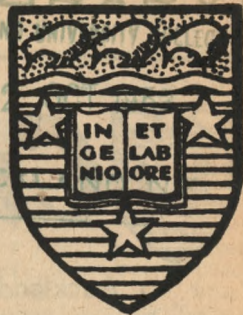




Craccum



AUCKLAND UNIVERSITY COLLEGE STUDENTS' PAPER

Vol. XXVIII—No. 12

Auckland, N.Z., Thursday, October 1st, 1953

Gratis

Mediocrity and Totalitarianism

STUDENTS AND CULTURE IN ARGENTINA

The Argentine Republic is at present in a state of isolation so that the rest of the world has scarcely any notion of what is going on inside.

It is for this reason that we print this report from the Argentine Student Federation, which give their views on the present position of education and culture in their country, and such should prove of interest to students elsewhere.

The present government has introduced a system in the field of education which is characterised by deliberate negligence towards education on a classical basis and purposeful indoctrination along party lines from the very first forms of elementary school. In Argentina, these measures have especially serious consequences, as all branches of education have been placed under strict governmental control.

It was by legal means that education at universities became a monopoly of the state. The university to-day is an institution without autonomy (not even in the administrative sphere) and in the same way it has been deprived of the means of student control which were formerly required.

ELEMENTARY SCHOOLING:

The change of the situation in elementary schooling is best demonstrated by a comparison of the reading books used to-day with those which were customary a few years ago. In the former, the measure for the drafting of a reading book intended for the first forms was provided by educational authorities. In addition to pieces by Argentine and American writers, there were quotations of sayings of famous authors, comparisons made between national and foreign historic personages, etc. Reading exercises were centred around the theme of mutual aid, national life, social obligations, etc. A partisan statement was to be avoided on the pages of those former books, but universal values in art and science were pointed out and the opportunity to acquaint oneself with

these subjects was stressed. To-day's reading books have done away with such endeavours. Starting from the first page, the child has to learn to admire the work done by the present government to which the entire contents is related in one way or another.

Quotations from universally known writers have disappeared, and have been replaced by the followers of the new government. It is also demanded that, from the lowest forms onward, the work by the president's wife, Eva Peron, called "The Sense of My Life," be read and commented upon. This is a work filled with hatred and personal resentment, an instrument of the lowest kind of politics, and to-day it is the first literary experience of Argentine children.

It has always been a custom at Argentine schools to celebrate days that came to be of historical impor-

tance in the struggle for freedom. Among these were the Day of Independence and dates of general significance such as July 14th. To-day these things are without importance, if not wiped out altogether. True celebrations will glorify only the government's actions and the President's speeches, which are teeming with direct incitements to the use of violence.

The Argentine school of to-day has become typified. The kind of instruction carried on here, the employment of large supplies from the state, the new appellations for lecture rooms and schools, the installation of busts and paintings — all these go to show that it has relinquished its mission to educate free and responsible citizens, in order instead to read a mass of cannon fodder trained in the myth of and admiration for brute force.

SECONDARY SCHOOLING:

The criterion for the structural change in secondary schools is the same one that has manifested itself in elementary schools. The work which has been initiated through elementary schooling is continued at this stage. There are a large number of technical schools where the amount of knowledge offered does not exceed that to be had in a workshop, but where purposeful party-indoctrination is begun and from where any subject is banned that shows any feature of classical or cultural education.

Mention should also be made of the chaos prevailing in the making of appointments to teaching posts at secondary schools of the classical variety (planless alterations of the curriculum, repeated changes during the school year in the appointments to the various chairs, and a strict nationalist tendency in the teaching of history); attention should also be called to the continual changing of teachers, which has nothing to do any more with their teaching abilities; to the instructions designed to propagate the national doctrine ("civic culture," as it is termed officially); to the disfranchisement of schools and colleges of the Catholic faith, which violates the principle of the freedom of religious practices; and to the foreign-language instruction for which translations of the book formerly mentioned, "The Sense of My Life," are used as texts. When taking all this into consideration, one will be able to get an idea of the kind of values offered to Argentine youth to-day.

With all this, however, the government has not neglected the military training of youth and



EVA PERON . . .
... A life story for a text.

has, therefore, given precedence to physical education over intellectual training, in keeping with the custom of totalitarian states, with particular emphasis on the ideas of discipline and leadership. This picture is completed by uniforms and badges which have to be worn by the apprentices of factory schools, and by frequent parades and military formations in which they are compelled to take part.

A fictitious organisation came into being one year ago which, though it does not possess any more liveliness than a public cemetery, attempts to gain the adherence of secondary-school students. This is the "League of Secondary - School Students," whose only sign of life so far has been the organisation of sympathetic demonstration in favour of the regime when this unleashed an unjustified campaign of hatred against the Republic of Uruguay. It is natural that an association of this kind, showing the typical symptoms of Fascist syndicalism, does not have many followers among secondary-school students.

In summing-up, it may be said that
Continued on Page 14)



PERON'S POLICE . . .

... Direct incitement to the use of violence.



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 PETER BOAG.
Literary Editor: JACK LASENBY.
International Editor: RUSSELL COWIE.
Distribution Manager: BRIAN HORTON.
With Maurice McKinley, David Stone,
and Jim Traue.

ADIOS AMIGOS

From Gog . . .

Farewells are always tedious, and rarely noticed, but before "Craccum," 1953, disappears forever, some words to commemorate its passing may be appropriate.

It is with genuine regret that the exigencies of the University calendar have forced us to decide to make this the last issue for the year, for we feel that with the controversies that have been stirred up about sex, Christianity and American justice, this paper has now started to become in fact an organ of student opinion.

We have welcomed the letters that have poured in on these subjects, for it is a sign that readers have realised that this publication is one of the few that can print frank discussions such as this without being labelled pornographic, communist, rationalist or evangelist. Long may it continue! To those who may desire to reply to opinions expressed in this particular issue, we offer apologies and ask them to show the same interest next year and give our successor the same appreciation.

We should like to take this opportunity of expressing, however inadequately, our heartfelt thanks to those people without whose help this volume could not have been published. First of all to the Executive, for the very real help and assistance they have given; to the College authorities who have always been willing to give any assistance required, to those clubs and individuals who have taken the trouble to send in contributions, and to Mr. Watson and the staff of Watson's Printing House for their willingness to help us in our endeavours to establish "Craccum" on a sound basis and to make it as good a typographical product as possible.

And lastly, one final word of appreciation to those who are chiefly responsible for this year's issue, our sub-editors and staff (named and unnamed), who have given invaluable service and who have, we hope, gained some benefits from their association with student endeavour.

And now, gathering up our text-books and glancing apprehensively at the examinations' time-table, we push away the typewriter for the last time and lower the curtain on 1953.

P.W.B.

. . . And Magog

In the last editorial of the year I would like to hand out a few bouquets all round. At the beginning of the year we were told that it was impossible to bring "Craccum" out regularly. I think we have disproved that statement. Our success, if you can call it that, has been brought about by two factors. Firstly, the excellent service rendered to us by Watson's, the printers, and secondly, by "Craccum" staff endeavouring to the best of their ability to co-operate with the printers.

Any improvement in standard of this year's "Craccum" is largely due to the energy and enthusiasm of Peter Boag. During the last issues Peter has had to bear the brunt of the work owing to the pressure of 'Varsity work on my time. Peter has been a pleasure to work with, and I hope that next year, under his able guidance, "Craccum" will continue to improve. We have been ably assisted during the year by a small but hard-working staff, which has been slowly built up since the original two-man effort. It is a sad commentary on the state of Auckland student activity when so few of the staff are Aucklanders. We have drawn on Otago University, Canterbury College, Sydney University and the University of British Columbia for our staff. This has had the

Exec. Meeting, 21/9/53

Mr. Smith in the chair.

Males Insurgent!

"Come the Revolution all wrongs will be erased, all inequalities will be abolished, and above all, men will at last attain equality with women!"

How often have we heard that cry and dismissed it as a vain hope? But last week, wondrous to relate, A.U.C. witnessed the preliminary rumblings of rebellion which suddenly burst forth in one fiery demonstration and was just as suddenly extinguished.

Leading the first assault, C-in-C Wallace inaugurated the campaign for the Male Suffragettes by bringing forward a motion that ventured to suggest that women should not in future be asked to undertake the onerous tasks of controlling Carnival, Tournament or Carnival Book.

Ably supported by his 2-i-C Horton, Mr. Wallace explained at great length that he was concerned with the probability that these positions would prove too much for women. Exec. members. By this time, however, the defenders had had time to firmly entrench themselves (with Commander Solly having insinuated herself alongside the chairman) and followed up with a vigorous counter-attack which drove the opposition back to their own territory. This onslaught not only had the effect of withering the enemy (Solly: 'I am not accustomed to having my time wasted on such trivialities!') but also gathered in a few stragglers and deserters.

By this time, the issue was no longer in doubt, and despite a last minute show of resistance from Mr. Boag who seemed vaguely worried about the probable emotional effects with women in such positions, the motion was resoundingly defeated and the status quo maintained.

This was not the end of the story, however, for following the adjournment elsewhere of the leaders of the opposing forces, the two young lieutenants Boag and Horton led a daring sortie deep into hostile territory. The motion proposed this time was that the Exec. should consider that women should not be asked to undertake the control of Carnival or Tournament, and although Commander Wallace was wandering round dazedly some distance behind the front lines, some fast talking saw this motion passed and the gallant band entrenched well inside the enemy position.

That was the position at the time of going to press, with the defending army closing ranks and building up forces for a counter-attack to end all counter-attacks, and the insurgents already mourning the loss of their two promising officers, and becoming resigned once more to the fact that the Revolution was still as far off as ever.

Women's House Committee

The following were ratified as members of the Women's House committee

advantage of giving us several viewpoints on layout and more, but I feel that an Auckland paper should have a largely Auckland staff. Wake up, Auckland!

I would also like to thank the other College papers for letting us print some of their best articles, especially "Critic," from the University. The exchange of articles under the N.Z. Student Newspaper Association has much to recommend it.

Thanks are due to the many contributors of articles, letters and letters which have come in in a steady increasing stream throughout the year. However, Clubs could still use "Craccum" more for brief notices and write-ups of club events.

Finally, I would like to thank the Executive for giving us uncomplainingly the money necessary to produce "Craccum." It is your money I hope you have been getting your money's worth. If you think you haven't don't go round moaning, come along next year and help produce a bigger and better "Craccum."—B.S.

following the elections held (Lady Vice-P.: "What elect

Miss Jennifer Cooke, Barnes, Dulcie Baker, Marjorie Rae Musty, Joyce Pegler, Julia hon, Anne Spinley, Francis and Pat Franzen (Fresher ne

Ski Club

A deputation from the S waited on the Exec. and asked in erecting a hut on Ruapehu would benefit several Un Clubs. The Executive agreed port the principle of building hut and would see what could

Club Grants

The following Grants to Clubs authorised: Cricket Club, £32/3/6; Men's Hockey Club, £32/3/6; Tennis Club, £14/18/6; Tennis £7/14/-; Rugby Club, £31/6/-; Tennis Club, £13/14/-; Men's Hockey Club, £2/10/-; Association Club, £7/5/10; Women's Hockey Club, £5/11/6; Smallbore Rifle Club, £5/4/9; Tramping Club, £5/4/9; Swords Club, £4/14/6; Women's Hockey Club, £10; Law Students' Field Club, £5/4/4; I.R.C., £7/12/9; Classical Association, £1/1/2; Defence Rifle Club, £11/1/2; Maori Club, £24/15/-.

Military Training

The Registrar wrote advising the Council endorsed the Board that there is at present no intention for seeking revision of the Military Training scheme in general that everything possible should be done to help individual students whose work is seriously impeded by

Club Affiliations

The Maori Club Badminton and the Oriental Society were affiliated, but a letter was sent to the President of the Mutual Independants asking the nature of the activities of the Club for affiliation could be granted

Cafeteria

It was agreed that the price of cup of tea or coffee should be by one penny.

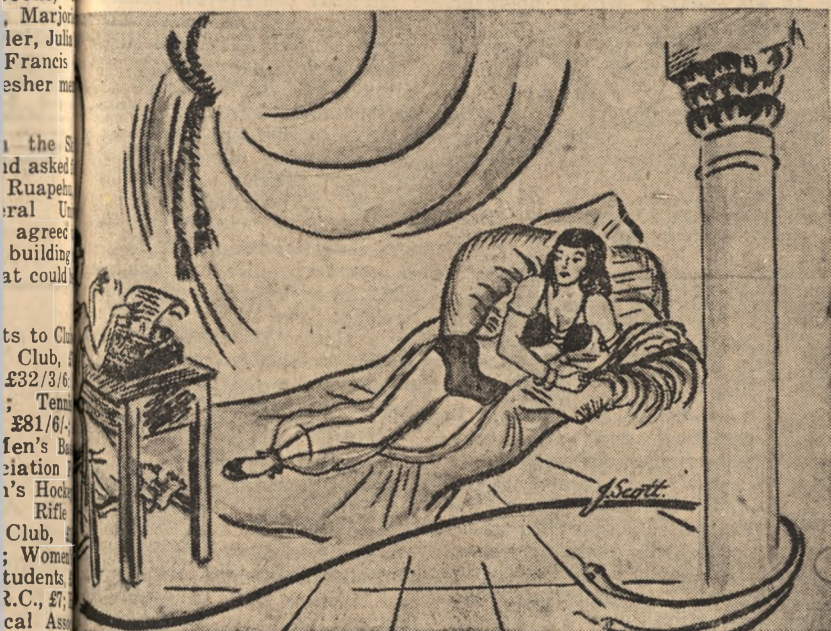
Life Membership

The conferring of the office of ordinary Life Member of the Association upon Mr. Kirkness, the Registrar, who has taken a keen interest in student affairs, was carried with acclamation.

After Degree Ball

Friday, November 27th at 8. Tickets: At Caf. on or before 26th, 15/- double. At door 26th, 15/- double. At door 1,000 students in 1952 knew they were doing when they went to the After Degree Ball—the which your pent-up swot was released. If you pass your exam must be there; if you dip out more reason for you to be there

Wisdom of Mrs. Solomon . . .



BOOK OF DAMSELS

CHAPTER THREE

Behold, she hath but to press the right key, and he shall repeat all his repertoire, even unto the confession of his sins.

Yea, verily, a man rejoiceth in confessions; and nothing delighteth his soul so much as to repent. For, then can he return unto his follies with a clear conscience and renewed enthusiasm.

Go to! Who is so virtuous as an husband that hath but just received a cold bath and his wife's forgiveness?

Lo, he goeth forth feeling like unto an uncrowned saint.

He is puffed up with righteousness. Yet, before the night cometh, peradventure, he shall again have wobbled from the straight and narrow way.

How long, then, oh my Daughter, shalt thou encourage men to persecute thee with their "I'm so-sorrys," and their "Never-agains?" For verily, verily, every man believeth that a woman's patience is a thing of India rubber, which will stretch over a multitude of backslidings.

Yea, he hath not a doubt that a broken promise may be glued with kisses, and a broken heart mended with soft-soap.

Confessions are but the soothing syrup wherewith he stilleth his conscience. And his sins would lack much joy if he had not the pleasure of "regretting" them.

But I say unto thee, a woman's faith is like unto a cobweb which cannot be patched up, once it hath been shattered; and a woman's heart is not as a rubber ball which reboundeth after it hath been cast down.

Nay, a bride sobbeth, "Harold, tell me all!"

But after ten years, a wife saith, "Do whatsoever thou pleasest, but come not unto me with thy tale of woe. Lo, I am a-weary of holding on to Heaven with one hand and on to thee with the other. Therefore go thy ways and let me sleep!"

Verily, verily, in time, doth a man's penitence pall upon a woman; and his kiss of remorse is more to be dreaded than his sins.

For, once love hath cooled, it may be warmed-over, yet it is flat and tasteless, even as a Monday luncheon.

CHAPTER FOUR

Daughter, she that heedeth my predictions shall find a man easier to upon than a pianola.

WE BEG TO DITHER.

On being Impartial:

You need the tears of an onion
And a faith like Bunyan,
Which I don't possess—
Which is obvies.

And was his face red!

It is reported that Chinese prisoners in Korea have actually been branded non-communists.

Apparently the long-awaited reaction against Senator McCarthy.

What Price Salvation?

God has called upon Germany to save Christianity—the fate of Europe, Germany and Christian culture depends on the outcome of the ballot.

—Konrad Adenauer.

"Onward Christian soldiers, and put your jackboots on . . ."

Revelation:

"And lo, I saw the world being crucified upside down that it might see the right way up."

The Rationalists' Faith:

I'll be damned if I'll be saved!

Salvation Session:

"Observation," says the scientist;

"Revelation," cries the Christian.

But I know his type,

He's a serpent grown wise;

For all he does is sit on his basis

And generalize.

The Kinsey Report:

"One below the belt."

Swaps and Exchanges:

One Russian M.I.G. for one American Myth.

—Apply U.S. Consul.

Famous Last Words:

But that's not in the syllabus.

Last Round-up (to Mr. Ryan and others):

Communists agitate,

Socialists

Are vocalists;

But what of the Third Estate?

Do Conservatives

Need purgatives?

—J.E.T., P.J.M.

B.C.G. Vaccination Against Tuberculosis Examination of Vaccination Marks

An Officer of the Department of Health will be in attendance in the Women's Common Room on Tuesday and Wednesday 13th and 14th October, between the hours of 3 p.m. and 5 p.m., to examine B.C.G. Vaccination marks. All students who were vaccinated last term should attend on either of these two days. Students who can not attend should call at the Health Department Clinic (Marinoto), corner of Symonds and Airedale Streets, on Thursday and Friday of the same week, i.e. 15th and 16th October, between the hours of 1 p.m. and 5 p.m.

**The first
"Craccum" for 1954
will appear at the
beginning of the
year.**

**All copy, clubs notes,
etc., should be sent
in at least ten days
before the term
starts.**

Exercise in the Third Term

Regular exercise is important to health and academic efficiency and should be continued in the third term. If more time is spent in academic work at this stage of the year it may be necessary to give up the usual forms of recreational activity if they involve travelling time, waiting for turns, time spent on organizational details and other things which consume time without physical benefit. This is quite sound practice but it should not mean that all exercise is given up.

Walking and running are possible to most students in their own neighbourhood and provide excellent breaks from concentrated periods of study.

Keep Fit Classes and Square Dance Classes are being held during the third term in the Table Tennis Room and these activities can be an excellent and enjoyable form of exercise for those students who are unable to obtain exercise in other ways. The number of activities possible in the Table Tennis Room are limited but enough can be done to provide some varied and worthwhile exercise.

No matter how exercise is taken it should be in regular and sufficient amounts. It should also be enjoyable for maximum benefit. It will pay dividends in ability to study effectively and in performance at examinations.

S. R. BROWN,

Physical Education Officer.

Physical Education Classes

Third Term

Keep-Fit Classes:

Men—Monday and Wednesday, 1.10-1.45 p.m.

Women—Tuesday and Thursday, 1.10-1.45 p.m.

Square-Dance Classes (for men and women):

Thursdays, 6-8.30 p.m.

Classes are held in the TABLE TENNIS ROOM and will continue up to the commencement of examinations.

S. R. BROWN,

Physical Education Officer.

"Craccum", 1954

Applicants are called for the following positions on "Craccum" Staff, 1954:—

Sub-Editor;
Business Manager;
Literary and Arts Editor;
Humour Editor;
Sports' Editor;
University News' Editor;
International Editor;
Exec. Reporter;
Distribution Controller;
Illustrations' Editor;
Also Reporters and Technical Assistants.

This is your opportunity to get experience in Student affairs and journalism at the same time.

All applications in writing to the Editor, A.U.C.S.A. Exec. Room.

During the academic year 1955-56, the meetings of the International Relations Club were held, and during the year another six meetings were held at the homes of members of the Club. The meetings were also held in connection with the Institute of International Affairs. The topics discussed at the various meetings covered a wide range of current happenings and problems, including talks as directed by "The other side of the Cold War" and "MacCarthy of the Year." "Peru is Not" and "The Gold Standard," "Tunisia," "Egypt," and the "Arab Spring." —SONDRA CRANE

ROUND THE WORLD

From the International Editor

THE SCHUMAN PLAN

An Ideal Accomplished

While most of the plans for European co-operation and integration of purpose remain as, one enterprise, ridiculed its conception as an impossible ideal, has achieved amazing success. Robert Schuman, premier in France in 1948 and Foreign Minister in many governments since then) gave his name to the idea when it was introduced as the Schuman Plan in 1948, but its original creator was another Frenchman, Jean Monnet, who has also been managing director since Western Europe finally agreed to pool its coal and iron resources a year ago.

It is an amazing achievement that this huge iron and steel industry has been successfully brought under a single unifying command. A common market for coal, iron, scrap and steel has been established, and burdensome customs duties quotas and currency contracts have been eliminated. Mines have been modernized and the amount of iron imported from the U.S. has been reduced from 18 million tons to four million tons annually. Production of iron ore in France has increased by 50%, and Belgian steelmakers are assured of adequate supplies. Looking as Europeans: With the lifting of controls, steel prices have found a steady level, and Monnet, while favouring increased production, is trying to keep them high enough to finance re-investment for modernization and expansion of the industry. Most encouraging of all, the factories associated in the plan have agreed to be taxed by the central

authority for revenue to be used on administrative expenses, technical research and interest payments on loans. This "thinking as Europeans" by independent European nations is a hopeful sign of co-operation which could lead to greater things.

The industrial units associated in the Schuman Plan account for 15% of the total production of France, Ger-



ROBERT SCHUMAN . . .

. . . He gave his name.

many, Italy and the Benelux nations, and provide work for one out of every ten of their workers. They form a vast industrial combination unparalleled in history, and provide a justifiable source of pride for Jean Monnet, Robert Schuman and their European supporters. The industrialists have "shown the way" to the politicians, and if they can only follow, Europe may be spared further nation- ever seemed tired.

BLDISLOE MEDAL

Every three years an Oratory competition is held among students of the University of New Zealand, for the Bledisloe Medal, which was presented by Lord Bledisloe. The subject of the oration must be a famous New Zealander.

This year Aucklanders were exceptionally fortunate in that the holding of this contest in Auckland coincided with the Tournament.

The Medal this year was won by Mr. O. S. ROBINSON, of Otago, who was declared the best speaker by the unanimous decision of the judges, K. H. Melvin, Dr. R. C. McElroy and Dr. T. R. Vernon, who also commented on the high standard and well-prepared addresses.

We now give a short summary of each of the speeches in the order in which they were given.

1. K. O'Connor (Massey). "Mother Mary Joseph Aubert." His subject suited his method of oratory—he has a slow, gentle, rather sad and melancholy voice.

His speech opened with an account of Joan of Arc's creation of a new spirit in France, then went on to detail Mother Mary's similarity to Joan of Arc. Each was called by God; each had "charity" that drove them forth. Mother Mary was the "loved one of the Maori race." She instituted the Home of Compassion for the Maoris and others: "Poor little foundlings of life." She awakened "The chivalry of Wellington." (!)

Towards the end he became a little more enthusiastic, a little more moved; but the essence of his oratory was his sadness, his obvious sincerity, and a suggestion of compassion within himself.

2. O. S. Robinson (Otago). "The Coming of the Maori."

An accomplished speaker, perhaps a little fast in his delivery, but memorable for his way of fitting the rhythm of the speech to his theme. He started a little pompously. . . "We British people are proud of our seafaring heritage, and rightly so. . ." Then he went on to detail the dimensions of the canoes. At this stage he was speaking just a little quickly, and sounded rather like the commentary to a travelogue. The body of his speech was built round the canoe-song of the Aotea. We described the farewell to Hawaiki—the rigours of the voyage. The oration was a fine dramatic effort, effortlessly controlled, with that accent on rhythm, varying it to suit his mood. His conclusion was most effective.

3. C. V. Bollinger (Victoria). "Samuel Duncan Parnell."

His subject was a working-man, and his speech was carefully simplified to suit it. It was an attempt to show the glory of a carpenter in simple oratory. The glory was not always obvious, and his style was perhaps a little reminiscent of a lecture.

The thread of the oration was the young Parnell's insistence on a 40-hour week in 1840, and all that this stood for in the history of New Zealand labour. The peroration was rather moving. The speaker sounded a little aloof from his subject, which surely called for a little bright-eyed labour enthusiasm.

4. A. C. Coulam (Auckland). "Mr. Justice Alpers."

His speech was clearly spoken, in an accent which contrasted rather vividly with that of the other speakers. The speech was rather like a condensation of Judge Alpers' autobiography, "Cheerful Yesterdays." One slip was his mention of "semi-cloistral sequestration," a phrase which the audience rolled round their tongues for some minutes, thus losing the thread of his oratory. His best work was put into plugging the

phrase, "a man of cheerful yesterdays and confident to-morrows."

Easy to listen to, an excellent style, but his material was not really interesting.

5. R. S. Grater (Otago). "Bishop Selwyn."

Not a strong voice, but a rather 'sweet' one, with good variation in pitch. His stance was not confident, but only occasionally was his speech impediment noticeable. He gave a good survey of the bishop's life, using balanced sentences and some neat epithets. The speech was illustrated with Biblical quotations. His peroration was a general improvement in manner, strength and material. He was appealing, but by no means moving.

6. J. C. Chamley (Auckland). "Samuel Marsden."

Opened by quoting Scriptures. He has an effective stage presence, but his voice seems a little incongruous with his general appearance, though it is telling in places. Sometimes it was too reedy and high-pitched at the



beginnings of sentences. He spoke of Marsden's courage in coming to primitive New Zealand and its dangers—how the Maoris respected him. The peroration was good, and he finished in a swelling flood of oratory.

7. Miss M. O'Reilly (Victoria). "Men of Conscience."

These were the conscientious objectors in the first World War. At first the speech was factual and a little cold, but later she warmed to the subject. The Government had denied to the members of the Roman Catholic, Anglican, Presbyterian and Methodist churches the right of an individual conscience. Then she became specific, and dealt with the worst case, Mark Briggs, and the inhumanity of his sufferings. Her peroration, delivered with spirit, went a long way towards moving a possibly hostile and outraged audience towards her own view on a controversial subject.

Executive, 1953

The following is a complete list of members of the A.U.C.S.A. Executive, together with the portfolios held by them.

If anyone has any difficulties contact the member who knows something about them.

ROD SMITH—President; External Affairs, Travel and Exchange, Book-

BARRIE CONNELL — Secretary, Vice-President.

HAROLD WHITING—Treasurer.

MARION SOLLY—Vice-President, Corresponding Member.

PETER BOAG—Publications, Congress.

MATE FRANKOVICH — Social Committee, Carnival Book.

ERIAN HORTON—Carnival Committee.

LESLIE KERMODE—Grants Committee.

BILL ALINGTON — Maintenance, Secretary Carnival Committee.

NEVILLE WALLACE — Men's House Committee Chairman.

KEVIN TREACY — Cafeteria, Entertainment.

BILL EVANS — Women's House Committee Chairman.

GONDRRA CRAIG — Tournament Delegate, Sports Representative.

MAORI MARSDEN — Records, Union non-European students.

FRANK DAVIS — Elam Representative.

MAURICE KELLY — Engineers' representative.

Constitution Revision

An attempt will be made over the long vacation to revise and bring up to date the Constitution of the Association.

Any persons having any suggestions or amendments are asked to forward them in writing to the Executive.

BLUES, 1953

The following A.U.C. Blues for 1955, were ratified:

Smallbore Rifles: D. Hoyle, I. R. Larsen and K. Fraser.

Women's Hockey: Misses A. V. Parkinson and B. Saunders.

Table Tennis: Miss R. Hirsch and Mr. O. Tate.

Soccer: J. B. Rainey, J. C. B. Rogers and J. Gale.

Men's Indoor Basketball: D. Hunt, J. MacIntosh, E. Bagwell, I. Corkill and I. Mercep.

Golf: K. J. Treacy, L. D. Pointon, E. B. Treacy and B. A. Coyle.

Men's Hockey: G. I. Buxton, N. Chainey, G. R. Stainton and G. C. Swift.

Harriers: D. B. Dow and J. A. French.

Women's Basketball: Miss F. Spence and Mrs. V. Brown.

ARTS

THEY CAME, THEY PLAYED, THEY CONQUERED

GRILLER QUARTET AT CAMBRIDGE

"Come on, make some noise; you sound like a brood of half-poisoned mice." Coming from a nobody, these remarks might strike a derogatory note, but when given out in earnest by Colin Hampton, 'cellist in the Griller String Quartet, they made the players in the big Schubert two-cello Quintet sit up. Sallies such as these, encouraging or severely critical, polite or withering, were bandied about at whichever tutorial you happened on.

I refer, of course, to a happy undertaking held in a happy spot—all in the month of August—the Griller Quartet school of music at St. Peter's, Cambridge. Here, far from the madding orchestrans, from the drum and strife of brass and Berlioz some four score chamber followers met, played and lived together for a fortnight. It was the first such school in the Southern Hemisphere and, as far as the Grillers knew, the only one to be held outside of the United States.

It was fun

Compression was the order of the Agenda, essentials the method of approach. Four or five ensembles had played together before; *subtractio ad absurdum*—about 60, discounting the 20-odd auditors, had not so much as drawn a bow within miles of one another. Hence grumbles, misfits at the outset; once a common chord was struck and the Grillers had attuned the ear to abnormal (for us) sensitivity at initial tutorials, workable combinations came into being—about 14. It was fun; young mixed with old, schoolboy with professional, violinists turned violists to stop some deficiencies.

Music parts came from the school library, rehearsal rooms from the school classrooms. Fourteen pianos came into use, even the dormitories. Much was impromptu, many works were unknown to the performers. Even if the group had already played a particular work before, the tutors lost no time in pointing out fresh beauties, of indicating better fingering or altering the players' concept of the work as a whole. The tempo quickened with the days and nobody ever seemed tired.

Yet they rehearsed in some cases before breakfast and late at night. At one stage Sidney Griller remarked: "The trouble with everyone here is they work *too damn hard!*" But, as the Americans would say, it *paid off*. The more a combination worked, the more workable the ensemble became. The night of the final concert was proof of this.

But most of this has been reported before—the demonstration rehearsals in the gym with the student complement, plus outsiders, sitting close around; the special viola and 'cello seminars; Mr. Griller's lecture on the *Quartet Op. 132* with a screen to illustrate the music in question and a practical demonstration of how *not* to rehearse. Then Mr. Griller arrived one afternoon, unannounced, to conduct the orchestra in a Bach *Brandenburg Concerto*—the approach was German and full-blooded and cattle on neighbouring farmland must surely have felt the rhythmic pulse evoked by a humble violinist's baton.

It would seem that this would fill any normal fortnight, for the quartet was compressing into 11 working days what it spreads annually over six weeks at the University of California. The surfeit, and it was one of the rarest kind, was provided by two performances of Haydn's "*Seven Last Words from the Cross*"—in St. Peter's chapel and in the Hamilton Cathedral. For both, listeners came hundreds of miles; it is to be doubted if the younger members of the audience will more nearly approach Paradise for a long, long time. As was customary when the work was first given in the Cathedral of Cadiz, and throughout the Grillers' wartime performances on Easter Friday, only a single light illuminated the players.

There was also the experience in the Cambridge Town Hall when Bloch's *Third Quartet*, finished last

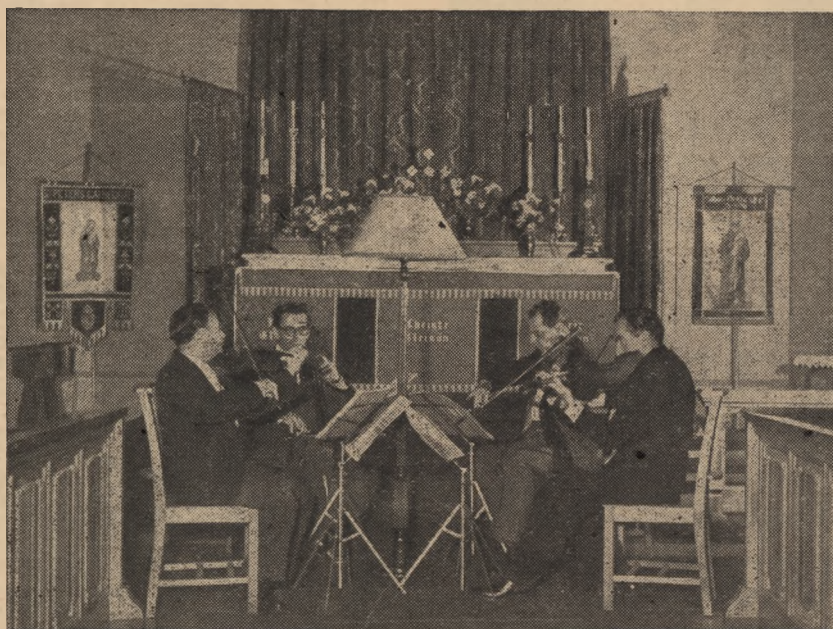
know, I was hurrying too much."

"It's not a question of *too much*," said Mr. Griller, hard on his heels. "You shouldn't be hurrying *at all*."

Mr. Griller's method differed slightly from his colleagues. They progressed movement by movement, criticising on the way. The leader would run the group through the entire work—if he could bear it—and then proceed to let fly.

Forthright condemnation

The aim was little short of shattering one day when the Schumann *Piano Quintet* was played through in the masters' house. "You know," said Mr. Griller, leaning casually against the piano, "this work has tremendous vigour and variety. I'm sorry, but made the decision walking home to-



The Quartet playing in Hamilton Cathedral.

year and dedicated to the Grillers, was heard. It made a deeper initial impression than many modern works do for students had already heard it tackled in a demonstration rehearsal. The other main work, Mozart's *D Minor Quartet, K 421*, was as near-perfect as any work need ever be. Colin Hampton had earlier given a lead to pure ensemble playing, with: "Don't try and play the other player's part; let him play it for you." No advice was more faithfully heeded.

Constructive worth

These were some of the pleasures; tutorials brought a few of the pains (apart from the pudding which laid low half the school, including tutors). The crying pity was that so few combinations should arrive, even these inadequately prepared. To those absent ensembles who had disbelieved advice that the worth of instruction to be gained would outweigh ten times the cost of enrolment, I should like to retort a big *I told you so*.

To label some of Mr. Griller's comments, in tutorial, as withering, is not to belittle their constructive worth or hard core of fact. When he once stopped a violist in the middle of a bar, the latter hopped in with: "I

the only variety I could discover was in your intonation." He meant it. Again, it *paid off*, and some days later, the same forthright condemnation wrought wonders with the slow movement of the Beethoven *Geister Trio*. "I had to let go," he confided later. "They were absolutely murdering that glorious slow movement."

"I may have seemed unduly blunt at times," said Mr. Griller, when it was time to say good-bye, "but it is only because I take you as seriously as we take ourselves. I will say this—that you have been able to take it."

Jack O'Brien, second violinist, brooked no nonsense either especially when it came to what he designated *Champagne Mozart*. "I got so mad," he exclaimed, "when people fool around with Mozart, treating him like a piece of Dresden china. It's the same almost the world over. They pick at him like a child does his first fish-bone. When it comes to Haydn, of course, they go the opposite way and make it sound coarse. Presumably, because he was of peasant stock."

Double-jointedness

Evidently, when the quartet first started—25 years ago—they were all students at the Royal Academy and

gether—Mr. Griller was the leader, efficient, technically. To start he was double-jointed. "Have you noticed the way I hold my fiddle?" said once. It took the years to evolve a chin position without hindrance from double-jointedness. Thus he has exploded fallacy. Again, Mr. Griller's of vibrato brought comment: barely moves his fingers at that," he said, "and went to hell to get it."

"You mean we did," said O'Brien, with a wry grin.

By all appearance, Mr. Griller have had his tongue crossed and remarked that the players "too damn hard."

I have deliberately delayed a view (the school concluded three weeks ago) for I wished to try impressions and see if the wave of enthusiasm would be happily it has not. The good men do lives after them—I as it will in this case. New Zealand chamber music must benefit. N.Z. chamber music worth as you might say. Evidently, as to the English critic, Arthur, now touring the country, it has merit. "In the field of chamber music," he says, "N.Z. has achievements which would seem to Australia backward by comparison."

—J. M.
If any one instance epitomizes enthusiasm of the school as it is this: Owen Jensen, the first to rehearse the Schumann *Quintet* in secret for days, a reasonable proficiency would be reached by the final concert. Hampton then took over and the wonderful work took shape. Two before the concert, the first Helen Bolton, of Dunedin, was to hospital with a suspected appendicitis. Colin Hampton said he play the part himself and the night was about to take the when Helen herself appeared, had bribed the doctor to allow out of hospital for the night.

Chamber music breeds comradeship well it might be called the comradeship.

Music Club

Last term, on the 30th annual Music Club Concert was in the College Hall. Although evening was rather cool, clubbers very enthusiastically warmed for the occasion and the concert proceeded with the usual gusto and ment—so much so that many since agreed that this proved the most successful concert yet had, both artistically and cially.

Once again we had a most creative audience and we wish to members of the public, as students, for their patronage keen, attentive listening.

While our spirits were high a social and dance in the music the following evening to "with the year's activities, as well celebrate our success with the cert. This was the first time Club had held a dance, and also proved to be a great success hope to make it an annual event

A.U.C. DRAMA. 1953

Now that the university year is drawing to a close, we may look back on the dramatic activities of the College with rather mixed feelings. 1953 will be remembered as a year of some dramatic achievement, but more important are the potentialities that have been brought out from under the cloak of the efforts over the last few years which, with certain notable exceptions, have often lacked inspiration. These potentialities cannot be over-estimated, and if the Drama Society can adopt a more vigorous policy, we cannot but be optimistic about the future.

But first let us analyse the College productions of 1953, and note the conclusions that can be drawn from them. There have been four plays presented this year—five if we count "Seize Me Caesar" (the capping revue) which, although hardly coming under the category of dramatic productions, did reveal a limited amount of talent.

THE DISCOVERY

The first play of the year, "The Discovery," by Mrs. Sheridan, was originally intended for presentation during Orientation Week, a very worthwhile aim. In fact, however, it was not presented until nearly the end of March. There are certainly many difficulties in presenting a play for the first or second week of the university year, but the recent enthusiasm shown by students for participating in plays (recently there were three College productions in rehearsal simultaneously) suggests that rehearsals during January and February could be managed.

Apart from the delayed presentation of "The Discovery," there is the matter of choice of play. There can be little doubt that "The Discovery" was not a good choice, and the inferiority of the play, more than anything else, was responsible for its lack of success. Consequently, the producer, Ann Spinley, was handicapped right from the start.

PRODUCER AND ACTOR

Miss Spinley obviously has talent for producing and it is developing with experience. Her production of the Tournament play, "The Dark Brown," showed a great improvement over the earlier play, a fact which, besides demonstrating her ability, also revealed the difference between the staging potentialities of the two plays. The use of the College hall is of course a definite handicap, although again, Douglas Drury has shown what can be done there when a producer is supported by an imaginative set designer and electrician, and a skilful stage crew.

On the acting side, "The Discovery" was chiefly notable for the performance of Philip MacDiarmid. The problem of successfully casting students in the roles of elderly people is an extremely difficult one, but Mr. MacDiarmid handled his part with considerable skill. It is a pity that we have not seen some more of his work this year.

"SEIZE ME CAESAR"

The Capping Revue revealed the capabilities of several people if they can be turned in the right direction. Diana Brabant, who had taken part in nearly every College production that had been presented since she came to the College last year, has now departed for England to attend the Central School of Dramatic Art in London, and what is our loss will, I think, become England's gain. With

the professional training that she will receive from one of the best schools, Miss Brabant may go a long way.

"Seize Me Caesar" also revealed the talents of Dennis Paine and Norman Butler, but it is up to the Drama Society to see that this potential is guided into the proper dramatic channels. The Capping Revue is a lot of fun, but not a real test of dramatic ability. The exception in the cast was Jill Evans, who seems to be at home in any type of stage production. Her's was a lively performance and she seemed to be able to impart some of this zest to those around her. Her experience, as well as her talents, is an asset to the Society.

REMARKABLE ACHIEVEMENT

In the second term, we were confronted with a remarkable, but extremely encouraging, situation. That the Society's major production for the year and its entries in the British Drama League Festival and Universities' Winter Tournament, were all in rehearsal at the same time, is a truly splendid achievement, and of even greater note is the high standard reached by each of these productions.

N.Z. RUNNER-UP

The Drama League Festival team of Douglas Drury (producer), Neil Smith, Rosemary Larkin and Dennis Paine, are to be congratulated on their success. At the time of writing, it is not known how they fared in the N.Z. final in Wellington, but win or lose, the high standard of acting required by Chekov's "The Proposal," has been fully attained, and praise is due to Mr. Drury and his team for the encouragement that their achievement has given to the members of the Drama Society.

"THE DARK BROWN"

Both the cast for "The Proposal" and for "The Axe" had been chosen before the auditions were called for the Tournament play, and yet there was still sufficient talent to cast "The Dark Brown" with a competent group of players. Patricia Goulding carried a difficult part very well, while Miss Henderson and Miss Moran both gave delightful characterizations. Ann Spinley's production, although displaying a few faults, mainly on the technical side, achieved considerable success in the handling of character. Norman Butler could have been produced rather better—the semi-neurotic character of Arthur Brown should have been made more definite so that it could not have been confused with the possible nervousness of the actor himself. Nevertheless, this detracts little from the merit of her work. With an ounce of luck the play might have won a better fate.

"THE AXE"

Finally, we come to "The Axe," the major production of the year. Whether the choice of play was a good one or not is open to conjecture. The main fault of the Society's production of the New Zealander, Allen Curnow's verse drama, was, I feel, inherent in the play itself. There is not enough action, and rather too much declamation. For this reason it does not give the impression of being full-blooded theatre.

INHERENT FLAW, BUT—

As one of the audience, I found myself constantly looking for inner meanings of symbols, words, lines and speeches. Many others seem to have had the same trouble. This was often aroused by the players themselves, who seemed to be trying to find and interpret this inner meaning—I use the term for want of a better word—and this feature definitely acted as a distraction. The result was that frequently, although by no means throughout, the play was deprived of the life and zest that the theme deserved. This was surely an inherent flaw in the play.

Nevertheless, there can be no doubt as to the quality of what was presented to us; it was a very competent production, and by far the most polished that has been staged by the Drama Society in recent years. For this, praise must go to Professor Musgrove. The influence of his experience and great ability was evident in each branch of the production. Although helped considerably by the talent available, it is entirely due to Professor Musgrove that the players developed into such a closely-knit team.

THE CAST

Owing to the amount of declamation, the play could have been very dreary had it not been for the fine array of voices, each varying from the other, and most possessing good tonal qualities.

Donald McRae, of course, had the hardest job to do; his was a large part, and one that called for a frequent change of mood. In parts, his portrayal was really excellent and was aided by a flexible voice, but he did not completely succeed in portraying the depth of emotion that motivated the young warrior, Hema.

Desmond Hackshaw (Tumu) displayed a very fine voice, particularly in the lower tones, which have a remarkably fine resonance. His performance carried conviction. John Young improved on his earlier efforts this year, but he still has a slight tendency towards speaking in one tone. His chief fault was that he did not infuse sufficient power into his characterization of the missionary, Davida.

John Kim's performance was solid rather than brilliant, his voice, which is unfortunately limited in flexibility, tended to undermine his portrayal of the chief, Numangatini.

Peter Carswell (Tereavi) used his voice perhaps better than any other member of the cast, and his characterization of the old priest was both consistent and convincing. Gillian Davis, as the Second Chorus, has a clear voice, which could have gained effect by being used in a less declamatory manner, and with more flexibility.

Annamae Carlson could have infused more conviction in her role of Hina had she spoken more slowly. She, perhaps more than any of the

others, illustrated the general characteristic of not seeming to fully understand the meaning of the lines. She was only one of several to whom this applies.

STAGING

Behind the scenes there was the decor by Arthur Thompson, the costumes by Barbara Thompson, and the lighting by George Buckman. The fine work of these people contributed an enormous measure towards the success of the production. The decor, with its rostrums, and the symbolic cross and old tree set against a fine cyclorama, was most effective. The advantages of a permanent set were well demonstrated. The costumes were also most effective, and one felt that the emphasis on "visual richness" was certainly vindicated.

The lighting was imaginative, and the only fault was that there was none from the "front-of-house." Consequently, when one of the cast came down stage, neither his features nor his costume was visible to the audience, who could only see a dark silhouette against the cyclorama. This, I understand, was due to the inadequacy of the switchboard.

FORMIDABLE ASSETS

"The Axe," then, was a competent production all round, but to return to my principal theme, it, too, revealed the potentialities of the Drama Society, without exploiting them to the full. We have the acting talent, we have an excellent producer, and at least two capable and enthusiastic student producers, we have fine set and costume designers, we have an efficient stage management (Laurie Colebrook and his stage crew), and we now have a theatre; a formidable list of "assets." Undoubtedly, the A.U.C. Drama Society has excellent prospects for the future. What then is going to be the policy of the incoming committee?

A PLACE IN THE SUN?

The Society in recent years has not enjoyed the prestige which is expected of it. It now has the means of embarking upon a policy that will raise the standard of the dramatic productions of the College to the very top.

The A.U.C. Drama Society should and can make a name for itself in the New Zealand theatre. With a vigorous policy implemented by people whose capabilities and enthusiasm have been demonstrated this year, there are few heights to which it cannot attain. Let us all wish good luck to the Drama Society, and let those unable to participate in its activities, give it their support by becoming part of the audience that it needs. There is a goal for the Society to achieve—and it is within its reach.

—DAVID STONE.

Ogden Nash on Women . . .

"Sure clothe your lower limbs in pants,
Yours are the limbs my sweetie;
You look divine as you advance,
But have you seen yourself retreat—
ing?"

Communism.

In a survey among American students on the question whether Communists should be allowed to teach at American universities, 85% of those questioned voted "no" and 9% "yes." To the question whether former Communists should be permitted to act as teachers, 45% replied "yes" and 39% "no."

IN SEARCH OF NEW SENSATION . . .

SEX AND CHRISTIANITY

Sir,—

It is a pity E.W.F. has made no honest effort to understand what Christianity is before launching so drastic an attack.

E.F.W.—the court is fallible enough, isn't it? It can, and does, make mistakes. And that after a full presentation of evidence on both sides, maturely deliberated over by twelve citizens chosen for their fairness of mind. And all twelve have to agree. What would you think of a judge, who, having heard the Counsel for the prosecution, forthwith screams out his sentence? Yet, not having taken the trouble to find out Christianity's most elementary limits, you have put yourself in just that position.

Irrespective of whether you believe Christianity or not, it was not "founded and imposed upon the race by sex-hating individuals"; it was founded by, and on the example of, Christ. The apostles were his Disciples, but He was the master and source. As for "sex-hating"—you treat this as synonymous with "misanthropic"; sexually-frustrated killjoys. There is no place for hatred in Christianity, except in this—hatred of the sin, but love for the sinner. Even a superficial look at Christianity would reveal that, if those Christians hated the illicit use of sex (see last paragraph), they did so because they loved mankind—"loved" in the true, Biblical sense, a selfless concern for, and devotion to, the wordly and eternal welfare of others, not in the debased sense of that grossly over-estimated, fundamentally selfish state, sexual love.

Christians see sex as a powerful weapon of Satan's for temptation. Hence their fear of misusing it. Satan wants us to succumb to sexual temptation just as a fish blindly takes the bait, is hooked, and unable to undo its act, finds itself a "goner." As arch-enemy of God, Satan wants to rob Him of us. God, goodness itself (God is Love, I John 4:8) wants us to share heaven with Him—but the choice is up to us. It could not be otherwise. Would you, E.W.F., invite to your party an objectionable guest whom you knew disliked you and didn't want to put himself together sufficiently to be admissible? Could you be happy in his presence (or he is yours)? God, all-powerful, could destroy Satan and hell and bring us all to heaven, but it would be no satisfaction for Him—indeed it could no longer be a heaven. Joy for neither host, respectable guests or disreputable guests. That is why His "party" will be small (Matt. 7:13, 14)—that it will be happy. (But "Him that cometh unto Me I will in no wise cast out"). But I am committing the heinous sin of preaching.

Were there any truth in E.W.F.'s ideas of the moral conduct of Christians, Christianity would have died centuries ago. On the other hand, it is alive, and very much so, today (I Peter, 1:25). As the Bible prophesies, it is being spread all over the world (Matt 24:14). E.W.F. implies, on the "evidence" of their moral misconduct, that Christians do not believe what they preach. Would you, E.W.F., go to church to hear what you do not believe? You don't. Neither would any of the millions who, throughout the ages, have become Christians and continued as Christians. Christians believe what they know it is their duty to preach—otherwise the Church would be deadlier than the deadliest doornail today.

Well then, now to explain their vices? I will not deny that some

Christians fall into the sexual snare. To do so, in fact, would be to contradict the many warnings to that effect in the Bible! (Matt 7:13, Prov. 7:6-37). Certainly the history of the Catholic church is far from spotless—but the Protestants rescued religion from its prostitution. How can one believe something to result in eternal punishment, yet deliberately do just that thing? To me this inherent weakness and waywardness is the most certain proof of sin, therefore of the fall from the state of perfection through sin, that we are imperfect presupposes a perfection, something above and beyond us. E.W.F.—if we were not fundamentally haywire, reason would dominate our lives. It doesn't. And this is why—Adam and Eve fell to sin and automatically were estranged from God. So now we are a battleground for God and Satan, Good and Evil, reason and folly. Which is stronger in you, reason or folly? I know jolly well which one it is with me! Old Nick's got us by the hair.

If you disbelieve in God, Satan, sin and hell, E.W.F.—ask Prof. Darwin to explain our all-too-evident innate folly! The slips of Christians, far from belying their beliefs, is the surest proof of what they preach!

I can only echo E.W.F.'s lament for lack of space. But, to close—the problem of sex is inextricably mixed up with religion. For that reason there can be no compromise between the views concerning it of a Christian and a non-Christian except this—God has not outlawed sexual activity. The purpose of marriage, approved by God, is reproduction and the safe (for spiritual and social reasons) release of the sex urge—though for our own safety He has not failed to warn us that "... the flesh lusteth against the spirit . . ." (Gal 5:17), a warning against, not its use, but its abuse in excess. So if you really can't restrain yourself, E.W.F., kept out of trouble both here and hereafter, and look about you for a wife.

H. LEE.

P.S. If E.W.F. would like some interesting and profitable reading matter, please contact me via letter rack.—H.L.

Sir,—May I suggest some points in reply to the letters of your two correspondents in the last issue of "Craccum." These writers erroneously assume that Christian and religious values are irrational. Had they devoted a small portion of the time to a study of Christ's credentials, that they appear to have devoted to sexual research they might better understand the importance of Christ's moral dictates.

Let us consider this "spiritual" angle to the problem of sex. To summarize it: Christ claimed to be God. To prove this claim He gave the evidence of His miracles and goodness. As Divine law-giver, He declared sexual promiscuity seriously wrong. God being the author of nature, He is competent in His wisdom and authority to make such declaration. If His credentials demand our assent, as in fact they do, then His laws require our loyalty. Such are the spiritual and religious values rejected by this correspondent with so little consideration.

The matter can be approached from a different aspect. We may call this an analytic approach as distinct from the above authoritative approach. We may understand the nature or thing by analyzing the many tracts and the limitations of its action.

The conjugal act is the unique means of procreation in nature. Understanding this, we infer that

nature intends the precreation and general upbringing of children as its primary end. The new generation of naturally helpless infants must be subsequently brought to its completion by the process of general upbringing. This requirement of nature can only be normally and fully secured in the permanent family relationship of husband and wife that makes a home. Hence the use of sex is restricted by nature's demands to marriage and its use outside marriage is unlawful. Because the conjugal act is of its very nature designed for the procreation of children, those who in the performance of it, deliberately deprive it of its natural power and efficacy act against nature and do something which is shameful and intrinsically immoral. Consequently the use of contraceptives in, and a portion, outside of marriage is unlawful. Contraception is in effect mutual masturbation, an unnatural vice.

It is pertinent to notice here that the moral laws are not measures we dictate for our own convenience. They exist antecedently and govern us within nature. Nature legislates—we simply recognize and make explicit its maxims. Therefore, it is fatuous to imagine that we can give ourselves "more tolerant moral laws" in the matter of sex.

There exist two ways then, of finding out the nature and purpose of a thing. One is to ask the maker and follow his instructions; the other is to examine the thing in question and reason to its nature. If we act contrary to these rules whether learnt from authority or by analysis, we tend thus far to destroy the thing in question. Violation of sexual morality gives rise at the very least to serious psychological and nervous neuroses.

The proffered excuse that people may be in love needs a thought. Self-discipline in sex means that love of God helps us to love other people and not merely to love ourselves in other people. To love passionately may be to serve self only. To love passionately is sometimes to love the passion of love, its thrill, its stir, the pleasure it gives us, and not really at all the apparent object of our love. To love passionately may be only to love self, not another.

On the point of widespread sex insistence, we disbelieve the principle that the only way to make the idea of sex normal and natural is to talk about it. This generation has talked about it enough, but it does not seem to have got it normal or natural. It is obsessed by it in its literature, its drama, its art. We are obviously inflammable on the point of this particular knowledge. It is a matter for careful, reverent attention and not for blatant publicity. This can only be properly done in a context of religious faith in the goodness of God, its author.

Christianity has enshrined the two most splendid ideals of sex in the person of Mary, Mother of God, virgin and mother. Clearly, Christianity has no hatred for sex—it hates alone the perversion of so splendid a gift of God.—J. Anglund.

SEX AND SOCIETY

Sir,—

As a "self appointed moralist" I should like to comment on the letter by E.W.F. in "Craccum," September 17th, concerning Sex and Society. I

would have liked to reply to unfortunately I cannot find a or coherent argument which even attempt to refute. Indeed hard put to, to make sense of number of passages in his letter example: "Christian Morals" high heaven." Can anyone (E.W.F.) tell me exactly what sentence means, either in its or by itself?

Such being the case, I should like to examine briefly the two main of E.W.F.'s letter, and then pointing out where it falls offer one or two suggestions subject myself, which I think more in accord with the needs time.

In the first part of his letter E.W.F. makes what he calls "blunt statements" concerning the of Christianity and their attitude towards sex. Insofar as the important of these are concerned "Christianity was founded and posed on the race by sex hating individuals and the history of Christianity is one of condemnation in of and constant practise of sex ment"—it is not only blunt and proved but also unprovable. I recommend E.W.F. to read some authoritative author on Christian Morals, such as Dean Inge, making statements that manifest ignorance so clearly. It may be interest to note what "a Christ" said about the subject sex; "Have ye not read, that He made them from the beginning them male and female, and said this cause shall a man leave his and mother and shall cleave wife; and the twain shall become flesh."

A quotation also from the Archbishop of York might amiss here. (In an Age of Reason 1952 Hodder and Stoughton.) however foolish were some of statements made by individual Churchmen, the Church has been so stupid so as to condemn instead it has sought both to the sexual impulses and to see they are rightly used."

However, I am not really concerned with that at the moment, but with this display of selfish desire lack of moral responsibility displayed in the concluding paragraph E.W.F.'s letter and the letter of Miles. Both these advocates marital intercourse as part and of every day life. Unfortunately E.W.F. does not make it clear the position of marriage in the tem he is advocating, but I think it is quite clear that he is talking extra-marital sex left.

Early in his letter E.W.F. expresses the wish that the discussion should be carried out on a level is entirely mundane. I shall therefore endeavour to discuss this ignoring as much as I am able finer feelings and propensities.

A human being is an animal in order to fulfil his latent potentialities, has to live in a community order that the individual may a full development, it is necessary the community in which he lives functioning at the highest possible level.

To achieve this, it is necessary the members of that community make certain sacrifices; they have put the good of the community their own selfish desires. Any therefore which tends to be harmful to the society is in the end declared wrong.

When people fornicate they

... CRACCUM VIES WITH KINSEY !!

reply to... of their own pleasure—and this... less true when the two mutually... It is a natural consequences of... people as means and not as ends... an attitude of contempt arises... first them—see the novels of D. H. Lawrence—and this attitude is basic... the same as the Nazi attitude... treats all men as possible... The results of this is the loss... the mutual respect which members... community should have for each... and thus the social fabric breaks... or is severely weakened.

The above argument shows I think, even apart from moral and religious grounds, sexual promiscuity stands condemned. Much of what E.W.F. has said about sex is quite "blunt" and "unpleasant"—that it should be "enjoyed and used to make a sane healthy life"—But only in wedlock. Intercourse cannot be conceived as other than the whole giving of one person to another. Outside marriage there is no guarantee of permanence of consequence. There is not a full giving, and the results, as the Archbishop of York, Dr. Garbett, says in "a sad and sordid imitation of true love," and "wonderful participants" "wonder gloomily at their disillusion."

What E.W.F. and F. B. Miles want to realise is, that we are human beings and are therefore in possession of faculties which lift us out of the mire of animal desires.

—F. J. HANDY.

Sir,—F. B. Miles' letter on the subject of "Sex and Society" is undoubtedly a classic example of well-meaning but muddled thinking. It is an unfortunate creature trying to excuse his own lack of self-control, as he hopefully trying to bring about a situation where his own particular desires can be satisfied? Few will deny the value of the Kinsey Report as a sociological study in the hands of people like Mr. Miles it is a definite menace. From the article it is apparent that he has noted all the instances of pre-marital sex relations cited in the report and come to the conclusion that he will be missing something if it does not "follow the crowd."

Either he is too immature to appreciate other undesirable effects of pre-marital intercourse, or else he is in such a state that he is deliberately ignoring them in order to give himself an argument. His undesirable effects are: (1) due to fear of offspring; (2) mental conflict resulting from the breaking of the morals of his group. Possibly, Mr. Miles meant "rising from" rather than "resulting in."

As a cure he recommends safer contraceptives and more tolerant moral laws. The desire for contraceptives speaks volumes about his whole attitude to the subject, but that is intriguing is the suggestion that moral laws be made more tolerant. Is he ingenuous enough to believe that our present moral laws are totally alien to the nature of our society? It is clear that he fails to comprehend the relationship between society, religion, and moral codes. First, he maintains that the moral code which frowns on pre-marital intercourse is supported by religion and society. Later on he claims that society fails to recognise the nature of the sex impulse in the male. Evidently, if his reasoning is to be accepted, society is sexless and the people who flout the moral laws cannot be members of society.

The restrictions that are placed on

pre-marital intercourse are deep-rooted moral traditions. Mr. Miles can introduce all sorts of theories to account for their presence, but they will not alter the fact that our moral traditions, which find expression in our respect for pre-marital chastity and our dislike of promiscuity, are integral parts of our social structure. The encouragement of disregard for moral laws will tend to worsen the situation rather than improve it. Also the fact that many people disregard the moral laws does not mean to say that universal approval shall be or is given to transgressors. Most of the people I know who do, on occasions, indulge in illicit relationships, speak of their partner in crime in rather disrespectful terms, which seems to suggest that while they are willing to take advantage of the girl's weakness they still regard their own actions as being not the best.

The second letter on the subject looks like a regurgitation from the N.Z. "Rationalist." E.W.F. is to be pitied. He condemns Paul Oestreicher for not adopting a more rational stand and then he proceeds in a way that not only defies rationality, but sanity also.

He maintains that Christianity was imposed upon the race by sex-hating individuals. The dissection of this statement reveals some interesting facets of E.W.F.'s mentality and moral outlook. For one thing, the position of any religion in a society is not alien to the social set-up. Rather it is accepted because it satisfies certain needs of the society. To accept E.W.F.'s argument it would be necessary to believe that religion was a machine-gun in the hands of a dictator. As for sex-hating—just what does he mean? Maybe because Christianity opposes the licence wished for by Rene Guyon, it earns the ire of those who find that the present morals relating to sex inhibit their animalistic tendencies.

Such an unqualified clause as Rene Guyon's would permit wholesale prostitution, incest, and all degrees of sexual perversion. Maybe this is what E.W.F. wants.

Furthermore, it is far from rational to state in such an unqualified way that Christian conventions have made sex a shameful subject. It is true that extremes in every field have been advocated by Christians, but as far as sex is concerned, it is easy to understand the Christian attitude. The misuse of sex and mistaken conceptions as to what should be the standards of the community, are things that have to be guarded against in every community. Unfortunately many Christians have tended to go a little too far in their attempts to uphold public morality.

Christianity has supported marital fidelity and the clause "to love, honour and obey," although sounding despotic to our ears, is primarily meant to place emphasis on the need for respect, reciprocity, and co-operation in marriage. These factors can be undermined by infidelity and promiscuity.

E.W.F. can jump on the band wagon of "sexual freedom" and exercise his lungs, but I think that the result shall disappoint him. Furthermore, he undermines his case by the cliché, "self-appointed moralists." Who appointed him to speak on the subject?—I. J. C. Reid.

Sir,—Your correspondent, F. B. Miles, objects to Paul Oestreicher's contention that sexual intercourse should be confined to marriage. This contention is based on the principle that God, the Author of Nature, created man with certain natural inclinations, each of which has a purpose. The natural purpose of the sex act is obviously the propagation of the human race. The natural institution to care for children is just as obviously the family. Nature demands that children be born only in marriage. Production of children outside of marriage violates the divine play, the natural law, the maker's instructions, the moral law, or whatever else you care to call it.

By the same token, sexual intercourse outside marriage violates the moral law. The capacity for intercourse is given on trust, for a purpose. Pleasure is secondary. To seek the pleasure and exclude the purpose by artificial means is to stand the moral order on its head; and to have intercourse in circumstances in which offspring, if produced, would be robbed of the help of married parents, is just as unnatural and immoral.

The male may be "more capable of sexual activity during his early adulthood when marriage is out of the question than during the following decade when marriage is possible." This does not change the primary purpose of sex or the moral principles deduced from it.

Your correspondent says that "the number of people who flout the moral laws is very high." He may be right, but that does not mean that the moral law must be made more tolerant. It is as unchangeable as the human nature in which God planted it. And besides, it is not intolerant. It does not destroy freedom, but preserves it. It is like the maker's instructions issued with a new car. If the buyer observes them carefully, his car will run well. The more he flouts them, the more useless it will become. The moral law is like these instructions. It is the guide which God has given man, the Maker's guide to the smooth running of human life at the individual, family, national and international levels. And as Mr. F. J. Sheed says in his booklet, "Man, the Forgotten," "With a world littered with man-produced messes, it is not a good moment to sneer at the Maker's instructions; they, at least, have not contributed to the mess; they are about the only thing that has not been tried."—W. J. Mitchell.

KINSEY AND SEX

Sir,—

F. B. Miles in his letter on "Sex and Society" makes a few references to a book—"Sexual Behaviour in the Human Male"—by one Dr. Alfred C. Kinsey. In order to give Mr. Miles a more balanced appreciation of the worth of Dr. Kinsey as a sex-researcher, I should like to make the following points:

Firstly, Kinsey, who is professor of zoology in the University of Indiana, is not an M.D., but obtained a doctorate in science at Harvard, where his subject was wild food. The fact that he knows more about wild food than most people no doubt eminently qualifies the worthy doctor to make researches into the sexual behaviour of human beings. It also, of course, lends much weight and authority to what he says about sexual behaviour.

Secondly, Kinsey displays certain features in his research work that are

not what we would expect to find in a genuine scientist or research worker. I have two main grounds for this statement:

(1) For his new book*, "Sexual Behaviour in the Human Female," he has personally conducted an elaborate press publicity campaign on a world-wide scale. It is quite clear that the tremendous build-up which this book has received before its publication is not the result of a scientific examination of it by someone able to speak with authority on it, but is merely the consequence of this pre-publication press campaign. If Kinsey wanted to feather his own nest and ensure big sales of his book by publicising it widely, he could have gone about it in a manner befitting the true scientist—he could have relied more on the opinion of scientists to secure sales for his book rather than on the interest (often morbid) people today take in all matters connected with sex. In any case, the whole business of a "scientist" personally conducting a world-wide advertising campaign for his book, though no doubt very profitable in material terms, is nevertheless somewhat sordid and not typical of a real research worker.

(2) We may obtain some idea of the value of Kinsey's findings from the following facts. According to his publicity, what Kinsey has to say applies to the average of all American white "females." His investigations covered something under 6,000 out of 80,000,000 American women. That is quite reasonable. It would be quite impossible to expect anyone to study even one hundredth of the whole 80,000,000; the research-worker has to take a cross-section. But we do expect to find that the research-worker makes his researches upon a representative cross-section. Now the "females" studied by Kinsey included teachers, typists, garment workers, prostitutes, cartoonists, circus riders, acrobats, dice girls, burlesque performers, barmaids, a 2-year-old baby and sixty little girls under six years of age. Quite a typical, representative and balanced cross-section of American women! Quite good "average" material!

To examine a group of people and then to apply the results of that examination to a larger group of people whom the group studied does not represent is scientifically dishonest, and any man who would use this procedure is not worthy to be called (a scientist or research worker).

These are the grounds upon which I base my contention that Dr. Kinsey is a doubtful authority on matters of sex. If the good Doctor had devoted his efforts at research to wild food, then the world would be a better place to live, its inhabitants more fully nourished and generally healthier, and quite possibly be himself a better man.

—M.J.F.

*Scheduled for publication on Sept. 14, this book will not as yet have had time to reach N.Z.

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AND STILL THEY COME!

TO BED OR NOT TO BED

Sir:—

It is good to see such an important topic as Sexual ethics discussed in "Craccum." I would like to contribute to the debate by joining issue with your correspondents who advocate unbridled liberty.

In large communities, sexual licence has always been associated with the slavery of women: consider for example Ancient Greece and contemporary Japan. The great contribution of Christianity in this field has been to establish the independence of women as human beings. Compare the status of women in Mohammedan, Hindu and Bhuddist cultures with that in the Western world to see the distinctive contribution of Christianity. And to campaign for women in the Roman era, was inevitably, to campaign for Chastity.

The two stock arguments for restraint, babies and disease, are still valid today. Although the exponents of free love are reluctant to admit it, contraceptive technique is far from infallible for fertile couples, as testified by the steady arrival of unexpected presents both within and without wedlock. The disease aspect may be a minor one at present, but licensed promiscuity, (for the plebs as well as the intelligensia!), would lead to the serious incidence which exists already in more licentious countries.

Of course, it is very nice to say that babies and disease should be done away with, and one day perhaps they will be. But we live in the present, and they are very definitely still with us. So in the meanwhile, it is better to be chaste.

Now we come to the real big objection to promiscuity. Is it worth it? What after all do you gain? A certain physical relief and sensation. But the preliminaries are far more interesting and delightful, and almost equally satisfying. What you are likely to lose is the experience of real friendship. There can be no vision without restraint, and the real understanding between people if they use each other to gratify their lusts. Complete sexual freedom would lead to the decay of other interests and activities, as portrayed so clearly in Huxley's "Brave New World." Such behaviour is animal rather than human.

The freedom between the sexes which we enjoy with so much pride in New Zealand universities is founded on the unwavering sexual restraint of the vast majority. Without this restraint our happy tramping parties would soon come to an end.

It is a pity that these happy relationships do not continue in after life. New Zealanders regard interest in the opposite sex after marriage as somehow abnormal, and violating the romantic family ideal. Any outside interest is felt to be a first step towards divorce. Relationship between the sexes would be far happier if it could be taken for granted, as it can in other countries, that sexual intercourse is not the logical conclusion and the objective in every friendly approach. Here again we see how sexual liberty, real or imagined, stultifies Man's sociality.

But let us be more positive. Sex takes us out of ourselves, and turns us towards others. It is the cement of the social fabric, the main remedy against blind individualism. We should use it as the mainspring of our sociality, the effervescence which spills over into every cultured activity. And it is a good thing to keep the spring wound up, by restraint!

Rightly used sex will fill our lives with friendship and gaiety. The puri-

tan ideal that opposite sexes should not touch is the norm in New Zealand, the standard by which we judge others. The rule is in general impossible to keep, and for many it is definitely harmful. Deep friendship between men and women will often require the assurance of a caress; (only let it be genuine). But it will usually be more delightful and altogether finer to leave something unsaid, to stop well short of the final intimacy.

—F.F.

DR. CURRIE ON EXAM FEES

Sir,—I was interested to read in your July 13th number under the heading, "Guardians of Democracy," a stimulating article by Mr. Eric Broderick. Now, I must agree in general that in common with many other democracies, "We submit without thought or question to inconvenience, poor service and mediocrity on every hand." It is one of the banes of administration that very frequently there is public apathy which permits inefficiency when the people who are actually responsible for administering would much prefer interest and constructive criticism.

On a particular instance drawn from the University, however, I would like to make an explanation. The heading is "Those exam. fees." It is quite true that there is a good deal of time used by students in sending and by office staff in checking, the examination fees mailed to the Central Office of the U.N.Z. and I can assure you that we are looking for a means to simplify this procedure.

Under the heading, "Excuses, Excuses," however, I must claim that there is never a "stunned silence" if a suggestion for greater efficiency is brought forward here; in fact, from students or elsewhere, any suggestions for simplifying procedures, reducing costs or increasing efficiency in any direction which will improve the quality of our education and save time, are welcome. To put the record straight, may I say that nearly a year ago the University Grants' Committee asked for the assistance of an expert on organisation and method (O. & M.) to go over all our procedures to see if he could suggest means to greater efficiency in them. He has brought down a report which is under detailed consideration at the moment and very shortly the Colleges and the University will consider together not only methods by which the Colleges may assist in the kind of efficiency your article mentions, but also take full responsibility for keeping student records where they belong, i.e., in the Colleges where the students are taught.

One of the difficulties that has prevented some progress in the past is that consolidation of fees is not yet practicable, but discussions are going on with the Education Department to see if we can consolidate University fees and fees from bursaries to simplify all procedures. Your article then, is welcomed by us as a challenge to go on with whatever simplification is possible under the system. May I say, however, that just setting up "ad hoc" offices at the University Colleges for acceptance of fees is much more difficult than appears on the surface, as you generously suggest in your article, "Probably there ARE excellent reasons, etc. . . ." Recording and checking at such centres might easily hold up queues just as

well as the post offices do and I have certainly seen in universities throughout the world queues of students undergoing registration which put to shame queues at post offices anywhere.

While appreciating your article, which has, of course, in any democracy, much to commend it, I would ask you to give us in this instance the benefit of the doubt in our efforts to streamline what admittedly is a very complicated method of administration. I am sure we are moving very rapidly towards greater efficiency—a course we hope to continue.

G. A. CURRIE,
Vice-Chancellor, U.N.Z.

CAFETERIA HOURS

Sir,—

I should like to make my position clear with regard to the question of extending cafeteria hours. My motion at the annual general meeting of the student association, calling for longer caf. hours, was very narrowly defeated, largely because it was produced on the spur of the moment and was rather inadequately discussed before being put to the vote.

The only objections made to increased caf. hours seemed to be (1) economic objections to remaining open at night—overtime to staff etc., and (2) inconvenience to the staff. My argument is that the additional expense of operating the caf. until, say, 7 p.m. would be offset by the convenience to students—(a threepenny surcharge might be levied, perhaps . . .) and that the caf. CAN remain open all day without serious inconvenience to the staff. At present it closes at various times so that the staff can clean the place and have their own tea without being disturbed by customers.

If this principle were generally followed every shop, department store and milk bar in New Zealand would close while the staff had morning tea.

I have yet to hear any good reason why the staff cannot have its tea in two shifts, keeping the place open with a skeleton crew during slack periods. It is a case of the greatest good for the greatest number; convenience of the public comes first.

I have no criticism of the management of the cafeteria itself; it serves excellent meals at very reasonable prices despite kitchen and serving facilities which appear to me to be rather cramped and inefficient.

We should bear in mind that there is no other public eating place or even a milk bar within reasonable walking distance of the university college. It is not too much to expect that the caf. should be open whenever there is a substantial number of students and staff at the university.

—ERIC BRODERICK.

MUSIC DEPARTMENT RAYDANT!

Sir,—In reply to the alarming notice by "Gamma Mendall" in a recent issue of "Craccum," I wish to thank him for his warning to, and interest in the music department, but regret to say that his warning appeared too late. However, as one of the few surviving members, the others having contracted the diseases mentioned, I venture to say that there is a ray of hope (not gamma) left.

There has been, as "Gamma Mendall" suggested might happen, an increased probability of "sports" in that on Friday, 7th August last, the surviving members of the music department took a "breve" rest from their studies when they were challenged by the physics department to a basketball match, and won! This amazing victory was largely due to regular and intensive training. If

"Gamma Mendall" refers in a Mus.B. course in the College of Music, he will see that music is well exercised, particularly in their final year.

In this way we shall strengthen our resistance to further radiation from the Walton high voltage apparatus in the basement of the music department.

In regard to the occurrence of "atypical characteristics" in the Biology department is interesting, the only specimens which I report are two examples of semi-quaver crotchetata, a senior student suffering from dandosi con amore e presto.

—Music-a-

GERMANY

Sir,—

I am writing to draw attention to an inaccuracy made by Professor Treicher in his article on Germany published in the last issue of "Craccum."

I cannot blame him for having suggested some of the propaganda the Germans have for so long fed on, especially as this morning's paper is so confused. He calls East and West Prussia, and Pomerania, historical man provinces. It would be more accurate if he stated that Germans have tried to make them historically German.

In the 13th Century, the Teutonic Knights were given some land in Poland king. But they cared nothing for the temporal then for the spiritual and attempted with some success to extend their domain. This led to a war with Poland, until they were defeated at Grumwald, 1410, and Prussia became a vassal of Poland until the Partition of 1795 by Russia, Prussia and Austria. The common people were slaves.

West Prussia was a part of the Polish Commonwealth until the 18th Century. The bulk of the population remained Slav, speaking a Polish dialect.

Silesia was ceded to the Czechs by Poland through marriage in the 13th century, and was incorporated into the Czech kingdom into the Austrian Empire. It was taken by Prussia in 1795. As Silesia had great industrial potential, the Germans began to try and germanize ruthlessly the Polish population. Even after a century of this, Upper Silesia was in a plebiscite after World War I was returned to Poland.

Pomerania always was a part of Poland and was seized in the Partition of 1795. The population was Polish, speaking their mother tongue. Here also the Germans introduced infamous kulturkampf, exiling Poles and bringing in German settlers. In their attempts to make Pomerania historically German, they went so far as to destroy churchyards and graves, and bore Polish inscriptions. This was brought to a climax at the last war when, for example, the population of Gdynia (180,000) were given 30 minutes to pack a small suitcase and were taken in cattle trucks (totalitarian governments find it invaluable) into Central Poland, unloaded in the open countryside in the severe winter 1940.

Prussia, historically Brandenburg Province, with the help of Russia strengthened herself thus at the expense of Poland, enabling herself to dominate the whole of Germany. Prussiansing her, under Bismarck especially. We have seen the results of two World Wars, and many must still suffer as a result.

May I add that to rearm Germany again, may be disastrous, because with power in her hand again Germany will follow the advice of

refers back in allying herself once again
the College Russia to march West. Bis-
t music's words are still sacred to the
particulars.

M. FRANCHI.

S. The latest development in Ger-
sistance are well put in the recently pub-
om the book, "Germans plot with the
apparatus" by Tertens. I recommend
book to those interested in Ger-
occurrences as they now stand.

THE ROSENBERG CASE

have followed very closely the
ments put forward mainly by
T. and Kevin Francis Ryan.

Let me now sum up the position.
We have Mr. Ryan taking ex-
tension to an article concerning the
Rosenbergs "American Justice—just
it." He says they were quietly, and
methodically quotes evidence to sup-
port his accusation.

Then we have "Jets" reply, quite
different from its construction, the
work of several people, or a "club."
states quite definitely they are
scent and quotes evidence to back
up. One of the main ones, being
book on the Rosenberg case by Earl
Jett. This Earl Jowett, should not
be confused by the way, with Lord
of Justice Jowett.

Next we have an apology from Jet,
saying he had made a mistake, the
book was about Alger Hiss, and not
the Rosenbergs! Hence here was a
miscalculation of facts. Alger
Hiss case or the other American case,
has nothing to do with the Rosenberg
case, or American Justice in this in-
stance. Certainly a mistake was made
one of them, but all codes, even the
this led to the Jewish Doctors' last year.

This apology was followed by Mr.
Ryan's reply to "Jet." Certainly full
of errors were missed out and paragraphs
together, but this was due to the
writer. Why can't Mr. Gale and
others confine themselves to the ques-
tion in mind, instead of resorting to
their usual "smear" attacks about the
writer's phraseology—what we want
is "facts" not "Personal Attacks."

His reply tore "Jets" argument to
pieces, very methodically and reduced
it to its one cold point, "absolutely
nothing."
At last came "Jets" reply, he writes
"I am not stating they are innocent,"
In his first letter he did?—Then
what does he say?—hasn't he the
courage of his convictions?

Perhaps I can answer what he is
trying to say—
The Rosenbergs were found guilty
of passing on the secrets of the
Atomic Bomb, on the evidence of their
in the "Brother in Law," David Greenglass.
It has been duly pointed out that such
evidence is bad, in that Greenglass
was guilty of the same crime, punish-
able by death, and would naturally
earn State Evidence to preserve his
own life. Although Greenglass was the
official witness against the Rosen-
bergs, he was not the main witness.
This person was a former official of
the Soviet Embassy in Canada, who
blew the works, on the whole Soviet
spy ring in Canada, America and
England, thus leading to the convic-
tions of Dr. Munn-May and Fuchs,
and to the sentence of the Rosen-
bergs.

That the Rosenbergs passed on
atomic secrets, is now evident—you
don't have to be an Atomic Scientist
to steal plans—that's what spies are
for, not to understand them—hence
under the Laws of the U.S.A. they
were guilty of Treason and were ac-
cordingly executed.
Now let us look at the trial from
a moral point of view. This I think
"Jet" was trying to point out.
If the Rosenbergs thought they
were serving the role of Humanity,
by giving such plans to a Foreign

Brandenburg of Europe
us at the
ing her
Germany
Bismarck
the result
many mil-
arm Gern
ous, beca
d again
dice of

Sir: I quite agree with L.R.S. in
his article, "What Price Salvation?"
when he states that it is fantastic
that people can believe (if any do)
along such lines as: "God made man
with the intention of giving eternal
torment to those of His creatures
whose reason (given by God) pre-
vented them from belief in certain
doctrines, even though these people
did good work." But he is mistaken
in presuming that the only other
Christian alternative to that position
is the wishy-washy subjectivism
which he expounds.

Christianity stands or falls on the
person of Christ, revealed in the his-
torical records of the Gospels and
the subsequent experience of the
Church. If L.R.S. insists on regard-
ing St. John's Gospel as untrust-
worthy, we yet have in St. Matthew,
St. Mark and St. Luke the interpreted
history (facts plus faith) of the life
of Christ. We would maintain that
the Christian doctrine of the person
of Christ is implicit in these records:
in Jesus consciousness of a unique
relationship with the Father (Mt. xi.
27), in his claim to forgive sin, in his
demands for utter self-committal to
himself, in the "I" sayings such as
"I came not to destroy but to fulfil,"
"I came not to send peace but a
sword," "This cup is the new cove-
nant in My blood," the whole being
made reasonable by the testimony of
the Gospels themselves to the unique-
ness and goodness of His personality,
and above all to His resurrection.

It is on claims such as these that
Christianity is founded, and on
this basis that the doctrine of the
person of Christ is developed. If the
picture is true, then obviously Chris-
tianity cannot be explained away as
one good method of achieving mental
and spiritual harmony. Christianity
says that if this is what Christ is,
then we have no choice but to be

Power (i.e. Preventing the U.S.A.
from using this terrible weapon, for
its own ends) then is this not just?
Here I will agree with such a person.
The answer to this, only the course of
History will tell.

However there is in my own mind,
the suspicion, that they had no moral-
ity. Did they not have a financial in-
terest in those stolen plans?

—Gerald Anthony RYAN.

P.S. With regard to one of Mr.
Stone's many mis-statements of
fact,—

"Louis Budenz is a liar, because in
1939 he says Lattimore was not a
communist, and in 1945 he says he
is!"

Now in 1939, L. Budenz was a con-
vinced Communist. In fact one of
their leaders. The aim of Communists,
is to further the "Class Struggle," by
all means possible—cheat, steal,
usurp, and kill, anything to quicken
the final class struggle between
Capitalism and the Proletariat
hence Communists have no morality
as we know it—why should Louis
Budenz, say Lattimore was a Com-
munist in 1939, when he had such a
philosophy in mind. Would it no fur-
ther the Communist interests if this
fact was not known?

—G.A.R.

(In the interests of our printer, we
must point out to our correspondent
that the letter he refers to was re-
produced almost exactly as it was re-
ceived. The only alterations were the
insertion of two full-stops and two
apostrophes where they had been
omitted in the original copy.

This letter has been printed just as
it was received.—Ed.)

Christians, and we preach Christ
"not because we have something to
share which He has done for us; but
because He is the Christ, who came
to do for men all things that they
need—not because of all the founders
of all religions He is the greatest;
but because He is Himself the object
of religion, dependably and unequi-
vocally, God's word to man." (D. T.
Niles). If L.R.S. wishes to attack
Christianity he must either deny that
this is a true picture of Christ, or else
take an atheistic standpoint. Any
other line of attack is irrelevant. It
is as well to understand what Chris-
tians do believe before undertaking
to confound them.—B. A. Walker.

L.R.S. REPLIES

Sir: I found Mr. Gaze's criticism
of my letter disappointing as he gave
no solution to the key problem. If
arguments like his caused my objec-
tion to orthodox Theism to go right
out of date 50 years ago, I consider
it as yet unrefuted.

It appears that the criterion which
Mr. Gaze applies to controversial
matters is fashion, and he applies it
with the happy abandon which results
from over confidence. He says that
Bible criticism and agnosticism are
old-fashioned, and therefore bad, and
in the last sentence we are informed
that a real (i.e., Christian) view of
a real life is also old-fashioned. Con-
tradictions of this type occurred in
the writings of the original evangeli-
sts as well, and it is for this reason
that truth loving scholars, many of
them Christians, began not so long
ago a vigorous examination of the
Scriptures by historical, literary and
archaeological methods. That many
Christians fought tooth and nail
against the Higher Criticism arouses
the suspicion that they were afraid to
discard the mental crutches they had
relied on for so long. "In Search of
the Real Bible," by A. D. Howell
Smith, is a mine of information, and
a book which demonstrates that fun-
damentalism is an exploded issue.

As an example of the type of thing
that has prevented many people from
acceptance of orthodoxy, first read I.
Kings xv., 5, and then II. Samuel
xii., 31, and I. Kings ii., 8-9. Con-
cerning the record of the atrocities of
David, it is interesting to learn from
the I.V.F.'s New Bible Handbook that
a close study of II. Samuel ix.-xx.
also compels us to see in its author
either an eye-witness or one who pos-
sessed first-hand information," and
that "the three basic attributes of
justice, mercy and holiness are clearly
illustrated in the book (Samuel)." As
a theme for study, the authors sug-
gest "How did David typify Christ in
his person, office and life." I do not
think I am being so unfair to the
authors as they have been to Jesus.
This handbook should be supplemented
by the "Bible Handbook," of Foote
and Bull, which contains just those
things that the former book omits.
By the way, the reference in my
article to the interpolation in John
concerns verse 24 of chapter 21. That
this is an interpolation is the unani-
mous opinion of modern scholars, and
Mr. Gaze's remarks about Dr. Moffat
are trivial.

Concerning Mr. Gaze's description
of hell as a sanatorium for people
who wouldn't be happy in Heaven, I
suggest that he read his Bible better,
noting particularly Mark ix., 43-48,
and Rev. xiv., 9-11. If the descrip-
tions are figurative, they can only be
figurative of agony of body or mind,
and if this is true, it is the fate of

some of the greatest workers for
good the world has known, vi., Thomas
Jefferson, Ralph Waldo Emerson,
Longfellow, Auguste Comte, Voltaire,
Spinoza, Albert Einstein and Albert
Schweitzer. I doubt if any of these
men would approve of sentencing even
a Belsen sadist to eternal torment.
Their non-acceptance of orthodoxy is
due to philosophical and ethical con-
siderations, and not to rebellious
pride. Their attitude is the result of
behaving as Mr. Gaze rightly advises,
in "stopping to think for a few min-
utes about the nature of God, if he
exists, and of man and his life."

The difficulty with orthodox Theism
is the problem of pain, which has
not, in my opinion, been solved by
C. S. Lewis. Why did God, in the
process of evolution, give man a free
will capable of leading him to damna-
tion? Gorillas seem happier than man
and their troubles end with death.

I stand corrected about the time of
the Atonement, Baptism and Com-
munion. They, along with the Virgin
Birth, the Heavenly Choir, the
Slaughter of the Innocents, the
Temptation and Forty Days' Fast, the
Miracles, the Crucifixion Darkness,
the Descent into Hell, the Resurrec-
tion and Ascension, the Second Com-
ing and Day of Judgment, and the
Trinity, appear in the ancient reli-
gions whose Saviours were Krishna,
Buddha, Horus, Zoroaster, Adonis,
Tuetzalcoatl (Central America) and
Mithra (the Persian sun-god). These
facts gave rise to a theory of Pro-
gressive Revelation, which is now
rarely mentioned, because it makes
the problem of pain more acute. There
is not space to give details, but in-
formation on Comparative Mythology
is readily available and well worth
acquiring. I am indebted to "Con-
cerning Progressive Revelation," by
Vivian Phelps.

A recent book, "The Life of Jesus,"
by C. J. Cadoux, D.D., D.Litt., shows
that many of the ideas concerning
Jesus listed above are unhistorical. It
is clear that the writers of the gos-
pels were more concerned with doc-
trinal interpretation than historical
fact, but sufficient history remains to
enable a "Life of Jesus" to be con-
structed, which is probably histori-
cally sound and is morally satisfying.
Jesus emerges as a figure with ethics
similar to those of Gautama Buddha,
but a Theist. If Christianity made a
change in the direction of the atti-
tude of Mr. Cadoux, it would be very
much in line with authentic Buddhism
and Humanism.

Lastly, I would like to recommend
"Stoic, Christian and Humanist," by
Professor Gilbert Murray, but if you
are afraid of modifying or perhaps
losing your faith, keep well away
from the books I have mentioned.

—L.R.S.

(Due to the exigencies of space this
letter was held over from last issue,
but we are assured by our correspond-
ent that his argument remains un-
altered.—Ed.)

SALVATION AND PSYCHOANALYSIS

Sir,—I suggest to all those who are
sufficiently interested and open-
minded to want to know why man
feels the need for salvation or ideals.
that they read "Psychoanalysis and
Religion," by Dr. Fromm. It is a
book for the general reader, of about
(Continued on page 12)

(Continued from page 11)

100 pages, and is in the Auckland Central Library.

Dr. Fromm distinguishes between the "religion," so called, which is based on fear, a sense of personal worthlessness, and subservience to Power, and that true religion (whether or not it includes a formal belief in the God of tradition) which issues in love and a sense of union with the All. He points out that psychoanalysis is one of the human instruments for helping a man who is "religious" in the first sense to become a man who is truly religious in the second. The person without faith, love and truth is confused and anxious—is mentally sick; mental illness is essentially the result of man's failure to develop his moral and spiritual potentialities; and the psychoanalyst, whose primary function is to be a "physician of the soul," can help him to realise the human values underlying all the great religious teachings of the East and West—and thus cure him.

From the above description of this book it can be seen that psychoanalysis and religion are not enemies, as some of your correspondents suggest, but potential allies in resolving the conflicts between man and man, and man and himself.

—P.J.M.

WHAT PRICE SALVATION

What Price Salvation? 14tp M'Lite C

Sir,—After reading a series of letters in the last edition of "Craccum" purporting to answer an article by L.R.S., I was deeply disturbed. The comparison of these letters with the original article reveal that their authors have not seriously attempted to answer L.R.S., but rather have spent their time in attacking points and assumptions that they would have liked L.R.S. to have made. These letters reveal what I can only call on "arrogance of faith." Humility, the first of the Christian virtues is notable by its absence.

(In all fairness I should say that G. A. Murray does not qualify for much of my comment).

The thought of the letters is symptomatic of the resurgence of anti-intellectual, anti-rational thought which has occurred in this century, and which has fastened on to "Science" and "Reason" as limbs of Satan.

"Scientific" occurs only once in L.R.S.'s article, and he makes no claims for science. M.Sc. retorts with "these agnostics, these doubters, these worshippers of scientific method . . . never doubt the holy of holies, 'our' scientific method." L.R.S.'s use of modern in "modern scholarship" is seized upon and becomes "Perhaps on reading the word modern we should become emotional and have visions of progress and scientific fact . . . after all progress must be good." This suspicion of the scientific outlook and of progress is anti-intellectualism in full flower.

M. Ross Palmer says, on the grounds of the one use of "scientific," "If science has a way of changing a man from a thief and a murderer to an ideal citizen, why doesn't it use it in our goals?"

Then we have a classic from P. W. Mann and M. R. Newman: "Does L.R.S. really believe that people in this scientific year 1953, A.D., are mentally or spiritually any better than those of 1953, B.C." To my mind that is as complete a statement of blissful ignorance as I should ever hope to hear.

These statements seem to prove

DEBATING

It might be expected that an evening of three debates each lasting an hour would become tedious. It says much for the general standard that this did not prove to be the case. The student audience was reasonably good, although not so large as the previous year in Christchurch. Overall the numbers that take an interest in the non-sport sections of Tournament (here let the drinking horn be included) is very pleasing, especially to those taking part in these few events.

Massey - Otago

"That the progress of science increases the happiness of mankind."

In this debate we heard the highlight of the evening: a hard tussle between two experienced teams. In O'Connor and Blackwood, the leaders of the teams, we had a special interest—O'Connor having been judged best speaker in 1949 and 1950, and Blackwood in 1951 and 1952.

As is his accustomed practice, O'Connor opened by referring to his "bible"—the Oxford dictionary—and defined the question. The progress of science is a reality and technology (which is not science) is the result of science. We cannot blame science if man uses technology and prostitutes his knowledge before the god Mars.

Science destroys ignorance; knowledge gives rise to action; and action considered as good produces happiness. The worker performing some technical skill and the scientist who succeeds in his research both achieve happiness from their activities.

O'Connor's style is one that is exceptionally good and powerful. With a solid stance and remaining quite unaffected by interjections he achieved complete command of his audience.

Then Blackwood, the strategist supreme of Otago's attack, turned in opposition to O'Connor to the Pocket Oxford. Happiness—that state of

the saying that Rationalists know more about Christianity than Christians know about Rationalism.

The view of science put forward, the "holy of holies," is to use C. F. Gaze's words, "just plain old fashioned." It is usual to accuse Rationalists of being "19th century." The views on science and Rationalism put forward above are definitely 19th century.

Reason is no longer regarded as a godhead—but it is recognized as the only weapon that man has to conquer nature, and himself. Faith, contrary to the popular superstition, cannot move mountains.

I can only recommend that the people still holding 19th century views should read something about scepticism and science. David Hume was an agnostic, and he did not believe that reason was infallible. He was sceptical of scientific method and even of principle of causation. Bertrand Russell, in his "Scope and Limits of Human Knowledge," and in his essays, especially in "Sceptical Essays," and "New Hopes for a Changing World," has quite a bit to say about reason, its possibilities and its limitations.

In psychology, Freud shows the limits of reason, and yet he still places his faith in reason "as the most valuable and the most specifically human power of man." I suggest "The Future of an Illusion" as a beginning. However, if Freud is not a suitable bedfellow I suggest Dr. Eric Fromm, whose books are available in the library. "Religion and Psychoanalysis" is the shortest and the best.

—J.E.T.

mind resulting from the attaining of that which is good; a state of mind and something different from pleasure. The speaker made it clear that what the negative case depended upon was the contradictory and not the contrary; it was not necessary to prove that science makes for the unhappiness of mankind. He set out to prove that scientific progress cannot increase happiness because happiness is of such a character that it is beyond the effect of science. Granted that science gives knowledge, and that knowledge gives us power over our environment, it is not true that science necessarily results in happiness—it merely provides a potential for happiness.

The argument was that the increase of happiness depends not upon science but upon man's attitude towards science, upon the ends to which we put our scientific knowledge; it is involved in all we believe to be the purpose of man. The concepts of science that grew with Bacon and during the 19th century has led to the destruction of our moral absolutes; we have become drifters from one ephemeral goal to another.

Adopting O'Connor's attitude to the audience, Blackwood spoke to attentive listeners who had lost all desire to heckle. His speech was an exemplary product of logical thought and systematic presentation.

The case for Massey was continued by their supporting speaker in a slow, careful and rather cultured style, which at first held his audience, but was soon to lose them when his delivery became too level and monotonous. Several of the points which he made could not be termed relevant to the topic. Giving many examples of the good resulting from scientific progress he forwarded the questionable conclusion that a decrease of suffering meant an increase of happiness—surely he meant pleasure.

McLeod, considerably improved since his performance last year, then began a good speech in support of his leader's case. Working as a member of a team he began from the argument that means are insufficient, that it is ends which matter. The use of science depends upon standards of value—and science can provide no absolutes. When man looks to science for leadership he is looking to a "molten calf"—a creation of his own mind. Science cannot determine what is right and wrong, in fact it often hinders us.

Science gives us the power to communicate freely but without knowing what to say to each other this does little good. To-day we know how to live together but cannot yet love our fellow men. Scientific knowledge has advanced beyond our capabilities of directing it towards proper ends. Health and wealth do not of themselves provide happiness. In itself therefore science is neither good nor bad—it is man's attitude that makes for happiness or unhappiness; and to-day makes for unhappiness. The best supporting speech of the contest.

Blackwood in summary, emphasised his argument that increased knowledge provides a potential to action which may or may not result in hap-

piness. Pain is the contrary of pleasure—not of happiness; and although natural comfort is desirable or necessary, it is not sufficient. Extension of a man's life does not increase his happiness; it depends how that man lives.

O'Connor then restated his definition of happiness: that it is a pleasurable state of mind resulting from action believed good. This action, possibly be objectively wrong. He asserted that the progress of science could achieve such happiness. Then concluding in the O'Connor style, he made the statement "on this alone my case stands, you have understood it."

The victors of this hard-fought struggle—Otago.

Auckland-Lincoln

"That international sport does more harm than good."

Chamley, of Auckland, opened the debate, which in spite of his brilliant style proved as a whole to be dull; mainly because of the pusillanimous efforts of the other speakers, a subject which was badly chosen could provide little scope for attack.

He pointed out that such a subject affected three groups—the competitors, the spectators and the watching world. Sport is essentially a matter of pleasure and relaxation, but the minor element of contest and rivalry becomes the preoccupation of the competitors—an abuse of Standards of fair play differ from one nation to another and far from bridging differences such competition accentuate them.

Quite beautiful gestures as a spice to his delivery; from ideals with a hand raised high, Chamley took us in an exquisite dive to low practice with the palm of his hand forced towards the ground. And then came the moment awaited—during each speaker's appearance an enterprising photographer had been busy with a flashlight, others had ignored him as a disturbing element—but never Chamley. "Are you ready now?—thank you" (Loud cheers).

Falconer set out to prove for Lincoln not only that it is not the more harm than good but that in fact such games represent more good than harm. These men represent their countries, their fellowship and possess much industry when they return home. Again New Zealanders learn much of the land by taking an interest in cricket; as for instance, we ourselves become known to the world as a result of the Everest success.

Dugdale, the seconder for Auckland, seemed to find difficulty in standing still, but delivered his speech with interest in his voice. He reiterated the point that international sport aided the tourist trade by giving this a prostitution of sport, cause of international sport, sport as a whole has become the diversion of many and the occupation of the few. He concluded by saying that a sportsman could never be a full-time leader, Falconer, in his summary for the negative. However,

The supporting speaker for Lincoln proved very inadequate—even attempted to take the last word made by Dugdale quite serious. Most of his time was spent in attacking the opposition; so also did the leader, Falconer, in his summary for the negative. However,

Thursday, October, 1st, 1953

BRYAN GREEN AT A.U.C.

Last term, Canon Bryan Green, Rector of Birmingham (Eng.), delivered a series of four lectures in the College Hall. Here is a summary of the series.

Often it is said: "No intelligent man believes in Christianity, at least in the Christianity of the Churches." This is inaccurate, since there are intelligent men who believed in Christianity: Aquinas, William Law, William Temple, Maritain. But this does not mean that it is true, for intelligent people have believed in many peculiar things. Paul was intelligent—he was a 'varsity student—a graduate of the strict school of the Pharisees, learned in the philosophy of the day. He states in the theological treatise setting out his philosophy: "I am not ashamed of the gospel of Christ, it is the power of God unto salvation to every one that believeth." This is a confident assertion, it has a ring of triumph and confidence, it is no glib or easy utterance, for he could not say: "I am not ashamed" unless he has been tempted to be ashamed. Paul had reached a certain point in the Pilgrimage of Faith.

Some will utterly reject this idea of "unto salvation," this idea of personal and social integration of the human personality. But even the Marxist Communist believes that some form of integration of the human personality is necessary. To be successful this salvation or integration must respect man's dignity and deal with man's disorder. Man's dignity depends on the nature of man and his relation to the universe. For the materialist, man is merely "motions of matter," or "uncontrolled accumulation of atoms." If, however, we believe that man is more than "motions of matter," we assign to him a dignity. Man's disorder is obvious in his economic and social life, but there is more to it than this, for when his material needs are satisfied, man aspires after beauty and art, and after God. Man's real disorder is of the mind.

Paul's affirmation is rejected by those who think they can integrate man by another power than the "power of God." Others can't be bothered to find or make this Pilgrimage of Faith to certainty, their minds are just full of mental porridge, filled up with little bits of things they have picked up everywhere. Still others in the Church are glibly orthodox, holding a second-hand religion without thought. I want to describe one of the many ways of making the Pilgrimage of Faith.

THE PILGRIMAGE OF FAITH:

The first step is acquiescent acceptance of the Gospel of Christ. The gospel is taught in Sunday-schools and in many homes, and it becomes part of the child's general background.

At some stage of a person's life, probably during adolescence, he begins to doubt the validity of the Gospel, and becomes ashamed of his belief in it. He may rebel against God because the Church loses meaning for him. On the emotional level, with new and exciting experiences, coming into his life, God does not seem exciting enough. Doubts may also arise on the intellectual level, making him ashamed of his blind belief in the Gospel. Even Paul asked: "Can it possibly be true?" Doubts arise on a third level, the moral level. Adolescents and children have a buoyant morality, a hope that they will overcome sin eventually, they have high ideals. But there comes a time when they pray for victory over a tendency that is not up to their ideals, and God doesn't give that victory. They find that they

haven't the moral and physical strength they want. Many, at this stage are overcome by their doubts, and give up the Pilgrimage.

Others come to the next stage of their Pilgrimage of Faith, that of being ashamed of being ashamed of the Gospel. This is the stage that many of the intelligentsia of the Western world have reached. It is often reached through some deep emotional experience, perhaps through music or perhaps through human love, for love is humbling and will tend to upset a rejection of the Gospel.



ASSURANCE OF FAITH:

Once you are ashamed of being ashamed you want to take another step in the Pilgrimage of Faith. You seek assurance of faith; not mathematical proof, or absolute certainty, as these cannot be reached, but "a working hypothesis that works as far as I know." This is a certainty of experience, an integration from which service is possible. How do you get to this point of integration centred in God, which will release your personality for service?

Don't be put off by inconsistent Christians nor by the conventional Christian church, but look at the Gospel of Christ itself. It is not a philosophy but a person. In Jesus Christ, God is confronting Man for decision. Is this sensible? The self-disclosure of personality is a fact, an inherent quality in human nature; if we believe Reality is personal, it is not impossible for Him to be self revealing.

That which integrates a man must be personal as we can see in human relationships. Atheists often accuse Christians of trying to escape from Reality, but if Reality is personal, the atheist is the one trying to avoid the Reality behind the universe. How reality revealed itself to man is the whole quest of religion. Amongst the religions of the East generally, and especially Buddhism, Reality is revealed as an Ideal you must identify yourself with. For the Greeks the revelation was an Ideal which you pattern yourself on. For Judaism and for Christianity this revelation is an act of God to which you as a man must respond. The Jewish and Christian concept is of a God who has throughout history revealed himself to men by personal action. Finally and uniquely there is the personal action of God in Christ. Here is

Reality face to face with man in a language man can understand.

Jesus Christ cannot be ignored as we can see by the significance of His person and His teachings in non-Christian religions and ethics. Nor can we explain Him anyway. He is profoundly disturbing. The nature of the impact He made on those who knew Him is important. The records seem to be telling a truthful story and they give at least these six impacts:

1. Jesus' moral authority. The Jews were used to hearing the Word of God preached by prophets, and they recognised Christ's word as being higher than that of the prophets; it was of God Himself.

2. There was no divergence between His moral command and practice. We may compare Mohammed: "Allah, I confess my sin before Thee," and Confucius: "I have not been able to practice what I teach."

3. Jesus concentrated everybody's gaze on Himself showing Himself as the spiritual centre of things. You can find ample examples of this in the Gospels. "Come unto Me," "I can do what only God can do—I can forgive sin."

4. His sensitivity to the eternal and intimate relationship with the eternal struck his hearers forcibly; it was as if "He knew heaven from the inside."

5. Jesus placed great value on His death. In His words to His disciples at the Last Supper, He tells them of a New Covenant—how His death will link Man with Reality.

6. The impact of the Resurrection was the greatest, for death had not won. Jesus Christ was still the most real thing in the universe.

These impacts forced men and women to admit "My Lord and my God."

This seems to be a disclosure of Reality in terms of flesh and blood.

We cannot prove mathematically that He is God, but we must admit from the data that either He is God, or He was mad. If He was mad then the highest moral power, the best moral standards, and the greatest intellectual achievements the world has known are based on one man's delusion. If, however, Jesus Christ is God, if He is what man has always been looking for, if Reality itself is here, then Christ cannot be one of a pantheon. If His claims are true He stands alone as the one true God.

In the Cross man and Reality meet. The important question is man's reaction to Reality, and Reality's reaction to man. Many men reject Reality preferring the illusion of lust and hate to the love shown by God in Christ. Reality sees the evil in the personal beings He loves and loves them just the same. "When you become aware of the Living God in Christ as absolute demand and final succour, then you are a Christian and have an assurance of faith."

—(Farmer).

If what holds you back is intellectual doubt, think some more. If it is apathy, well I'm sorry for you. The truth may hold your imagination, it may convince your reason, it may stir your emotions, but finally the battle lies with the will. Because of our pride and sin we won't accept the fact that knowledge of Reality is a gift from God.

There will come a point in life when a man realizes that this gift of Reality is God's, and he no longer tries to grasp Reality but is held by Him. He is then mature, real and integrated, and released in God's service. The man may still be nine-tenths agnostic, but he is held by an utterly good Reality from which he would not want to escape.—G.H.R. & I.M.

A.U.C. Rowing Club

The Rowing Club will begin operation for the 1953/4 season as soon as students finish Degree examinations at the Club's Boathouse in Panmure-on-Tamaki.

All past or present students of any recognised university are welcome. Regular attendance at training is essential for oarsmen wishing to be selected for regattas. Training is howsoever available for those who do not wish to compete against other clubs. From the beginning of the First Term until Easter, training is mainly devoted to Tournament crews. These are selected about the beginning of the First Term from regatta oarsmen who comply with N.Z.U.S.A. Eligibility Rules. To enable attendance at Lectures these crews train at 4 a.m. four mornings a week. Crews travel to Panmure-on-Tamaki by private transport or sometimes sleep in the Boathouse. Tournament is the climax of the season for a University oarsman.

Prospective members are granted rowing free of charge. They must make up their minds whether they will become permanent members.

The season ends with Tournament. The reduction may be secured in the case of a new member by payment within one month of their fifth row: the case of old members by payment before 1st December.

THE CLUB UNIFORM consists of white shorts and blue singlets. This is compulsory in inter-club regattas.

If you are thinking of taking up rowing get in touch with the officers listed below. We guarantee you good exercise, good sport, good fellowship. Come along and have a go anyway.

Captain: IVAN MERCEP. Phone (Home) 88-182. (Business) —.

Deputy Captain: JOHN GEDDES. Phone (Home) 83-347. (Business) 8-998.

Secretary: PETER BUTCHER. Phone (Home) 80-347. (Business) 8-619.

Treasurer: JOHN THOMPSON. Phone (Home) 65-196. (Business) 8-915.

(Continued from page 1)

education at our country's secondary schools is no longer aimed at educating human beings who should be able to master everyday life or to expand their knowledge at a university. This aspect of the continuation of studies is neglected entirely, and the young people enter university without any preparation.

THE UNIVERSITY SYSTEM:

With the beginning of this year, the schedules of political schooling ('Educacion Justicialista,' as the Minister of Education has termed it) have been intensified at all of the country's universities. These courses are an unconditional requirement for the graduation examination in Argentina.

A conference of the deans of all faculties was held recently, at which, amongst other things, a reform of the study curricula was decided upon. This was done without any serious deliberation, but solely in consideration of the personal interests of those who wished this reform. As a result, absurd situations have already occurred, as, e.g., when the engineers of Buenos Aires were given a new curriculum for the second time already in the course of this year; even the most recent one was described as provisional only. The various universities have had, during recent months, to organise activities and lectures in order to canvass for the Second Five-Year Plan and for the work done by the National Government.

The activities of the Argentine Student Federation and its affiliated unions are being impeded by growing persecution, and its possibilities have become fewer. The same is true for any kind of independent work, as a result of the latest political events. All this may be summarised by saying that the government has set itself the aim to do away with the last remnants of free education at the universities.

THE CULTURAL SITUATION

The problems of culture are closely tied together with educational questions, and one cannot form a picture of the latter without knowing something about the former, too.

Not so long ago, the Republic of Argentina was a true cultural focus for the Spanish-speaking countries of American, and its influence was very great indeed. It was the gathering ground of the Continent's intellectuals, and was the place where their activities could best gain scope. Count-

less journals of literary and artistic criticism, the various institutes of the faculties of arts, the private as well as state-sponsored associations and schools of music and creative art, all these documented the force of the Argentine mind which did not suffer tight barriers to exist between the various countries.

The new course has destroyed all this. The arts faculties today are merely buildings where one goes to pass an examination. The institutes are headed by third-class scholars whose only distinction is in their political attitude. The characteristic of these institutes is their sterility. The ancient Argentine Society of Authors is being persecuted and met with hostility and the "Free College of Higher Studies," formerly including the world's best-known personalities, it outlawed today. In this country of 18,000,000 inhabitants, there is but one single literary paper, and its editress has already become acquainted with the Argentine jail. The recently founded Authors' Syndicate, on the other hand, supports the Second Five-Year Plan—showing that it is following the present fashion of Peronism.

The Argentine government, at the request of the latest representatives of Argentine culture, has taken measures which presumably are to benefit national intellectual production. These measures concern the compulsory presentation of national news-reels, and films, the performing of Argentine music in all concerts and at all functions, and a degree of suppression of any foreign books, periodicals and newspapers that verges on the improbable. Even exhibitions of plastic art are given a veneer of nationalist policy, and the climax of the whole trend is the announcement that a law is to be sanctioned which will oblige Argentine publishers to practically exclusively publish works by native Argentinians, and to avoid translations of foreign authors.

The Argentine Student Federation has always welcomed the creation of purely Argentine values of intellectual importance. It has always demanded that the intellectual development of Argentina should be promoted by private as well as public means and it has been pleased when such demands were fulfilled; but it is in definite opposition to the evil of intellectual "protectionism" whose logical consequence will be an isolation of the Republic and the rule of mediocrity.

COMMON ROOM IMPROVEMENTS

With the approval from Executive of a budget for £560, the Men's House Committee is ready to go ahead with a scheme which should, by the beginning of the next 'Varsity year, convert the Men's Common Room from its present indefinite condition into a lounge well equipped for the relaxation of men students. In addition, the Reading Room will be better furnished, locker facilities further improved, and the Table Tennis Room made to fulfil the broader role of Recreation Room.

For the Common Room, nine tables and twenty-eight further armchairs are budgeted, from which a systematic grouping of chairs and tables will be established. Curtains over the windows, should also improve the atmosphere and overtures are being made concerning the exhibition of library reproductions. Redecoration is intended, but has yet to be ratified. And in case one should be tempted to tarry too long in such congenial surroundings, a clock will be provided.

The reading Room will acquire some of the present Common Room furnishing, and with the imposition

of Silence should come nearer to fulfilling its function.

The dart-board, having proved a somewhat disruptive influence in its present position, will be transferred to the Table Tennis Room, where a record board will join it. The lighting in that room will be improved, and a new table tennis table acquired. Newspaper stands, for the daily papers, will also be installed in the Table Tennis Room.

The work on lockers, containers, and next year there will be a hundred lockers available to students, in addition to those already on hire; this

COME TO CONGRESS THIS YEAR

Holiday in the Sounds

The University of New Zealand will meet on January 22 at Curious Cove, Queen Charlotte Sound.

This is not an exaggeration, for such is the nature of N.Z.U.S.A. Congress, that those who have attended have decided that it is only on an occasion such as this that that new body, the U.N.Z. ever has any meaning.

Many students will have started already to make plans to attend this year's Congress and will have arranged their vacations accordingly, but there may still be some who have never heard of Congress, or else have only a vague idea of what it is.

Congress is now in its sixth year and was set up by the New Zealand University Students Association to provide an opportunity other than Tournaments, for students from all over the country to gather together, with members of college staffs, and exchange ideas with students of similar interests from other colleges.

other intellectual and sporting events.

THE SITE.

The site of Congress is in a cove in Queen Charlotte Sound, ideal for swimming, fishing, and hill-climbing as well as the earth-bound volley-ball, tennis and archery. In latter years, have enjoyed madrigal groups, readings and film evenings as the now traditional "Congress pics."

The Chairman for this gathering is Mr. A. R. D. F.



VOLLEY-BALL AT CONGRESS . . .

. . . and Archery, Madrigals and Intellectuals.

This purpose has been admirably fulfilled in the past, and those who have had some experience of Tournaments will realise what it means to meet students from elsewhere, to renew old acquaintances and to make many new friendships.

AUCKLAND THE HOSTS.

This year Auckland is running Congress, and therefore since we are the hosts we should be able to send as many representatives as possible. This is the first time Auckland has had the task of organisation, and it behoves us to see that Congress this year is as successful as it has been in the past.

This year's Congress will take the usual form of addresses by guests speakers from all over the place who are experts in their own particular sphere, and after these animated discussions start up in which everybody joins.

To offset this intellectual activity (and there is plenty of that, with arguments sometimes lasting till the early hours of the morning), facilities are also available for the pursuing of

will include a number in the arts block.

All these improvements should be effected by the first term of next year. In what remains of this year, the major step will be the installation of the radio-gram, now at the cabinet-makers, in the Common Room. Regulations concerning its use will be posted when it arrives, and all clubs and societies are invited to make use of this latest acquisition.

already well known to Auckland students. Anybody who was at Congress '51 will remember what an impression he created then, and be glad that we have managed to hold it this time.

A first-class panel of speakers is being arranged, and you are urged to lodge your application immediately.

Application forms are now available at the Students Association Office.

If you have not been fortunate enough to be able to partake of the Tournament, then you must take your chance of making your University career as complete as possible. It has been to a Tournament, then, is your chance to meet once again many of those students from other Colleges.

Whoever you are, whatever your interests are, you will be doing yourself a grave injustice if you do not make every attempt to attend Congress this year. Ask anyone who has been; they will tell you how true this is.

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