has produced the New Left. It affects almost every nation through student violence.

One important New Left group in the United States, the Students for a Democratic Society (SDS), has stated its aims thus: 'We seek the establishment of a democracy of individual participation governed by two central aims: that the individuals share in those social decisions determining the quality and direction of life; that society be organised to encourage independence in men and provide the media for their common participation.'

The quality and quantity of this participation is left entirely up to the individual. There must be no accumulation of political and economic power which might squeeze the individual into a common mould.

At the Ninth Communist Party Congress held in Peking last week, it was made clear that support will be given to violent revolutions in Japan, Burma, Thailand, Indonesia, Malaysia and the Middle East. China's strategy is to advance by fanning the flames of violence on all continents. She herself may not use force against her neighbours for it only stirs up nationalistic reactions. I would be surprised to see China again invade India and unite the Indian people against her. But I would expect violence within India to be encouraged with every available means.

Against this background, President Nixon said in Washington on April

10, 'Living in the real world of today, means unfreezing old concepts of East versus West, while never losing sight of the great ideological differences.' He called on the NATO nations to be ready as circumstances changed 'to turn the fist of defence into the hand of friendship towards the Soviet Union and its allies.' *The Times* of London headlined this story, 'Nixon Prepares for End of the Cold War'. Millions across the earth breathe a sigh of relief. But how will the Soviet Union read this message?

**Frank Buchman fought to end the Cold War by engaging the nations in a far tougher struggle. His strategy was never to turn a blind eye to what was wrong. Buchman asked, 'What is the missing factor in the planning and the statesmanship in the world today? It is our lack of an ideology for democracy. We say we are democrats. We need no ideology. We almost feel it is a sign of weakness to talk about an ideology. We hope to live as we have always lived—selfishly, comfortably and undisturbed.'**

'We forget the eternal struggle between evil and good, victory in which brings the blessings of security and prosperity, but defeat in this struggle, and even ignorance of it, brings poverty, hunger, slavery and death.'

For him it was less than intelligent to oppose the devil without a passionate commitment to enthrone God.

He promoted violence not against nations, races and classes but against the evil of our society. He replaced the struggle for power and control with the struggle for change, every man beginning with himself. To that struggle he brought plan, philosophy and passion.

I would humbly suggest that President Nixon, Mao Tse-Tung, the Russian authorities and the New Left study the wisdom of Frank Buchman and learn from it. For in it we have the way for statesmen and nations to live intelligently on this planet.

Human nature being what it is, people must be either controlled or changed. We say we do not want to control anyone. But neither do we attempt to change anyone.

**Of all ideological programmes, Moral Re-Armament is the toughest and the most realistic. 'Do you think you can cure a nation?' Buchman once asked a group of colleagues. 'Britain's cabinet? If you are not playing the game on that basis, you are not doing the job.'**

'I expect each of you, without pay, to do the most difficult work in the world, but it is the most natural. I suggest you ought to be in touch with ten persons a day. And if that seems too much, maybe you can find room for one person.'

**'My concern is that you intelligently win men, that each one of you is changing lives. That is where you need to clean your glasses, because you don't see straight. You are such fools that you think you are helping people by giving them half-truth. We must have no comfortable static relationships, no technical experts who leave the changing of people to others.'**

When it is necessary to reconstruct a nation, where can men turn? I think of Vietnam. Of Nigeria and Biafra. What happens when the fury of destruction is over? Who has a plan for reconstruction?

U Nu, the former Prime Minister of Burma, was interviewed on March 29 by *The Indian Express*, following his recent release from political detention. 'Sparkling with good humour and without rancour, U Nu told this correspondent that on his return from India where he would spend three months, he would revive the Moral Re-Armament movement to bring about a sense of oneness and solidarity among his people. U Nu disclosed that he had told 33 members of the committee appointed by Ne Win that if there is to be a constitution for Burma, it should be based on parliamentary democracy.'

'U Nu said he wanted to send Moral Re-Armament teams to tribal areas in an effort to wean away unsophisticated people from separatist propaganda, sedulously inculcated in them in the past by colonial missionaries and by other forces in recent years.'

U Nu has a plan for renewing his nation.

U Nu does not seem to accept the philosophy promoted from Moscow and the West that racial and tribal hates and ideological differences will be bridged if only we would forget the past and together try to lift the load of poverty, illiteracy and suffering from the nations. I would only say that this theory did not work when the Soviets and the West united to blast Nazism from Europe into the hands of dictatorship.

Man's weaknesses are being attributed by both Moscow and the West to his dependence on God. This dependence, we are informed, is immature, unscientific, unhelpful and unnecessary. Man's future is held to be dependent on the acceptance of his own greatness, on his faith in the nobility of the human spirit and in the boundless flexibility of the human mind. The Creator is considered to be a cramp and clamp on man's progress.

Buchman made a bid to let God into the centre of human affairs. He fought for men and nations to face, in the scorching light of absolute moral standards not only their successes, but their sins.

'What is it,' asked Buchman, 'that makes it so hard for you to say in a natural way what you have done wrong?'

'What you need,' says Buchman, 'is an independent touch with the Holy Spirit. Then you need never defer to any man, woman or group.' He quoted St Paul:

'Don't be under any illusions. Neither the impure, the idolator or the adulterer, neither the effeminate, the pervert nor the thief, neither the swindler, the drunkard, or the foul-mouthed or the rapacious shall have any share in the Kingdom of God. Such men, remember, were some of you. But you have cleansed yourselves from all that, you have been made whole in spirit, you have been justified before God in the name of the Lord Jesus in His very Spirit.\*'

The fact is that the hand of friendship between East and West, Arab and Israeli, Indian and Pakistani, Russia

\* 1 Corinthians VI 9-11

and China, British management and labour will not be extended because humanity is in need of our united effort, nor because of the danger to the world if we do not: hands will be extended when men change.

It happened between France and Germany after the war—one of the most solid advances in Europe. It happened between France and Morocco, France and Tunisia, and radically changed the direction of events in the Western Mediterranean. We see it happening in the docking and shipping and ship-building industries in Britain. Changed men in British industry are forging new aims, attitudes, concepts and experience valid for the industrial life of the planet.

Of more significance to the nations than the discovery that we can explode the atom, or colonise the moon, is the scientific fact that a man's hereditary nature can be transformed, and transformed permanently. We have observed that the character of a living cell can be transformed, and it is true of human personality.

St John speaks of God's heredity within us always conquering the world outside us. A new genetic factor enters a man, changes his character and gives him resistance against the virus of moral disease, and cures the cancer of self-seeking.

Buchman put it much more simply when he said, 'When man listens God speaks. When man obeys, man is changed.'

**The idea gets into our heads that we have been thinking and acting in ways that are less than intelligent. We begin to realise how small have been our aims, how irrelevant is most of what we do, how powerless we are to meet the real needs of even those closest to us, how much power the environment has over us, how deeply we have wronged others by our selfishness. To live intelligently is to consciously and constantly face these uncomfortable facts about ourselves and our nations, instead of consciously and constantly avoiding the confrontation.**

We cannot be absolutely honest and not have the burning certainty that we and our nations are in need of forgiveness and change. We can only avoid this pain by avoiding the truth and living in an unreal world. There can be no change in our hereditary machinery until we face the facts about ourselves, feel the cost of it and say, 'I have been wrong, forgive me. I decide to change.'

Change is forged by three decisions.

The first is the decision to get completely out of debt. It is to make a full, unconditional payment to those whom we have robbed of money, of kindness, of faith, of forgiveness, of vision, of leadership, or an answer. Restitution must go as deep as the wrong has gone. When we have caused so much pain, we cannot expect restitution to be painless. Restitution deals with the past, but does not ensure the future.

The second decision is to end unconditionally our wildcat strikes against the Almighty's will. Specifically it is a decision to cut cleanly and permanently with the desires which have enslaved us and brought us into the mess we are in. There is a definite connection between purity of life and spiritual power.

The third decision is to export the change we experience to one and all as our primary work in life.

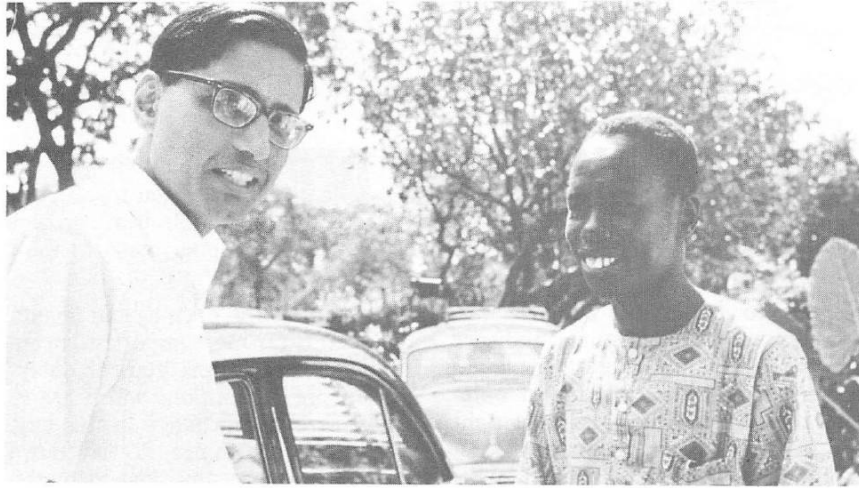
Men who know the developments in our research laboratories give us 20 years in which to inject a new factor into human affairs if we are to avoid untold suffering for the millions of the earth. We have been going man's way long enough, almost to the point of disaster. It is high time at every level of national life from carpenter to cabinet minister to aim at the changing of men.

The most relevant fact for American society, the British Cabinet and industry, the Russian rulers, and for us to face is that men can be changed.

Therefore to live intelligently on this planet in this century:

- 1 Dedicate your life to giving the ideology that cures to the whole suffering earth.
- 2 Make the changing of men the motive of every relationship you have.
- 3 Be ruled by no man or woman but be totally flexible to the powerful, articulate Spirit of the Living God. In a century of power, the most powerful force in human affairs is the still, small voice listened for and obeyed. Unless he takes guidance from God and obeys, no man can fulfil his destiny, nor can the nation.

The greatest development in this century has been the change in men and nations through Moral Re-Armament applied. But do not look back. As Frank Buchman put it, 'The point is that you make the decision that you and your country are going to be ruled by the living God.'



## Asia's and Africa's destiny

by Sirr Makwenanai  
from the Sudan

Rajmohan Gandhi with Sirr Makwenanai

AN IMPORTANT EVENT, which political-mongers might interpret as insignificant, is now taking place in Ethiopia's Northern province of Eritrea—in its beautiful town of Asmara. Representatives of black, white and brown races, from all over the world, have converged there for an international conference of Moral Re-Armament, called by the Governor General of the Province.

One of the reasons behind this world conference, in the Governor General's own words, is 'to strengthen relationships between Africa and Asia'. For this reason, a strong delegation of men and women, led by Rajmohan Gandhi, grandson of Mahatma Gandhi, has been officially invited to the conference.

### Timely

In response to this invitation, Rajmohan Gandhi said, 'I salute the vision of the Governor General of Eritrea in arranging this timely conference. Moral Re-Armament is changing Asians to enable them one day unselfishly to serve Africa.'

This is a very important move on the part of the Ethiopian leaders who initiated the conference. What these Asians will give, at a time when thousands of other Asians are asked to leave Africa, is going to make the opening of a new day between Asia and Africa.

Could it be that the time has come to unlearn the bitterness of the past and pioneer an entirely new purpose for Africa, Asia and the world? America, Russia and China have not shown us the safest way to build a society that works: a society where men of all races, classes and creeds play their fullest part in running its affairs. They have failed to show us how to deal with corruption, hatred, greed and dishonesty in society. What can Asia and Africa together now give to the world

as an alternative? Is it not the hour to determine, in practical terms, Africa's and Asia's destiny for mankind?

Many Afro-Asian conferences have been held in the last few years, and several others may yet be held, but these have not, and will not solve our problems. Unless we tackle the root-cause behind every issue which tears us apart and makes our society chaotic, nothing will be changed. There will be no better relations established between Africa and Asia, neither will there be unity among the Asians or Africans themselves.

Men and women, from Asia and Africa, who have found answers to the fear, hatred and bitterness in their hearts have the key to a new Afro-Asian partnership. A number of them are now in the Asmara conference.

This is therefore a privilege for Ethiopia and Africa to use their help in creating several thousand men and

women who will give their full time and resources towards the building of a pattern society which can be a mother to the homeless and a reconciler to the warring people and nations round the world.

Millions of people across Asia, Africa and the world are eagerly awaiting to see what the Almighty God (not the Almighty man) can do through a single nation wholly committed to His battle.

### Destiny

Could it be that the 25 million people of Ethiopia are destined to spearhead this exciting battle of changing society by changing men? The Asmara conference could trigger off the staging of such a struggle; and with the Asians and Africans, side by side, unshakeable unity—coupled with answers to frustrations, divisions and wars—could be broadcast to the entire world.

## Gandhi centenary celebrated in Rome

MAHATMA'S GRAND-DAUGHTER RAISES MONEY FOR PANCHGANI

LAST SATURDAY in Rome, Mahatma Gandhi's centenary was celebrated by the Oratorian Order of San Filippo Neri in the Sala Borromini, which is considered the most beautiful conference hall of the capital.

The initiator of the evening was Mrs Tara Battacharjee Gandhi, the grand-daughter of the Mahatma, and the benefit of the evening and the sale following the celebration was destined for the MRA centre at Panchgani and the work of her brother, Rajmohan Gandhi, in India.

The Sala Borromini was filled to the back by more than 600 Roman citizens and foreign personalities. More than 100 students, nuns and seminarians stood throughout the celebration.

During Mass on the following day at the Basilica di Santa Maria Degli Angeli, the priest referred to the event.

The evening was presided over by Padre Carlo Gasbarri of the Oratorian Order who is an editor of *L'Osservatore Romano*. A chorus of 30 student priests of the Pontifical College of the Propagation of the Faith, including representatives of Asia, Africa and Latin America, started the evening with the Italian National Anthem and closed with a song by Rabindranath Tagore, accompanied by Mrs Battacharjee on the Indian zither.

The occasion was announced in the Press and over the Italian and Vatican Radio.

*From a correspondent*

# 'ANYTHING TO DECLARE?' IN RIOT TORN DERRY

Audiences include 'every shade of opinion'

LONDONDERRY, THE COCKPIT of all the issues in Northern Ireland, is a city where events of 300 years ago live as if they had happened yesterday. Now feelings and grievances which have been simmering for centuries have come to the boil. Although the Civil Rights Association has declared that it will use only peaceful means, and in effect called off Saturday's march because violence had been threatened, extremists on both sides took to the streets last weekend.

The Guildhall, where *Anything to Declare?* has been performed this week, lies between the River Foyle and the city walls, which withstood the siege of the Catholic armies in 1689. Today the walls still seem to sum up the situation.

## Tense

On Saturday night the atmosphere inside the Guildhall was tense, with police car and ambulance sirens serving as a constant reminder of what was taking place in the streets below. The



response to *Anything to Declare?* was, however, enthusiastic from an audience which included, as have all the audiences, people of every shade of opinion; civil rights leaders, militant right wing Protestants and pillars of the Establishment. One senior citizen spoke for many others when he said, 'What we have seen in here is the answer to what is going on out there (in the streets)'.

A Civil Rights leader said after the show, 'As I came tonight I had just about decided that violence was the only way; but the show has opened things up afresh for me.'

## Bishop speaks

THE PROTESTANT BISHOP of Derry and Raphoe, the Right Reverend Dr Charles Tyndall, speaking to the cast last Saturday said:

The more I see of it, the more I feel Moral Re-Armament is showing how to transfer the coal in the tender of the engine into the force that drives it—transferring what is potential into what is actual. That is a great thing and a necessary thing for Derry at the present time.

When I say thank you I know I have the mind and heart of a very great friend of mine, Bishop Farren, with me. He too felt that the content of this message that you have was important. I know that the Church leaders as a whole have backed you in their thoughts and in their prayers, and on their behalf I can truly say, 'Thank you for coming'.

Thank you for opening our minds, and what is far more important, opening our hearts. Thank you for querying our pre-suppositions which are so badly in need of change in this city. We pre-suppose things. We lay down positions and are unwilling to budge. You have budged us.

## Fresh routes

I thank you also for showing us the third tier on the bridge. There are two tiers there on the bridge already and they are the accustomed routes along which the political forces march to and fro. And the accustomed routes are often banned by somebody or other and there are rows. But you have shown us a third tier on that bridge. That is the one that brings us to and fro in the Kingdom of God. You have shown us that there is something above all that, that transcends it, that can lead us to peace and lead us to something creative in this great, historic city. There again, there is greatness latent in us and it is just a matter of letting God take us by the scruff of the neck and land us where He wants us, being obedient to His word.

## Brazilian pianist plays at Westminster

AS THE CROWDS poured out of the Westminster Theatre last Sunday afternoon, following the performance by the Brazilian virtuoso Nelson Friere, there was a buzz of excited discussion. The next day *The Daily Telegraph* said he 'revealed himself as a major pianist . . . starting to paint and poetise in music . . . This was great piano playing.'

Among the enthusiastic audience were H E The Brazilian Ambassador,

Senhor Sérgio Corrêa da Costa, and Senhora Corrêa da Costa; the Cultural Attaché, Dr Antonio Olinto and Senhora Olinto; and a party from the Brazilian Embassy.

There were parties from the Brazilian and Portuguese communities in London at the concert, as well as many overseas students. The audience, ranging from trade unionists to music critics, gave Nelson Friere a delighted and resounding reception.

## Westminster Theatre

A conference for Clergy, Ministers and Christian workers

REV J M MORRISON BD BLitt will speak on

## Modern Truth For Modern Man

Wednesday 30 April at 11 am

Mr Morrison studied theology at Edinburgh, at Marburg with Bultmann, at Bonn with Karl Ludwig Schmidt and Karl Barth and at Oxford with B H Streeter. He is the author of 'Honesty and God'.

In the chair: KENNETH BELDEN MA