# CRACCUM

AUCKLAND UNIVERSITY STUDENTS' PAPER

Vol. XXXIII—No. 1 | Auckland, N.Z., Tuesday, 10th March, 1959. | Price 3d.




# GOVERNMENT HOUSE & CULTURAL ACTIVITY

In mid-December last, the Auckland Town Hall witnessed a display of mob irrationality and mass-hyterium, the like of which has not been seen in this city since the recent tours of Royalty and the "Springboks".

At a meeting called in order to permit the citizens of Auckland to express their concern at the possible destruction of Government House, an audience of perhaps twelve hundreds sat enthralled by a series of speeches that lacked any logical content whatsoever, and which achieved their success either by an appeal to the self-righteous feeling of smugness of the "established" or by frenzied appeal to the fear-neuross of those who thought that perhaps the move of certain sections of the community to dispense with Government House as the vice-regal home might represent a threat to the security of their status quo.

Yet no matter what one thought of the quality of the oratory, (and at this point decisions regarding the pros and cons of the whole tedious affair need not be raised) even those who came with a confirmed feeling of opposition to the motion could not but admire the almost fascist-like efficiency of the meeting's organisation.

Like a Billy Graham rally, the meeting began with music. Concealed behind a drape of tasteful pale blue, the Town Hall organ played Elgar's Pomp and Circumstance March (Land of Hope and Glory) for exactly fourteen minutes, after which the national anthem was played, and the meeting was opened. In the chair was the Mayor, Mr Keith Buttle, in his role of "chief citizen." In his opening remarks, Mr Buttle pointed out the necessity for preserving "the priceless heritage" of Government House. This "necessity" was apparently self-evident to the audience since, though the chairman introduced a panel of speakers who, he claimed, would elucidate the case for the affirmative, it proved virtually impossible to find any concrete reasons why Government House should be preserved if more pressing claims were being made upon the land.

Some reasons, of course, did filter through even the most competent public speakers (which the panel that night modestly did NOT claim to be) seldom attempt to give the lie to Mr Lincoln's celebrated comment concerning the impossibility of fooling all of the people all of the time.

The reasons mentioned appeared to be as follows:

(1) Government House should be retained because it is an historic monument and as such should be preserved against all comers in order that our children should realise that it is an historic monument and should therefore preserve it against all comers, etc.

(2) Auckland has very few historic ruins left and should therefore preserve Government House for reasons similar to that of (1) above.

(This point is undeniably true. Included in the decimation of the past hundred years has been the site of the original Parliament buildings, destroyed when Anzac Avenue was put through, the Old Mill, much of the Albert Barracks Wall, the volcanic crater under Victoria Street, and the site of the old public gallows now the scene of the demolition of the A.M.P. Building.)

(3) The Governor-General would have no place to stay in Auckland when he visits us as Her Majesty's representative, and

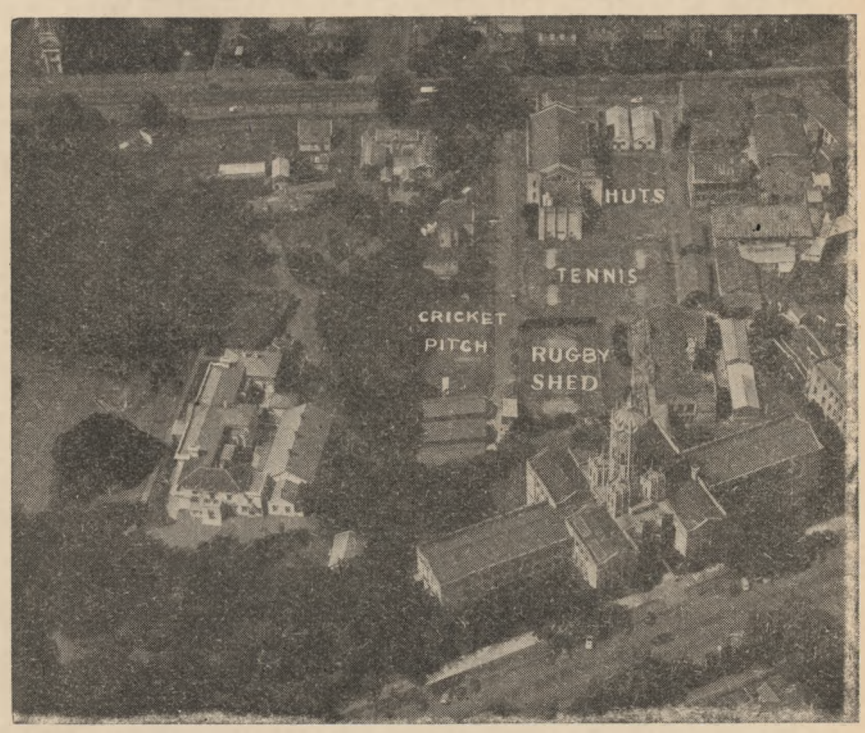
(4) Government House has been the "home away from home" of numerous members of the British Royal family and their entourages culminating, of course, in the visit of Queen Elizabeth II and the Duke of Edinburgh in 1953-4 and as such should be preserved as an historic monument for our children against all comers, etc., etc., etc.

To attack all the ramifications of these arguments would be to become involved in a discussion in the whole system of monarchy and would necessitate dealing with its logical and expedient raison d'etre, all of which is far beyond the scope of this report. Here, however, the opponents of the moot became aware of the extreme efficiency of the organisation. Five speakers besides the Mayor "dealt" with the subject. The greatest point of contention in their speeches was, of course, that concerning Government House as the present Vice-Regal home. A great deal of statistical material regarding expenditure, upkeep, and the efficiency of the building when required to house the large administrative staff of the Governor-General was available and might well have thrown light on the case of those who believe that His Excellency's personal interests would be better served by an entirely new residence. Yet the organisers completely ignoring the usual convention, allowed no question time but put the motion before the floor immediately following the speeches.

The preliminaries to the motion that the Government should be petitioned to give guarantees for the preservation of Government House in perpetuity consisted of five speeches. Sir James Gunson traced the history of Government House in a nostalgic manner but contributed nothing to the case.

Mrs Archie Campbell, representing the women of the city, spoke for fifteen minutes. Mr Caughey, representing the younger generation as an ex-All Black and as a "young member of an old-established Auckland family," appealed for the preservation of Government House as an historic monument. . . . The fourth speaker, Mr Freeman, a trade union leader, spoke of the necessity for a "Unity is Strength" policy in the campaign. His speech emphasised that an allegiance to monarchical principles could and should come from all, regardless of creed and politics. He was also the first speaker to commit the indiscretion of naming the foreign power threatening the Vice-Regal residence, namely, the University.

Acting upon this, the final speaker, Mr Grierson worked up the parish pump to a fine and furious flow of discharge upon the enemy. The derisive laughter drawn by his statement "if we have to choose between education and historic tradition, we know which one we want" showed only too well how the supporters of the motion felt towards the whole question of university study. This curious antipathy was further demonstrated after the meeting when one member of a group of perhaps twenty lecturers and students, who were described by the N.Z. Herald as a "vociferous minority" following their monosyllabic dissent to the motion, was knocked down by two indignant Loyalists while two others were abused by a person wearing the Wright Clothes ("Back to the bloody brothel of O'Rorke, you bastards"). This the two policemen stationed in the aisle next to the student group tacitly ignored.




In refusing to open the meeting to discussion or to allow comment upon the motion, the organisers produced their master-stroke of illegality and political subtlety. Did they feel that they had an open and shut case? Or was it that the meeting was called merely to use the emotional insecurity of its supporters — on the one hand the nouveau riche and the socialite Loyalists of this generation, and on the other, the rather pathetic decadents who could wistfully hark back to the nostalgic days when New Zealand was in fact a "colony of the Mother Country," and who wish to see in Government House one retained symbol of this form of political adolescence.

If this premise of Machiavellian intent is true, then what is the end that this means justifies? A further development a few days later gave at least a hypothetical answer to this when the N.Z. Herald, which had editorially exhorted the citizens of Auckland to attend the meeting, and had, next morning praised their loyalty in doing so, reported that Sir Ernest Davis was prepared to challenge the M.P. for Auckland Central to an election if the Hon. Member did not voice his opposition to the Princes Street site (to which his party in caucus had committed itself). Such an action, coming from a citizen well known as a supporter of the Queen Street Businessmen's Association and the City Council, both of whom see eye to eye on the University site question, at a time when the Government, with a majority of one, was facing the unpopularity of a severe Budget, makes it seem improbable that the Government House issue is solely one of monarchical loyalty and civic altruism. Add to this the apparent liaison between the contractors who have been lobbying for the Hobson Bay contract, and the previously-mentioned City Council and Q.S.B.A., and place above it all the N.Z. "Herald," the principal machine which directs the indoctrination upon which these organizations depend for the docile acquiescence of the people to their machinations, and one can postulate an intriguing set-up in which the Government House issue becomes a mere pawn in the game, while the "N.Z. Herald," upon whom the present Opposition (like the local magnates) depends so largely for its support becomes not merely an organ of a series of allied political and economic interests, a controller capable of channelling the public thought, or lack of it, but one which blatantly slants its news presentation in order to advance sectional interests.

Such a possibility is only an hypothesis that may be drawn from the facts available but its implications put the whole matter of the Government House issue far beyond the ludicrous impotency of the unenlightened screaming against the threat of education, which might reveal the intellectual untenability of their whole belief, and even beyond the struggle of differing opinion and interests in the still-debateable matter of the ultimate siting of the University.

The situation may well be one in which powerful elements of the socio-economic political community are indulging in self-interested manipulations which threaten to involve the University in ways inimical to its best functioning which is the concern of many more than twelve hundred Aucklanders.

If these elements are not so engaged, and do in fact respect the value of that education to which they pay lip-service, they will recreate a situation in which it is impossible for such a conclusion to be drawn. If not, the University, assuming that it is to remain an independent oasis of Thought, and does not wish to become an adjunct of a commercial junta, must seek its rightful autonomy, without which it cannot pursue its dedicated purpose and without which it loses its very right to exist.

**The Half-Annual General Meeting of the Auckland University Students' Association will be held on Thursday, 19th March, at 8.15 p.m., in Room 19.**

# CRACCUM

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

*Editor:* Jonathan Hunt.

*University News Editor:* Barry Faville.

*Overseas News Editors:* Jim Holt and Terry Power.

*Literary and Arts Editors:* Wystan Curnow, Felicity Maidment, and Vince O'Sullivan.

*Sports Editors:* Phil Andrews and Barry Gustafson.

*Reviews Editors:* Tony Hammond and Bill Broughton.

*Technical Supervisor:* Phil Crookes.

*Advertising Manager:* Laurie Harris.

*Business Manager:* Jolyon Firth.

*Distribution, Files:* Vivienne Porsolt.

*Photographer:* Bill Rountree.

*Reporters and Correspondents:* Margaret Weatherley, Jack Beggs, Pat Bull, Owen Gager, Richard Mulgan, Max Richards.

Tuesday, 10th March, 1959.


## POLITICAL INTEGRITY

Occasionally in one's lifetime comes an event which is never forgotten. To over 120 students, this came at the N.Z.U.S.A. Congress last January when Mr Garfield Todd, the ex-Prime Minister of Southern Rhodesia addressed the Congress. As one listened to Mr Garfield Todd outlining the problems he had to face on being made Prime Minister in 1953 and the reasons for his ultimate rejection by reaction, a feeling of optimism in mankind came. So often have we heard of bigoted, biased, and bad leaders of great countries that any speech by a "great" leader is immediately examined for the "gimmick" behind it. But with Mr Garfield Todd, there was the strange sensation of hearing a man tell the truth — in other words, the honest needle in the haystack of politicians.

Mr Garfield Todd's approach was simple, direct, and logical. He outlined the growth of Rhodesia and the problems it faced; the period of time from 1953 til last year when he was Prime Minister, and the story of his attempts to improve black-white relationships. Although he was out-manouvred by reactionary, and naturally wealthy landowners, his defeat in the elections was a moral victory for the world. A man had stood by his principles and had refused to compromise what he knew was right with what he knew was wrong. The people hearing this could well have cheered — is there not just a little hope left for harmony in a world of non-co-existence?

## REACTION

The great English statesman, Peel, in his 1834 Tamworth Manifesto declared that he wanted to "keep what was good in the state and only change what was absolutely necessary." This Manifesto has been the plank of every great Conservative since that time, and even today is still an accepted principle in much of the western world. However, where conservative factions are criticised heavily, it is not because they strictly adhere to Peel's Manifesto, but because they become reactionary, i.e. adverse to any change, however necessary. Reaction is the most deadly sin of politics and breeds corruption. A politician who does not wish to change his country's policy, no matter whether he faces complete destruction or not, is forced to use every corrupt method of government (from the newspapers to TV in a 1959 world) to be able to convince a public which, thankfully, is never completely "taken in". In the world today, the reactionaries stand out like a nuclear bomb "cloud".

But is it only in world politics that the reactionaries are trying (with a great deal of success) to rule the roost? No, even in local politics, there exist a number of people opposed to change for no other reason than that they cannot bring themselves around to believe that the modern generation just might be as sensible as they *certainly* are. The article on page 1 shows just one other example of the depths to which reaction has sunk to keep change from upsetting their little match-stick house.

## Student Journalistic Code

The "Student Journalistic Code" was drawn up by the August, 1953, New Zealand University Students' Press Council, to which *Craccum* is affiliated.

1. The Editor should not permit the paper to be used as an instrument of propaganda for any one set of ideas, one group, or one person.

2. No editor should suppress any viewpoint merely because it conflicts with his own or his staff's.

3. Except where published material is signed, it may validly be taken as editorial opinion.

4. No criticism of any individual, or organisation, shall be published without that individual being permitted the right of reply.

5. All letters to the editor shall be signed by the writer, but a pseudonym may be used in publication.

6. The editor shall have the right to abridge, without distortion, any letter or article; where a letter or article is abridged, the writer should be consulted. Abridgement should be acknowledged in all cases.

7. The editor shall have the right to exclude any article or letter which is libellous, indecent, malicious, or frivolous.

8. The student journalist shall reveal his identity as a representative of the Student press before obtaining any interview for publication.

9. The editor should apologise in print for culpable mistakes.

10. The editor should take note of the existence of the Law of Copyright, and its divers amendments.

11. The editor should acknowledge the source of previously published material unless permission to the contrary has been given.

## hear ye

This short notice is an official intimation of the fact that Auckland University has the pleasure of being host for the 57th Easter Tournament. Teams from all the constituent members of the University of New Zealand will be competing for the Tournament Shield here from Good Friday March 27th until Tuesday 31st. Cricket, Athletics, Rowing and Swimming are but some of the sports that will be represented by some of the best names in New Zealand amateur sport. Tournament will culminate in a spectacular Ball on the Tuesday night for which admission prices and venue will be advertised later. In the meantime do offer all the help you can to your particular Club Captain or by offering a much-needed billet for one of our 450 visitors.

*Neil Maidment, Barbara Skudder.*

*Tournament Controllers.*

## AWAKE ! !

Last year, Mr Oswald Greengage woefully announced that no members turned up to the A.G.M. of his newly formed Apathy Club. Surely this indicates a desire on the part of the student body to throw of the shackles of 99 per cent. apathy. *Craccum* is just another way of letting off steam on anything anyone that happens to touch your *Craccum-making* processes.

Science students always accuse *Craccum* of existing solely for the "pseudo-intellectual-arts-student." This is probably quite true, but it need not necessarily remain so. By the Journalistic Code outlined below, any scientist that can detach himself from Anti-Non Euclidian Algebra and thinks that any article in this issue fails to come up to his high standard, is warmly invited to come and fill sheets of paper and drop them in the *Craccum* letter box by the men's telephones.

For anyone, whether Science or Home Life, Arts or Trio-Subfulmanista, there exists a column in *Craccum*. Whether in a 50 word shred or a 1000 word screed, your contributions will be thoughtfully considered. Please write legibly as we cannot spell very word and write on one side of the paper only. Come on, brave citizens, and show us what you're really like in read print. (P.S. The *Letters to the Editor* page is vacant for Issue Two.)

## actors all . . .

Drama Society is holding a weekend school at Milford from March 20th to 22nd. There will be activities and discussions on Shakespearean and modern drama by Professor S. Musgrove, and Mr Ronald Barker, producer for C.A.S., as well as demonstrations of makeup and lighting by Miss Thelma Stokes and Dr. John Wright. This school is intended for those interested in any aspect of the theatre, and particularly for freshers and others who have not hitherto participated in University drama. Further information will be available at all performances of Orientation Play, March 11th to 14th. Details will be posted on the noticeboards.

# Periphery

**"Just because Fresher's Handbook has never been reviewed before", said Mr. Hunt, "that is absolutely no reason why it shouldn't be reviewed now."**
**"What about Broughton?"**
**"He refused."**
**"And Hammond?"**
**"He sadly shock his head."**
**"Curnow."**
**"I'd rather forget that."**
**And so I am going to review Fresher's Handbook.**

It is a slim volume with a symbolical cover, and is very hygienic which is perhaps fortunate in view of the rather vulgar value which some people place on it. One does not proceed far before one arrives at a photo of Mr Young, unfortunately not postcard size. Mr Young is at present in Peru. Members of the *Neil Maidment Fan Club* will be distressed to learn that their patron's photo is not included. But Mr Maidment is not taking this lying down. He is fighting back. At present he is rumoured to be negotiating with the Weetbix people.

The most entertaining blurbs originate from the political clubs, especially if one is acquainted with the real facts. Mr Hunt's Progressive Conservative Society is apparently not an "up-the-Empah" Club, and we are told in an excitable and comma-ridden sentence exactly what it is. ( . . . —Ed.) We gather in the course of the blurb that a Mr Phil Crookes is Chief of Publicity. Who in hell is Phil Crookes? Despite its cheery optimism, the Socialist blurb gets off on the wrong foot by publishing a membership list at the bottom. Bit insidious, I think. It is pleasing, though, to see the title of their first meeting — "Religion and Socialism." One would like to think that we are witnessing here a reconciliation with S.C.M. after their brief marriage last year which was pushed into the rocks by a bunch of delinquent science students. We will see if the S.C.M. sends along their Liaison Officer to liaise. (Speaking of the S.C.M., I hear they are negotiating for Billy Graham to be on hand for a couple of hours, autographing Bibles in the cloisters.)

## On an Educator

Mr Dickie, Principal of Auckland Training College, seems intent on destroying the already vague loyalties that Div. "U" students hold for the Training College. In fact, he probably achieved his purpose in one stroke when be banned rock n' roll at the Div. "U" social last week. This schoolmasterish action compares unfavourably with Mr Dickie's condescending dismissal of the critics of modern education at the "welcome-back-chaps" ceremony to Div. "U", when he said in so many words that these critics were unaware of the word "progress." Mr Dickie is sadly astray if he imagines he can keep his University students in short pants.

## COPY FOR NEXT ISSUE

Copy for the next issue of "Craccum" will close on **FRIDAY, 13th MARCH,** at 7 p.m. Please place contributions in "Craccum" box by the men's telephones.

## Do Your Duty!

*Mr Max Richards, a socialistic ex-postman, writes tremulously:*

"I was wandering through the Mt. Albert shops and feeling quite cheerful, when I stopped to look at the 'Now Showing,' and 'Coming Soon' at the De Luxe Theatre, don't you know. Imagine my interest when, shuffling absentmindedly from left to right along the steps, I stumbled upon a woman, a smartly dressed middle-aged woman, you know, sitting up smiling at all the passers-by and even soliciting their attention. She had in front of her a small table; on it, sheets of paper with headings, signed names, and addresses. A petition! Being a student and a socialist, I love petitions.

"Would you like to sign," she said sweetly, "to save Government House from the vandals?"

I froze, a vandal. The smile faded from my lips; the warm gleam in my eye hardened; I could not speak.

"Everyone is signing it," she said. I looked around. Mt. Albert's good-natured citizenry passed blankfaced. They had signed. More signed while I stood there. What could I say to enlighten them? Their crimes against the young, against education, and the future, their crime on behalf of snobbery and vice-regality. This woman had come in her car from Remuera, from the slopes of Hobson Bay. Countless others like her were at this moment besieging Auckland city and suburbs, raking in the signatures.

I summoned up my strength. Would I overturn her table and tear up the petition? I trembled. I spoke.

"No." I said, "thank you."

I staggered away, my whole day spoiled.

**UNKLE FAV.**

# EXEC. NOTES

The Executive has presumably been functioning effectively during the Summer Vacation although they have undoubtedly regretted the absence of *Craccum* reporter. Glancing over the minutes of the last few meetings, one gets the impression that a *Craccum* reporter would have been hard put to stay awake anyway. One item of interest is the reappointment of Dr. K. Sinclair as official censor of Capping Book. Dr. Sinclair was not available for an interview.

It was rather subtle of the Executive to pass a motion designed to harness the social activity in *Craccum* room, when there was no one around to argue the point. Apparently the Editor is supposed to go to the President cap-in-hand for the paternal O.K. if he plans to organise anything more virulent than a knucklebones contest. The Constitution is being consulted.

# ADVICE TO FRESHERS

*March is the cruellest month, breeding*
*Students out of Grammar Schools, mixing*
*Freshers and old hands, stirring*
*Dull bods at Freshers' Dance.*
*Summer kept us warm, covering*
*Swot in forgetful jobs, feeding*
*A little life with Westfield work . . .*

*Come in under the shadow of this wedding cake,*
*And I will show you something different from either*
*Your school uniform chafing about you*
*Or your career rising to meet you;*

*I will show you life in Princes Street.*
*In some ways it's a world complete —*
*Own paper, entertainment, caf,*
*Own library, rulers, own riff-raff*
*(Scientists, architects). In arty mists*
*Afar we glimpse Elam artists;*
*And engineers working hard for*
*A better sort of life than Ardmore.*
*(Meanwhile, oh engineers, be*
*A microcosmic varsity.*
*I know you'll always do your duty*
*With typical Enginuity.*

*— At least I think I've made my point:*
*It is a very varied joint*
*Which has its bold external signs*
*In wedding-cake-and-icing lines.*

*You'll think the library rather fine —*
*Especially when your books (like mine)*
*Are overdue: you have to pay*
*Half-a-crown plus threepence a day.*

*This swotting business interests me,*
*I don't overdo it, as you may see,*
*Except in each October, when*
*The urge to swot revives again.*
*Give, now it's March, consideration*
*To work (like play) in moderation;*
*In all things test this old equation —*
*Red eyes in the morning*
*Are the student's warning*
*To cut down at night*
*On the student's delight.*
*As for lecture notes, if you want my opinion,*
*One man's note is another man's million.*
*There are many ways of taking notes,*
*Too many for me to list 'em;*
*I think I use the best-known one —*
*That is, the loose-leaf system.*

*The Coffee Evening long has ruled*
*Our social life; but don't be fooled,*
*There is no need to look askance:*
*A Coffee Evening is a dance.*
*The coffee addict has no show:*
*Upstairs for coffee he must go.*
*See you later*
*Percolator*
*Is the formula to know.*

*I've said enough? I hear you grunting.*
*Just welcome, then, and happy hunting.*

—Oscar Hammerklavier.

# SKEPTICISM

**There is a story of Benjamin Jowett, the famous Greek scholar, which may or may not be true of you. He fought a long tough battle with unbelief and so whenever he attended church and the Apostle's Creed was repeated, "I believe in God," he'd whisper, "I used to believe."**

That may be the attitude you now have. You do not doubt the honesty of people that do believe but you have come to understand that faith can be psychologically explained. People do not believe because of logic but in spite of it, not because of reason but because of emotion. For what is faith after all? From a psychological standpoint it may be, the product of a childish longing; ignorant fear; or unrealized social pressure. Is that why you can't believe any longer?

This is a pretty devastating criticism against faith in God, so let's consider it point by point.

To start with then is faith in God the product of childish longings? Sigmund Freud says: we have traced the origin of religion to the helplessness of childhood. The child looks back to the memory image of the overrated father of his childhood exalts it into a Deity. The emotional strength of this image, and the lasting nature of his need for protection, are the two supports of man's belief in God. Perhaps you think that faith is an infantile hangover.

## Childhood

Keeping that in mind let's turn right round and examine unbelief from this view-point — perhaps your unbelief is simply an adolescent hangover, emotionally motivated.

What I mean is this. You were brought up in a home where religion was an oppressive and restrictive affair. Maybe you saw a great deal of hypocrisy and inwardly you concluded that the whole thing was a sham. And maybe your parents told you that God was love and yet treated you harshly, warning you that if you disobeyed them you would be disobeying God. So a feeling of bitterness and resentment smouldered in your heart; and was directed against not only your parents but God.

Then you reached adolescence and nobody was going to push you around any longer. You revolted against things your parents considered important. They believed in God, so in your revolt you became agnostic or an atheist and began to collect all the arguments you could for unbelief. And that is where you are today, fixated at the point of adolescent revolt — glued to your unbelief because of your emotional difficulties which you have not yet outgrown. Why not ruthlessly consider the possibility that you may be suffering from an adolescent hangover? And, if that is so, why not have the wisdom to affirm faith in God?

## Human Fear

In the second place, is belief in God the product of ignorant fear? Petronius, the Roman poet, said: "Fear made the gods." And as you see it, fear continues to inspire faith; indeed if we could remove the fear that springs from ignorance, belief in any kind of supernatural being would vanish like a bubble. This is the considered opinion of Karl Marx and his Communist disciples. Is it true?

I don't see how anybody can deny that some religions are characterised by terrible fear, but not all. So Dr. W. Koppers, professor of anthropology at the University of Vienna, assures us in his book, "Primitive Man and His World Picture," that to start with, religion was a faith in a friendly, benevolent God, a faith which eventually degenerated into the worship of demons and idols.

Certainly you cannot say that Christianity is a religion of fear. On the contrary it teaches that God is loving and forgiving; it's a religion that goes so far as to say that perfect love casteth out all fear.

But suppose we probe deeper into this business of our convictions and their unconscious emotional causes. If belief is supposedly the product of ignorant fear, perhaps unbelief is the product of sophisticated pride. In other words you question God's reality because you do not wish to admit that instead of being the highest type of life, you are actually a dependant limited creature who owes to his creator, gratitude, submission and obedience. Soren Kiekegaard, the Danish Philosopher, sums it up in a disturbing sentence: "It is hard to believe because it is hard to obey."

Finally, is faith in God the product of social pressure? In your opinion, yes. People hang on to their faith with bulldog tenacity because of the herd instinct. They don't realize why they go to church, and why they pray, but you have come to realize that religion is simply a result of this herd instinct and naturally you have quit imagining that there is something supernatural.

Dr. A. G. Tansley writes: "A large number of the irrational beliefs of civilised men are directly traceable to the effect of herd suggestion." We believe God not because faith is logical, but because we have been brought up in a society which believes in God.

The case sounds water-tight but don't forget that many Psychologists deny the reality of the herd instinct. Assuming that we have this instinct how about asking whether unbelief might not be the product of crowd pressure.

You see, atheists aren't born they are made. All over the world, in every age, in all lands people have been spontaneously religious. The only people that repudiate religion are a handful of intellectuals who have been educated not to believe. These people form a herd of their own and take a measure of pride in being different, tending to be a sophisticated smart set.

As Scott Fitzgerald puts it, they try to be "as clever, as interesting and as brilliantly cynical as possible about every man, doctrine, book or policy."

They do not believe in any common philosophy because their minds are superior to those of the common people. They may have doubts about their atheism, but they never admit it. Why not?

The answer lies in this quotation from the biography of Hart Crane, the American tragic genius, Philip Horton comments: "In the late twenties and thirties to confess religious emotion in New York literary circles was far more damaging to whatever went by the name of prestige than the confession of any number of moral irregularities."

## The Conclusion

What is our conclusion then? In some cases unbelief is certainly a result of social pressure. It is not a ration conviction logically arrived at — it may be emotionally caused.

May I inquire as to whether the loss of your faith is rational or emotional. If it is emotional I would urge you to reconsider the matter and would extend to you a cordial invitation to hear more about this subject in the meetings of the Evangelical Union

—P. E. Bull.

# NAMING THE BLUES

A subject of perennial interest to students active in sport is the University Blues Panel.

The Panel consists of five men or women with outstanding records in both the competitive and administrative aspects of sport, and three members of the Students' Association: the President, and the two Sports Representatives. The students on the Panel, of course, change every year, but the five members appointed by the Executive have a term of five years, on retiring each year. At present the members are Mr Dave Neal, chairman (a past A.U.S.A. President), and Messrs Colin Kay, Gordon Gilmour, L. W. A. Crawley and Frank Duggan.

The Panel meets twice a year, in May to consider summer sports and in September to consider winter sports — twenty altogether.

Procedure is quite simple. The Selector who has been appointed by the Club concerned as an active but non-competing member is required to submit his nominations, with all relevant information, for the Panel's perusal 14 days before the meeting, and must then be present at the meeting to answer any further questions of the Panel, who at the same time assess his integrity in supporting the nominations put forward.

When all the Selectors have been heard, the Panel goes into Committee to weigh the candidates' performances in two scales: that of Provincial standard (allowing for the fact that this is more difficult to attain in Auckland than in the other Provinces of New Zealand), and that of the comparative achievement in other sports. It is necessary to try and maintain a uniformly high standard in all sports so that any Blue is equal to another, an ideal which sets many difficult decisions before the Panel.

Your representatives on the Blues Panel were exceedingly impressed with its sensible approach to all problems and its extreme fairness. The last meeting lasted four hours and considered 54 nominations. Of these, 24 were awarded Blues, with some still being considered, and some held over till the next meeting when a Selector is present.

Altogether, we feel that Auckland University students can have every confidence in the integrity of their own Blues Panel.

# ATHLETIC SPORTS

Foremost among the University athletes is, of course, Barry Robinson, who can scarcely fail to take the 100, 220 and 440 titles, if he competes in all three. Then, should he compete in the hurdles events, the results would not be hard to estimate. Dave Robinson will be well in the running for the shorter distances, too.

With the return to form of Terry Aston, the ¼ and ½ mile seem likely to be annexed by the strong runner. Mort. Jordan will probably give the half-milers a run for their money. As for the mile —G. Caughey seems the man to head the field there, though perhaps "Jack" Riddiford will have a say about that.

Andy Divich has his eye on the hurdle titles, and will probably take major honours in the 110 and 220 hurdles.

Among the giants of the field events, Cliff Nourby and Dave Leech loom largely. These boys are among Auckland's best. In the pole vault, decathlon runner-up, Len Amer, seems set for further success.

A number of our women athletes are fighting fit. Judy Johnson seems to have a virtual monopoly on the hurdle events. Record breaking Ngairie Westbury apparently has a long way to go yet, and her javelin throwing has been superb recently.

# BILLETS please

Easter Tournament is being held in Auckland this year (Friday, March 27th, to Wednesday, April 1st) and once again we are landed with the task of finding 450 billets for our visitors. Easter is early this year, with the result that we have only *four* weeks of term till the deluge begins. Because of the multiplicity of arrangements to be made, we are anxious to reach our target as soon as possible.

There is no difficulty involved — just fill in a Billeting Information Form at the Students' Association Office, or ring 48-781. If you have no spare bed, we will lend you one. But if there is nowhere for the hordes to lay their heads, the Students' Association — that means you — will have to pay for accommodation.

So don't delay — BOOK YOUR BILLET NOW.

# OPERATIC PROM CONCERT

**There was a full house at the second promenade concert in the 1959 series, the programme consisting entirely of operatic music, and the services of two well-known Auckland soloists being secured. Though John Hopkins' white jacket plus a large pink flower gave him the appearance of a bandleader in a somewhat raffish South-American-type nitery, and though his manner of applauding his soloists reminded me rather of a kindly uncle rewarding his clever young neice and nephew, distractions were few, and we were able to listen to the music unworried by "personalities".**

The programme commenced with a magnificent performance of Verdi's "La Forza del Destino" overture which achieved all the tension and excitement of the best recorded versions I know. Since when have New Zealanders learned to play Verdi like this? Angela Shaw then sang, from the same opera, the final aria for the heroine: "Pace, pace, mio Dio" which amply confirmed my opinion that it was very wise that the project of producing "Aida" was dropped. Miss Shaw has a very pleasant voice, but it is not an Italian dramatic soprano, which is what is demanded by these two taxing roles. She does not possess the rich, forceful lower notes required in such music, and the two high B flats were abandoned with relief as soon as was decently possible. In short, Miss Shaw did neither herself nor the music justice in this selection. Her second aria, "Depuis le jour" from Charpentier's "Louise" was very much more satisfactory. Her high G's were exquisitely floated, though their effect was somewhat spoiled for me by some barbarian sitting beside me, who let out an ecstatic "Ooh" whenever such notes were tackled. The orchestra's support in this aria was superb.

## Rameau and Verdi

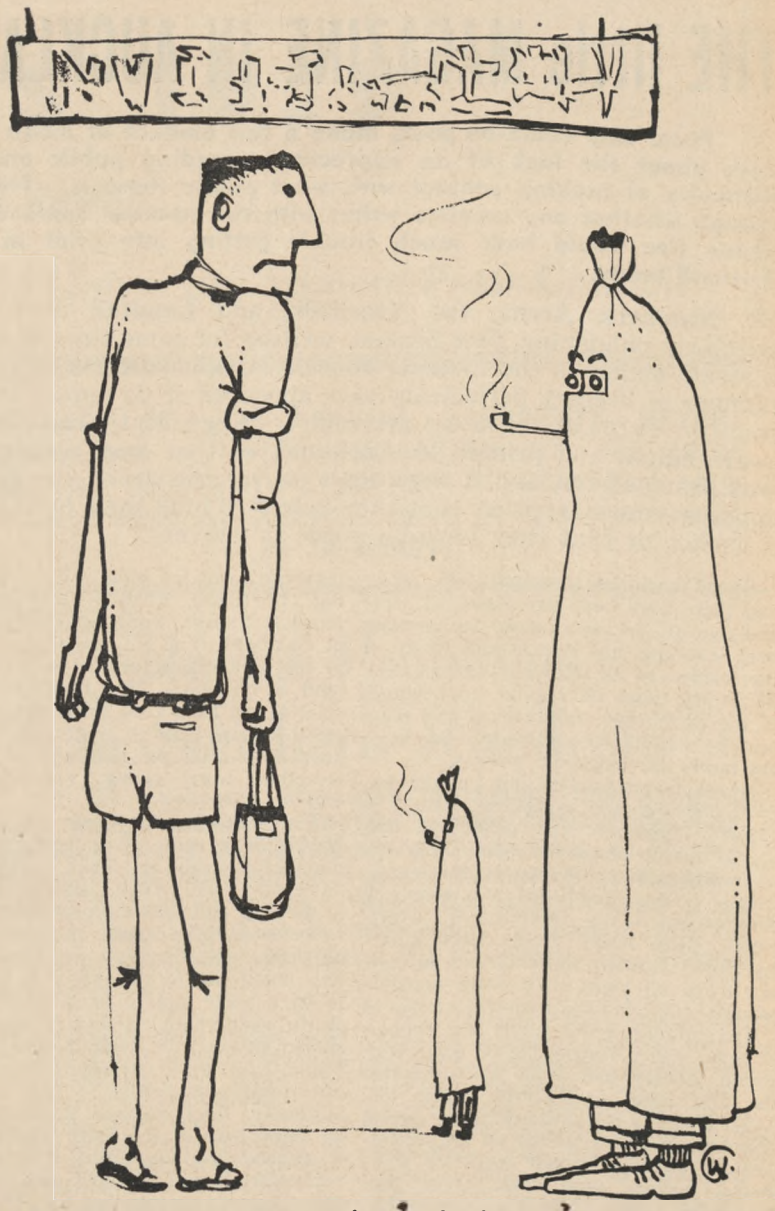
A suite from Rameau's "Castor et Pollux" followed in which the playing of the orchestra was not sufficiently polished or sparkling to overcome the inherent dullness of the music. The lengthiest item in the programme was the second-act duet from "La Traviata" *in extenso*, sung by Noel Mangin and Angela Shaw. Mr Mangin has a good, and impressively big voice, but his vowels tend to be indeterminate, and he has trouble with sibilants. Besides, over the last couple of years his voice has thickened and deepened, and his high notes do not have the necessary ringing quality for an Italianate operatic baritone. When singing held notes his tone is admirably steady, but in declamation and rapid passages, he becomes explosive and wobbly. On the other hand, he has a real feeling for character and a great deal more accuracy over ornaments than several highly-touted Italian baritones I could name. Angela Shaw tended at times to be a little squally, at one stage sounded something like Caterina Mancini (and worse than that I will say of no soprano) and produced one horribly off-pitch note. But her tone at the opening of "Dite alla giovine" was really beautiful, and she, too, made the character alive, despite the formal concert-platform layout which prevented any acting whatsoever. The orchestra again played wonderfully, special praise being due to the 'cellos. Musically, the two intermezzi from "I Gioielli della Madonna" were very much a let-down, and they provided a rather anti-climatic conclusion to the first half. I was disappointed that Mr Hopkins chose the second of these as his only encore.

The second half opened with the brilliant but quite empty "Dance of the Tumblers" from "Snegourochka" (Rimsky-Korsakov) which was incongruously followed by the beautiful Overture of Richard Strauss' "Ariadne auf Naxos," in which I thought I detected some off-pitch string playing. The sole piece of music whose inclusion I regret was the so-called "Dance Scene" from the same opera, which was made to follow the overture as if connected to it. It is nothing of the sort, and besides should include five solo voices: as played here it lost much of its originality and charm, and became just another nasty orchestral transcript.

Noel Mangin then sang two arias. The first was "In Diesen Heil'gen Hallen" from "Die Zauberfloete" which offers further proof of Mr Mangin's change of voice, for this aria (bass) replaced the "Credo di Jago" (high baritone) from Verdi's "Otello" which was advertised in the programme. Now at the moment Mr Mangin is really a bass-baritone, and the role of Sarastro calls for a real basso profundo, with a rock-like bottom F, which Mr Mangin does not possess. In fact, his weak deep notes were the chief fault in this song, though I much regretted that it was sung in English. Prince Galitsky's aria from "Prince Igor" is a song which depends on the proper Slav timbre, and even more important, Slav freedom from inhibitions such as Rossi-Lemeni displayed in his recording of it: Mr Mangin made one feel slightly uncomfortable. The concluding item was Rossini's "La Gazza Ladra" overture, which was treated in a frankly ironical spirit, with an orchestra about twice the size Rossini envisaged, and which included the thundering anachronism of a Wagner tuba. It was the sort of performance in which the sole aim is to have a good time, and make as much row as can be done, and it must be admitted that this aim was achieved, especially in the final crescendo which brought the house (and very nearly the ceiling) down.

On the whole, a good concert, with some excellent playing and conducting, some wonderful music, and some quite good singing. Naturally, there were things to complain about, but on the whole it must be admitted that this concert was another good proof that Auckland and New Zealand can perform opera competently. —A.D.H.





"My dear sir, I am not a prude sir, but aren't you rather half naked today."

## Cafeteria Hours

| | |
|---|---|
| Morning Tea and Lunch | 9.45 a.m.-2.00 p.m. |
| Afternoon Tea | 2.30 p.m.-4.00 p.m. |
| Dinner | 4.30 p.m.-6.30 p.m. |

# "CRACCUM" RECORD REVIEW SECTION

For some time now in Auckland there has been no comprehensive service of reviews of new records; though at one stage it appeared as if the daily newspapers were going to undertake such a service, the reviews gradually decreased in number and frequency and finally stopped. Apart from a selective page of reviews in the "Listener" and an ill-informed one in "Record Monthly" no reviews of serious music at all are published in Auckland. *Craccum* hopes, in time, to fill this deficiency by publishing a review of every record of serious music — of course, including jazz — and of the spoken word issued on the country. Such an aim is, of course, grandiose and at the moment more to be applauded than implemented, but the next issue of *Craccum* will contain our first reviews, and we hope gradually to build up a staff of competent reviewers who can also write competently.

Naturally, for any review service to be fully competent, the companies must provide the reviewers with copies of the records. In other circumstances, the records can only be heard once, and it is patently ridiculous to sit judgement on a record which took months, probably, to prepare, on the evidence of one sitting. Whether the various companies will deign to provide *Craccum* with review copies remains to be seen, but we will undertake to do our best, if they will not, to provide reviews which are not unfair to the record, but, of course, if such reviews are unfair, the companies will have only themselves to blame. Whether such a project could be more than a temporary measure is another question. We are deeply indebted to an Auckland retail record store for their willing assistance to *Craccum* on this matter.

# THE little MAGAZINE IN AUCKLAND

**Poets and would-be poets make a fair amount of moan these days about the lack of an appreciative reading public and the difficulty of making contact with what public there is. I doubt, though whether any creative writer with the smallest spark of the divine fire would have much trouble getting into print in New Zealand today.**

**Numbers, Arena, the Yearbook,** and **Landfall** have been regularly publishing New Zealand writing for some time now, and a recent article in the **Listener** revealed what a surprisingly large number of literary periodicals have appeared or do appear in this country. Three of the latest arrivals — **Image, Mate,** and **Nucleus** —are edited and printed in Auckland, so that local writers are well provided for, and if they don't deliver the goods, we must, I suppose, conclude either that they prefer to hide their light under a bushel, or that they have no goods to deliver.

*Image* has now appeared four times, and there have been two issues of *Mate* and two of *Nucleus;* but so far, nothing very exciting has turned up. Most of the names to be found in *Image* and *Mate* are those of regular contributors to the established publications, and these are the writers who provide what literary merit the magazines possess.

*Image* is attractively got up and has a responsible and competent editor in Robert Thompson. His policy, he tells us, is "to encourage the unknown writer of promise and to support the established." The established — Kendrick Smithyman, Louis Johnson, W. Hart-Smith, Peter Bland, Helen Shaw, Charles Doyle, Gordon Dryland, and so on— are there all right with some readable enough pieces, but the unknown writers of

The editing of *Mate* does not impress as being either responsible or competent. Kevin Jowsey and John Yelash edited the first issue, and David Walsh and Robin Dudding had a whack at the second Number one relied heavily on the second-best or already printed work of well-known writers, with some pretty disheartening stuff from the lesser fry *Mate* number two has one fine contribution — a short story by Maurice Gee; Odo Strewe, Alan Roddick, Frank Sargeson, and Charles Doyle write work worth reading; the other prose and verse pieces are either run-of-the-mill or downright bad. The general flavour of *Mate* ranges from one of earthiness down to plain bad taste.

Messrs P. Crookes and W. Curnow deserve thanks for attempting, at their own labour and expense, to provide this university with a regular and reliable literary paper. The second issue of *Nucleus* appeared "in the firm conviction of the editors that the present generation of students has the ability to effect a "minor renaissance" in University writing." The faith of the editors is admirable, but the works have not yet been forthcoming. A couple of poems by W. S. Broughton provide a little light amid the gloom.

### Dearth of Writers?

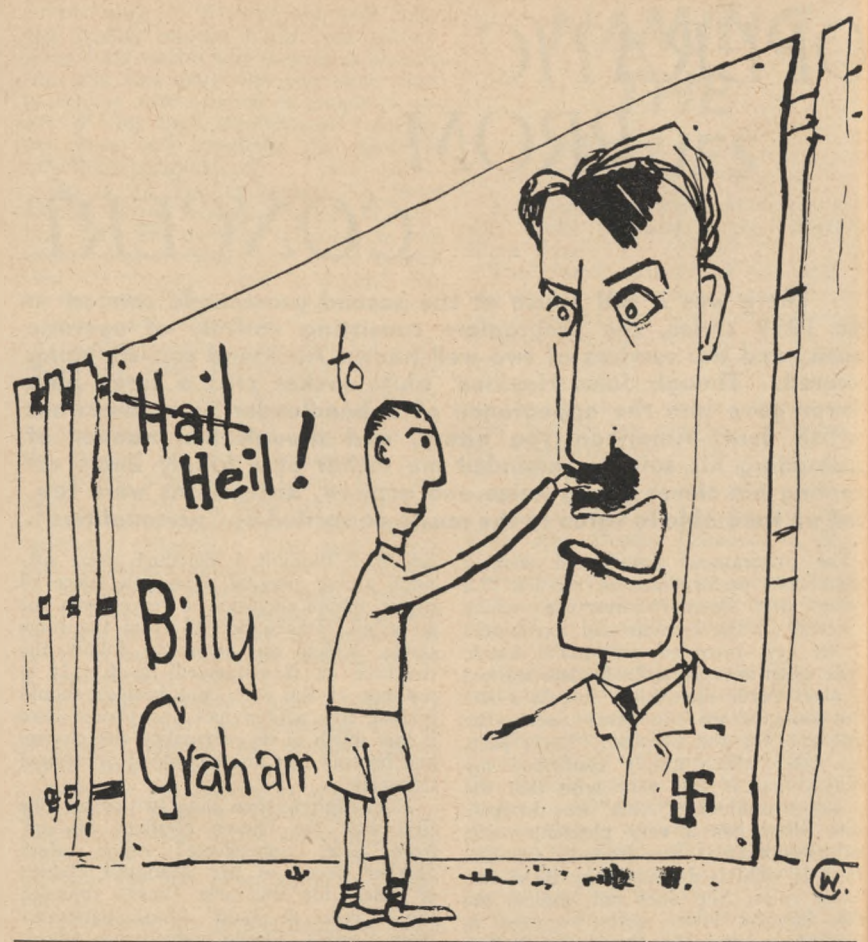
What these three Auckland periodicals would seem to point to is a dearth of genuine young poets in New Zealand today. Too much sham stuff is being written out of the desire to get into print rather than the need to create a poem. Writing verse is becoming fashionable in intellectual circles, and too many young literary aspirants have the idea that anybody can do it, that its just a matter of pouring out one's soul in the first words that come. These writers, far from needing encouragement, could do with a good deal of discouragement. The need is not for more literary periodicals but for some scrupulous editing of those already in existence. Annette Stoop's words about the verse in *Yearbook,* Vol. VI, are true of many of the poems being printed in New Zealand at present: "We forget them as soon as we have read them and are not sorry to have done so, since they did not provide us with the best way of saying something worth saying." (*Landfall,* No. 43.)

The following statement by George Barker may serve to indicate how far our young writers fall short of the mark. "The poet," he writes, "sheds his blood in the ring and calls the pools poems . . . to be so closely caught up in the teeth of things that they kill you, no matter how infinitesimally they kill you, is, truly, to be a poet: and to be a poet in fact it is additionally necessary that you should possess the tongues and instruments with which to record this series of infinitesimal deaths."

Finally, brief mention could perhaps be made here of the 1958 *Kiwi,* which, if on the whole unexciting, maintained a reasonable overall standard, and was notable for two poems by V. O'Sullivan which were about as good as anything printed in a New Zealand literary magazine throughout last year.

—M. P. Jackson.






## South Island Invaded

From December to February last Christmas vacation, the South Island, from Nelson to Otago, swarmed with students carrying large packs and wearing massive tramping boots. Men and women students of Auckland University, heavily disguised by groaning (!) packs of food and the males by large accumulations of beard, would hardly be recognised at a first glance.

This was the annual exodus to the South Island of members of the Auckland University Tramping Club, most of whom find time to go on at least one ten or eleven-day trip during the vacation. The Southern Alps provide excellent tramping areas with features quite different from the North Island bush, to which trampers return year after year — to tackle new valleys, rivers, and mountain rivers.

Trips ranged from the more scenic Dart, Hollyford, Rees Valleys trips to tougher tramps in the rugged South Westland area, involving the crossing of some difficult snow-covered passes, in places like the Landsborough, Wilkin, and Okuru Valleys. Intermediate in difficulty between these two, were trips in the north-west Nelson area in valleys such as the Cobb and Karamea. Some of the more experienced members also went on climbing trips.

Less ambitious tramps closer to home will be continued as usual throughout the year in the Waitakeres, Coromandel, Hunua, and other North Island spots, as well as numerous club social events. It is hoped that 1959 will find more people escaping for weekends from the worries of swot, income tax, etc., to the club hut and other places in the Waitakeres. New members are always welcome, and some special tramps for freshers are arranged in the first few weeks of term, details of which appear on the club notice board.

—Jack Beggs.

## Call to Responsibility

At King's College over the New Year 160 students from all over New Zealand came together for a lively week of study, discussion, teaching and prayer. Our subject was the nature and function of the Church. In small groups we discussed the implications of St. Paul's doctrine of the Church, in the letter to the Ephesians, written only about 30 years after the death and resurrection of Christ. Out of that study came a new awareness of the Church's relation to the world — not a body of people who have chosen to join the Church (or a Church), but a body of people called by God the Creator to be obedient to Him, through whom He can work to redeem the world He so loves; not just a people of privilege assured of salvation, but a people on whom terrible responsibilities are laid, to demonstrate the truth and the love of God in a selfish and careless world; and not just a body of sinners, either, enjoying the fellowship of failing in their task of redemption, but the visible Body of Christ, sinful yes, because human, but also full of the healing power of Christ.

At the evening addresses particular needs were brought home to us: the need of the world for an undivided of the world and lead them into obedi- Church in answer to Christ's prayer "that they all may be one, so that the world may believe that Thou hast sent me"; the need of a more understanding, less Europeanized mission to our own Maori people; the need of patients in mental hospitals for the care and concern of the whole community (1 person in 10 can expect to spend part of his life in a mental hospital); and the crying need of Asia for our help as equals, not as superiors.

As we read of faith at work in the early Church, we understood more clearly what it means to have faith. It is not enough to think that war is hateful and ought to be abolished; we must believe with all our minds that it *can* be abolished. As we discussed for hours our attitude to nuclear disarmament, it became clear that Christians can lead the world in an act of trust which would start the decline in international tension; and so we decided, almost unanimously, to ask the Government of New Zealand to disarm unilaterally.

We also discussed our attitude to racial discrimination on the Rugby field, and passed two motions, the one conveying to the N.Z. Rugby Union our strong opposition to New Zealand's sending to South Africa any All Black Rugby team from which Maoris have been excluded on racial grounds; and the other appearing to players in student Rugby Clubs to decline to participate if chosen for such a team. This is far more than a domestic matter since the whole of Asia is watching for New Zealand's decision; we just cannot afford to take the easy way.

Finally, we reached a new understanding of the Christian student's call to responsibility in the Universities. If we are afraid to trust ourselves to the love and power of Christ, how will students learn that He is the Way, the Truth and the Life?

## WORLD PROBLEMS—I

### *can we avoid a*

# NUCLEAR WAR?

There are still some who claim that nuclear war is no more a problem to the 20th Century than bows and arrows were to the 14th. This view, implying that the problem of war is much the same now as it always was (apart from differing degrees of destructiveness), is a puerile one, which does not stand up before the simplest analysis of the international situation.

For it is a commonplace nowadays that the nuclear-armed powers cannot use their weapon against each other without themselves being utterly destroyed. Victory is impossible in a nuclear war. To wage an atomic war is to commit suicide. Thus the whole problem of war has become different in kind, not merely in degree, since the atom bomb was dropped on Hiroshima.

The 20th Century world is divided politically into numbers of sovereign nation-states, all of them (as far as I know) maintaining armed forces and prepared to use them in defence of their national interests when they consider it necessary. As long as armed states continue to exist, so will the danger of war, since their interests are bound to clash and there is nothing to check the use of force but force itself. Pointing to this basic problem, the world federalists say that the *only* way to abolish war is to abolish sovereign states, and to supplant them with some form of world government. But in the mid-Twentieth Century, the trend is still toward nationalism and the assertion of national rights. For good or for ill, the typical political entity of the Twentieth Century is the all-powerful state, either totalitarian, or at least equipped with far-reaching powers over its subjects and its affairs.

This is the political backdrop to the atom-bomb, a weapon which, once possessed by several nations, has made war between them futile, aggression suicidal. In the long run, the new development might seem to have solved the problem of war. For war, unless fought without nuclear weapons, has become an unfeasible method of pursuing national policies. Will it not prevent wars, and force statesmen into finding other methods of conducting their international affairs.

To some extent, the development of nuclear weapons has had this effect. For more than ten years now, a state of great tension has existed between the two world blocs led by the U.S.A. and the U.S.S.R., yet outright war between them has been avoided. Does this mean that the enlightened statesmen of the world, realizing the futility of the old type of sabre-rattling diplomacy, have abandoned it and agreed to settle their problems by peaceful methods? Obviously no. Their attitude has rather been to make as few changes in the aims and methods of their foreign policies as possible, and to rely on the "bomb" to prevent the final act of war. Force has been used in international affairs wherever a nation has thought it possible to get away with it. For instance, there is the crushing of the Hungarian revolution, and then the attack on the Suez Canal. Where the going is more doubtful, as in the Quemoy Islands, bluff, threats, and "brinkmanship" have been employed by both sides, all-out war being avoided only at the last minute. Nuclear warfare has been avoided by reliance on "cold-war" tactics with continuous international tension, recurring political crises, and chronic diplomatic stalemate.

## Brinkmanship

Can this situation last indefinitely, without a nuclear war ever breaking out? Some believe it can, on the grounds that as long as governments do not actually *want* a nuclear war, there will not be one, no matter how close they go to the brink. This is over-optimistic. Governments which employ cold-war tactics are necessarily involved in programmes of continuous preparation for nuclear war, involving great expenditure (e.g. about 60 per cent. of the U.S.A. budget) which means a sacrifice on the part of the people. To keep people convinced that this is necessary, there must be high pressure propaganda directed against the "enemy." Each side paints itself as morally right and the other side as a pawn of the devil. At the same time there must be continuous bluffing employed. The pretence that nuclear weapons *will* be used, if the other side does such and such, must be maintained. All this means that, while trying to avoid a nuclear war, governments are doing their best to create amongst their own people a war mentality, a jingoistic patriotism, and the fanatical belief that even to be wiped out in a nuclear war is better than foreign domination. communism or capitalism, etc.

A dangerous strain is being imposed upon the minds of men. How far can world leaders remain free from the influence of their own propaganda? It is plain that the fanaticism which they help to create has found its way into the most influential circles: Chou En-lai, Prime Minister of China, has said that China can survive an atomic war despite 300 million deaths. Admiral Strauss. of the U.S. atomic energy commission, wanted to drop an atom bomb in Indo China in 1954. Military figures on both sides of the "iron curtain" have said that a nuclear war is inevitable, implying that it might as well be now as later. Continuance of the cold war stalemate may lead to the growth of influence of the extremists. Moderates can easily be branded as "agents of imperialism," or "communist sympathisers." Xenophobic or jingoistic sentiments are far easier to appeal to than broad international principles or cold reason.

The strain imposed upon leaders in positions of responsibility is immense. President Eisenhower is accompanied by a radio-telephone operator (to give the "bombs-away" order if necessary) even on the golf course. Other Americans in key positions have resigned to get rid of the strain or have committed suicide. Presumably, similar conditions exist on the other side of the iron curtain. Will the world's leadership always be strong enough to survive the strain without one fatal moment of rashness?

In any case, a nuclear war may well start without a central decision. There is the possibility of an out-and-out mistake. We are told that twice American bombers have been sent on their way to Russia, only to be called back in time. Once, a flock of geese over Canada had been mistaken on the radar screen for bombers. Another disturbing factor is the growth in the spread of responsibility over nuclear weapons as more and more types of projectiles are introduced into the armed forces of the world. With nuclear-armed bombers in the air continuously, with artillery and other guns firing nuclear shells, with rocket-firing submarines being developed, and so on, more and more will depend on the responsibiliity, integrity, and cool-headedness of numerous individual commanders in the field. What is to prevent one fanatic deciding to strike a personal blow and "end it all?"

## Successive Crises

All over the world there are politically uncommitted areas suffering from economic, social, and political instability. In these areas lies the material for a hundred international crises, such as we have seen in the last few years in the Formosa Strait, in Lebanon and Iraq, in Suez and Hungary, in Korea and Indo-China, etc. When this is added to the state of extreme tension which exists between the world's governments today, with all its dangerous facets, what are the chances of the cold war lasting indefinitely? For every new country that gets "the bomb," the more remote will be the chance of avoiding nuclear war. In view of the record of human affairs up till now, the chances of the cold war lasting indefinitely seem small.

What about the chances of a world war without nuclear weapons? This seemed feasible at an earlier stage, and the analogy with poison gas in the Second World War was often made. But such a possibility is becoming less and less likely as "tactical" atomic weapons are introduced. In fact it is doubtful whether the American armed forces will still be able to wage a major war with conventional weapons in the near future, if not at present.

What are the other possibilities? On the one hand, a nuclear war itself, on the other, increased international co-operation, co-existence, some form of disarmament and the lessening of tension. (The world-federalists might object that no international agreement is any use without world government. But with the governments of the world so reluctant to surrender any of their autonomy on the slightest question, or be bound by international agreement, what chances are there of them agreeing to surrender their authority to a world-governing body, which they might not be able to control?) There have been numerous proposals for nuclear disarmament and much negotiation on specific political problems such as Korea, Germany, and Indo-China. All these involve grave difficulties, and it soon may be almost technically impossible to introduce a satisfactory mutual-inspection plan as has been proposed. But the main factor holding up progress has been the "cold-war" mentality itself. When summit talks are proposed, each side seeks to use them as a propaganda vehicle, yet visits by Mr Mikoyan to the U.S.A., and Mr Macmillan to Moscow are organised at short notice with no trouble at all. Politicians everywhere are more concerned with cold-war gains and losses than with bringing it to an end.

## Western Policy

It has been pointed out ad nauseam that it takes two to make an agreement and that the West canot make progress without concessions in the attitude of the Communist bloc. But we can expect more from our governments than we have got so far. "Massive retaliation," "a united front against communist aggression" and other such phrases are not enough. We must press the governments of the West to make continuous overtures to the Communists with the aim of lessening tension and avoiding a nuclear war. Small countries like New Zealand can play a part by suggesting ways and means of conciliation and agreement within the U.N.O., and by refusing to take part in nuclear weapon tactics. If we do not settle this problem soon, we will not be given a chance to settle any others.

—J. Holt.

# APPEAL for COPY

**The Overseas News Editors are looking for students who are willing to do Commentaries ("Lookout" style), articles in our World Problems series, and any other writings within the field. An intelligent interest rather than an exhaustive knowledge is what is required. Contact immediately through Craccum Box (in the Caf.), or see Jim Holt or Terry Power.**

"Craccum" is published by the Auckland University Students' Association, Princes St., Auckland, C.1., and printed by the Acme Printing Co., 126 Vincent St., Auckland, C.1.

# the artist

## Some generalisations on of the artist

takes two

It is a truism that the Industrial Revolution has radically changed man's thinking and actions. Similarly, it is common knowledge that since the nineteenth century, the subject matter, the technique, and theory of painting have undergone great change. That this development is in one way or another connected with the rise of industrialism also appears obvious.

It should be stressed, however, that environmental influences upon the artist are not absolute. If they are permitted to be, or compelled to be, great art will not result. In other words, "No-one will deny the profound interrelation of artist and community. The artist depends on the community-takes his tone, his tempo, his intensity from the society of which he is a member. But the individual character of the artist's work depends on more than these: it depends on a definite will-to-form which is a reflection of the artist's personality, and there is not significant art without this act of creative will". What we are more especially concerned with here, however, are the changes in the social status of the artist which accompanied the changes outlined above.

### The Disappearance of the Patron

Since the nineteenth century, the virtual disappearance of the art patron has had a profound effect upon the social status of the artist. To appreciate the significance of this fact, it is well to remember that it was the patron of Renaissance Italy who was in large part responsible for the establishment of the European painting tradition and of the painter's postion in European society. For something like six centuries, the painter had largely depended upon the patron to maintain himself and his art in society. We of the twentieth century have "done away with" the art patron and yet still expect the artist to be productive without any stable means of support. That the consequences of this have been considerable is easy to understand.

### What the Patron was

From the Renaissance to the 19th Century, the court of the noble, the prince, the emperor, or the monarch, was the social, political, and cultural nerve centre of all European states. Here the wealth of nations and the leisure of the aristocracy were concentrated. In general, the aristocrat, by virtue of his estate, was a strong political and social influence. Similarly, he had the leisure time in which to educate himself and develop his taste for the arts, and as a result, education and taste were talents of no means value amongst the ruling class. The extent to which the aristocrat patronised the arts, and the artists to whom he was patron, was then, a measure of his refinement. Consequently, in this small but highly sophisticated society, the artist held an important and not purely cultural position.

"It was a day (18th Century) when art, religion, letters were highly organised and designed chiefly for the glory of absolute monarchs. Although the music of Haydn and Mozart is filled with grace and tenderness, and exaltation too, it is nevertheless highly formalised, dealing with the artificialities rather than the realities of life. If any indication were needed to show the great genius of these composers, it is the fact that their music is spontaenous and vital in spite of the formal restrictions placed upon it."

Much the same may be said of the painters employed by the patron. Admittedly, it is rash to generalise about the patron-painter relationship over six centuries and its effect upon the art of painting, but a few pointers can be established. For example, the painting of the period often tended to have a social rather than an intellectual significance for its audience although this was often a measure of the artist's ability as much as the patron's control over it. The importance of the portrait over the period also lends weight to this assertion. The portrait painter was at worst a publicity man and at best a great artist. For while he was required to portray the outer trappings of his sitter in such a way as to satisfy the vanity of his patron, the striving for psychological accuracy and aesthetic perfection was highly valued by employer and audience alike. Furthermore, the socio-political part played by the arts and the artist would, more often than not, result in a high standard of taste among the court audience which valued the lasting qualities of a work of art as much as the immediate social application of it.

### Modern Society without the Patron

Today painting no longer has the socio-political importance it once had, and the artist no longer holds a place in high political and social circles. Such circles, due to industrialisation are now monopolised by completely different classes which are neither interested in nor are in any way dependent upon the artist. The politician today, semi-educated and culturally retarded, has not the leisure time to become seriously interested in the painter. His political position is not dependent upon the influence he can wield in upper social circles, but upon the philistine, and, consequently, he has no material need for the artist's services. The press photographer's negative art fulfills the publicity needs of the politician very satisfactorily. The society leader is usually today the successful businessman who has neither the education nor the leisure to give to patronage (some extremely successful business men in the United States may be cited as exceptions however), and likewise is in no way dependent upon the artist. Competition for prestige in society takes the form of "keeping up with the Joneses" in the material rather than the cultural sphere.

Whereas the disappearance of the aristocratic patron was due to direct economic change, the disappearance of royal patronage was the result of direct political change arising out of the economic.

The evolution of democracy first in England, and later in Europe and America has transformed the monarchy from absolute ruler to constitutional

# is a bum

## ons on the Social Status

**to tachist**

figurehead. The crown, usually the leading patron of the arts, today, because its function has changed, can no longer stand as patron. Rather than needing to impress its supremacy upon its "subjects", it must represent itself as typical of, or representative of, "the citizens". The royal family is the national "family-image" and must be depicted in accordance with this myth. This imposes such restrictions upon the artist that no artist of integrity would be attracted by this poor remnant of patronage.



### The Artist without a Patron

Without a patron, the artist of today is virtually without employment; torn between relegating his art to a hobby, or submitting himself to the hardships of the "devoted" artist. At the same time, however, the twentieth century painter is free from the usually conservative limitations of a patron's taste. This new found freedom has given way to the bewildering variety of highly individualistic styles and radical modes of painting which is the dominant feature of twentieth century Western painting. The benefits of this freedom have been many. Radical concepts of form have been explored, opening up the vast possibilities of a living language of forms realised in terms of its symbolic and purely abstract character. The revelations of recent psychology have stimulated the artist towards a definition of the human mind in visual terms, and awakened him to the possibilities of fantasy in depiction of the subconscious. Distortion and repition of images has added a new vitality to conventional expressionism.

Yet individualism and radicalism have their drawbacks. A culturally uneducated public, bewildered by this radical development, has extreme difficulty in distinguishing between the genuine and the crank. Unfortunate and inevitable as this is, today, the impostor, under the guise of the innovator, has greater opportunity to exploit modern trends to greater effect than ever before. In addition, many genuine movements are bound to fail by reason of their very radicalism and the Surrealists may well be cited as an example. Other movements, such as the analytical cubist movement, may well become merely historically interesting.

The loss of the patron has therefore been a mixed blessing for the artist. Freed of any superfluous responsibilities to his public, the artist may paint exactly as he sees fit. On the other hand, without being able to earn a living by his art, he is required to bend his energies to tasks for which he is less fitted. His social status has dropped so that he faces the danger of becoming a social outcast. Indeed, in the somewhat totalitarian countries, this seems to be a fact rather than just a danger.

### The Artist and his Public

With the development of mass communications, the artist now has a potential public of unprecedented size. This public's lack of taste, however, equally lacks precedent: it has the opportunity, but not the means, with which to appreciate painting. Naturally enough, such a public will be hostile to a movement whose basic radicalism defies their comprehension. Added to this, the philistine has unprecedented opportunity to voice his psuedo-criticism. By taking advantage then, of the freedom which in part compensates for the lack of a secure social and economic position, the artist has excited a body of hostile opinion that threatens to damage his already fragile place in the social fabric.

### Has the Artist a duty to reach a wider public?

It is, of course, a myth that modern artists are considerably more difficult to understand than the so-called "old masters". It is true however, that only a minor proportion of the population has ever been, and ever will be, capable of fully appreciating the art of any century. That a wider audience can *learn* to appreciate a work of art is equally true, for education is the only weapon to combat philistinism. It is obviously untenable to suggest that the artist narrow his vision to reach a wider public, for this would amount to a prostitution of his art. The onus then, is on the public themselves to strive to follow the artist.

### State Patronage

While it is obvious that the loss of the patron has in many respects caused much harm to artist and public alike, it is equally obvious that the age of the aristocratic patron is dead and gone. I also feel that only by some new form of patronage can the rather undignified social position of the artist be alleviated. At this juncture, the question of state patronage will immediately be raised.

I am of the opinion that state patronage, even in a very limited form, is highly dangerous. The political implications of such patronage are so strong that they would tend to distort the very purpose of the art. Futhermore, the artist as public servant would pose extremely difficult problems. For example, which arists would qualify for the public service? Who would decide whether or not they were qualified? What qualifications would they require? How would they be paid? Not by the hour like other public servants, but by the quality of their work, perhaps. How then, would artistic quality be equated with monetary reward?

These questions must first be answered before State Patronage can become even a practical proposition.

—Wystan Curnow.

# CAUSES OF THE CAUSELESS

## A Study in Sociology

**The Scene: A country in which human beings believe they live in freedom.**

**The Venue: A place of entertainment known as a cinema where human beings, who believe themselves free, say they enjoy themselves by watching visual pornography and two-dimensional brutality.**

**Dramatic Personae: A group of young people, who may believe they live in freedom, but, if told they do, talk about "what they've seen of the cops".**

**Accessories: These people wear startingly garish clothing and exotic haircuts, and are generally grouped around various motorcycles, half of which are spattering noisily. A policeman is standing watching nearby timorous members of the public ordinarily dressed, who are trying to push their way through the overcrowded footpath. In a country where there are supposed to be high living standards, political freedom, and popular happiness, a minor rebellion is taking form.**

This *is* a rebellion, and no mere re-enaction of a traditional adolescent bohemianism. Ordinary teenage revolt does not perpetuate itself by placing a compulsion upon those who participate in it to adopt certain conventions in dress. Nor is it so serious: the ceremonial mockery of respectability which constitutes the standard initiation into adult life is not a serious affair. It is entered into out of mere perverseness, out of a desire to see what respectability does when its sancrosanctities are desecrated.

### MOCKERY OF MORES

Far from being a negation, such a mockery is rather an affirmation of accepted values, since its value lies in the reaction to it of those who hold to the social mores. The milkbar cowboy-cum bodgie, however, is a law unto himself. He breaks the conventions not out of curiosity, but because he believes there are better conventions. The value of his revolt to him lies in whether or not it leads to his acceptance as a member of closely organised, autonomous anti-society. He welcomes the public ostracism he receives, as a sign of his progress away from orthodoxy, nearer to a society of his own creation — of juke boxes and Elvis Presley, coffee bars and motor-cycles, with milkbar cowgirls as sidesaddles.

### THE TIN GOD

What is the programme of revolt against the established order? No political programme, obviously. The revolt, like all revolts, is based on the clash of value-judgments. The kingdom of Elvis denies as fraudulent the devices by which the idolatories of education, religion, and social position have been placed upon them: the true God, to them, is money. Money indeed is the symbol of the whole affair, for it is the machinery by which the new culture operates. Motor-cycles, evenings of vicarious violence at the cinema, the almost restoration extravagance of dress, can only be got by being paid for. To pass school certificate, to go to Church, to get in with the best people — do these really allow one to earn more? No — so they are relegated to the deepest of limbos. Abundance, far from stifling the desire to insurrection, has given it its means of expression

### ANTI-SOCIALS

The contrast between the low social poition of the rebels without causes and their high wages (higher than those of the lower middle class, who are ranked higher in the social hierarchy) is too great. For a hierarchy based on a complex of educational, cultural, and social achievements is substituted a hierarchy based on wage-earning capacity. For an aristocracy not distinguished for performing any particular social function adequately is substituted an aristocracy based on conspicuous waste. But unlike the similar aristocracy Thorstein Veblem has described, "it is a lower class grouping which is an elite only in its own members' eyes." It is only distinguished from the rest of society by that fact that its most important activities have no value to anybody but itself. It is an anti-society, a social organisation directed expressly against the dominant cultural pattern pervading the civilisation in which it exists.

For it cannot simply be called immoral, and the army and police given an open season to hunt the members of the *genus* bodgie. It cannot be declared the result of maladjustment and its adherents handed over to the psychiatrist for some unspecified "treatment". It has its own criteria of adjustment and maladjustment, by which it is the psychiatrist himself who is malajusted. Its scornful cynicism about the romantic love by which the conventions lay such score, its cult of pure rhythm in music (in rock'n'roll) disdaining all the sentimentalities — all testify to its holding positive values.

### AH LOVE YUH, "BABY"

It does not hesitate to reduce anything, whether sex or music, to its lowest common denominator. In many cases this is a change for the better, a tearing away of the shreds of the hypocrisy of "popular" sentiment.

The gradual substitution of "baby" for "true love" on the vocal of "pop" records is surely a healthy development, involving at least a gradual evaporation of popular eyewash.. (Those who believe with some American sociologists that the working classes lag culturally ten years behind the upper classes may note that now the working classes are repeating Bernard Shaw forty years after his advent. The length of the culture lag has obviously increased.)

### THE SICK STATE

But this humanism is something more akin to Nietzche than Shaw, the suppression of sentimental "spiritual values" but a general realism, has led to more of a cult of force than a crusade against hypocrisy. The criminality of the bodgie is no myth, though it is only a small fraction of the insurgent community that are criminal: the criminality is by no means the distinguishing mark of the members of the community.

Whither is Elvis piping the drain-pipe trousered multitude? The multitude cannot, inspite of its organisation, remain compact much longer. It is only an outlet for the general resentment of a few impotent adolescents. This resentment, as we have said, is not something that will vanish with maturity: it will exist as long as there is a group in a society who feel themselves cut off from all possibility af advance in the social hierarchy. The establishment cannot repress it: it can only be upset in its course by a change in the organisation of the establishment. However, the milkbar conspirators cannot hope themselves to bring this about. The crowd outside the *Majestic* is not a disease, but a symptom of a disease: of the cancer of a hierarchical social structure of society finding itself inadequate to cope with the demands of an industrial civilisation because it cannot create meaningful social bonds within such a framework.

—O. J. Gager.

## Any Worries ?

i.e., about the content of courses, or eccentricities of administration in your department or faculty?

One of the jobs of the Students' Association's Education Committee is to take up some complaints or problems on behalf of students, but it can only take action on things which *you* inform it.

If you feel, therefore, that you have something which is genuinely worth arguing a case on, or if you have a suggestion for some particular improvement in the educational facilities at A.U., pass on the details to Bev. Snook, Chairman of the A.U.S.A.'s Education Committee, and we will see what can be done.

Call in to Executive room (go through the Association office to get to it) and leave a note or talk it over then.

See Tournament from the inside.

**Billeting for Easter Tournament**

Forms and enquiries at the Stud. Assn. Office.

## NEWS COMMENTARY

by M. D. J. Butler.

Despite gloomy predictions, the world has not ended. From Quemoy, the spotlight has shifted to Berlin after lingering briefly on Geneva. The Peoples' Republic of China has suffered a major loss of face. Its technically superior airforce was soundly defeated. The 12 mile offshore limit proved illusory and a revolt in Tibet caused a diversion of ground forces. The great leap forward stumbled over a rocky island. By November 10th, the second Communist state had demonstrated only its ability to kill off the odd civilian and has retreated to the cry of poison gas.

●

In Geneva, the conference on halting nuclear tests has made considerable progress before bogging down on the issue of adequate inspection. In the event of a deadlock, the West will probably not resume atmosphere tests, but will test unlderground and in space; thus eliminating the fall-out danger. The talks on surprise attacks appear also to have been indecisive.

●

In East Berlin, there has been growing discontent. Over two million have left through Berlin. Rapid industrial development has been made at the expense of general prosperity and there has been continued struggle with the Lutheran and Catholic Churches for the loyalty of youth. West Berlin has become a thorn in the bear's foot. The Soviet Union has proposed the creation of a free city of West Berlin which has a life expectancy similar to the "free city" of Budapest. The West has displayed unusual solidarity and France especially has stood firmly beside Germany. The Soviet Union intends to hand over its occupation functions to East Germany on May 28th, and has declared the Potsdam agreements null and void. What will happen there is anyone's guess. The commentator's is that incidents leading to aerial blockade will break out. The tying-down of many transport places may be the objective. This could have crippling effects when trouble next erupts in the Middle East or Near North.

●

Pakistan's new leader, Ayub Khan, is typical of a new batch of leaders who have appeared recently. They will not lead their countries into more treaty relations with the West. They will, however, provide a less corruption-ridden leadership, more capable of bringing about eventual democratic government suited to the peculiar conditions of their countries.

●

The commentator predicts that 1959 will be a year in which the greatest and last peace offensice will be launched. The Mikoyan and MacMillan visits are only the opening rounds. The aim will be to involve the West into taking greater risks for peace and in creating interval rifts and suspicion. Then sometime in 1960 the Soviet Union and China will launch a series of lightning blows to complete their control of the Eurasian continent.

N.Z.U.S.A.

# CONGRESS 1959

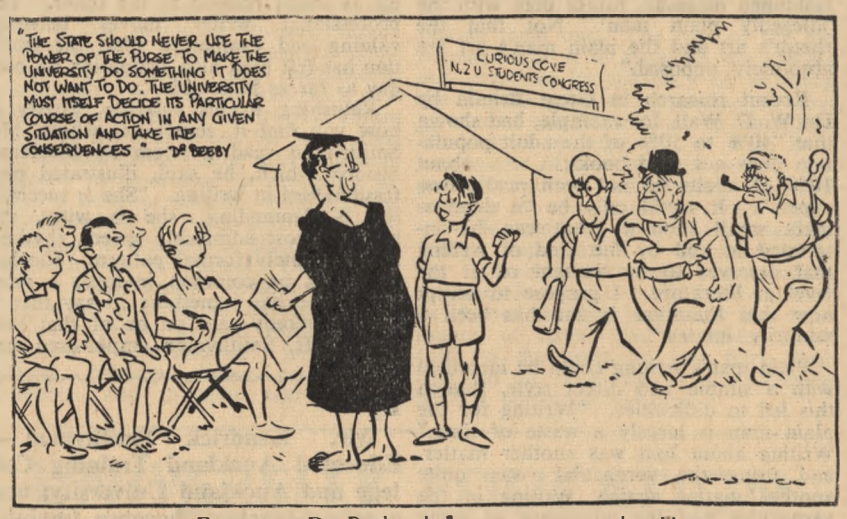
## Curious Cove

—New Zealand University Student Press Council

# N.Z. HIGHER EDUCATION FUTURE

**The dominent theme of this 1959 Congress was the discussion of higher education in New Zealand. Students were therefore particularly interested in what the Director of Education had to say, because, as Dr. Beeby said, "I'm a bureaucrat. In fact, as far as the University is concerned, I'm the bureaucrat." His address, representing the point of view of the administrator, and the "consumer" of university products, discussed new aspects of the general question of university education in this country, and particularly the extent to which the University should respond to the demands the community makes upon it.**

From the very beginning, Dr. Beeby emphasised that "the State should never use the power of the purse to make the University do something it doesn't want to do". (This is not the same thing as saying that the University should be given State funds to do whatever it likes.) When invited by the State to undertake any new function, the University itself must decide whether or not it will do it, and must then take the consequences of its decision, in that the State may adapt its own institutions to take over any function the University refuses."




"Excuse me, Dr. Beeby, the consequences are here!"

(Reproduced by kind permission of the "N.Z. Herald")

The University in New Zealand must almost inevitably be something different from universities elsewhere, because New Zealand is practically unique in that one University has had a monopoly of higher education for a whole country. In England, there is a hierarchy of institutions giving higher education, from Oxford and Cambridge, at one end of the scale, to technical colleges at the other, preparing students for the external degrees of the University of London. The range in any American State is even wider. A student denied entrance to a university at one end of the scale can frequently gain admission to another further down the street. So any particular university can raise its entrance standards, reduce its failure rate and refuse to have anything to do with part-time or extra-mural students, and some other institution may accept its rejects. The responsibilities of the University in New Zealand to the community are wider just because it has a monopoly, and it must be compared, not with any particular university in England or America, but with a whole system of universities.

The community, said Dr. Beeby, is making increasing demands on the University for more engineers, scientists, teachers, and, since the students have been drawn, over recent years, from children born in the nineteen-thirties, when the birth-rate was at its lowest, the number of first-rate candidates has been inadequate. This has created a tension between the community's demands for more professional men and the University's natural desire to raise its standards, a tension that is heightened in New Zealand by the monopoly the University holds.

Dr. Beeby then dealt with the essential functions a university must perform if it is to merit the title at all, functions that cannot be sacrificed whatever the demands from the community. He quoted Charles Morris, "Historically, a university is a home of learning . . . Learning is the unqualified pursuit and study of truth." "It is essential," he said, "that the student must be taught a sturdy faith in the power of reason in human affairs, and that nothing but thinking will do." This function embraces not only research in the ordinary sense, but also the duty of the university teacher to comment on affairs in the community around him, and to show how social problems look in the light of reason. Teaching, however, is equally a function of the university, teaching aimed not only at the "perpetuation of the race of scholars", but also at the production of professional men and women for service in the community.

In trying to meet the country's demands for more services and more graduates, the University must impose certain conditions on itself. It should never sacrifice functions that it, and it alone, can carry out; it must never drop degree standards to meet special situations (though it may modify degrees as it has done recently, for example, in Agriculture); it alone must decide how it responds to demands; and it must never forget the special responsibilities imposed on it by the monopoly it holds of higher education in this country.

The University in New Zealand, said Dr. Beeby, must decide whether or not it is going to accept the European concept of a highly selective university for the elite, or whether it is to continue to admit all who gain the minimum entrance qualification. It seemed likely that it would try to follow the second course, though shortage of buildings and staff to meet the rapidly growing numbers of students might cause some modification of this policy. If the less restrictive policy is followed, there will need to be a rapid increase in buildings and staff, and there may well grow up certain "satellite" institutions in such places as Palmerston North and Hamilton, that will take some of the strain from the parent institutions. For that matter, the four universities that are now gaining their independence may develop special characters and functions of their own that may modify the monopoly that has characterised our university system up to the present.

Dr. Beeby was most concerned that "the University should not lose those things that give it its essential character —and I know no one who wishes to do so". "I see little danger," he said, "of this happening if the values of the University are woven into the very stuff of your thinking and if you can help the general public to understand and respect them. Given that, the University can safely try to meet the demands that the community makes upon it."

**By—**

**Dr. C. E. Beeby, C.M.G., M.A. (N.Z.), Ph.D. (Manchester)—Degrees in philosophy and psychology; lecturer in philosophy and education, Canterbury, 1923-34; Director, New Zealand Council for Educational Research, 1934-38; Assistant Director of Education, New Zealand, 1938-40; now Director of Education since 1940; Assistant Director-General and Head of Unesco's Department of Education, 1948-49; member of University Senate since 1940.**

**CONGRESS IS AN ANNUAL UNIVERSITY EXTRA-CURRICULAR ACTIVITY ORGANIZED BY THE NEW ZEALAND UNIVERSITY STUDENTS' ASSOCIATION AND USUALLY HELD AT CURIOUS COVE IN THE LAST WEEK IN JANUARY.**

# Racial Problems in Southern Rhodesia

**"If the Europeans who have opportunity and power at present bring the Africans into the growing civilised bloc now, there could really be partnership and happiness in Southern Rhodesia," said Mr. Garfield Todd in his speech on the racial problems in Southern Africa. "But if the emergent group is not tolerated, then they have in their hands a weapon that the Europeans have not, and that is the 7 million less civilised Africans."**

Mr. Garfield Todd introduced his theme by sketching in the historical background to present-day developments in Southern Rhodesia. Until about 10 years ago the Africans were content to retain their traditional form of land-ownership. In the economic field (mining being the most important industry), the 2,250,000 Africans are the basis of the labour force. With only 300,000 Europeans, the necessity for co-operation between black and white peoples is fundamental.

In 1953, Mr. Garfield Todd became Prime Minister. He believed that the time had come for Europeans and Africans to combine more closely for their common interest. One move in this direction was blocked when his government failed to pass their Industrial Conciliation Act, which would have set up a common system of Trade Unions. Expenditure on African education, however, was trebled, in spite of opposition from some of the more reactionary European settlers.

About ten years ago a great change took place in the African's attitude towards education. Whereas previously it had been difficult to get Africans to attend even elementary schools, it is now a passionate desire on their part to become as fully educated as possible. "Nothing will keep them out of the schools today," said Mr. Garfield Todd.

He then went on to discuss the political situation. "It is not our aim to give universal suffrage in Southern Rhodesia, but to see that at least those who have been educated are enfranchised." In Ghana, the speaker felt that the universal franchise had proved "a stumbling block" rather than an aid to democracy. The people were not politically fit to exercise their vote.

Nevertheless, the answer to Southern Rhodesia's problems does not lie in the "go slow" policy. African nationalism has been encouraged by the recent and successful revolt in the Belgian Congo and by the promise of independence to Nigeria. The Belgian Congo borders Northern Rhodesia, and the possibility of gaining political independence more quickly by revolution must seem feasible to the African. The fear of armed revolt has always existed in the minds of the white people and this is one of the reasons why the more reactionary of these opposed Mr. Garfield Todd's policy to hurry along the liberal aim of greater equality between black and white.

*Continued on page 2*

Continued from page 1

This reactionary attitude, which still regards all Africans as little better than savages, has its basis in the frontier problems of the late nineteenth century and in the fact that many Europeans know well only the more primitive Africans, who are their servants. This attitude must be modified in the near future because of the increasing level of literacy among the Africans and their growing political awareness.

**By—**

**Mr. R. S. Garfield Todd—Prime Minister of Southern Rhodesia 1954-57; first went there as a missionary; now holds Rhodesian citizenship.**

Mr. Garfield Todd again stressed the necessity for the white people to realise that the changing industrial and agricultural conditions, together with the rising awareness of a national identity, had brought about a completely new situation in Southern Rhodesia. The Europeans must appreciate these latest changes if they are to make use of the possibilities which have been opened for increased co-operation. "Then," said Mr. Garfield Todd, "they and their descendants can hope to be happy there in twenty-five years' time."

**This is the eighth of a series of supplements published by the N.Z.U.S.P.C. informing students of the activities of their National Union.**

## A Review of Perception Theories

**By—**

**Dr. G. H. Satchell, B.Sc., Ph.D.—Graduate of London and Leeds; trained in zoology; interested in research into the central nervous systems of lower vertebrates; now Senior Lecturer in Physiology in the Otago Medical School.**

**is on page 4**

# THE ANATOMY OF THE UNIVERSITY

**The public of New Zealand shows little sympathy with the objectives of the University, and it is surely a commentary upon our success as an institution that even our own graduates seem uninterested or sometimes frankly antagonistic to our aspirations. How different this is from the attitude of alumnae of the ancient universities of Britain or even the modern universities of U.S.A. It would seem that many New Zealand undergraduates were never made to feel that they were part of a community with a common purpose.**

A word in explanation of the title—the role of the anatomist today is to define the structure of complex organisms not as an end in itself but to illuminate the significance of structural features in the functioning of the living creature as a whole. He still employs the methods implicit in the name of his discipline—"a cutting-up"—into smaller and smaller pieces, but with the hope that all can be put together again to some effect. We shall examine certain features of the university rather as the anatomist does, likening it to a complex multicellular organism, studying the relations and the implied functional interaction of its component parts, bearing in mind that what is sought is the perfection (or otherwise) of the organism as a whole.

We can "anatomise", i.e., cut up, the university community both horizontally and vertically. The horizontal sections separate it into undergraduate students, post-graduate students, academic staff and administrative staff. At one time when the body of knowledge was small and might be embraced by one man in his lifetime, these subdivisions did not make for any disharmony of purpose. The young sat at the feet of the older to learn their art and learn it all.

The exfoliation of science and the accretion and subdivision of the body of knowledge itself, at a constantly accelerating pace, has created the vertically subdivisible university—a university which must be cut into separate faculties, into separate departments within faculties, and even into separate sub-departments. The emphasis has shifted from the conservation and transmission of knowledge to its continued expansion through research. No one can deny the untold material benefits accruing to mankind from this process of specialisation and differentiation within the body of knowledge.

But the process of specialisation as exhibited within the academic staff group has led to some conflict of purpose between this group and the undergraduate. We require the undergraduate to attain a body of knowledge which is still a diminutive replica of the total corpus. The desire of the teacher is still to teach his art and teach all of it that he knows. Since the best of his art now is his ability to use the knowledge he has as a

Continued on page 3

# "Pope in the Antipodes" . . . .

**Mr. Smithyman announced the theme of his talk in a descriptive title. "Pope in the Antipodes," he said, "or poetry is how you find it sometimes where. Some remarks on rhetoric and the plain man, and professionalism in letters all in one hour.**

**"I have wondered how . . . the situation would appear to Alexander Pope whose own situation and sensibility was so unlike any here. What would he find the common factors of concern and would he consider generally the problem of suitability in what I am going to call the languages available to the practising writer here?"**

Mr. Smithyman went on to outline two concepts of the Antipodes—the 17th century "classical misapprehension" of a "country so very pleasant, being always clothed in green", and the later idea, as expressed by John Callander, that "it is not worth the finding". Mr. Smithyman suggested that Pope "stood between the two modes of outlook: New Zealand . . . as a fair prospect; and . . . as a detestable barrenness". Pope could be taken as a kind of contemporary sensibility, and for him the Antipodes could be sensually delightful, or potentially severe, conducing to a noble simplicity. They might offer two styles of behaviour and possibly two manners of voicing that behaviour. (Here Mr. Smithyman read one of his own poems, which had some bearing on "the affairs of rhetoric and the plain man".)

Mr. Smithyman went on to point out that for Pope "there was little uncertainty as to what was apt language, the apt gesture. Would he have conceived that there could be any argument possible in the matter of rhetoric and writing which suited the plain man?" Here Mr. Smithyman gave Allen Tate's description of rhetoric—"the study and the use of the figurative language of experience as the discipline by means of which men govern their relations with one another in the light of truth". Pope was trained in the correct use of the arts of language, of a correct diction, but not an absolute diction.

"As a writer for and of his time . . . Pope was able to make prior assumptions that are commonly not able to be made today." Pope could assume a "cultivated audience with a literary field of reference". He could assume a kind of relationship with his audience that a modern writer, especially a contemporary New Zealand writer, could not. "In his equipment Pope was a 'professional speaking to professionals. His achievement lies in the perfection of . . . judgment—a sense of fitness so exquisite that it transcends all mere calculations'."

The essence of professional writing might be no more than 'judgment'. A sense of what was fitting was not in itself enough to guarantee the writer's professional sense. There must be related to it a concern for aesthetic worth. It must also be related to the sense of writing tactics which a man showed in his work—how far he might presume upon his audience, for example. The writer's sincerity, moral earnestness, were "not unimportant in this field", but "simply irrelevant".

Professionalism in writing should not be thought of in terms of a writer's income. There have been writers whose title to respect was not to be questioned, who did earn a comfortable living from writing. But "in the age of Majority Man they are likely to become rarer". Some remarks of Roy Fuller were quoted here: "I think there is little doubt that today the writer without private means is doomed to some sort of failure if he tries to make a living solely out of writing."

One solution to this problem was patronage, which did exist today in various forms, usually only in short-term projects. Roy Fuller "was out to show that even by providing congenial jobs . . . State kindliness, if not patronage, is dangerous for the profession of letters in their finest sense". It could result in "a proliferation of the well-paid and well-meaning purveyors of the second-rate".

Mr. Smithyman then "put forward a suggestion" as to what the professionalism of the writer was. "The professional writer . . . is most likely to be characterised by his writing being committed . . . but that commitment being part and parcel of his feeling of responsibility. . . . But responsibility for what and to whom?"

"A writer's professionalism is urged . . . by his sense of responsibility. This is a compound of knowledge, judgment and a disciplined language that will serve him to report fully and to exceed reporting in re-creating, or even in creating, what can be taken to be his 'reality', in its actual state or in showing what is potential in it," said Mr. Smithyman. "His first anxiety is to preserve the integrity of his language; his second, to extend the potential of his language without sacrificing its fallible humanity, and this he may do only by exercising what he feels to be his 'discipline'."

This led on to the attitude to be taken to rhetoric and the plain man. "I am on the side of rhetoric, in its old-fashioned meaning, rather than with the 'allegedly plain man'. Not that the rhetor's art and the plain man's art are absolutely opposed."

Recent research in Great Britain by Dr. W. D. Wall, for example, had shown that "40% to 50% of the adult population does not read books; . . . about 10% of adults do not even read newspapers". It could only be "a depressingly small minority that can be interested in and by the kind of writing that deserves to be thought of at the level of literature. I propose to accept now that literature is and has been a minority interest".

Plain man's writing could be identified with a simple and direct style, though this led to difficulties. "Writing for the plain man is largely a waste of time." Writing about him was another matter, and using the vernacular was quite another matter again. Writing in the vernacular had the advantage of using "direct" and "living" language, a disadvantage in that its colloquialisms daetd heavily. Success in using the vernacular was "the direct product of (the writer's) sensibility and selectiveness". Nor would his readers be "plain men", but those whose sympathies ranged across the wide field of literary manners.

"Poets are decidedly cagey about how they use the vernacular of their day," said Mr. Smithyman. "They seemed to recognise that a bit of vernacular was useful but that more than a bit was altogether too much. They tended to use attitudes of their contemporaries put into speech that looked like current language.

"To my mind a writer should first of all be concerned to be a rhetorician. . . . I cannot see that otherwise a writer can be fully responsible, unless he accepts that his concern is basically with language. . . . He has to accept that his concern with language, the way he uses language and what he uses it for, are unnatural concerns or, if not unnatural, surely abnormal." If the distinction could be made, the amateur was involved with words, the professional with language.

But there was always a danger of "over-committed" language. "Fine writing at one pole, arch artlessness got up as social realism at the other. The professional writer moves between, valuing and evaluating what the tradition has left him; also evaluating his own day as far as he is able."

Returning to his sub-title, Poetry is how you find it, sometimes where, Mr. Smithyman read a poem by Marianne Moore, which, he said, illustrated professionalism in writing. "She is succinct, she is demanding, she is witty, she handles most admirably speech rhythms in a delicately formal pattern. She has a subject of common interest, a racehorse; she has something to say that is not commonly said on or of that subject." Mr. Smithyman emphasised that

**By—**

**Mr. Kendrick Smithyman—Educated Auckland Training College and Auckland University; now a school-teacher "because (mainly) I had too little enterprise to get off the bus once I got on, and possibly because it guaranteed me an audience".**

the sources of this poem were extremely varied. "The substance of what is potentially poetry can be found notoriously in all sorts of places."

Mr. Smithyman concluded by pointing out some of the differences which Pope would find if he were to come back to life. He would realise "that the 'how-and-where' of poetry has opened the field of reference most remarkably, while the relative number of readers, the quality of their ability and their social distinctiveness have either declined or blurred. He would find that readers are assumed to command a larger knowledge of material but to have a lesser appreciation of literary techniques". The modern reader also had to follow "those varieties of contemporary English which are the lingua franca of Australia, the different United States regions and culture levels, the New Zealand English. Those are some of the things which are the concern of the professionally-minded writers in this country today."

Continued from page 2

springboard for expanding knowledge in a confined field, his favourite pupils are naturally his post-graduate students—those who are to be incorporated into his own discipline and assist him in advancing it. It is chiefly in the training of post-graduates in the rigours of a particular discipline that research capacity in the staff is a sine qua non. In a great many disciplines the content of the elementary course, required either for the undergraduates (Stage I) of the discipline itself or for students studying the discipline as a prerequisite for some specialised vocation (e.g., medical intermediate students), is far removed from the field of interest of the teacher who is primarily a specialist. No man can serve two masters, and it seems unlikely that the same individual can give his heart both to the purveying of the elementary and the wholehearted pursuit at the frontiers of knowledge. Nor can the student care much for those who are little concerned for him.

Whatever the causes of failure in undergraduate instruction (and some may be laid on the prior preparation in the schools), the conflict of objective between the Stage I student and the research minded staff member must be one of the elements involved. Merely increasing the number of staff so that the pill of undergraduate teaching need not be swallowed so often by any one of them will not resolve this problem. The motivation of the good elementary teacher and the great scholar or scientist must be different in most respects. One is a variety of personal service like medical practice or the priesthood—the other a devotion to the abstract.

The consequences of the accretion of knowledge and specialisation for the undergraduate medical course have been realised and deplored for many years. "Integration" of the separate disciplines in a single curriculum is now medical education's number one "catchword", piously repeated by Deans and other experts at every international conference. Only in two English speaking schools, and that recently, has any concerted attempt at "change" (to avoid the implication of "reform") been made The more radical is at Western Reserve in Cleveland, the other at the University of Western Australia. That these two schools should have made the attempt at all is due in part to special circumstances (leaving aside the catalytic effect of certain dedicated and enthusiastic individuals). In Western Reserve a substantial proportion of chairs fell vacant and were filled at about the same time with comparatively young men who were prepared to co-operate in designing together a new curriculum. Similarly the Medical School at Perth is brand new—the whole professoriate starting off at scratch in the institution. Only under these circumstances apparently is it possible for a group of university dons to find common ground outside their particular departmental interests — perhaps because, being new, their ambitions and interests within their school as such had not yet crystallised and become rigid.

By making a particular discipline the administrative unit and assigning an overwhelming importance to the single-minded devotion to that discipline which the outstanding research worker displayers, the university is risking disintegration in yet another field. The very qualities of vigour and drive for his department, in competing for the limited research funds and best research students, which we expect of the professor, are opposed to modifying clearly seen individual objectives to some less well defined common purpose, and to sacrificing work in library or laboratory, to work across the board-room table or in the staff common room.

If undergraduate teaching is the bane of existence for university staff, administrative chores, committee work and the like are doubly so. The growth of the group of professional administrators within the university reflects not only the increasing size and financial complexity of the institution with the proliferation of dull routine, but it also expresses the readiness of the academic staff to surrender (because of the time it takes) the responsibility to come to reasoned and effective decisions on general policy. The experiment in medical education at Western Reserve was only begun after nearly two years of constant staff committee work. No Dean could possibly have worked out a blueprint for a new course and presented it to the staff for implementation. There are fields in which university policy must be formulated which involve the mutual adjustment of conflicting points of view. These adjustments and compromises can only be achieved by the individuals concerned talking them out. The role of the top administrator is to facilitate this talking out—improve its efficiency by stripping the situaiton of the minutiae so that agreement can be reached on essentials. He cannot be expected, at least in a community of free men, himself to impose the mutual readjustments, and still preserve the morale of his group.

While students see their teachers frankly impatient of or uninterested in the democratic processes of reaching decisions in free assembly, how can they be blamed if when they enter the community at large, they surrender statecraft to the politician and bury their heads in the false security of excellence in their particular vocation.

**By—**

**Dr. W. D. Trotter, M.B., Ch.B., D.Phil. (Oxon.) (Chairman)—Educated University of Otago 1940-46; edited Critic 1944; member of Medical School staff since 1947; two years at Oxford in the Department of Human Anatomy; "professional interest" in the cellular structure of the human body; at present Senior Lecturer in Anatomy at the University of Otago.**

# "The Working Man . . ."

"Trade Unionism is working men's capitalism," said the secretary of the New Zealand Federation of Labour, Mr. K. McL. Baxter. This was one of the constantly stressed points in his talk, and his main theme was the need for the more widespread knowledge of the important economic role of the Federation of Labour.

Mr. Baxter suggested that there was not enough attention given to trade unionism in historical textbooks. Moreover, he thought that young people trained in colleges were not always familiar with many of the "economic and social forces" in society. There was even a tendency for "people in the academic world to unconsciously lock themselves in air-tight compartments, even to becoming divorced from the hard and harsh facts of everyday life".

"The Federation is not a political party," said Mr. Baxter. "It is not affiliated to any political party." It was, however, a political force, and its importance would undoubtedly increase as population and production increased.

There were 230,000 members of the Federation in New Zealand. By law, all workers bound by awards or industrial agreements were obliged to become members of a union. When the dependants of Federation members were added to this total, it could be seen that here was a large and important section of the community. These organised workers occupied "important strategical positions" in the economic life of the country, and their actions were vitally important to all New Zealanders.

Mr. Baxter then went on to outline the organisation of the members of the Federation. The 230,000 members were organised into over 100 affiliated unions, represented on 20 District Councils by delegates elected according to the numerical strength of each union. The unions were represented at the annual conference, also on the basis of numbers. The seven members of the National Executive were elected by the annual conference. The policy of the Federation was decided by the annual conference, from remits put forward by the trade unions. Their delegates were usually given a free hand as far as voting was concerned. "Our functions are directly related to and for people at work," said Mr. Baxter.

The battle for the recognition of the right to organise had been won, Mr. Baxter went on. But eternal vigilance must be kept up if this right was to continue to operate. It was a valuable right since workers had nothing to sell but their labour power. But with the recognition of this right must come the knowledge, on the part of union members, that this right involved responsibilities.

Officials of the Federation, who were aware of the "nature of modern society", were also aware of the conflict of interest in the modern economic system between employer and employee. "We know there is a class struggle," said Mr. Baxter, "but we do not seek to widen and deepen the conflict of interests and turn the struggle into a class war." The struggle was a descriptive factor, not a motivating one. Instead, the Federation tried to act through tripartite bodies, such as the Industrial Advisory Council. It was opposed to "regimentation and coercion, knowing that it can only lead to tyranny and unnecessary suffering."

Continued on page 4

# UNIVERSITY EDUCATION IN THE UNITED STATES OF AMERICA

**"In New Zealand, as in the United States," said Professor B. Lamar Johnson from the University of California at Los Angeles, "the values of a democracy place the emphasis on the importance of the individual. Education in a democracy aims to make it possible for every individual to be educated to his highest potential."**

This was a constantly stressed point in Professor Johnson's address, which dealt more particularly with trends which could be expected in the United States in the next 25 years, with particular regard to trends in higher education. Trends in the United States may be somewhat similar to trends in New Zealand, said the Professor.

The present-day system of higher education in America was outlined. There is a six year elementary school, then a six year secondary school (Junior and Senior High), and then College, which is a four year course. In addition, there are the Junior Colleges, which cater for the first two years past the High School standard. The curricula of these colleges are based on the needs of a particular region—for example, citriculture might be taught in a Californian college.

The Professor then went on to enumerate the trends which would probably occur in the United States in the next 25 years. The population would expand substantially, probably from the present 170,000,000 to about 225,000,000 by 1984. Increased birth-rate and longevity were vital factors. New sources of energy and power would be explored. Some scientists have gone so far as to suggest that eventually power may be so plentiful "that it would not be worthwhile to meter it".

Automation will be developed further, and its use sharply increased, so that it will take over many functions now performed by men. Professor Johnson quoted from "America's Next Twenty Years", by Peter Drucker, emphasising that its impact would not be on employment but on the qualifications and functions of employees. More highly skilled jobs will be available and many of a managerial type. Men will have to be educated to fill these jobs.

As a result of automation and increased sources of power, national and individual income and production will rise. Leisure time would increase, because the working week would be shortened, perhaps to 30 hours, by 1980. A serious problem will revolve around how to use this leisure time profitably.

Relationships between man and man would become more important as they became more difficult, said the Professor. Little in these trends suggests a lessening of tension in the home or in the nation, or between nations. Education is one means of working on these problems.

One of the most important trends in higher education is the sharply increasing number of enrolments for colleges and universities. In 1900, only 4% of the people in the 18-21 age group went to college. Now it is 32%. By 1984, the college enrolments may very well have trebled. The Junior College would bear an increasing proportion of the teaching burden involved in the greater numbers. Students may take a two-year "terminal course," or go on from Junior College to universities.

Many more adults will go to college and university to study. Just as the increased complexity of jobs makes for more specialised training, so the increasing complexity of life and human relations means more study in the humanities. This is of great importance in aiding people to use their leisure time profitably.

In the future, more students will attend tax-supported universities. Until recent years, about 50% of the student population attended privately supported colleges. In 1958, the proportion was 56%. The private colleges are not so ready to expand, to plan for the increasing number of students, mainly because they cannot afford to.

Ideas on the process of college teaching are in "a certain ferment", said Professor Johnson. The research done by psychologists, especially in the field of group psychology, "will lead to plans for a more active student participation in studentship than is now found in the majority of college classes". New methods of communication, such as T.V., must also affect teaching methods.

"Nevertheless, the importance of personalised education is also seen. T.V., films, and so on must be used in a way which will yet maintain personalised education and active participation."

Research in all fields will be encouraged. The great accretion of knowledge in some fields, for example, medicine, might well lead to increasingly long courses.

Along with these things goes an increasing determination to serve the higher student in all fields, intellectual and artistic. These people must be educated to their highest potential. There would be a renewed emphasis in the curriculum for all students on the importance of human relationships—"our dominant problem".

These trends are continuations of developments already identified—increases in population, wealth, comforts and leisure, the Professor said in summing up. The problems of adaption to changes, and fuller understanding of the complexities of human relationships will confront everyone, since these trends will have "a rate of acceleration which may at times be cataclysmic in effect on both society and on its agencies of higher learning".

**By—**

**Mr. B. Lamar Johnson—Professor of Higher Education at University of California, Los Angeles.**

*Printed by*
Disabled Servicemen's Re-establishment League Training Centre Wellington.

Continued from page 3

The machinery for settling industrial disputes was discussed—the appointment of a Conciliation Council Commissioner, and the final decisions of the Court of Arbitration. The Federation accepted conciliation and arbitration as the best way of getting "social justice" done, although it was not always satisfied with the present Industrial, Conciliation and Arbitration Act in all its forms. The Federation sometimes made requests to the Government for amendments to the industrial laws to iron out difficulties in procedure, and to meet changing circumstances in industry.

This, however, did not mean that the trade unions renounced the right to stop work. Under a property-owning, profit-making economic system, employers had the right to close down an industry or shift it from one place to another, if they decided that this was needed. The workers, under the same system, had only one piece of goods to sell, and that was their labour power. In their turn, then, they claimed the right to withdraw or transfer it. In the last analysis it was the only weapon left. "The organisation of workers will avoid using the srike weapon, but will not renounce it," said Mr. Baxter.

In the international field, the Federation supported an international tie-up to prevent any "stupid" use of nuclear weapons. It was also very interested in the rise of Afro-Asian nationalism, and would fight against any form of totalitarianism which might try to fill up any political vacuum created by this desire for national status.

If, as the Federation hoped, the volume of production was to be increased, a healthy employer-employee relationship must exist. But there was no set formula which could lead to this. "The changing circumstances of the day to day conflict for shares of the

**Mr. K. McL. Baxter—Born in Central Otago; spent 22 years in the printing trade in Australia, United States and New Zealand; 12 years secretary New Zealand Printing Trades Union; 14 years secretary New Zealand Federation of Labour.**

national wealth is not to be deplored," said Mr. Baxter, "but met in a positive way." The members of the Federation wanted to increase the quantity and improve the quality of the national economic "cake". Mr. Baxter also used the simile of the "porridge-pot" in this connection, emphasising that "the more you put into it, the more there is to take out". The workers, he said, would organise and strive to get their share of the volume and value of production.

Employers were also entitled to their share for taking on the responsibilities of management and for trying to see that industry was efficiently run. "They have their rights too," said the Federation secretary. "But we are also going to note how much is being ploughed back into industry for future production and human well-being."

Better technical methods would be welcomed. Members of the academic world could play their part as engineers and technicians, coming into closer contact with the needs of industry.

Mr. Baxter went on to stress that the trade unions must retain their independence. Neither the "Right" nor the "Left" should be allowed to capture them and destroy them, or use them to maintain their own power.

All these things meant that the levels of understanding and the education of trades unionists must be raised. The machinery of the Workers' Educational Association could be used to train members "to accept responsibility and leadership", or to study such things as economics, the art of public speaking, organisation or administration. It could also encourage people to do research work, or to understand the industrial laws. In this respect, members of University staff who acted as tutors for W.E.A. classes made a valuable contribution to building up a responsible movement.

"A strong, responsible, democratic, free trade union movement," said Mr. Baxter in conclusion, "is vital to the preservation and progress of our country and the Commonwealth, and to a future democratic, political and economic system."

# So this is Philosophy!

**"This paper," said Father O'Brien, "was suggested by a question, 'Do you really think there is a connection between one philosophical subject and another?'" He went on to pose other questions. "What is philosophy as distinguished from other branches of study? What purpose does it serve? What are its principal parts, and how are they related among themselves?"**

Father O'Brien stressed that, as we grew up, we found that the ideas of our teachers and companions would no longer do. We had to make up our own minds about right and wrong, or learn to assess the judgment of others. This was "the growth of personal thought". There were certain general questions which arose in most people's minds, and these questions were what made up philosophy.

"The primary question is the question on human life in this world. What am I here for? Is there any ultimate goal at which I am bound to aim? How should other men live?" Research done by Professor Murdoch had shown "that questions of theology outnumber all the rest . . . it means that people are hungry for a solution of the ultimate problem of existence".

"This question of human life implies another general question—what is man, and what is the world we live in?" Father O'Brien continued. This was a factual question and it had to be decided before we could decide how to behave. For example, on our idea of the nature of animals would depend our judgment concerning their right to life, and might lead to a conclusion that it was our duty to become vegetarians.

A third question then arose—that of our power to dceide on these matters, of the reliability of our mind and judgment. When and how could we be sure that we had found the truth? Until some decision had been made on these matters, we could not decide on the nature of man and the universe, and so on, how we should live.

"The philosopher is the man who reflects on these matters attentively and systematically, with the object of arriving at some general and coherent theory about these matters. Historically those who had studied them were called philosophers. For example, the ally, those who had studied them were first Greek philosophers studied the nature of the universe and Pythagoras set up an ascetical school.

Father O'Brien said that he had gvien the primary place among his topics to the problem of human life and conduct—"one's ethical principles govern all the actions of one's life; if they were mistaken, a wide knowledge of the real world . . . would not make up for their lack". This view of philosophy revealed its importance—no one could dispense with it. This supposed that philosophy was seen as a unified whole, not merely as a series of investigations.

"I would say that philosophy is a science. . . . Science proceeds by observation and experiment, followed by induction and deduction. Philosophy too begins from experience, from whence all knowledge must proceed; and it too attempts to discover the order and system of the objects with which it deals, their structure, their origin and purpose.

Earlier philosophers had been interested in everything, from the nature of the rainbow to politics; the philosopher was a "knowall". Later, these particular studies were taken over by specialists, as in recent years, the study of empirical psychology had been. What then was left to philosophy? The logical positivist answer was that "the purpose of philosophy is to expose and elucidate linguistic muddles; it has done its job when it has revealed the confusions which have occurred and are likely to recur in inquiries into matters of fact because the structure and use of language are what they are."

"My answer is still that philosophy deals with all things," said Father O'Brien. It dealt with the subject matter of the scientist from a different aspect—the metaphysical aspect. The positive scientist sought to know what things exist, their order, and to explain them. The philosopher began by considering reality as such, its nature and properties. He then went on to discover modalities of reality, and came to distinguish a unified reality from an aggregate; an unconditioned from a conditioned reality, and so on.

The principal objects of philosophy would still be the fundamental ones—whether God existed or not, and what laws He had issued to govern the world; the relationship between man and the material world. The philosopher studied the ultimate origin and principles of all things, and he tried to relate everything to them when he approached more particular matters.

Father O'Brien then went on to indicate the principal divisions of philosophy. It began with epistomology, the study of our consciousness and its contents. This led on to the study of Logic, the study of the reasoning process. Then there was Ontology, the study of reality as such and its general laws. From there, the philosopher must consider the existence and nature of the supreme being—Natural Theology. These latter two studies made up the science of Metaphysics.

Then there were two chief objects of study in the "multiple and finite realities"—the self and the world that surrounded it. The sicence of psychology Arts and so on. The study of the subis important here, but philosophy still had a part to play, and this study branched out into Philosophical Psychology, Ethics, the Philosophy of the human order of realities is given the name Cosmology. Epistemological considerations must, of course, accompany all these studies.

This plan of study was nevertheless a highly unified one, largely deductive and applying its first principles to all fields of experience. "It is easy to see now," said Father O'Brien, "why the study of one field alone can hardly be called philosophy."

Father O'Brien discussed the difference between the scientist and the philosopher. The latter was like a man "tracing a river down from its source, the scientist like a man interested in the branches of a delta, who gradually moved inland". Nevertheless, there was a tendency for the sicenec of philosophy and the empirical sciences to unite. As the British Encyclopaedia pointed out, different streams of knowledge were coalescing, and the artificial barriers between sciences breaking down.

**Rev. Father B. O'Brien, S.J., B.A., A.Mus.T.C.L.—Trained as a Jesuit at the National University of Ireland; took philosophical course at Pullach, theological course at Louvain; lecturer at Loyola College, Melbourne; is now lecturing at Holy Name Seminary, Christchurch.**

# PERCEPTION . . . *Dr. SATCHELL*

**"Memory, besides being something that enables rats to solve mazes and students to pass exams., is intimately concerned in perception.**

**"The information from our sense organs could be compared with that from a store in the central nervous system, before it could be evaluated; perception involved connotation and memory. The classical theory of the physical basis of memory which stemmed from the work of such men as Pavlov, Sherrington and Cajal assumed that when a memory trace was formed, a pathway through a chain of nerve cells was established in the cortex," said Dr. G. H. Satchell.**

"This pathway, it is held," went on Dr. Satchell, "becomes easier to traverse through repetitive activation; activity in this pathway impresses upon it some enduring structural or physiological change so that an impulse begun at the start of the chain will tend from then on to follow it out to completion." Of crucial importance to this theory was the question of whether activity at the synapses, the junctions between cells, did influence in any way their ability to transmit activity subsequently.

"A particularly favourable anatomical situation in the spinal cord in mammals has enabled this point to be verified experimentally. Between some of the ingoing and out-going nerve fibres of the spinal cord there is only a single set of synapses. It is thus possible," continued Dr. Satchell, "to stimulate the incoming nerve and to measure electrically the amount of activity that emerges in the outgoing nerve, after having traversed a synapsis." It had been clearly demonstrated that even in synapses busily engaged in the normal traffic of the body, a prolonged burst of activity increased their ability to transmit activity for a period of three months or so. If the synapses were artificially kept silent by cutting the incoming nerve, then periods of increase of several hours could be shown.

In the classical point of view, it was to be expected the memory traces or engrams would be localised in some specific part of the cortex. "Let us examine the evidence for and against this," said Dr. Satchell. In favour the following three pieces of evidence could be cited. Firstly, in conscious human subjects, electrical stimulation of certain specified areas in the temporal lobe would induce either a recall of long past and forgotten memories or an alteration of the perception of present experiences. Particularly common in the latter case were "deja-vu" phenomena.

Secondly, monkeys, in which both temporal lobes had been removed, showed a gross alteration in their perception of things; though normally frightened of snakes, they would ignore a snake in their cage. Though normally vegetarian, they would eat meat.

Lastly, human beings who had had one or other temporal lobe removed, showed specific defects. If left without the right temporal lobe, they failed to detect anomalous situations portrayed on picture cards. This indicated certain defects in perception. If minus their left temporal lobe, they showed certain characteristic defects of recent memory. All this seemed to suggest that the temporal lobes were in some way concerned with recording memory, though the engrams could not be stored there, since people with both temporal lobes removed or damaged did not show complete amnesia.

Against the classical view, the work of Lashly could be cited. Groups of rats trained to solve mazes had different parts of their cortex removed. From a long series of such preparations Lashly concluded that it did not seem to matter which part of the cortex was removed, but only how much of it. The cortex appeared to be equipotential. The number of successful scorings in solving the maze was much the same in the various groups in which 10% of the cortex was removed, no matter which part constituted the 10%.

The work of Sperry, in which the inability of the cat to transfer memories of feeding patterns from one hemisphere of the brain to the other after the transverse linking fibres had been cut could also be cited here. In this preparation, transference could occur as long as even a 2 mm. strip of the fibres remained. It did not matter which part of the commissure was included in the 2 mm. strip.

Whilst the removal of parts of the human cortex caused certain subtle changes in personality, there was no indication that specific blocks of memory traces were eliminated, or that the ability to memorise was damaged as long as the temporal lobes were spared. All this seemed to suggest either that the classical view was correct but that every engram was written into the cortex in many different places, or that the whole view was untenable.

Changes in the type of interconnections between large groups of cells would be expected to alter the type of pattern shown. The repeated establishment of any one pattern would tend to make it more likely that such a pattern would form in the future. "This type of exploration," concluded Dr. Satchell, "in which a memory trace is represented as a pattern of firing involving the cortex as a whole has the merit that the removal of part of the cortex does not prevent the establishment of the pattern around it."