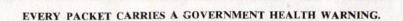


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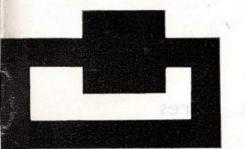


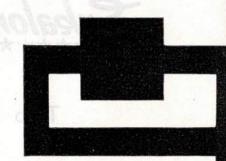


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A SWAN SONG

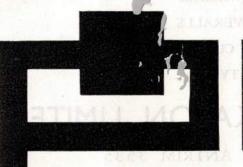
by

Anton Tchehov

&

A DREAM PLAY

by August Strindberg
Adapted by Ingmar Bergman
Translated by Michael Meyer





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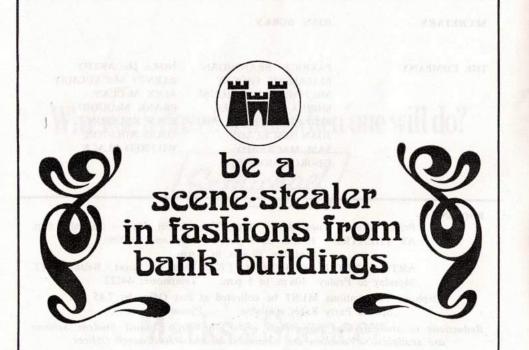
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A STAGE WITHIN.

During the 1870's and 1880's the new wave of dramatic realism made the theatre once more a (fairly) honest institution. This new tradition was a valuable one, but it had serious limitations; it depicted life only as it was reflected on the surfaces of man, not as man himself experienced it and responded to it in the recesses of his personality. The most imaginative and progressive of the new dramatists soon became vaguely dissatizfied with new style and attempted to improve upon it. Thus Ibsen—the master-realist of A Doll's House and An Enemy of the People—came to combine richly evocative psychological symbols with the "real" people and situations he depicted; in such plays as The Wild Duck and The Masterbuilder, these symbols are knives that strip away the veneer of life and expose man's hidden grain. In his last play, When We Dead Waken, he approached the borders of a new form, but illness, then death, put an end to his work. The result of his noble experiment was the refinement of dramatic realism, not the creation of a counter-tradition.

It was August Strindberg, Ibsen's younger contemporary, who made the breakthrough that Ibsen himself had approached. In plays like Miss Julie and The Father Strindberg had proved himself to be one of the most brilliant of realists, but he too found the conventional form inadequate to his needs. In the 1890's he passed into a period of great spiritual crisis; he looked inward and saw there the materials for a new drama. - But how could be depict the interior life on the hard planks of a stage? Where was the form that could enable an audience to confront the hidden humanity that he had glimpsed within himself? To answer these questions Strindberg did not turn to Ibsen's symbolic realism: from hints provided by dramatic tradition, from the lights and shadows of his own personality, and from his deepening spiritual perceptions he fashioned a new form. The basic rule of this form was a daringly elementary one: as the most significant human drama, the drama of response and vision, is enacted within the human personality - beneath the skin of realism the dramatist must work directly with the images, distortions and impulses of the interior man. That is, he must draw up the curtain upon the stage of the soul, not upon the neat livingroon, and harmonious landscapes of the realistic stage.

As the prototype of the internalized play Strindberg devised a dream format in which, he tells us, "The characters split, double, mulitply, evaporate, condense, disperse, assemble. But one cor ciousness rules them all, that of the dreamer; for him there are no secrets, no illogicalities, no scruples, no laws." Strindberg pioneered this form in the first part of his great religious triology *To Damascus* in 1898, but his best known work of this kind is *A Dream Play*, 1901, one of the key plays of the modern repertory. The framework of this dream is basically simple: the daughter of the god Indra descends to earth to learn about human experience; when she has

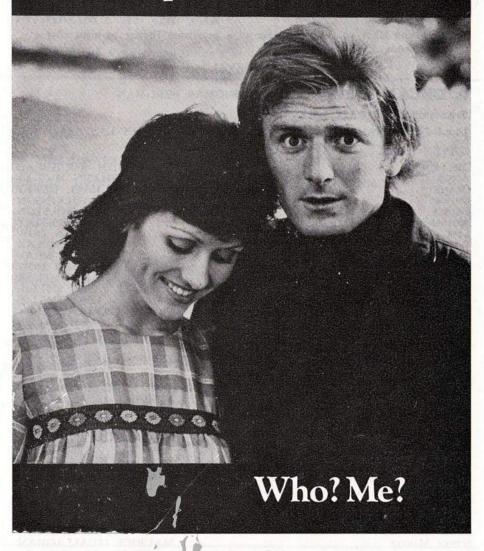
done so, she departs. The theme is also simple: man is harassed — "bugged" we might sav today - by countless distractions, disappointments and petty afflictions; he deserves our pity. As developing dramatic structure, however, this dream is far from simple; composed of bits and pieces of Strindberg's experitnce, it is as sad and as coming and as cockeyed as existence itself. Most of the dream fragments can be identified by scholars and placed in the context of the dramatist's life; the Rising Castle, for instance, was a domed cavalry barracks that Strindberg could see from his window in Stockholm, and the stage door scenes recall times when he himself stood waiting at the theatre. It is unnecessary, however, to know its sources to enjoy Strindberg's play — to join the dreamer in his dream. With its vivid imagery, its appealing characters and situations, its poetry and its humour, it opened up a new and universal kind of theatre. It is the definitive masterpiece of expressionist drama and the direct ancestor of the Theatre of the Absurd. Onto the stage it used have stepped the characters of Eugene Ionesco, Samuel Beckett and other dramatists of inner space; from the wings of that stage, under its lights, and through its settings have walked man's most fantastic and preposterous truths - truths that are real beyond the wildest dreams of realism.



As a curtain-raiser, the Lyric Players Theatre presents a short and little known play by another major dramatist of Strindberg's era. Tchehov wrote A Swan Song in 1886. Appealing in its own right, this sad — funny portrait of an old actor contains some curious hints of the Russian playwright's later and more famous works for the stage.

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A DI AM PLAY Adapted by INGMAR BERGMAN

Translated oy	MIC	HAE	L MEY	ER							
Directed by	DONA	LD	BODL	EY		Designe	d by	JOHN	L. ST	TARK	
CAST											
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AGNES										EN Mo	
GLAZIER										AEL D	
OFFICER										WILKI	
FATHER										S ROL	
MOTHER										JDY K	
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Conductor:

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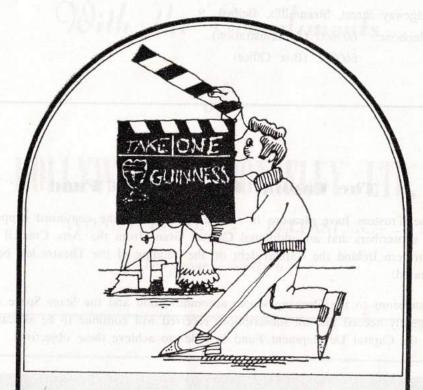
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The Capital Development Fund

The Trustees have pleasure in stating that due to the continued support of subscribers and an additional Capital Grant from the Arts Council of Northern Ireland the Capital debt on the building of the Theatre has been cleared.

Extensions to the Dressing Room accommodation and the Stage Space are urgently needed and all subscriptions received will continue to be allocated to the Capital Development Fund in order to achieve these objectives.

The Secretary,
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