

## Filming of 'Happy Deathday' to start in autumn

DURING SEPTEMBER and October this year Peter Howard's last—many say his greatest—play, *Happy Deathday*, will be filmed as a full length feature in colour. The director will be Henry Cass, who directed the Westminster Theatre stage production.

It will be shot on location outside London. Target time for the film to be ready is Spring next year.

These plans were announced at a meeting in the Westminster Theatre last Sunday by the Hon Secretary of the filming committee, 28-year old Dr Bryan Hamlin, a biochemistry graduate of Hull University.

Hamlin gave up a research Fellowship from the US National Institutes of Health in 1966 to work full time unsalaried with Moral Re-Armament.

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He and a seven-man committee are dedicating themselves to the completion and worldwide distribution of this film.

Dr Hamlin introduced a reading of the play from the stage of the Westminster by saying: 'This play, though written three and a half years ago, seems to have been written for this year.'

Some of the predictions given by the scientist in the play, Dr Zoltan, had already come to pass, Dr Hamlin said. 'Soon we can put a new heart into an old person,' said Zoltan in the play which was performed in the Westminster in 1967. In the film's script the 'soon' had had to be taken out as the heart transplants have become a reality.

Dr Hamlin said that Howard analysed the root of the problem of world student unrest. The key to much of the problem could be found in the dialogue and relationship between Jetta and her father, the brilliant atheist-materialist Professor Zoltan. 'This will be a great film for universities and the world,' Dr Hamlin said.

Hamlin asked those present at the reading to take pledges to raise £50, £100 or £1000 towards the filming. Since the committee started fundraising 11 months ago, £20,531 had been given, £12,000 pledged. This left £13,000 to hit the target of £45,000.

Dr Ian Robertson, a Ph D in biology and fellow film committee member, who was standing on the stage with Dr Hamlin, cut in to say that Hamlin had himself 'sold his life insurance policy for *Happy Deathday* and ploughed the money into the film'.

Two pledges to raise £1,000 each were announced. One was made by Dr Patrick Horder, Medical Officer of Health, North Hertfordshire, who becomes in September Senior Medical Officer of Westminster City Health Department. The other £1,000 pledge



was made by Air Vice-Marshal and Mrs P E Maitland of London.

Cheques should be sent to Dr G Lewis Mackay, Hon Treasurer of the film committee and made out to 'MRA Happy Deathday Film Fund', 4 Hays Mews, London W1.

GABRIEL MARCEL the French philosopher, wrote in the weekly *Les Nouvelles Littéraires*: 'The many dramatic works that Peter Howard produced were, for him, very often the most effective means of reaching and renewing the inner life of the individual. In this sense, his work can be compared with that of Brecht's. For both it is a matter of forming a new type of man—the one being Marxist, and the other trained with the dictates of a Christian conscience. I believe that Howard and Brecht are the two men who, when many dramatists of today are dead and gone, will be remembered in years to come.'

# MIDDLE EAST AND THE FUTURE

by William Conner

MANY ARE THE ISSUES that loom over the Middle East. Among them are the economic future of vast areas such as the Sahara, ten times the size of France, now becoming capable of development; the outcome of the smouldering 'class conflict' between Leftist and Rightist Arab regimes; and the quest of Arab Socialism for a constructive ideology. But these and many other questions for the future are presently eclipsed by the immediate fact of the Israeli-Arab confrontation.

It is now a year since the lightning June war was won and lost. Since then there has been a time-bomb ticking in the Middle East which could tomorrow detonate a nuclear war. Why has it not been de-fused?

The blame cannot be pinned conveniently on Nasser. Nor upon the 'hawks' of Tel Aviv. This time neither



Acting Permanent Delegate of the Arab League in Geneva (right) at performance of MRA musical 'Anything to Declare?'

the oil interests of Europe nor politicians seeking Jewish votes in New York provide a scapegoat. None of these profit from the present deadlock.

The basic dilemma lies in the desperate miasma of mistrust which pervades the whole situation—mistrust of Zionist aims by the Arabs, mistrust of Arab intentions by the Jews, mistrust of Western policy by the Communist bloc and mistrust of Russian motives, in this traditionally Western sphere, by the West. Mistrust is basically a moral problem. Moral Re-

Armament is the basic answer to it.

Good news does not sell newspapers and memories tend to be short; but this does not alter the fact that, since World War II, great transformations have taken place in the Middle East through the application of Moral Re-Armament.

During 1953, no less than 365 persons were assassinated in Morocco as part of the bitter struggle between the French colonists and the Moroccans. In 1954 Dr Buchman and others were invited to Marrakech and an epic of reconciliation began which has become part of history. Within two years the French restored the exiled king and peace and independence came to the country.

The story of Tunisia was similar. After independence, in January 1955, Mohamed Masmoudi, Minister of State, said: 'Without MRA there would have been war without mercy'. Habib Bourguiba, President of Tunisia, said on the radio: 'The world must be told of the effect of MRA in my country.' Robert Schuman, the French Prime Minister of the 50's, said: 'Without MRA the history of Morocco and Tunisia would be far different.'

In July 1958 the world was rocked by a sudden flare-up in Lebanon—whose President Chamoun appealed to the United States for aid against interference by neighbouring Arab states. US Marines landed in Beirut. An emergency meeting of the Security Council was called and at once the pro-West and anti-West blocs locked horns.

Abdel Khalek Hassouna, Secretary-General of the Arab League, and long associated with MRA, flew to New York to create unity between the ten divided Arab representatives. After first a Western and then a Communist bloc resolution had foundered, a united Arab resolution, at Hassouna's instigation, was proposed and carried by 80 votes to nil. *The Times* wrote: 'Overnight an almost magical transformation has come over the scene.'

Similar facts, now part of post-war history, could be recounted concerning the Sudan, Egypt and other parts of the Middle East.

In the instances referred to above individual Arabs gave outstanding moral leadership to bring about the decisive changes in the direction events were taking. It is in a resolute extension of this kind of lead in the next few years that hope lies for the Middle East.

In a notable article in one of the great Arabic newspapers, *El Nahar*, written as the dust of the June War was settling, Cecil Hourani, the outstanding Arab thinker, addressed 'the educated classes in the Arab countries'. He called for 'a climate of honest self-criticism' and for a return to those truths 'which can lead us from our present disarray to a new vision of ourselves and of the world we would like to build'. It is a call for moral re-armament and it has met with powerful response throughout the Arab world.

It is of first significance that this year three Arab countries are sending officially, and others unofficially, their best young leadership to the Training Courses opening shortly at the World Assembly for Moral Re-Armament at Caux, Switzerland.

## SHAH SENDS MESSAGE TO CAUX



H I M The Shah of Iran, in a message to the MRA World Assembly at Caux, in Switzerland, said, 'The Moral Re-Armament of men is a necessity for the consolidation of social justice.'

'At the moment when Moral Re-Armament is celebrating its 30th Anniversary we are happy to give our support once again to its humanitarian efforts and we wish it even more success.'

In the message, which was read before representatives of 37 countries, the Shah stated: 'It is certain that material benefits can only be the basis of happiness for men if they are accompanied by moral qualities and social justice.'

**Excerpts from the  
NEUE ZÜRCHER ZEITUNG  
leading European daily  
21 June 1968**

## **30 years of MRA**

THE MORAL RE-ARMAMENT group after 30 years remains faithful to the aims, convictions and methods which it owes to its initiator, Frank Buchman. In 1938 in a period of military re-armament he called, in contrast, for the awakening of the moral forces. Sceptics ask what has been achieved in this time and generation? People are very quickly ready to say, nothing. The epidemic of nationalism has spread like a moral and spiritual plague to other continents. Violence, ideological vituperation, bitterness and mistrust characterise the political scene. Hopes for a moral renewal appear to be disappointed.

Doubt feeds on the observation that the latitude for effective decisions which make history as far as the individual is concerned has become small and narrow and that economic and social pressures rule the world. Even organised institutions of global outreach like the United Nations, the world trade union organisations, the World Council of Churches or the Vatican, great humanitarian works like the Red Cross, all have trouble even realising their high aims in their own field.

All summer Caux is visited every weekend by men convinced of its ideas and by guests, especially individual visitors to international institutions and congresses in Geneva and around. For example, representatives of different groups in the South Tyrol, among them the Italian Mayor of Bozen and a Member of Parliament from the South Tyrol Peoples' Party were invited to Caux. They may have felt covered politically by the official message of greetings from President Saragat. Yet it is not just that they can talk in a new atmosphere and unite under one moral direction; they are also lifted out of a hardening of

their own problems by meeting representatives of other national areas of conflict. At supper they met with representatives of the Moslem and Christian Ethiopian groups in Eritrea and, thanks to common Italian schooling, got immediately into an exchange of their problems.

It was impressive with what joy and eagerness these people from different parts of the world approached each other. The exploding of the narrow framework, in which people have been cooped up and imprisoned in their confused problem, is considered as a human liberation and contributes to the honesty which Caux needs as an instrument of reconciliation. The burden becomes easier when one recognises oneself in the other person. In that way the MRA guests hear from Rajmohan Gandhi and his Indian colleague of the work of political reconciliation in Assam, that corner of India where Christian mountain people between China, Sikkim and Burma are working for their own independence which the Indian Government refuses them. They recognise how other nationalistic efforts come to nothing because of the international balance of power. They note how MRA is trying to awaken through conversation between those directly involved, mutual responsibility for one another and thereby to achieve more just conditions while respecting the real situation.

Will this movement succeed in overcoming existing economic and social pressures? One cannot give a general yes or no to this question asked at the beginning about the movement's success. At present, there is in the whole world, through the philosophical and sociological ideas of Hubert Marcuse, a conscious increase in the conflict of generations leading up to revolt. Its fundamental aim is to break the economic and social structure. Here the moral work on the individual personality is carried on consciously in another sense, namely, a liberation of instinct anywhere where one suspects the pressure of convention. The revolt against discipline or compulsion is organized in collective action that is intended to lead to a provocation of the Establishment and thereby force a change of conditions.

So actually the question that must be asked is whether the conquering of the injustices of this world is to happen by means of collective demonstrations, or whether a positive possibility opens up without them through men

making valid a moral pressure of another kind. The conviction of Frank Buchman that men must think globally and tackle the solving of all conflicts in that light by committing themselves to an absolute moral will takes on a new significance in this present age. The perspective of MRA has maintained its relevance, despite the fact that it demands far more and is harder to ignite a moral revolution in the world than to assemble a critical demonstration. The participants of today's Caux conferences know that they are called afresh to old tasks.

## **WORLD PRESS RESPONSE**

TOKYO'S *Asahi Evening News*, West Germany's *Die Welt* and Ottawa's *Le Droit* are among newspapers across the world that have reported the opening of the current World Assembly at Caux and the 30th anniversary of MRA. German, Swiss and Dutch TV have brought the news to millions of viewers.

Nigeria's *West African Pilot* and *Morning Post* both published six column reports. In Cyprus, Caux was featured in both the Greek and Turkish press. Ethiopia's *Il Quotidiano Eritreo* said in a front page editorial that MRA offered the world a defence against decadence and disturbances. *La Vigie Marocaine* in Casablanca underlined the links of the Moslem world with MRA.

Fifty-five Swiss newspapers, including the five main papers of the Jura, have reported the conference through agency releases, from their own correspondents or by photographs and feature articles.

Other daily newspapers that published major reports on Caux often across five or six columns included the *Eastern Sun*, Singapore; the *China Post*, Taipeh; *Es Safa*, Beirut; *Westfälische Rundschau*, Dortmund; *Mannheimer Morgen*, Mannheim; the *Journal de Geneve*, Geneva; *Vaterland*, Catholic paper of Central Switzerland; and the *Gazette de Lausanne*.

The *Vaterland* correspondent commented on 'the flood of encounters with remarkable personalities' and of 'an action that looks forward to its further development . . . a startling and happy change of form from the usual anniversary ceremony but then change is the life-blood of Caux.'

# Stop this talk of the generation gap

Sydney Cook writes from Delhi where he and his wife are working with Rajmohan Gandhi and his colleagues

WHEN Class War was the dividing cry of the 1920's and 30's, Frank Buchman answered it with the concept and reality of a classless society.

In his revolution, the basic struggle in the world was seen to be, not between Left and Right, but between right and wrong.

He went beyond Marx's diagnosis of society's ills to find the roots of exploitation—selfishness, lust, hate and fear in the human heart. He saw that these are present in all men, not just some men, and can and must be cured in all men.

Communists were among the millions who rallied to his call. They recognised it as the next logical step forward in Man's progress—dealing drastically with human nature.

Following World War II, race and colour began to replace class as the fuel for revolution by violence. Class war remained, but extremists of Right and Left found colour the strongest means to fan the flames of hate.

Buchman's concept had foreseen and forestalled this development too. He and his fellow revolutionaries fought for an idea above class, colour, race, nationality and point of view. 'Any idea which excludes anybody, anywhere,' they said, 'is too small and too dangerous in this nuclear age.'

In MRA there is no division of East and West, black and white, Asian and European. All are equal as sons and daughters of God.

**Today, disruptive forces are at work to divide the world on a basis of age. Where they used the bitterness of class or the sufferings of race to foment a worldwide 'revolutionary situation', they are exploiting now the so-called 'generation-gap'.**

Too many well-meaning men have fallen for their strategy. We talk and write about the age-war as if it were some inevitable, unavoidable fact of life. Phrases like 'angry young men and women', 'determined to know nothing of the past', 'youth who reject their parents' way of life' appear ad nauseam.

A genuine cry of despair from youth has suddenly been turned into

a righteous crusade against everything to do with the past.

Youth is rightly angry. Youth want revolution. Youth revolts against the hypocrisy of much of the past. In a maze of scientific, social and moral question-marks, youth seeks a faith.

Yet the worse enemies of youth are those who, deliberately or mistakenly, champion their cause in the same way as they would fight the class or race war.

To divide the world on a basis of age is just as bad as dividing it into classes, races, castes or colours. It is fostering another form of class war.

## The wrong enemy

It makes youth believe that the enemy of society is not evil at work in human hearts (including their own), but the mistakes of others.

It suggests that the problem is not unchanged human nature as a whole (including their own), but anyone who was born twenty years earlier.

It encourages the hope that the cure for society is not honest apology and an experience of the Cross of Christ by all, young and old, but the enthusiasm of a new generation.

That new generation, for some reason, is assumed to be free from the character weakness which led their fathers, and their fathers' fathers, astray. Which is, of course, starry-eyed nonsense, as well as bad Christian doctrine.

Frank Buchman was the greatest trainer of youth of this, and perhaps any age. For fifty years he trained thousands of young men and women in the art of living to remake the world.

He gave encouragement. He gave vision. He gave perspective and responsibility. Above all, he gave the daily and hourly challenge to live by absolute moral standards, the guidance of God, and the crossing out of self-will.

He believed that pampering the young was no better than pampering the old, or being soft with men of another colour. He knew that to deny youth the training, the discipline, the

daily teamwork with, and corrective by an older generation was to condemn them to a warped character later on.

Over 2,000 years ago, Plato gave his warning of what that pampering does. He wrote in his *Republic*: 'The father accustoms himself to become like his child and to fear his sons. The son in his desire for freedom becomes like his father, and has no fear or reverence for his parent.'

'The schoolmaster fears and flatters his pupils, and the pupils despise both their schoolmasters and their tutors. Altogether, the young act like their seniors, and compete with them in speech and action. The old men . . . imitate their juniors in order to avoid the appearance of being sour or despot.' (Book XIII).

**Buchman's revolution out-dates the age-gap as convincingly as it does the wars of class and colour. For him, the pace of revolution was not judged only by speed of movement, but by instant obedience to God and instant dealing with sin.**

When he was over 80, he still gathered around him daily the young, the middle-aged, and the not-so-young. Together, they listened to God, and together they hammered out a strategy to change history by changing men.

A fresh decision by any man of any age to give God the right of way and to cut with every known compromise, was always for Buchman the event of the day. He knew that such decisions held the key to the future.

The problem is never age versus youth, just as it has never been Left versus Right, or white versus black. The problem is love of self, rebellion against God, and all that goes with it—sex, power, money, hate and cruelty—in old and young alike.

The solution is not a spineless acceptance of every demand of a younger generation, nor the rigid clinging to authority of an older generation. It is the acceptance by both together of the revolutionary change to which MRA challenges us and society.