



Craccum



AUCKLAND UNIVERSITY COLLEGE STUDENTS' PAPER

Vol. XXVIII—No. 4

Auckland, N.Z., Thursday, May 7th, 1953

Gratis

We are Concrete -- Not Abstractions

We print here an abridgement of an address given by Jean Paul Sartre at the Vienna Congress of the Peoples for Peace, December, 1952. We do this, not because it reflects our own views or because it is a particularly inspiring piece of oratory, but because we feel that we should know what others in the world are thinking.

(Jean Paul Sartre is one of the more prominent post-war writers and dramatists who have arisen on the Continent. As a young man he studied under the philosophers, Husserl and Heidegger, and now has come to be regarded as the foremost exponent of the philosophical trend known as "Existentialism".)

The thinking and the politics of to-day are leading us towards a massacre because they are abstracted from reality. The world has been cut in two, and each half is afraid of the other. From then on, everyone acts without knowledge of the wishes and decisions of his neighbour across the street; we make our own conjectures, give no credit to what is said, make our own interpretations and frame our own conduct according to what we imagine our opponent is going to do. From that point the only possible position is the one summed up by that most stupid expression of all ages—if you want peace, prepare for war. Triumph of abstraction! On this basis men themselves become abstractions. On this basis each man is the other man, the possible enemy; we mistrust ourselves. In my country, France, it is uncommon to meet men; in the main one meets only tags and names.

The new and admirable thing about this peace congress is that it has brought together men—men of every kind and opinion. Not men from nowhere, of course; they all have nations and they have not come here to deny their nationalities. Quite the contrary, in fact. In wartime nationalities become separated. Then they are nothing but permission to shoot the enemy on sight. To-day, for the first time they are coming together. Just as the abstract leads to conflict, so one might say that the concrete unites us, for the concrete is the totality of the bonds that unite men among themselves. And if we think simply of this totality of the bonds that unite us we shall see that to make war on each other is a perfectly imbecile undertaking.

POLITICAL—NOT ECONOMIC
Between capitalist and socialist states war would to-day be inevitable if it could be shown that their co-existence was economically impossible; that is if it so happened that the peoples living under one of these regimes, in order to work and to satisfy their hunger, needed the destruction of the other regime. Now there is nobody saying that. Representatives of socialist countries, for their part, tell us in so many words that they want peace and that co-existence is possible. But the expo-

nents of preventive war, of rearming Europe, of blackmail by the atom bomb—what do they say? Do they justify the pressure they apply in terms of economic pressures? Not at all. You will not find this idea expressed by Burnham, the State Department adviser, nor by Monnerot or Aron, the two French theorists whose work is to defend the Atlantic Pact. Aron goes so far as to remark that the present attitude of the U.S.A. towards the Chinese government is not justifiable on the grounds of economic necessity because in 1939 U.S. trade with China represented only 3% of U.S. foreign trade. What do they say then? Well they talk of political imperialism, of socialist aggression, of religious wars and of a crusade against communism. In short, these are political, not economic arguments—and passionate ones at that, aiming at attitudes and an ideology.

In a word, they are afraid, and—what comes to the same thing—they are trying to make others afraid. And some people who want peace as surely as we want it are being drawn into the dangerous situation of running the risk of making war against "the others" out of sheer terror that "the others" might make war on them.

Now what answer does this congress provide for such people? Just this—that agreement is possible upon any subject once fear has been put aside, when instead of becoming lost in vain conjecture on the intentions and wishes of "the others" we ask them in so many words what those intentions and wishes are.

MORE ABSTRACTIONS

There is a Chinese government recognised as such by the whole Chinese people. It has all the power in its hands. It runs the economy of the country. It possesses a strong army. And like any normal government, it is in China. But for the United States and the United Nations it does not exist. For them the Chinese government consists of a handful of exiles living in Washington or at Lake Success. Is this not abstract? Is it not abstract that the French government is keeping in power the government of Bao Dai whom nobody wants, and is granting to him little by little,

without being able to do anything about it, all the concessions which were refused to Ho Chi Minh? We could go on indefinitely quoting separations, idealistic lines of demarcation, false doors, false windows, unsupportable agreements, abstractions which can be maintained only by violence since they deliberately violate the historical situation.

In the main, those of us who are here have neither the science of the technician nor the jurisdiction of the diplomat, but we have an immense advantage over both in that we are real, concrete. The peoples are concrete and could not themselves violate history because they are history. We have not among us the specialists who juggle with peoples in the United Nations, but we have the representatives of those peoples, of those who suffer most from sheer abstract situations. They have not come to tell us about the motives of prudence which demand the continuation of the divisions which are tearing the world apart under the protection of armies of occupation. They have come to tell us that they can no longer put up with the lines, the zones, the divisions and the armies; and it is they who can tell us before anyone else where the remedies lie. And when they tell us simply that they want these armies to leave, they already have helped us to make considerable progress simply because they have shown us what the truth of the situation is. And they will do more than that.

If for instance the German delegates come to us French and say that the dismemberment of Germany—which we consider dangerous to us—is, for them also, intolerable, then they will have demonstrated the profound solidarity uniting any Frenchman who opposes war with any German who wants German unity. In the United Nations agreements are reached at best by mutual concessions where here they will be reached by taking a census of our common requirements. But it goes without saying that those difficulties which maintain the cold war are born of the cold war itself. They will never be suppressed without a radical change in international relations.

ECONOMIC INDEPENDENCE THE GOAL

When we speak of the co-existence of two economic systems I do not believe we mean the co-existence of two blocs, for a co-existence is not a juxtaposition. A juxtaposition of two blocs maintains distrust and ends by leading from cold war to hot war. The African and Asian delegates will tell us how they see the task of the peoples of their continents in the establishment of peace. As a European guest I shall personally say what I should like to see for Western Eur-

ope. It would be no use denying that the economy of Western Europe becomes daily more dependent on the United States. On the other hand, in most of the democracies, the proletariat is turning hopefully towards Soviet Russia and the eastern democracies. The result of these two tendencies to-day is a more or less violent conflict between the masses and certain categories of leader. But if we persevere, these very characteristics might to-morrow, on the contrary, give to the countries of the West the role of mediators. I do not mean by that that they should come in as mediators in diplomatic discussions—we are not here to talk about diplomats—but I mean that they should be the terrain where the currents coming from the capitalist American and from the socialist U.S.S.R. would meet and intermingle. I say that a renewal or an intensification of the currents of commerce between the eastern democracies and those of Western Europe would not only be in accord with concrete reality, but would help to make of Europe (including a revived Germany and Austria) one of the indispensable hinges between the great powers.

Now this would be possible on two conditions. The first is that the Western European States should be able to concert their efforts in an examination of the means by which they can progressively recover their economic independence and loosen the bonds of this Atlantic Pact which, ignoring their ambiguous situation and their abundant internal contradictions, just simply turns them into United States' soldiers and forces them to join a bloc when this is precisely what they do not want and cannot do. They could then, to the extent that they had regained their independence, re-establish friendly relations and solidarity with the Eastern democracies and put back some sense into treaties like the Franco-Soviet pact.

The geographical division of which German is to-day in danger of dying, is with us an invisible social division, but it is the same thing, a sort of impenetrable vacuum separating one half of the nation from the other. This abstract separation causes us to treat our cousin or our neighbour not as a cousin or as a neighbour, but as an enemy cut off from us by a line of fire. This distance has been created without trenches or cannons, but there is none-the-less a no-man's land dividing the people of France. And this no man's land, the result of three years of cold war, is each day helping to make our countries factors for war instead of the factors for peace that they should be.

By JEAN PAUL SARTRE



Craccum



Auckland University College Students' Paper

The Editors accept as little responsibility as possible for the contents of this paper, and the opinions expressed are not necessarily those of the Editors or of the A.U.C.S.A. Executive.

STAFF:

Editors: Brian Smart and Peter Boag.
Sub-Editor: Garth Everson.

APATHY REGURGITATED

Editorials are at any time little read and so are comparatively valueless. But custom prevails.

There is a great temptation to deal with some useless abstract subject which would according to many be perfectly in keeping with a University publication. There is also a great temptation to grind the old axe of student apathy. As most editors succumb to this at some stage I am giving in to the urge early in the year in the hope that some good, however, small, will come from it.

To many students, especially in Auckland, the University is a place, set up by a benevolent government, where they can attend lectures and pass exams, leading to a degree. This degree when obtained is nothing more than a plumber's certificate or a trade card leading to a profession. This is not the true University education, which can only be obtained in New Zealand at a place like Curious Cove Congress. Neither is it the best University education that can be obtained at this college.

A University education consists, in my opinion, of 50% swot, and 50% other activities. By other activities, I mean the joining of and active participation in, cultural clubs, sports' clubs, and the multifarious activities associated with the running of student life Executive.

A student who in his or her three or four years at College has not taken part in Capping Week activities, other than as a passive graduate, is not a university student at all. A student who has not at some stage actively participated in the programme of a University club, is not a University student at all. These people are attending a glorified night school.

I realise of course the difficulties experienced by many part-time students in finding time for these activities. However, I would point out that since the brunt of the work appears to be done by some part-timers, it is not too much to expect other part-timers to take a small part in University activities.

To ride a hobby horse a little nearer home, I now come to the subject of "Craccum." It is ridiculous to find that only six people in the whole University are interested in the production of your paper. The others apparently just sit back, look at an occasional issue and say "not bad," or "what rubbish," and make no attempt to help by contributions or constructive criticism. Students must accept their responsibilities. In accepting their responsibilities students will not lose by it. The experience gained in committee work both of meeting procedure, and even more important, working with other people towards a common end is invaluable.

B.S.

KIWI

More copy is needed urgently for "KIWI," 1953. Contributions of prose, verse, etc., are required, as well as paintings, photos, etc., suitable for reproduction.

"KIWI" is your annual publication, and it depends upon you for its being. Any blushing young songsters may hide their lights beneath nom-de-plumes if they so desire.

Escapist neo-surrealist, scream of conscience literature especially desired.

Send in your most astonishing effusions to the Editor, "KIWI," 1953, Exec. Room.—J.M.L.

Graduation Ball

To be held in the distinguished presence of the Governor-General and Lady Norrie, in the College Hall at 8.15 p.m., Friday, 8th May.

Important.—Note to Graduates: Graduates must wear their Academic Dress at this function.

CONGRATULATIONS

This week a large number of Graduands will be capped. The capping is generally accepted as an excuse for what has come to be known by the students as "Carnival Week," and by the Auckland public as "Those 'Varsity hoodlums being offensive down Queen Street again." To the Grads we offer our sincere congratulations; to those of the Auckland public who find our behaviour undignified we reply that according to the daily press, their behaviour is not too dignified at times also; and beg them that they attempt to understand the students a little more.

We do not wish to be understood as exponents of obscenity, but we do wish to point out that a University College such as ours, can give much to the city in which it is situated. We as students have much to give the public; the public can help us in return by their whole-hearted support. It boils down, in fact, to give and take.

The Grads who are capped this week will be taking up important positions throughout Auckland, in every sphere of the business and professional worlds. These are the people who will solve our problems of law, teach our children and try to give us an explanation of the official income tax forms, to name but a few of the numerous duties they are about to take upon themselves. We hope that our Grads this year will retain their interest in the College. To those who have regarded the College as a night-school for our commiserations; to those who have taken part in student activities during their years at 'Varsity, and made the most of stimulating opportunities the university life offers, our kudos.

On behalf of the Student Association, "Craccum" offers our year's Graduands our congratulations and best wishes for success in the future.

"Madam Chairman..."

EXECUTIVE MEETING, MONDAY, APRIL 20th, 6.30 p.m.

Present: Miss Spence (in chair), Mr. Connell; Misses Charleston and Solly; Messrs. Smith, Henry, Fraser, Frankovich, Lasenby, Lynch, Reilley, Willy, Flood, Saunders, and Mr. Piper, Student Rep. on College Council.

Correspondence.—Outwards: A letter to the Secretary, College Council, included recommendations from Executive facilities for the Phys. Ed. wallah, Stan. Brown. It was recommended that No. 1 tennis court be asphalted and floodlit, and details of its use be placed in hands of Stan Brown.

Stan's plans for the asphaltting, lighting and use of the court may be viewed on the noticeboard in Executive room. Provision is made for Basketball, Volleyball, Badminton, Padderminton, Handball and Tennis. If completed, the scheme will give the college a first-class outdoor gymnasium.

Graduation Ball.—It is hoped that Grad Ball will be continued until 3 a.m. as in the past, and a letter was sent to the College Council requesting this closing time.

Inwards Correspondence.—Elam is to get the balance of monies due them from A.U.C.S.A. by the recent agreement.

The buck was passed to Brian Horton, Chairman of Procech Committee, to prevent liquor being taken "on or about or consumed on floats participating in the 1953 Carnival Procession."

A letter was received from the Registrar advising of the winner of the Student Memorial Scholarship for 1952. A letter was sent to Mr. R. W. Bailey, congratulating him upon the award.

Kevin Lynch gave notice of his intention to resign at the end of the present term. Kevin has been Chairman of Men's House Committee since 1951, when he was first elected to Exec. He has been one of the hardest workers for the Student Association and we owe much to him for the great improvements he has effected in the men's common room block. As a part-timer, Kevin has devoted almost all of his spare time

to student welfare. The recent addition to Kevin's family has made it impossible for him to spend the week on Exec. Good luck, Kevin, and thanks for a job well done!

College Council Elections will be held in June. Exec. reappointed Keith Piper as its representative, passed a sincere vote of thanks to the work Mr. Piper has done on students' behalf since his appointment in 1950.

In one of those moments of unanimity, so rare to the Executive, Henry was congratulated for such he displayed in the Drift Horn at Tournament, which won an N.Z.U. Drinking Blue.

Cricket, Literary, Tramping, International Relations, Women's Crick, Rifles, Swords, Classical, Table Tennis and Catholic Clubs and S.C.M. E.U. had their grants ratified.

Following a long list of complaints from the Cafeteria staff a set of rules is to be formulated for clubs which wish to use the Cafeteria for any of their functions.

At 9.50 p.m., after an unusually short meeting, members of the Executive arose and put their portfolios to rest.

Background music to this meeting was provided by Procech Band which was practising in the Common Room.



NOTE: At the time of publication, the editors of "Craccum" were still in the South Island. Come home, Jim Ed.

WHAT IS THE E.U.? CENSORSHIP and Responsibility

Thou hast seen a farmer's dog bark at a beggar? And the creature run from the cur? There thou mightest behold the great image of authority: a dog's obeyed in office.—Lear, Act IV.

Authority and censorship go hand in hand; one usually cannot exist without the other. The extent to which authority of any kind is to go unquestioned, and censorship allowed to go unopposed is a question of great relevance to us as University Students.

We are told that our procession must be censored. Capping Book is censored. "Craccum" is censored. Films and novels are censored. "Expurgated editions" abound and comics with "a moral" are preferred. Why all this interference with the normal course of expression that artists, anarchists and students care to follow? Sex, sedition, and satire are put to us as deadly enemies; we must be protected from them.

To anyone not convinced that "they know what's best" — they, meaning the clerics, the civic fathers and the editors of newspapers—this solicitous interference of censors in our lives must appear a little unnecessary. And if we do admit that "they know what's best" for us, are we not rather quitting our responsibilities as University students? It is surely one of the aims of an expensive education to equip a man to make his own decisions on questions of right and wrong and not have whole topics of interest cut and dried, ready for assimilation in an approved form.

Of course there really is no quandary. Censorship, being the handmaiden of Authority, serves her master; and her master repays her by employing every means he has to defend her. This fact is apparent in government and it has been true since ancient times. A history of suppression accompanies every enduring political or religious system; Socrates was falsely accused of "corrupting the youth"; and of irreligion by his antagonists, the citizens in power, who could not bear his criticism. The Roman Catholic Church admits that it is necessary to protect the faithful from heresy; it defends the blacklisting of certain publications.

And to think a single socialistic thought, even within the ivory-towers of our Universities, to-day, will bring packs of red-hunting bloodhounds in on the telepathic trail.

So great is the need to maintain stability after a change in power, that highly conservative measures follow the most popular revolutions. Russia's conservatism is notorious; this lack of individual freedom in a revolutionary state is to be expected. (Recent changes in Soviet policy surprise because they taste of liberalism, and they incur suspicion because concessions can be made only from a position of strength).

In a democracy, the government can theoretically be made to submit to the people's will. Accordingly, it will cultivate this goodwill assiduously, it will prepare the ground for the next election, and water with crocodile tears any seeds of discontent sown by an opposition party. Christian ethics will always receive

a kind word and helping hand from the most atheistic politician.

The word bloody will be mercilessly exorcised by the public-spirited editor (lest he be ostracised by the newspaper-purchasing public); and the nasy little backbite on the students' floats about the mayor, must be taken down. Censorship trims everything to the demands of everything to the demands of either the "decent citizens" or the State. Is it a good thing?

Censorship and Art

Perhaps in Art it is most serious. To Gulley Jimson in Cary's "Horse's Mouth" art was anarchistic in purpose, good art should knock people so hard that they never recover their shattered senses. The other extreme is that decorative little landscape on the wall, pleasant, patronising; the pretty portrait, familiar and reassuring. The people who want things nice and traditional, are usually inclined to sneer at the new and unconventional; but that is an important point. The eventual triumph of James Joyce's "Ulysses" was the happy climax to a bitter fight against entrenched opinion on the question of what was moral or immoral, supporters of decoration against the artist. Real difficulty arises from attempts to resolve this personal problem of morality at a public level.

Roberto Rossellini's widely acclaimed film, "The Miracle," has not reached Australasian audiences because it is allegedly heretical. But what of its artistry? By seeing it we do not commit ourselves to its morality — permanently. Surely it is a sign of weakness that we cannot allow it into our midst? Perhaps Jimson was right, the best are is our worst enemy.

Robert Close's book, "We were the Rats" got its publishers into Court because members of the Tobruk garrison indulged in a spot of pornographic reading. Who said it was pornographic? A police constable. The Court believed him. The book was withheld from the public, and pornography became a fashionable word. Millions of children were not led astray.

"Clothes," says Eric Gill, "are the best aphrodisiac." Nudity calms the wanton, just as clothing excites the prudish. Gill, who was a lay-member of a Dominican Order defends this opinion in one of his clear-headed essays. As a sculptor, he was saddened by the sometimes conventional regard of bodily functions as "dirty," or of sex as shameful. His knowledge, which shines through his art, is surely worth all the lukewarm opinions of those who would protect man from himself. It is not so much that censorship in art is militantly reactionary, it is just frustrating and anaemic.

Censorship Necessary

Censorship of some kind or other is inevitable in a changing society. It is a natural accompaniment of any conservative tendency, and its complete removal would result in anarchy

and chaos. What then, is there to oppose in censorship, and where is it to be condoned?

As members of a University, we should be proud of our freedom to discuss popular as well as academic issues, with greater possibility of enlightenment than the man in the street. The academic tradition is one of free enquiry, not one of deducing infallible facts, or incontrovertible conclusions; and the success of our efforts here may be measured by the degree to which we can treat the problems we meet to free discussion rather than by measurement against entrenched and stubborn conviction.

This open-mindedness on contentious issues, and an ability to think rather than be pushed should characterise us; we should be aware of the forces of conventionality and commercialism, whatever our attitude to them.

Of course no man is free of prejudices, and loyalties are honoured. We may very reasonably be prejudiced for instance, in favour of the Monarchy, or the Mormons, and frown on any slight in that direction. But an argument in defence of our personal views should carry some recognition of the justice of an opposing case; insofar as an issue permits it we should seek the truth. However, sophistical and verbal argument is hard to avoid, and we usually accept the refuge it offers when a discussion discloses some ill-founded prejudice.

As far as Process, and Capping Book are concerned, where we accept censorship because we agree to give a certain impression outside the university, we should try to give as fair an impression as we can. For instance political censorship is ridiculous, as Universities are traditionally sites of political battles, and active differences of opinion should not be glossed over.

With other people, University students accept most of the conventions of their society, like vitamins and chlorophyll. Their particular responsibility is to drive all those who would make inroads on individual or public freedom back to the facts and the points a tissue. Past the slogans and popular heresies, past the misrepresenting press and the sensational headlines, past fawning super-egos in high places; right back to the facts and their deepest faith. Then they may dissuade the frightened bully in authority, and the self-satisfied pundit of cultural standards.

The one kind of censorship that can never be condoned is any attempt by force to prevent certain views being stated or questions from being discussed.—R.G.E.

Censored

No doubt you have seen the posters around the College advertising the "E.U." and its activities. What do these mysterious letters mean? What is the "E.U."?

These two letters stand for the words "Evangelical Union," an awkward mouthful, which describes the aims and objects of this Varsity Club. Evangelical means that the Club members have a certain outlook on life. This is a belief in the principles of Christianity, those fundamentals which the Church has believed since its inception.

These things are found stated in the Bible which they believe is the Word of God and (as originally given) Divinely inspired and entirely trustworthy.

The Rev. Pritchard (Baptist Tabernacle) has been taking a series of talks on these fundamentals in Room 2 at 1 p.m. on Thursdays. Included in these are:

- God is a Trinity and yet a Unity.
- All men have fallen short of God's requirements.
- Jesus Christ, God's Son, died for our sins on the cross.
- Justification and Redemption is possible only through personal Faith in Him as Saviour and Lord.

What a lot of old fashioned ideas. True! But the E.U. claims they are neither out-of-date nor impractical.

We know that some seem to think it is not fashionable to-day for an intellectual to believe these things, but that does not mean that they are untenable. There are many great men and great thinkers who have accepted and do to-day hold these principles. Most of us, however, find it easier to be intellectual cowards.

But fancy believing that the Bible is Divinely inspired! Why it is just full of scientific errors and contradictions! Of course it's easy to demonstrate this if you deny the fact of God and the supernatural. But given these axioms, I have as yet found nothing contradictory nor anything which disagrees with a scientific fact (as distinct from a theory) that will stand up to the light of careful scrutiny. Do you know of any?

This is all negative, however. What we want to know is—does it work? The E.U. answers an unequivocal "Yes." How do they know? They've tried it in their own lives. After all, what is the goal of life? Is there any purpose to existence? Is it just a gigantic combination of pure chance, or is there an underlying purpose? If there is, then surely any life not directed towards this is wasted. The E.U. claims there is a purpose—an objective—God. They have acted on this, and aligned their lives with God's revealed course for them. In this they claim to have found those things which men are feverishly seeking—joy, peace and satisfaction.

I submit to you as a thinking student that these things are fundamental and of immense — even primary — importance to YOU.

Come and eat your lunch at the E.U. meeting on Thursdays in Room 2, at 1 p.m. and find out more of what and why we believe.

—M. Ross Palmer.

CAPPING



CARNIVAL COMMITTEE

CHAIRMAN Dixon Reilley
SECRETARY John Storry
PUBLICITY Ann Scott
REVUE Charles Zambucka
PROCESSION Brian Horton
CAPPING BOOK Gerald Utting

PROCESSION COMMITTEE

Procesh Controller Brian Horton
Secretary Jenny Cooke
Traffic Controller Neville Wallace
Collection Alan Armstrong
Materials Don Watson
Band Leader Dick Mercer
Credit: Our thanks to Dr. John Wright, for helpful advice and support..

"SEIZE ME CAESAR"

(or)

"No Place Like Rome."

Written and produced by
CHARLES ZAMBUCKA.

Music arranged and directed by

Michael Corban

Ballets by Da Katipa
Sets designed by James Turkington

CAST

Eileen Johnston, Diana Brabant,
Peter Salmon, Brian Crimp, Rose-
mary Larkin, Alan Julian, Terry Mc-
Namara, Joan Reilley, Susan Davis,
Ramsay Simpson, Norman Butler,
Ross Mathieson, Jill Evans, Marg-
aret Lorrigan, Joanne McIntosh, Denis
Pain, John Young, Ian Whiteside,
Frank Davis, Dixon Reilley, Denise
Paul.

HANDMAIDENS, etc.: Judith
Henderson, Jennifer Hamilton, Mar-
garet Stevenson, Margaret Orbell,
Janice Jillett, Pam Douglas.

CITIZENS, etc.: Don Watson, Bill
Gawn, Gerald Utting, Chris McNeill,
Carl Stead.

Ladies of BALLET: Rosemary Sme-
ton, Yvonne Tootell, Diane Linton,
Mary McNaughton, Yvonne Blenner-
hasset, Barbara Whitman, Barbara
Johnson, Eileen Coxhead, Wynne
Clark, Heather Paterson, Pip Fil-
lery, Elice Moore, Ina Bowman, Ter-
esa Lennare.

Gentlemen of the BALLET: Dean
Walker, Dietz van Vessen, Jim Hire,
Arthur Young, John Russell, Tony
Crisp, Ian McIlldowie, Jim McFar-
land, Garry Tea, Neil Doull, Michael
Morris, Dave Thompson, Denis
Howell, Doug Monteith, Pill Palmer,
Bob Sinclair, Charlie Storry.
Stage Supervisor Dick Messenger
Stage Manager Laurie Colebrook
Costumes Ann Letford
Assistant Producer Ann Ballin
Properties Manager Ryland Johnson
Business Manager Dick Greedus

CREDITS

Our grateful thanks to Ian Seddon,
Bill Sayers, Wal Armstrong, Peter
Rider for set construction.

15,000

This year we have 15,000 capping books to sell. We can do this easily, the only difficulty being to distribute them fairly amongst the many thousands of Aucklanders who eagerly await this chance of giving 2/- towards the expenses of the Carnival. But we must have your help. Take some from 'Varsity the after-noon before and sell them in your local and/or locality on Procesh morning.

Books will be given out at Uni-versity the day before Procesh, Wednes-day, 6th May, and more will be avail-able from O'Rorke, the University and Queen Street booths on the day of Procesh.

Sellers will be given a receipt when they obtain the books. This will be stamped and their names recorded when money is handed in at the Na-tional Bank (corner Shortland Street and High Street).

Hand that money in early. The art of extracting money from the Auck-land public is an easy and enjoyable one. As old hands at this fascinating game we advise that you:

• DRESS UP—People take a greater interest. Nothing complicated is needed—a ridiculous hat is effective even if inadequate.

• BE POLITE—It helps both in

selling books and in maintaining the high opinion in which the University is held by the public.

• BUT BE FIRM.

• CHOOSE YOUR VICTIMS — People with time on their hands — taxi drivers, people waiting for trans-port, people on trams and ferries, people watching the procesison — but remember that anyone is worth trying.

• WORK TOGETHER — Some O'Rorkians worked last year in groups with a large number of Capping Books in a pack.

• HAND IN YOUR MONEY EARLY—There will be a special teller at the National Bank (corner of High Street and Shortland Street).

DRESS UP AND SELL CAPPING BOOKS!

REVUES REVIEWED

The annual Revue of the Auckland University College has a long history, and many earlier Capping plays were written by various men later to distinguish themselves in the world of letters. Perhaps the best known of the writers of A.U.C. revues is Ted Kavanagh, the creator of ITMA, whose extravaganza, "The Legend of Kapinga-Ra and the Ngati-Phois" was presented in 1912.

Indeed so far as the records tell us, this was the first revue approxi-mating to the contemporary type which the College performed. Before that, entertainments of various kinds had been presented in connection with Capping. The first organized Cap-ping celebration seems to have been in 1892, in which year the Stud. Association had several songs printed for singing, at a social evening. Grad-uation Social took clearer shape in 1898, and henceforth it became the custom to produce some kind of or-ganized entertainment for the new graduates, including, from 1901, a play of about one-act length.

The earlier Graduation Social con-sisted usually of a demonstration of the works of the College, the singing of topical songs composed by stud-ents, one or more musical sketches, and a play.

In 1902, the Graduation Social in-

cluded a burlesque College Council meeting. Mr. Bamford, as chairman of this distinguished company, exe-cuted a Highland Fling on the coun-cil table, while Mr. F. Sinclair (later Professor Sinclair) as the Registrar, achieved most artistic success of the evening in the sing-ing of the minutes. The play of the year was called "Sappho," written by H. Dean Bamford, which contained some topical songs.

The same year, incidentally, saw the first ProceSSION. Disaster over-took this effort in Karangahape Road, where it was broken up by hooligans. In the words of Mr. A. B. Thompson, "the members of the ProceSSION re-tired in as much order as was pos-sible, followed by a yelling rabble which inflicted considerable damage upon the windows when it reached the University Buildings."

The Play for 1903 was "A Proxi(y)

mating," written by L. T. Pick- and T. P. Hull. This was rather ambitious than earlier efforts, contained much music, including choruses.

"Love and Law" for 1904 was written by A. E. Mulgan, later to be literary editor of "The Auck-land Star" and a well-known journal and writer.

The Play for 1905 was "A Mod-est Hamlet," "a musical comedietta" by L. T. Pickmere. The student play Professor Simplemere is said to have "performed his mad scenes to life."

In 1906, there was an attempt at a more comprehensive Carnival. The celebration took the form of a play, as usual, in this case "When I Was Young," by L. T. Pickmere, Grecian musical play, but after came a burlesque of the more fa-milar type. The lampoons on the occasion were directed against opponents of the College Council plan to take over the Metropoli-tan site for the University. Unfor-tunately, "Kiwi" tells us, both were so long that the entertain-ment did not finish "until after the tea had ceased to run." Plus ca change.

For some years after this the stu-dents relied on professional en-tertainers such as "Engaged," "Cox and Buxton" and "How He Lied to Her Husband for Capping Social. In 1912 the Association staged an ambiti-ous Carnival with a burlesque re-creation of the play, and with the first Cap-ping Ball concluding the celebrations.

Ted Kavanagh's extravaganza "Kapinga-Ra and the Ngati-Phois" was the main event of 1913, with Kavanagh himself giving an ex-cel-lent imitation of James Parr, Mayor Auckland. The follow-ing year's revue, entitled "Pandemoni-um" was written and performed by sons unknown.

During the war years such things as Carnival plays were sus-pended as were most of the other ac-tivities of the Students' Association. In 1920, the modern type of revue established itself firmly with the appearance of L. P. Leary's now famous piece, "The Bolshie." The sound plot, the witty dialogue and skilful lyrics of this revue have its memory green up to the pre-sent day. "The Bolshie" was followed by "Bill Stoney" (1921) and "The Groggarian Bug" (1922). The latter is said to have killed the gastro-nomical fad of the same name in Auckland. "Come Down the Harbour Me" and other still popular songs date from these plays. A deal of the success of these re-vues resulted from their ex-

Continued on Page 5

REVUES REVIEWED Contd. from Page 4

casts which included J. A. S. Coppard and A. H. H. Fryer-Raisher (a person, not a character), who were to be associated with Varsity revues for many years to come. In 1925 a new standard was set by "Tilly of Tamaki," or "The Lost Heiress," by an anonymous author (Professor J. C. Perrin-Johnson). A musical comedy of an elaborate type, akin to "Sally," this revue made a profit of over £300. It was produced by J. A. S. Coppard, to become well known in later years as a writer of serious plays, including "Sordid Story."

Mr. Coppard presented his first original revue in 1926. This was "Size Three," a fairly straight musical comedy dealing with racing motorists, which was "an artistic success but a financial failure." There was much talk of "apathy" in those days.

The piece for 1927 was J. Dumble's musical farce, "Crooks, Ltd.," and in 1928, the inevitable sequel to "Tilly of Tamaki" made its appearance. "Tilly in the City" was written by the anonymous author of the original play, and was produced by Kenneth Brampton, a professional producer, on a most elaborate scale. This play was a huge success, with record houses, and netted a profit of £450, which in those days, was a profit.

St. James' Theatre was the scene of the 1929 revue, "The King of Kawaii," by J. Nigel Wilson and Dr. J. C. Andrews, with music by Trevor Sparling. A. H. Fryer - Raisher scored his biggest success as the Crown Prince of Kawaii, who was aided in his endeavours to raise a loan of 70 million pounds by the Marquis of Mount Eden and the Duke of Drunken Bay.

In 1930, Mr. Coppard became author as well as producer with "All Quiet on the Waterfront." This was a financial success, but it led to protests that University revues had lost nearly all their topical character, and had become almost straight musical comedy. Thus "Frenzy" (1931), and "The Goat's Train" (1932) were topical farces with scattered musical numbers only. The latter play, Coppard's best revue, and one of the best in the history of the College, included R. F. Spragg in the cast.

1933 was Jubilee year for the College, and for the students' part of the celebrations, "Jubilade" was written by J. A. Mulgan, author of "Man Alone" and "Report on Experience." John Mulgan's death in the last year was a great loss to our literature. His clever revue, patterned on Coward's "Cavalcade," contained the celebrated "Erad and the Star" number, which R. F. Spragg introduced and was (and perhaps still is) wont to sing in after years on the slightest provocation.

1934 was a bad year with Coppard's lifeless "Dudless Debit," and in view of depression conditions and financial loss, Revue was abandoned for the following year. A move was made to revive the annual revue in 1936, presenting it in the College Hall instead of a city theatre. This "Revue, 1936," took the form of an intimate revue with short burlesque plays and sketches. This effort was written by the compiler of this article with assistance from M. K. Joseph, and was produced by R. F. Spragg. The two successive revues, "Revue, 1937," and "Revue, 1938," were by the same author, who also produced. Some pieces which may be remembered from these years were "Words and Moujics," "The Asbes-

tos of Stupides," "Saust," "Ohello," "Lady Precious Scream" and "Ain't Life Gland." David Clouston, who first appeared in 1936, and Van Holder and Alan Gifkins in 1937, were to continue to be indispensable in revue for some years. 1937 saw the first large-scale ballet such as has since become traditional.

The financial success of these years and the goodwill built up emboldened the Association to return to a Queen Street theatre, and 1939 saw the beginning of the Zambucka saga, with "Bled-White and the Seven Wharfies," written and produced by C. Zambucka and featuring David Clouston, Alan Gifkins, Van Hodder and the talented Bill Singer, later killed in action. "Hell Hath no Fuehrer" (1940), and "East of Sewers" (1941), which dealt in the characteristic Zambucka neo-surrealist manner with current affairs, were both popular and financial successes.

The development of the war led to the abandonment of all the celebrations traditionally associated with Capping until 1946, when "This Slap-Happy Brewed," by C. Zambucka, and with Gifkins, Hodder and Clouston was performed. "Smellbound" (1947), which followed, brought the Zambucka opera to an end. This series, written in a witty style and with most involved and stream-of-consciousness plots gained a great deal of their success from the producing hand of the author and the performances of a nucleus of experienced players. The lyrics written by Bill Singer for the earlier pieces showed unusual ability.

"The Road to Ruin" (1948), written by John Kelly and produced by Van Hodder followed the lines of the more recent revues rather than of the earlier style, but showed considerable individuality of treatment.

There is a strong tradition of revue at this College which has developed a style completely its own. The tradition of a single long play with musical numbers began many years ago, and despite same variants this has remained the dominant form and is likely to continue thus until public interest shows signs of falling off.

It is interesting to note in "Kiwi" and "Craccum" almost any year in the past the reviewer complains that the piece is not worthy of the College, that the standard is falling off, that the acting is most uneven, that the play shows signs of hasty rehearsal, that the revue is not as good as it has been. The conclusion one can draw is that it never was.

J. C. Reid

Revue was written in 1949 by Mike Allen. In 1950, John Gundry produced an amended form of J. C. Reid's "Crude and High." This revue, or the supposed behaviour of the students who acted in it, raised one of the greatest furores in the history of College revues. The City Council, in all its righteousness, banned the use of the Concert Chamber for future revues. The ban was lifted after much losing of face by the Student Executive. Much bad publicity was given to the Student Association over this affair, and yet none of the evidence was actually proven, indeed it seems to-day that much of it was pure fabrication. The same year, Capping Book was banned. 1950 saw Auckland hypocrisy at its heights.

In 1951, Dick Dennant wrote and produced "Private Views." A review which appeared in "Craccum" was attacked by Mr. Dennant in a verse reply in the next issue.

News Release:

O'Rorke Cleans Up Trinity

In a secret raid, details of which are still suppressed for Security Reasons, O'Rorke Hall sent a detachment of commandos against Trinity Hall on the evening of March 31st. The moon was low. Unconfirmed rumours from a reliable source state that the raiders forced the tower and flew their standard from the flagpole. However, under the threat of black-shirt reinforcements, they later withdrew to prepared positions. Another detachment was detailed to storm a stairhead on the main invasion route, and were almost successful, but the superior fire power of the enemy from strong points in the hills slowed down the advance. Eye-witness' accounts of the hydrogen-oxide bomb which was used extensively in the operation testify to its enormous des-

tructive power, although, curiously enough, personnel can apparently be trained to withstand any permanently harmful effects of the hydrogen-oxide molecules. Our military correspondent is of the opinion that it was only a superior stockpile of this strategic material that allowed Trinity to turn back the assault; however, political observers consider it was the "get tough" attitude of Trinity's Prime Minister that weakened the O'Rorke drive.

As this is the first account of the use of the hydrogen-oxide bomb, the following observations (which have not been confirmed) on its effects may be of interest:

- Extremely wet film forms over horizontal surfaces.
- A remarkable increase in humidity follows its use.
- Temporary blindness follows a severe attack, and victims have complained of a passing feeling of suffocation.

It is clear that control of this weapon is easier than the hydrogen bomb.

A later report that Trinity is seeking certain reparations from O'Rorke, has yet to be confirmed.

COPY
for the next
"CRACCUM"
closes on
Wednesday, May 29
at 12 noon

REMEMBER?



FEAR STALKS IN KENYA

For some time now the problems associated with the Mau-Mau outbreak in Kenya have been receiving more and more space in the news columns of the world's press. The usual hunt for the scapegoat is now on, and at the moment the white settlers in Kenya and the United Kingdom Colonial Secretary are equal favourites for this dubious award. Every age has its obsessions, and the 20th century is no exception to the general rule. This is the age in which colonialism, no matter how enlightened, is considered a moral wrong, and the excesses of any outbreak such as Mau-Mau are excused on the grounds that the coloured peoples in the areas concerned have been maltreated by the resident white settlers or overlooked by the home government.

In such cases the great change in attitude to the African which has taken place in the last decade, the realisation that what he wants is primarily freedom from poverty, and the numerous practical attempts to work with him as a partner albeit subordinate for the time being, are conveniently ignored. Instead the self-styled leaders of reform indulge in an orgy of hysterical abuse, murmurings about racial equality, and vague talk about self-government. Certainly the supreme objective of British Colonial policy should be the ultimate attainment of self-government in Kenya but not at the high price of bringing about the destruction of the other benefits bestowed by a benevolent colonial administration. Besides, surely self-government in Kenya poses a series of problems that yet have to be solved. Kenya is a plural society; a plural society in which the minority group is by far the more capable of self-government than the large and primitive majority. Furthermore although there should be equality of opportunity for the two races to claim that the two races are equal now is just plain stupidity. The African leaders have to prove themselves worthy of the responsibility placed upon them. There can be no hope of political advance in Kenya unless the Africans show themselves fit and able to exercise the power entrusted to them in accordance with the rule of law, and civilised practice.

Kenyan Tragedy

The tragedy of Kenya is that the Mau-Mau outbreak has shown that the African still has a lot to learn. The Kenyan Africans—especially the Kikuyu—have plenty of grievances, some of which are very real. But their leaders should have known that there is no excuse for terrorism. The Mau-Mau has revealed itself as an evil mixture of primitive savagery and gangsterism. It is widespread, well-organised and has been building up its strength for the past two years. It has assassinated fine old men like Senior Chief Waruhiu, of Kiambu. It has murdered many more natives than whites.

Apart from the more mundane cause of the unrest, what has really shaken the white settlers is the wide and deep gulf that has been revealed between European and some African minds. What is the hold that the Mau-Mau oath has on the Kikuyu? What is there about this oath that forces the Kikuyu into committing the most horrible of crimes? No white man seems to know. But its power cannot be doubted. It is this that has driven a liberal-minded man like Mr. Michael Blundell, the acknowledged political leader of the white settlers, to the reluctant conclusion that "reforms" are not, at any rate for the time being, the answer to Mau-Mau. His explanation is that the Kikuyu have been compelled to assimilate 2000 years of Western ideas and progress in 50 years, and

whether European and African can live together in amity—as partners, no longer as master and man. There is no reason to despair or think that solution is impossible because a setback has been experienced in Kenya. Nor on the other hand is it wise to claim that the Africans are capable of self-government now and advocate a policy of scuttle; a policy that would indubitably lead to the destruction of many if not all the things already achieved in Africa. Hospitals, technical training schools, irrigation schemes, aid in the develop-

ment of the land, and above all the opportunities to become civilised themselves; these are the things that the Africans most need; these are the things that are being done; these are the things that must be done with greater speed. But at the same time there must be no compromise with the Mau-Mau; no retreat; no surrender. A respect for the law is not instilled by condoning the actions of law breakers. In the meantime a few thousand white people are fighting a war of ambush that could conceivably set the whole of Africa ablaze. They must be helped in their struggle, but they must also appreciate that their justice must be tempered by understanding. To eradicate the Mau-Mau is not enough, it must be given no opportunity to return.

A Challenge

It is one of the greatest political challenges of our generation to see

their minds have suddenly rebelled. The Mau-Mau, he feels, is sheer atavism. If he should be right, it points a rather disturbing conclusion for other parts of Africa. In any case the Europeans cannot be expected to let control pass into the hands of a gang of witch doctors and cut-throats.

—John A. Stewart.

THANKS FOR NOTHING

"... our Association was founded in 1892, and has been holding revues and processions ever since (with lamentable but short interruptions). And each time its labours have not been for itself alone, but for the financial gain of somebody else's health camp or somebody else's memorial fund. And over the same time, just how much money has been willingly given to us or to the University ostensibly for our benefit? It would be interesting to reckon how the balance stands. Have we done more for an unnoticed public than an interested public have done for impoverished us? Some day the poor mutt who is branded "Records" may spend weeks finding this out. No one will thank him."

—"Craccum," May 5th, 1938.



Independent Intellectuals

Last Friday saw the opening of a new era in the University, with the inaugural meeting of the Society of Independent Intellectuals. Though students of this college have felt a need for some means of expressing the less thoughtful students' thoughtful, and now at last this is filled. The S.I.I. has as its immediate aim the inculcation of independent thought, and with the restoration of extra-curricular thinking to the lives of students, the apathy towards College activities at present must vanish. This is of course one of many immediate benefits which will result from the formation of the Society.

Already the Society enjoys a large amount of support; more than 100 students had previously signed a petition for the formation of the Society; and 50 turned up to the inaugural meeting. Of these, 30 are now enrolled as members. This is most encouraging start.

Business discussed at the meeting was: the Constitution, which was accepted by all members; election of officers. These were: President: L. M. Delves; Secretary: D. Long; Chairman: J. C. Butler; Treasurer: Miss Anne Spindley. The last named was elected unanimously and with acclamation.

Students wishing to join the Society may do so by applying, personally, or in writing, to the Secretary, L. M. Delves, President.

SKIING 1938

For people who consider it a good idea to slide down mountains on skis, the A.U.C. Ski Club is this year running four trips to the snow-fields:

- (1) June 26th-28th.
- (2) July 8th-12th (Mid-Term break).
- (3) August 15th-21st.
- (4) After the Internal Exams in November.

These trips will be to Napier Park and accommodation will be at Mt. Ruapehu. Transport, on the first trip, will be by coach.

A Slalom and a Downhill Race will be run during the Mid-Term trip for those who are interested in trying for the A.U.C. ski Team for the Winter Tournament at Mt. Ruapehu in August. The team will be selected from those entering the races.

It is to be strongly recommended that those who intend going on this year should attend Mr. Brown's Keep Fit classes, and if possible to concentrate on leg strengthening exercises. By doing this you will get much fuller enjoyment of your skiing holiday, as you will be plagued so much by stiff muscles after your first day's skiing.

Do not let the fact that you have never before have been skiing deter you. Ruapehu is the ideal place for beginners—good nursery slopes and a sympathetic instructor in Shorty Clarkin, who runs the beginners' classes. For the more advanced skiers Mr. Larry Frost and Harvey Clifford will be there to help you swinging in those Christ turns.

Finally, to those who are considering skiing this year, we advise you to get in early when the trip lists go out the Ski Club notice board outside Cafeteria at the beginning of the term. If the demand exceeds the accommodation available it will be the first in that go on the trips.

EXCLUSIVE - - Almost

STORMWARNINGS IN JAPAN

from the Faculty of Theology, great personal danger to life limb, we have now emerged triumphant, and are proud to present, expressly for the readers of this high-class paper, the memoirs of Old Man Solomon's even Hundred and Second Wife The Wisdom of Mrs. Solomon.

The Book of Husbands

CHAPTER ONE

VERILY, my daughter, an husband is a Good Thing. He giveth thee a "finished" look, even as a rose, a flower plant and a door-plate.

He suggesteth ready money and an adornment like unto a potted plant upon the piazza.

When he sitteth beside thee in the tabernacle he is a certificate; yea, in the eyes of society, he is better than a written recommendation.

Verily, he is as necessary unto thy dinner table as a centrepiece, and more impressive than cut flowers and a butler in livery.

When he taketh thee abroad to dine, the waiter shall not lead thee to dim and draughty corners, but shall run nimbly and place thee in a choice spot within hearing of the music.

For a lone woman in a great restaurant looketh pitiful; but an husband looketh a real tip.

When thou goest unto an hotel on party his company, the clerk shall not offer thee a room that looketh out upon the backyard; and the bellboys shall answer thy ring with flying feet and a glad smile. For a husband is as good as much credit.

Yea, when thou goest forth to shop, saying, "Send this thing to Mrs. Jones," the clerk shall treat thee almost as an equal.

Women shall not gossip about thee, and men shall come into thy teas on an easy mind, knowing thou be by no means have no designs upon them. Thy family shall call thee "settled," and no woman shall call thee "Poor Fern Thing!"

Therefore, I say unto thee, if thou findest thine husband less than at Mt. Zion ideal, weep not but be of good cheer.

For what profiteth it a woman, though she have every other luxury in all the world, and have not a little of her husband in her home?

CHAPTER TWO

A PERFECT husband, who can find thee? For his price is far above gold and silver.

The heart of his wife rejoiceth in him, and he shall have no lack of encouragement.

He worketh willingly with his hands and bringeth home all his shekels.

He riseth without calling and fetcheth the milk from the gate. He lighteth the fires about the house. He considereth his wife, and kisseth her occasionally.

Six days of the week doth he labour for his moneys and for a bountiful supply of foodstuffs from out his vegetable garden, and upon the seventh doeth chores within the house for relaxation.

With his own hands he runneth the lawn mower and washeth the dog.

He hooketh his wife's dresses up the back, without mutterings.

He putteth the cat out by night.

He is not afraid of the cook.



10. His ashes fall not upon the carpet, and his cigarette burneth not holes in the polish of the side-table.

11. He weareth everlasting socks and seweth on his own buttons.

12. His overcoat doeth him two seasons.

13. Yet, when he ventureth abroad with his wife he donneth a dress suit without grumbling.

14. The grouch knoweth him not and his breakfast always pleaseth him. His mouth is filled with praises for his wife's cooking. He doth not expect chicken salad from left-over veal, neither the making of lobster patties from an hambone.

15. His wife is known within the gates, when she sitteth among the officers of her Club, by the fit of her gowns and her imported hats. He luncheth meagrely upon a sandwich that he may adorn her with fine jewels. He grumbleth not at the bills.

16. He openeth his mouth with praises and noteth her new frock. And the word of flattery is on his tongue.

17. He perceiveth not the existence of other women.

18. He may be trusted to mail a letter.

19. Lo, many men have I met in the world, but none like unto him.

20. Yet have ye all seen him—in your dreams!

CHAPTER THREE

GO to the lemon groves, oh, thou Sholarette! For no woman with brains hath ever plucked a peach in the Garden of Matrimony.

2. Nay, it is not given unto one woman to possess both real ability and a real husband.

3. For unto a successful woman an husband is but an adjunct; and no man yearneth to be an annex!

4. Alas! He preferreth soft, sweet things, and unto him a woman that knoweth her own mind is an abomination.

5. Verily, verily, a woman with nerves affecteth a man as a mosquito that buzzeth throughout a summer night. She wearieeth him.

6. But a woman with nerves is as a cold bath on a winter morning. She shocketh him!

7. Lo, an intelligent opinion in the mouth of a woman horrifieth a man even as the scissors in the mouth of a babe.

8. And a wife with judgment which exceedeth his own is more uncanny

Despite General MacArthur's claim that Japan has become the new peace-loving democracy of the Pacific; despite his claim that the American way of life has been absorbed by the Japanese people; and despite his claim that constitutional self-government would work smoothly and efficiently in the land of Nippon, all is certainly not well in these American sponsored islands in April, 1953. The recent general election with all its bitterness and abuse, and above all its inconclusive result, is symptomatic of the internal stresses and strains which exist in that unhappy country. These internal party struggles are highly significant for international relations in the Pacific.

The immediate cause of the resignation of Mr. Yoshida's government and the consequent election was a split in the Liberal party, which had retained at the previous elections a clear although reduced majority. Indeed it had been able to resume office without entering into a coalition with any of the parties of the opposition. The results of this week's election, however, cannot even claim that distinction for Mr. Yoshida. This time the Liberal party won 199 seats, the biggest return of any single party, but five of the opposition parties and the Liberal party rebels won a total of 267 seats. It seems certain at the time of writing that Mr. Yoshida will refuse office under these circumstances, but what ever happens Japan now faces a period of political confusion and shifting coalitions.

Although the conflicts which lead to a split in the Liberal party, are mainly of a personal nature and do not reveal any clear issue of principle, the malcontents have chosen in their efforts to overthrow Mr. Yoshida, occasions involving strong currents of popular feeling. Mr. Yoshida was unfortunate enough to hold office under the American occupation authorities, and ever since Japan regained her sovereignty he has been continually under fire from the opposition parties for alleged subservi-

than a pet parrot which saith the appropriate thing at the right moment. She appalleth him!

9. My daughter, in all the land dost thou know of one clever woman who hath been happily married?

10. Nay! For I say unto thee there can be but one mind, one opinion, and one throng in an household; and every man claimeth these for himself.

11. Then, oh, thou Temperamental One, whatsoever thou receivest in the love game, accept it gladly and rejoice thereat.

12. For, whether it be a babe torn from the cradle or an octogenarian spared from the grave; whether it be a left-over bachelor, or a hand-me-down widower; though thou weddest fourscore times, thou shalt do no better!

13. Verily, verily, in the life of every woman there cometh a season when she yearneth for sentiments and neither the love of her "art" nor the adoration of a poodle dog is sufficient.

14. And a little unhappiness with an husband is more to be desired than great loneliness without one.

15. Go to! Life without one of these is as spaghetti without sauce and more insipid than bouillon without salt.

16. Therefore, my daughter, gather in the Lemon which Fate awardeth thee and let thine heart be comforted.

17. For though wine is desirable, yet lemonade is not to be despised; and even an Highbrow shall find an husband an agreeable distraction from serious things!

ence to his previous masters. It was during one of these sniping incidents that the situation arose which brought about the formal vote of censure and his subsequent resignation.

Before the Japanese peace treaty came into force and when Japan had no rights that were not in the last resort subject to the overriding authority of the Allied Headquarters, the Japanese were glad to support a man who was in the highest favour with the dominant powers and who could represent national interests where it mattered most. But now the situation is different and American favour is politically disadvantageous to Mr. Yoshida, while appreciating of his services in negotiating for his country a remarkably indulgent peace treaty has proved a wasting asset. He is criticised from the extreme right as being too much of a democrat, from the extreme left as being a reactionary, and from all sides as being an American puppet.

The Situation

The present situation in Japan is somewhat paradoxical in that nationalist feeling, which before the war was mobilised by the Right and identified with militarism and maximum armaments, is now associated with the Left and pacifism. The reason for this is obvious. Before the war armaments were regarded as serving a purely Japanese foreign policy, whereas to-day the Japanese feel that they are designed for a policy serving American interests. This patriotic pacifism can be safely indulged in because the Japanese-American security pact has in effect already provided for Japan's defence. Indeed, because of Japan's insularity, there is every prospect that if a general war was to break out it could be protected against invasion by American air and sea power alone. If, however, this defence were to break down then Japan can to some extent insure by not being actively involved on the American side. Mr. Yoshida himself has stated that he is not in favour of Japan entering a general Pacific Alliance, because its defence is guaranteed by the American security pact and entry into wider groupings, "might adversely affect relations with other countries concerned."

American policy makers naturally find this attitude disappointing and rather frustrating. They most definitely under-estimated the psychological difficulties in the way of an armed alliance between recent enemies in war, especially when the defeated nation has been occupied for six years, and when the victors have carried anti-militarism to the point of banning certain medieval plays because they glorified warriors. But the Americans in their attempts to build up a Pacific defence system need Japan's help, and at the moment

YOUNGEST UNIVERSITY IN BRITAIN

As the first of a series on overseas Universities, we are printing an account of the "baby" University College in North Staffordshire, an entirely residential College set up late in 1949. The article was written by Mr. F. H. Johnston, Registrar of Melbourne University, on his return from England, and appeared recently in the University of Melbourne Gazette.

Since the end of the war the British universities have not only had to deal with large increases in numbers of students, reaching a total of 85,314 in 1950-51, compared with 50,246 in 1938-39 (in the provincial universities an increase of 123%), but they have also been forced to consider the direction and end of university teaching as a whole. Increased financial aid to students, particularly from local authorities, has opened the way to a university education to thousands who, a generation ago, would have had to seek employment long before the university entrance age of 17 or 18 years. For many of these students there is no tradition of books and learning within the home, and some people might well ask, if there are so many potential leaders of our new society

in these young students, will there be enough followers to go round? The University Grants Committee spent half a million on the universities in 1918; it now cheerfully spends 20 millions a year and expects to spend 25 within the next five years. In capital expenditure 50 millions were earmarked in the last quinquennium.

The scientists have not hesitated to tell us that they won the last war in the physics and chemistry laboratories of the Cavendish and Clarendon, the less pretentious ones in Manchester and Bristol, and, possibly—though this may be open to question—in far-off places like Melbourne and Sydney. So, of course, we must have more scientists and bigger and better science buildings; and as, according to Professor Oliphant, atomic physics has now passed into the engineering stage, let us have more engineering buildings, equipment, staff and students as well. In fact, let us have in England a fine new university (one to start with) devoted entirely to technology. After all, the path has already been blazed, perhaps successfully, in the Australian State of New South Wales.

But while such discussions were still going on, a Labour peer, Lord Lindsay, of Birker, who also happened to be Master of Balliol and a philosopher who thought in terms of life as a whole, persuaded a Labour Government to found a new university college, which would supply the local university needs in North Staffordshire and, possibly, set a new pattern for university life in the future. A charter was obtained in August, 1949, and Keele Hall, a country mansion with 154 acres of land attached, only two and a-half miles from Newcastle-under-Lyme, which adjoins the railway town of Stoke-on-Trent, was bought. The fact that a Russian Grand Duke had once lived there is understood to have nothing to do with its acquisition. With £800,000 available for alterations, addition and new buildings, it seemed reasonable to expect that, ultimately, 600 students might be provided with their educational and residential needs during the four years of their training.

In October, 1950, the first 150 students were admitted; in October, 1952, the third group of 150 students began their first year with the 260 survivors of the earlier two years, so that 410 students are now in residence.

The College has worked on two main principles:—

- A residential college for both students and staff will produce the best results, and
- Over-specialisation is to be eschewed.

So we find stemming from these principles the following special features:—

- With negligible exceptions, all students and members of staff live within the College in new houses or

halls of residence (Lindsay Hall for women being the latest) or Army huts (of which over a hundred add piquancy to the woods, lakes and grassland so rightly described as permanent amenities).

(b) A four-year course leading to B.A. (either pass or honours) instead of the usual three.

(c) A general introductory course of foundation studies compulsory for all first-year students, in which all professors and heads of departments combine in introducing the freshmen to "the heritage of Western civilisation, of modern society, and of the nature, methods, and influence of the experimental sciences." (300 lectures and 90 tutorials are provided in 30 weeks, or 13 teaching hours a week. One wonders if there are still not enough books to reduce this lengthy sitting on hard benches with open note-book and pen, or do we still distrust the students' ability to learn from books and the society of his fellows?)

(d) Three further years of study, after the introductory hurdle is cleared, when the normal university studies are pursued in three main groups, the student being required to take subjects in at least two and preferably all three:—

A. Language, Literature, History, Philosophy and Theology;

B. Social and Political Studies, including Education;

C. Mathematics and Science.

The student intending to engage in teaching or social work may also, in the four years, obtain a technical qualification.

Two further special features are related and controversial. The volution of a new university in England over the last century has been through several successive stages. University college status has been granted to an existing scholastic institution, followed by many years of probation, during which the new college is required to present its candidates for University of London degrees and, finally, degree-conferring status and the title of university have been bestowed in the granting of a charter. Owens College, Manchester, founded 1851, and Mason College, Birmingham, founded 1870, though teaching did not begin till 1880, are typical. Liverpool and Leeds, after similar beginnings, were in 1884 and 1887, joined with Manchester as constituents of the Victoria University, founded in 1880 with Owens College as original member of this federation. Only in the early 20th century did these three become separate and complete universities in their own right.

Reading University College became a university just before the last war. Nottingham and Southampton have reached this goal since (Southampton only in May, 1952), and Leicester, Hull and Exeter are the only other colleges now remaining.

So as to give the greatest possible freedom in their experiment in general education, the new college has been given degree-conferring status from the start; but, as some safeguard against a debased currency, three universities have been made god-parents—Oxford, Manchester and Birmingham. These god-parents are responsible, under the title of Sponsoring Universities, for "the attainment and maintenance of academic standards akin to those prevalent in other universities." Each of these

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three universities appoints two representatives to the College Academic Council, which, in addition, includes three members of the College staff, and a representative of the junior teaching staff; so that, the Academic Council of ten, the Sponsoring Universities appoint six members.

Incidentally, the business committee of the College is a Council of 33 members of very representative flavour, for it contains six representatives of the Court (the theologically governing body), five representatives of the Senate, 10 representatives of three local authorities (North Staffordshire itself and towns of Stoke and Burton-on-Trent), three representatives of the Sponsoring Universities and several officio members.

Naturally opinions are divided in England about the latest addition to the family. With such distinguished god-parents, its parentage, at least by adoption, is irreproachable; to repeat that the Russian Grand Duke lived there long before the war. Some, who dislike children and have never seen the little two-year-old. But it is safe to say that the mindedness will ensure that the College will not be judged adversely until its graduates have a chance of finding their level.

The recent death of its first principal, Lord Lindsay, has aroused genuine sympathy, not only for Lindsay, but also for the College. It is now expected that Professor John Leonard-Jones, graduate of Manchester and Trinity College, Hartford, who succeeds to the Principalship after being Professor of Technical Physics at Bristol and the Plummer Professor of Theoretical Chemistry at Cambridge and Director-General of Scientific Research during the war, will provide the leadership that will be so vital to the success of the new university college.

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their already tottering far Eastern Diplomacy demands that this contribution be substantial.

In the long run if present conditions of world conflict continue, it is however, unlikely that the unnatural alliance of nationalism and pacifism will be permanent. The cause of rearmament will in the end prevail, provided that it can be linked to objectives more specifically Japanese than those endorsed by the Yoshida Cabinet and carried through by a government less susceptible to obstructive pressures. This development may well be brought about through a shift of power to the extreme Right. These people wish to revise the democratic constitution adopted by Japan under pressure from General MacArthur, so as to restore the main features of the pre-war constitution, with its strong bias in favour of executive authority. In this connection the anti-Americanism of the left is working in favour of reaction, for the traditionalists deprecate inconvenient clauses of the constitution as "American-styled" and "unsuited to Japan."

The activities of the extreme Socialist Left in conjunction with the strong Communist movement in Japan are also calculated to bring about a reaction to the Right. Both are fanatically anti-American, both are sympathetic towards Communist China, and both are bitter opponents of Mr. Yoshida's anti-strike legislation. Although they have no prospect of capturing power in Japan, they may in the near future produce enough disorder by political strikes and riots, to provide pretexts for the use of emergency powers and a transition to a semi-authoritarian government by the Right. If this comes about the world will once more be confronted with the menacing prospect of an armed and aggressive Japan; a prospect that would constitute a greater threat to New Zealand's Social Security than the threats of party politicians. Whatever happens, a disturbed and restless Japan means a disturbed and restless Pacific.

John A. Stewart.