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CONGRESS - BUREAUCRACY

One of the most ruinous effects on a democratic form of government is the attitude that the only people capable of expressing opinions on any subject are those who have expert knowledge of that subject: logic which confines discussion of racial differences in South Africa to an anthropologist. Needless to say, a large number of people refuse to subscribe to such reasoning, and every January about 100 of them, who happen to be University students, gather at Congress at Curious Cove.

The main activity of Congress is arguing — even if it is often carried on in conjunction with swimming, climbing, drinking beer, water ski-ing, etc. Mostly it is pursued as a pleasant occupation in itself. On the last day an open forum is staged, where motions concerning all manner of topics, on which some students feel a united opinion should be expressed, are thrown open for discussion, and finally accepted or rejected by majority vote. Two resolutions passed at the last Congress might be considered typical:

1. That the Congress condemn the treason trials being conducted in South Africa, Government against a number of coloured people.
2. That when television is introduced to New Zealand it should be organised and administered by the State rather than by private concerns.

The first of these resolutions objected to the detention, on hollow charges, of native leaders who are making some attempt to improve the social and political standing of their people. Not only are the coloured races virtually left leaderless politically, but those arrested, having lost their jobs, are ruined economically. The second resolution was aimed at preventing television falling into private hands. Such a venture would inevitably be run commercially, with the consequent submergence of any contentious viewpoint or subject which might prejudice the public against the sponsor. When it is realised that television is one of the most effective means of channelling mass opinion and thought, the abuses of its control in the hands of big business are at once apparent.

When these resolutions were passed, no-one expected that the South African Government would immediately throw open the prison doors, or that Mr Nash would summon an emergency session of the House of Representatives to pass a Television Act. Their importance lay in the fact that the united opinion of one hundred University students had been expressed on two contentious topics, and had been brought to the attention of the Governments concerned. If differences of opinion exist, why should not they be aired in the appropriate places?

I have deliberately extended the story of these two resolutions from fact into fiction. They were *not* referred to the appropriate places. They progressed no further than the N.Z.U.S.A. Easter Council table where they were interred, in the space of two minutes, in a leather-bound minute book.

Bureaucratic Fence

Congress was instigated by N.Z.U.S.A. — one of the most intelligent things they have ever done. Unfortunately their intelligence petered out before they had completed the job. Congress remains an official part of N.Z.U.S.A., and therefore anything that is said or done by students at Congress is said in the name of N.Z.U.S.A. Now if anyone had bothered to attend a meeting of the recent Easter Council, they would soon have discovered the range of resolutions and topics which N.Z.U.S.A. considers worthy of attention. Anything which is not strictly confined to the practical facets of student life (such as bursaries, scholarships, tournament accounts, other Student Unions, etc.) is disposed of quickly, either with a condescending smile, or an apprehensive glance at the Constitution.

The fate of the Congress resolutions can be imagined. The onus was on the discussion and argument most heartily as being a magnificent achievement for Colleges to take up whichever motions they wished. The President passed through the resolutions as fast as he could read them. All the delegates looked wearily at each other, and kept silent, and that was student opinion at Congress parcelled up for another year. The reason for the complete rejection of the resolutions is hoary: "We cannot pass Congress motions," says N.Z.U.S.A., "because that would mean that *we* advocate them, whereas only Congress does." And this neat little rejoinder is produced every time the question arises, as if it automatically removes all responsibility from N.Z.U.S.A. In actual fact, they are New Zealand students, and then proceeded at successive Council meetings to prevent the products of this discussion being known to anyone except those who produced them. At the last Congress, Mr Galvin, President of N.Z.U.S.A., was asked what chance there was of the resolutions being passed. He answered simply, "None!" (He might have added — "and I couldn't care less.") Soon afterwards a motion was passed requesting a degree of autonomy for Congress, allowing the students there to publicise resolutions themselves in the name of Congress, not N.Z.U.S.A. This, too, was thrown out at the recent Council Meeting.

This situation has existed since Congress first began, nine years ago. N.Z.U.S.A. delegates have not displayed any interest in correcting it, even when it is pointed out to them, let alone having sufficient initiative or gumption to do it themselves. The do not absolve themselves by pointing to it as a "flaw" of administration. In fact, the whole affair tends to confirm what many people suspect: N.Z.U.S.A. delegates and members of Res. Exec. are being presumptuous in calling themselves student leaders. They might be termed administrators,

but they do not lead New Zealand students anywhere. (I do not pretend to base this statement on the Congress incident alone. There are many examples of plain non-activity. How consistently has the Auckland Exec. publicly advertised any student opinion or claims over the site question?)

There is only one way in which the anomaly of the Congress resolutions could be permanently rectified. The constitutional status of Congress within N.Z.U.S.A. would have to be changed at a Council Meeting, so as to give it power to publicise and announce resolutions in the name of New Zealand Universities' Congress. The procedure would involve the presentation of a remit from one of the constituent Colleges or from Resident Executive, followed by discussions round the table. Finally, a vote, which would either accept the remit, to be written into the Constitution, or reject it. Of course, quite apart from the difficulty of getting any of the Colleges to sponsor such a remit, a hurdle exists in the individual persons who attend the Councils as delegates. I heard one delegate from a southern College remark, oh! so jokingly: "By jove, we must have had a radical lot of people at Congress this year." — from which I gained the impression that to him, a radical was someone who did not believe in the things in which he was interested.

Their Objections

From the opinions of several Exec. members and N.Z.U.S.A. delegates, it seems clear that the strongest objection to giving Congress a measure of autonomy lies in "words." N.Z.U.S.A. has an almost fanatical fear of being connected in any way with matters outside its self prescribed orbit, and imagines that due to the similarity of the words "Congress" and "Council," they might be accredited as the origin of the Congress resolutions. (The shame of it! It seems surprising that such piffling objections warrant serious thought or discussion. — but they get it nevertheless.



Auckland?

I can see no reason why Auckland should not put forward a remit at the next Council Meeting in August. Auckland students showed more interest in the last Congress than those of any other College — we had the greatest distance to travel and were represented by the largest numbers. I fail to see any need for proving a case — what has to be done is plain for anyone to see. If your teeth turned bright purple overnight, would you spend a couple of months in the middle of a pile of medical dictionaries before you came to the startling conclusion that your teeth really should be white?

And It's Exec.

The Executive could be forced into action by the passing of a motion at the next A.G.M. — a motion which should receive the support of all students. Again, the Executive itself could act on their own initiative, for which we would verily rejoice. And perhaps it should be remembered that we will be electing a new Exec., and new members before the next Council Meeting. Any new blood around the table would do well to galvanise the older hands into action. They would certainly receive plenty of support from the student body.

—B. G. FAVILLE.

CONTEMPORARY PRINTS

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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.

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Monday, 20th April, 1959.

FOLLOWING UP

The large amount of copy submitted to *Craccum* in the past few weeks on the subject of religion indicates that there has been great interest shown by many students in Christianity. This editorial is not concerned, however, with going into all the pros and cons of the subject of Billy Graham and his place in the life of Aucklanders, but to point out to Christians and non-Christians one important piece of "follow-up" work that could be accomplished.

Billy Graham was obsessed with the idea that "the world was in grave danger." This is obvious to all who see the problem of the hydrogen bomb, and the many times that it has almost been used in an abortive attempt by certain world "statesmen" to "end the threat of communism." (Of course Russia could equally be as guilty.) Billy Graham has placed into the minds of people a fear of death by a Third World War, which could wipe out all mankind. Thus now is the time for the Movement against the Manufacture, Testing, and Use of Nuclear Weapons, set up recently in Auckland, to publicise more widely the admirable aims and objects they put forward, Billy Graham said to all new Christians that in addition to receiving Christ, they should "get out into the community and take a stand on moral issues." Whether the people will respond to a publicity campaign is immaterial in deciding whether to advertise more widely the real facts about "brinkmanship" in the world today: an opportunity presents itself and ought to be used while there exists in the community an attitude conducive towards deeper thinking on important world problems.

FREEDOM ?

"Freedom" is a much-abused word these days. One of its most misleading uses arises from the word "freedom" and the phrase "uncontrolled by the state" are synonymous. Arguments as to whether it is desirable for this or that concern to be run by the state are perfectly legitimate. What is objectionable is the way in which some of those who oppose state enterprise talk of all government concerns as if they were in some mysterious way "un-free," and hence obviously undesirable.

A perfect example of this kind of reasoning can be seen in the briefly-quoted remarks of Professor Forder in the N.Z. Herald recently. "Except for the judiciary and the press," he is quoted as saying, "I know of no important secular activity exempt from government control. All those who still prefer freedom to servitude . . . must cherish those institutions still free." The professor pointed out that we have in this country "no independent radio or any important part of our educational system free from the interference of officials."

Now what would be the actual results of more of this kind of "freedom?" In effect, it would mean that certain institutions and services, now

controlled by the state, would be run by private enterprises. The "interference" of officials would be replaced by that of private owners. For whom is this more free? (apart from the private owners) "Free" radio and television in the U.S.A. means that opinions contrary to those of the programme sponsors and station owners are never broadcast. (See the complaints of Stan Freyberg.) Government employees may be biased when they decide what they will allow on the air. Private owners most certainly will be. As for our government-controlled education system in what ways is King's College more free than, say, Auckland Grammar?

There are great dangers in the control of the methods of mass-communication as well as other necessary services) by particular sections of the community. In a democratic country, the freedom of the individual may best be guaranteed by government participation in, rather than withdrawal from, the nation's affairs. There was a time when employers were "free" to work their employees 14 hours a day in dangerous and unsanitary coalmines. Do we want to prevent officials from interfering in these matters, so as to regain our lost "freedom"?

N.Z.U.S.A. and THE INQUIRY INTO N.Z. UNIVERSITY EDUCATION

The report of the Government's Commission of Inquiry on New Zealand Universities to be produced later this year will be the most significant document affecting our Universities since the war. Because of the importance which will be attached to its findings, work in preparation for representations has been accorded a high priority in New Zealand Universities Students' Association activities this year. At Easter this year N.Z.U.S.A. Council formulated its policy regarding submissions to the Commission. The N.Z. U.S.A. Education Committee's work will be restricted for the time being to the preparation of these submissions, and will be directed by its Chairman, Mr Murray Pickering, a Vice-President of N.Z. U.S.A., and a former President of Canterbury University Students' Association.

Major Submissions

The last major representations made by the Association to an outside official body were the bursary submissions begun in 1952. These have been described by the Director of Education as the best prepared case to be put to the Government in the educational field in recent years. To maintain this high standard of work it has been decided that major submissions will be prepared on two subjects only — first a full-scale submission on *student financial assistance* with a view to increasing the level of bursary assistance and removing anomalies in the system and secondly a full-scale submission on *student accommodation* to be prefaced by an analysis of the results of the Student Accommodation questionnaire and made with a view of obtaining improved living conditions for students. Informative comments on either of these matters would be welcomed by the A.U.S.A. Education Committee which will be collecting and investigating material from Auckland students.

There are various other topics upon which students wish to express their

policy and opinions but for which the Association is not in a position to carry out detailed investigation, or which are primarily the concern of other interested organizations. Supplementary statements will be made for example in support of the retention of the Curriculum Committee of the New Zealand University Senate on the grounds that an equivalence in academic standards, particularly at entrance and intermediate course levels, is desirable; in support of moves to encourage independent endowments or grants for University purposes; and in support of submissions for improved staff/student ratios and higher salaries for University teachers.

Local Submissions

It is expected, following the pattern of the Murray Report in Australia, that the Commission will be dealing with the Universities individually as well as collectively, and any detailed submissions made concerning problems peculiar to Auckland from the students' point of view would be considered. It is under this heading that much of the local work will be done, suggestions so far having been along the lines of Students' Association buildings and amenities and student welfare services. Any detailed comments you have on these or on other suggestions would be appreciated preferably in the form of a letter to the Chairman of the A.U.S.A. Committee.

The value of the submissions to the Commission depends to a considerable extent on the interest of students generally as demonstrated by your willingness to assist in the compilation of facts on these various matters. We shall probably ask for help from many of you from time to time via "*Craccum*" or Notice Boards — please don't hesitate to give it.
—BEVERLEY SNOOK.

We are not desperate



for copy. But the editors of OUTLINE will be glad to get articles on any subject you like to write about . . .

OTAGO TOPS

Easter Tournament Results

Otago won again, but only just this year. Auckland, winning more first places than any other colleges lacked the better teamwork of Otago, and finished two points behind. Canterbury was third, and Victoria, of the four main colleges again finished top of the drinking horn but with the wooden spoon for the rest.

Otago—32.

Auckland—30.

Canterbury—23.

Victoria—16.

Massey—1.

Lincoln—0.

Cricket: 1 Canterbury (8 points).
2 Auckland (3 points).
3 Otago (3 points).

Basketball: Otago 34, Victoria 5; Auckland 19, Canterbury 14.

Final points—1 Auckland (8 points).
2 Otago (4 points).
3 Canterbury (2 points).

North Island 22, South Island 14.

Yachting: Final points: 1 Otago (396.7 — 8 points).
2 Victoria (328.6 — 4 points).
3 Canterbury (251.9 — 2 points).

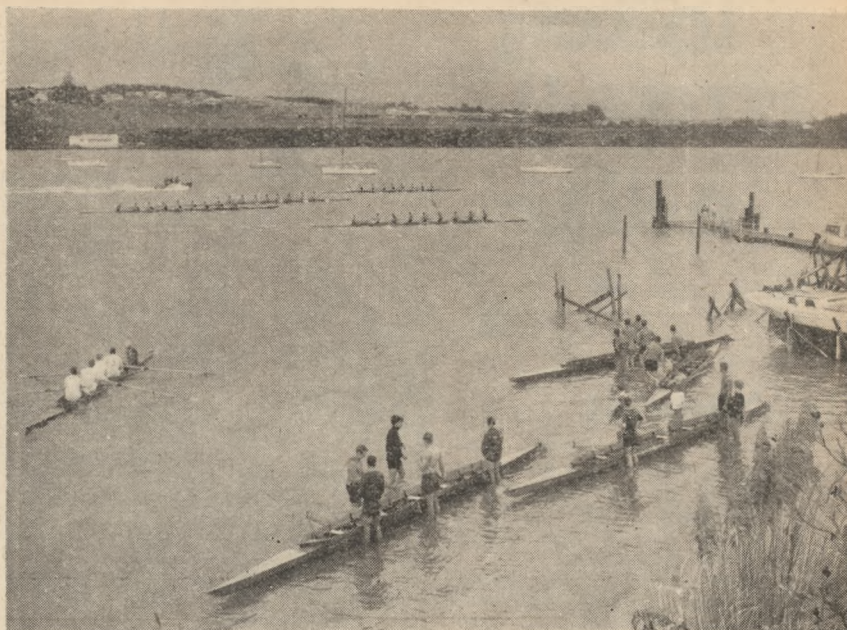
Tennis: Finals: Victoria 5, Otago 1; Auckland 5, Otago 1.
1 Auckland — 25 (8 points).
2 Victoria — 23 (4 points).
3 Otago — 14 (2 points).

Athletics: Final points: 1 Auckland — 80 (8 points).
2 Otago — 72 (4 points).
3 Canterbury — 62 (2 points).

Shooting: Final points: 1 Victoria — 1217 (8 points).
2 Otago — 1145 (4 points).
3 Canterbury — 1074 (2 points).

Rowing: Eights—Otago (M. B. Gill, C. T. Harper, D. H. C. Davidson, D. M. Calder, D. Rae, J. M. Scott, W. S. Tongue, P. Parkinson, W. Flexman, cox), 1; Canterbury 2; Lincoln 3. Three lengths, one and a half lengths. Fours: Auckland No. 1 (E. Wheadon, N. Supsworth, S. Walker, A. Wilson, R. Brown, cox), 1; Canterbury 2; Lincoln 3. Two lengths, one and a half lengths.

Double Sculls: Lincoln (B. Watson, H. Cox, N. Muir, cox), 1; Otago 2. Four lengths.



Women's Invitation Fours: North Shore (Misses Eyre, Barry, Harkins and Kania), 1; Auckland University 2; Canterbury University 3. Three lengths, six feet.

Invitation Eights: West End Seniors (M. Watkinson, Storey, O'Callaghan, Russell, Keenan, P. Watkinson, Williams, McGovern, R. Page, cox), 1; New Zealand Universities (Gill, Harper, Davidson, D. Calder, Makin, Grant, Dent, H. Calder, W. Faulkner, cox), 2.

Swimming: Diving—Men: W. McCarroll (V) 1, R. Swindell (O) 2, G. Jacobson (O) 3. Women: A. Orr (A) 1.

Water Polo—Championship: Otago 9, Victoria 6; Auckland 7, Canterbury 5. Result: Auckland 3 wins, 1; Otago 2, 2; Victoria 1, 3.

Men's Events—220yds breaststroke: 1. McDonald (C) 1, R. Richards (C) 2, D. Fisher (V) 3. Time 3m. 4.1s. 220yds freestyle: J. Sneyd (A) 1, D. Paviour-Smith (V) 2, B. Thwaite (O) 3. Time 2m. 25.4s. 110yds backstroke: R. Knight (O) 1, G. Elmsley (O) 2, Paviour-Smith 3. Time 77.1s. Women's Events—110yds freestyle: R. Lennie (O) 1, S. Littlejohn (O) 2, J. Twigg (V) 3. Time 78.7s. 110yds backstroke: F. Bullivant (C) 1, J. Nelson (O) 2, A. Carnegie (A) 3. Time 87.8s. 55yds butterfly: L. Orbell (O) 1, K. McCallum (O) 2, A. Carnegie 3. Time 41.8s. 55yds freestyle: Lennie 1, Twigg 2, B. Knott (C) 3. Time 34.7s. 55yds freestyle invitation: L. Norman (A) 1, Lennie 2, J. Beck (A) 3. Time 34s. 110yds breaststroke: Orbell 1, McCallum 2, M. Hunter (C) 3. Time 95.9s. 330yds combined relay: Otago 1, Canterbury 2, Auckland 3. Time 5m. 3.7s. 220yds women's medley: L. Orbell (O) 1, K. McCallum (O) 2, A. Carnegie (A) 3. Time 3m. 30.9s. 440yds men's freestyle: J. Sneyd (A) 1, R. McLean (C) 2, R. McBarron (C) 3. Time 2m. 24.5s. 110yds senior men's butterfly: G. Leach (O) 1, R. McLean (C) 2, W. Howes (V) 3. Time 74.7s.

ON SALE SOON . . .

NUCLEUS

An independent literary periodical published by Auckland Students include short stories, articles, poetry,

. . . all for one shilling.

Copy for Nuclueus 4 wanted.

Zanyopolis

This show promises to be the biggest, brightest, wittiest, most star-spangled, &c., &c., of all Revues to date. The cast is definitely the largest yet, with a chorus of thirty-five and many more or less well-known people in leading parts.

Revue takes on a new look with new writer Vince O'Sullivan, who has made history by having the script finished before rehearsals started. Borrie Prendergast is producing the show for the second time. His experience will bring Revue to new heights (we hope).

Zanyopolis runs at the Playhouse from May 2 to May 9 Concessions will be available to students on the opening night and Monday.

Keep an eye open for the 45 record of "Graveyard Rock," one of the hits from this year's Revue. It should be out soon.



Letters to the editor



Grahamitis

Sir,
During the past few weeks, the city has been subjected to an intensive publicity campaign, heralding the arrival of Dr. Billy Graham. This in itself is not unusual, every visiting rock'n'roll artist is given the same treatment. What is surprising is that the Editor of *Craccum* should join in the clamour and splash Billy Graham across the front page. Not only was there the invariable photograph, which has been glaring at us from luminous pink posters for weeks, but there was an accompanying article which might have been written by a dating great aunt of the evangelist.

In a newspaper written by University students, the "Intellectuals" of the country, one would expect to find if not some elements of logic, at least some semblance of an appeal to the intellect. In Mr. Bull's article, we find neither. Instead, we are served up a luscious dish of platitudes and unsubstantiated superlatives. Mr. Bull apparently regards his readers as ignorant yokels. To be persuaded into going to hear his idol by such phrases as "greatest living spokesman of the Churches", etc., show that his efforts are more reminiscent of those of the movie moguls who seek to attract people to third rate films by the use of such adjectives as "stupendous", "terrifying", "the emotional experience of a lifetime", etc. Not only does he overlook the fact that we can think for ourselves, he actually warns us not to, saying that after all if "140,000 'dinkum Aussies' can go," we can, too. If 140,000 Australians did go to see Graham, then we must pay tribute, not to his power as a speaker, or to his ideas, but rather to the efforts of his publicity men.

I am only a fresher, but within my limited experience at AU, I have never found any evidence that Mr. Bull has any right to set himself up as religious adviser to the students at the University, yet in the only two copies of *Craccum* I have read, Mr. Bull's articles on religion have occupied a prominent position. To me, this seems rather like "using the paper as an instrument of propaganda for one set of ideas," to quote the Student Journalistic Code.

Admittedly everyone is entitled to their opinion. But on matters of religion, some opinions are better if they are not expressed, especially if they are obviously aimed at influencing the minds of others.

In conclusion, I would like to suggest that the standard of *Craccum* could be raised considerably if such religious treatises were excluded unless they were written by a competent authority who was not inclined to blind hero-worship and emotional propaganda.

—A. L. Kingsbury.

Sir,
The other night I obeyed the many advertisements adorning the countryside and went to hear Billy Graham. I went with an open mind, prepared to forget my prejudices. Like others, I was looking for something. I was prepared to share Billy with 50,000 others; to forgive the officious "Christians" with the red badge who told a complaining lady whose view was being obstructed, "shut up—I can't help it, lady." I was prepared to participate in the saccharine-sweet sentiment of the Sankey hymns; to join in the ecstatic murmur from the old woman next to me when it was announced that Bev. Shea would croon "He's got the whole wide world in his hands." I was even prepared to accept the eye-wash that Auckland was the most beautiful city in the world, though I had my doubts whether there would have been as many "decisions for Christ" at the end had not the master primed his pupils so effectively.

In short, I accepted all the tricks of the trade, even the "decisions for Christ" themselves, which in the back of my mind had all the flavour of the Pharisees and the neighbour at the end of my street who parades her religion like a new hat. I had come to hear that God was a "God of Love," that the sufferings in Tibet and Hungary, in the children's wards at hospitals, and in old folks' homes could be rationalised by a reinterpretation of "the book that has revolutionised the world." This was to be the climax of the evening. The orgasm failed to eventuate. In a riot of lectern thumping, I was told that in the Cross I would see the love of God. This one questionable act of love, remote from our every day experience was to explain the ninety-nine cases of extreme cruelty that beset me at every turn. From this explanation I was to believe that at last the Religious Wars of the 16th Century and the Atom Bomb of 1945 could be veiled in white. I sighed, stretched my legs, and oozed my way out of the park with 49,999 others. If this was the best that "the greatest living exponent of God" could do, then Bertrand Russell seemed likely to stand the test of time.

—Michael Bassett.

Sir,
I would now (31/3/59) like to make two prophecies:

1. New Zealanders will break all records, per head of population, for attendances at

Billy Graham meetings.

2. They will, per head of population, break all records for the number of "decisions for Christ" made at these meetings.

My reasons are fairly straightforward, but are capable of being elaborated. I consider New Zealanders to be particularly prone to such an appeal as Billy Graham has—a prongedness which is to a great extent a reflection of the nature of the community in which they live. It is, I think, a fairly widely recognised idea that people must have something to attach themselves to, a movement, some idea, even some person with which they can identify themselves. Such a thing was the Nazi movement in Germany, fascism in Italy, and such a thing elsewhere is Communism, a Royal family, a religion, be it Christianity or worship of little stone gods. New Zealand is particularly lacking in any great political issue or idea to which people can become attached—the very thought of street clashes between Labour and National supporters is mildly amusing. Political institutions at the University also reflect this. Such emotions and needs find outlet in other ways in this country. The number of Religious Clubs in the University provides the clue to the direction in which they flow. We have here, at least four major religious clubs, all to the best of my knowledge thriving bodies; ten minutes conversation in the Caf. is enough to convince anyone that there are many who are religiously inclined but not affiliated to any club. It is reasonable, I think, to assume that energies which overseas find outlet in political enthusiasm, in New Zealand are directed towards religious ends.

Thus if the University can be taken as being at all representative of the country as a whole, and I think it can, surely Graham should have hired a bigger ground than Carlaw Park, which holds a mere 30,000 souls.

—J. Orbell.

Sir,

As the Billy Graham Crusade reached its conclusion and I tried to sum up my total impression, three things stood out in my mind.

The first was the essential unity of the Churches participating. Christians seemed to have realized as never before their oneness in Christ Jesus. Minor differences of doctrine and practice were forgotten before the overwhelming unity on the central and fundamental question of salvation through faith in Jesus Christ alone. The increase of Christian love and understanding which has resulted from the Crusade would in itself have justified its existence.

Then in spite of critical and pessimistic prophecies of mass emotionalism there was found to be a spirit of dedication, and awe but nothing of religious hysteria. The messages were aimed at the whole nature of man, that is, his mind, his emotions, and his will; no single facet being omitted or over-emphasized. The tone of the addresses was authoritative and charged with vital seriousness, and most of the people who responded were in the same serious attitude realising that eternal issues were at stake.

Perhaps the clearest impression of all was, that in spite of his powerful ministry and forceful personality, this Crusade was not Billy Graham's doing but it was the work of God. The message was not new nor even presented in a new fashion, for it is the same Gospel which has been preached for 2,000 years. But the average man's shell of indifference has been pierced. For some thousands of people, Christ has taken his rightful position guiding all phases of life, mundane and spiritual. Can man affect this? Rather it was with truth that the choir sang, "To God be the glory, great things He hath done."

—Lorna R. Brewerton.

Sir,

I am a full member of the Anglican Church. I don't like American methods and I disagree with certain details of his teaching. Why then did I go to hear Billy Graham and what do I think he has done for me and for this city and university?

I went because I try not to judge a man without having heard him and because I felt that perhaps he might do something for the "great unwashed". I came, I saw and Billy Graham conquered—I still don't agree with everything he says but I think he's the best thing that has happened in this city in years. And, contrary to expectation I found no emotionalism in the audience—just intensity and deep thought.

On the personal level, although the gospel singing, etc., rasped my nature, I had my faith strengthened because he made me question it and measure it against his own—I still have a long way to go.

As for this city and university—he has started several thousands on the road to Christ and all He stands for and he has set others in search of that road. He has united the churches and given all their members a good shaking-up. But most important of all, in my opinion, he has made religion once more a subject for conversation. In the past week or so we have discussed religion in this university with as much acrimony and vigour as, in the past, we have discussed history and politics. At last we have begun to think about it.

—R. Denham.

Sir,

Although I have heard Billy Graham, and have been impressed by his crusade, the following remained unanswered in my mind.

Our God is a God of love—yet if we do not turn to him, according to Dr. Graham, we will experience a second death (Eternal Damnation). Without taking away our free will, would it not be possible for a God of love, after our physical death, to show us our mistakes and offer us another chance on earth?

If God creates us in his own image (not physical image), does he make our soul immortal as he himself is? If so then how can something immortal cease to exist for eternity? (i.e., experience second spiritual death).

If God created us so that he would love us, then:

(1) Was he lonely before we were created?
(2) Was he perfect or did he need something to love?

(3) Can God not rise above emotion?
As God sent Christ to pay for our sins obviously Christ is one way to heaven but:

(1) Is he the only way?
(2) Is the system that preceded Christ of no use now? (or was there no way to God then?)

(3) Has the Dalai Lama no hope of redemption and not even a "second chance" (as he believes).

I think Reincarnation sounds more like the plan of a loving, yet just God. —A.J.C.B.

Sir,

Out of the mist of Michael Jackson's prose, a few of his opinions emerge. "If," he tells us, "a man calls upon his own conscience in deciding between right and wrong, he will surely make the right action." This is by no means the case. For the fact of the matter is that one man's conscience may give direction in one way, his neighbour's in the opposite. One man will be a "conscientious objector", even to the death, against some law and custom which another accepts as obviously right. My conscience tells me that capital punishment is wrong; but it is hard for me not to do the advocates of the death penalty the honour of believing that at least one of them has examined his conscience on the matter. Ghandi obeyed the call of duty as he understood it. So did his assassin: he said, "Cut me into little pieces, and I will still maintain I did right." The cannibal does not, I imagine, think that he is doing wrong; nor apparently does Michael Jackson. He regrets that "many Christians answer the conscience created for them by Church indoctrination rather than the conscience of their own self" (whatever that may mean). But surely if 'church indoctrination' or any other sort of moral instruction could convince the cannibal that the dictates of his conscience were inadequate in what they had to say (or rather, omitted to say) about killing and eating other fellows, it would be all to the good. Conscience, it should be obvious, is at least partly determined by the ethical codes with which it comes in contact; it is not an unchanging and independent intuition implanted within us as an infallible guide to moral behaviour.

The rest of your correspondent's letter is so full of contradictions that no-one need argue against him, for he is his own most formidable opponent. Amid the other poppycock he dishes up is the statement of his belief "that no man, no matter how strong his convictions, should consciously strive to make others accept his own views." This sort of thing, if taken seriously, makes a mockery out of philosophy, religion, aesthetics, science, and just about everything else, and one wonders why, if Mr. Jackson is not trying to persuade anyone of anything, he went to the trouble of airing his own particular views at all.

—MacD. P. Jackson.

Sir,

Your correspondent Michael Jackson shows considerable intellectual courage in his attempt to think out religion for himself. However, I feel bound to question some of his premises.

First, his assumption that the purpose of each man's life is "full self-realisation". If by self-realisation he means the awareness and perfecting of one's inherent good qualities, he is simply begging the question. To say that a machine is fulfilling its purpose as soon as all its parts are in smooth running order is nonsense. The machine did not make itself. It was designed for an overall purpose, the production of something outside of itself, whether it be light or a packet of ice-cream. Similarly, unless you maintain that man created himself, it is clear that the purpose of a man's life cannot be merely within himself. May I suggest that the real meaning of "self-realisation" is "functioning harmoniously towards a purpose external to oneself." It follows, of course, that that purpose must be the particular one for which the machine (or the man) was designed.

Secondly, Mr. Jackson's argument that because every man is created different, his mature set of religious concepts will be valid for no one but himself, and he therefore has no right to "evangelize". This is fair enough for the man whose highest standard is an extension of himself (and Mr. Jackson's idea of conscience adds up to no more than that). But for 2,000 years there has been a small but vital community of men who claim that there is another standard; that in fact God took human form and lived among his creatures, demonstrating the way he wanted them to live; and further, that he is still, in some mysterious way, present among that community. Their records have stood up to the severest scrutiny of scientific scholarship. If their claim is true, that Christ was truly God (which Christ himself claimed), then the man who accepts the existence of God must also accept the demands of Christ on his life.

In sum, then, if the claims of Christ are true, his followers have no option but to present them to all men; and as a corollary, these claims must be valid for all men. Mr. Jackson's argument assumes that Christianity is only a system of ethics; but if he bothered

to examine any one of the Gospels for himself he would realise that there are more than mental concepts involved.

—Margaret Weatherley.

Sir,

Mr. Devonshire's letter illustrates graphically the typical archetype of the bodgie in the popular mind; for that reason alone it is rather interesting.

He begins by pointing out that the bodgie is also appearing in East Germany and Russia True, and it is noteworthy that in these countries it is the children of the privileged upper strata, the bureaucracy, who are delinquent, rather than working class children, as here. In a society where social prestige is directly related to social utility, as it is in Russia, it is the attempt to make the bureaucracy hereditary that constitutes the only possible form of revolt against that society for adolescents. This too takes the form of a teenage revolt based unconsciously on hierarchical social values: hence its similarity to its Western counterpart.

Mr. Devonshire asks what social order would rid the world of the bodgie. This assumes that the "bodgie" is an evil, an assumption that Mr. Devonshire may not, and I did not, make in my article. If he reads my article carefully, he may also notice that I suggest that a society in which social values are meaningful to the community—where they are not, for the great majority of the people something arbitrary and imposed from above—would remove the necessity for minority social groups to elaborate social values of their own to make society meaningful to them.

The point about "Baby" and "true love"—certainly they have been in common usage in America for a long time. My point, however, was that these terms were now being used in popular songs to a greater extent than before, and this indicated a change in the consciousness of the popular song audience. Mr. Devonshire does not invalidate this point.

I did not refer to the screen as a venue for two-dimensional brutality. I suggested the bodgies did. I also did not say that the structure of our government was responsible for bodgism. I said the structure of our society was responsible. I did not say the bodgies were creating some sweeping new social order. I said they were not advocating any "political programme", but were unconsciously "rejecting accepted social values and setting up new hierarchical social values of their own." Bodgies do not, as far as anybody knows, "settle down after a few years to become model citizens." Bodgism has only existed as a phenomenon for a very short time—too short for us to make any conclusions about their adult behaviour, because they have not had time to become adults.

As Mr. Devonshire makes no attempt to substantiate his point about bodgism not being new, I cannot argue with him over this. Mr. Devonshire suffers from not adopting a scientific attitude to this problem. He would do well to study Marx's scientific sociological analyses.

—O. J. Gager.

Sir,

May I echo Mr. Devonshire's plea that Mr. Gager return to devoting his energies to his humorous articles on socialist ideals. Not every University can claim to have in its midst a political wit of Mr. Gager's calibre, and I feel that he should make the fullest use of his gift in the field in which he has gained his notoriety. Those of us who look to Mr. Gager's articles and his cafeteria exhibitions to cast aside our blues will be some what apprehensive about this recent indication of a deterioration in the standard of the entertainment. But besides its entertainment value, there is the more valuable achievement of Mr. Gager's literature in holding up socialist theories to public ridicule, so that the free world, and especially the right wing would indeed regret any lapse in his energies on their behalf. If Mr. Gager has been a little disheartened by the fact that those expressing interest in the Conservative Club on their Stud. Assn. cards this year outnumbered his prospective fans by 97 to 53, I would console him with the thought that his adherents make up for their lack of number by the volume of noise per capita which they make.

—C. C. Hayden.



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"Craccum" University Auckland, Printing C

MUSIC SOCIETY

1959 CONCERTS



EXEC.

NOTES

A most uninspiring meeting was held on 23rd March, which could not even manage to carry on past 11.30 p.m. The correspondence produced one "interesting" item. The Exec. is apparently dissatisfied with the inadequate lighting in the eastern sector of Albert Park, and a letter was received from the City Council promising to rectify the matter. Actually, I don't quote know *what* to think.

A letter of resignation was received from Tony Holman. His teaching commitments in Warkworth have forced him to relinquish the post of Chairman of M.H.C. Ray Moorhead was appointed by Exec. to replace him.

After the accounts for payment has passed the searching scrutiny of Mr Maidment's financial gaze, the Association Accounts and Budget were discussed and duly passed. Incidentally, it is quite amazing the strange assortment of objects which get paid for under the category of "General" — Exec's photos, Exec's badges, etc. It might also be recorded that Mr Maidment gave a hoarse cry of delight when he finally discovered that the working capital (i.e. *real* money, *hard* cash) of the Association amounts to £25-9-8.

It was decided to nominate Mr B. Galvin as President of N.Z.U.S.A. Mr Freyne obligingly vacated the chair in favour of Miss Snook (very strategic), only to see her having to exercise a casting vote anyway. Next Winter Tournament at Otago will see the institution of an Arts Festival, a venture which has been long discussed in Executives the length of the country. It will be run in conjunction with Tournament, and representatives from other Colleges have been invited to attend. (The scheme was elaborated upon by Otago in N.Z.U.S.A. Easter Council.) Exec. approved the principle of an Arts Festival.

A somewhat Gilbertian situation evolved during the discussion on keys of the Student Block. It was decided to have duplicates of the keys to all rooms of the Block kept in Exec. room. The delicate question then arose of who was going to keep the key to the cupboard which the keys are going to be kept in. (At least that was how I think it was.) Finally it was *firmly* resolved to fit the aforesaid cupboard with a lock the same as that on the Association door, which apparently removed all difficulties about keys.

Denis Taylor's Report on *Craccum*, 1958, was received and adopted without a murmur. From which one concludes that Exec. fully approves of Mr Taylor's opinions on the administration of *Craccum* Room:

"... *Craccum* attracted a different kind of copy in 1958, which contained argument and controversy ... and the room was one of the few places where students could gather to thrash out ideas. ... It is to be hoped therefore that considerations of propriety do not result in a restriction of all the activities of *Craccum* Room; iconoclasm can be distinguished from vandalism. The Exec. above all, will be aware that efficiency so often is obtained at the expense of intelligence."

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Sir,
It is distressing to see the name of "book-thief" applied to members of this University. Such pettiness as book-thieving one finds hard to associate with University students, and yet this practice appears to be prevalent in the A.U. Bookstall, and, to a more serious extent, in our University library. Unfortunately, under the present library system, it is quite an easy matter for an unscrupulous student to enter the library, pocket a book and make off, without arousing any suspicion. There is a number of students, I am aware, who do not bother to purchase textbooks, but hope to manage without. Perhaps it is such students who filch library books. In my opinion, students who cannot muster up enough interest in their subjects even to buy the necessary texts should not trouble to attend lectures. Everyone can afford to buy the books: I have yet to meet a penniless student (i.e., one who is permanently so). At any rate, books can be purchased second-hand at very moderate cost. There seems to be no remedy for the library situation, short of posting sentinels at the doors to check the books of all students leaving the library. But even this measure might not deter the most audacious culprits. If Honesty is not to be found among University students, it is, in the common phrase, a "poor show", and says little for the integrity of our society as a whole. One more point. Another set of culprits who made use of the library are "book-scribblers". It is sheer vandalism to scribble in library books, defacing and mutilating articles which are for public use. One should look after library books, and retain them in the condition in which they were borrowed. Surely this is not too much to expect.
—Elaine J. Lee.

Sir,
I was much puzzled to see an editorial in the last issue of *Craccum* with the heading "The Seventh Commandment". Quoting only from memory, I believe that this particular law forbids adultery. Please do not think that I am in favour of adultery; far from it. Indeed, I welcomed your editorial as a long overdue attack upon the notoriously lax morals of this University. But I completely fail to see why you should forbid adultery when your editorial is concerned with the S.C.M. bookstall. You will, I think, agree with me that at first sight, the injunction seems rather unnecessary.

I have since given this problem some thought and several solutions have occurred to me. I list them in the order I thought of them, without reference to merit.

(1) You were, at the time of writing, under the impression that adultery is rife among the members of the S.C.M., and, remembering their special interest in the Bible, you chose this method of administering a quietly knowledgeable rebuke. Speaking personally, I can only say that I keep an open mind about the immorality which you suggest is present in the S.C.M. You may well know more about this than I. But do they, Sir, behave so badly that you must single them out for attack?

(2) You do not know your commandments. This, I feel with regret, is all too possible in our present atheistic day and age.

(3) This problem may, on the other hand, be the result of what is popularly known as Freudian error; that is, your subconscious, Sir, may be concerned not with religion, as I feel that mine may be, but with sex. In this case, it would be natural for you to put these somewhat sordid and apparently irrelevant references throughout your paper. Without anger, Sir, I feel that I must say that your sex life and your editing should be kept separate.

I personally accept the last explanation as being the most beautiful but I am prepared to be convinced that (1) or, indeed, (2) are nearer the truth.

—R. M. S. Tudehope.

(*Craccum* maintains a discreet silence.—Ed.)

Sir,
Why, if Women's House Committee is to manage the Student notice boards, can they not arrange for someone to be in their committee-room to stamp the wretched posters? Five times I have been there today, and not a (censored) soul to be seen.
—P.C.

(Judy Wilson assured *Craccum* that service is improving. Anyway, P.C., Jericho was encircled 13 times before anything happened.—Ed.)

Sir,
The depleted ranks of Socialist Society would be swelled by my presence if it expressed more serious interest, if not belief in, true Socialism and the writings of Marx.

Its alliance with the cabal of petty politicians known as the Labour Party is misleading to say the least.
—T. Deacon-Harry.

Sir,
Uncle Fav. will be pleased to know that when I find my machine-gun, the first bullet has his name on it.
—Denis Lenihan.

Sir,
I must protest about the attitude adopted in your column "Periphery". Though I am not qualified to judge the worth of Billy Graham's work, I feel that, by reason of the principles it embodies and its undoubted sincerity, it deserves more than the cynical sneer which this article accords it. Perhaps the methods employed in the crusade are open to intelligent criticism, but this article, with its irritating tone and shallow mockery, falls far short of rational discussion. The author's aim may have been humour, but this particular brand of tasteless inanity is out of place, when dealing with such a subject. The writer's sweeping derision is doubly irritating when it is remembered that, at the time of writing, he had not had an opportunity to judge Billy Graham for himself.
—J.A.S.

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BUM ON REGARDLESS

Reply to The Artist is a Bum

Why does Mr. Wystan Curnow go to such lengths to attempt to define the social status of the artist, when the artist is, and always has been, a man who perceives and creates independent of society? Mr. Curnow might more prudently have described the change in the artist's position over the last 200 years as taking place in the environmental, rather than in the social sense. Considering that over that period the whole of Western culture has changed, the relative position of the artist in our present system is not as radically changed as Mr. Curnow might lead us to believe.

The "Age of Patronage" occupies a relatively brief period in the all-over history of the development of the world's manual arts which leads up to the diverse types of expression which mid-20th Century artists employ. Its implications and aftermath are important but by no means constitute the whole reason for the present artist's position, even less, his work, which is much more important. Twentieth-Century Mexico, for example, is asserting a cultural individuality which has lain dormant since Aztec times because her contemporary artists (Dr. Atl, José Clemente Orozco, Diego Rivera) have, regardless of their position in the eyes of the mass, resurrected and modified the art traditions of a nation that worked unaware of European culture. Similarly, the "new-found freedom" and "bewildering variety of highly individualistic and radical modes of painting" typical of the 20th Century are not necessarily attributable to the loss of the European artist's patronage, resulting from political change, or even to European civilisation at all.

Art has tended toward greater freedom and expressionism with the advent of mechanical means of the graphic portrayal of the superficial aspect of any material thing anywhere.

In addition, even before the use of photography, etc., in fact virtually coincidental with the political transformation of Western culture, was the growth of awareness of the universality of art. Even before the industrial revolution the artist was becoming more cosmopolitan. By the beginning of this century one could see the Jew Modigliani (nationality Italian) living in Mont-Parnasse and looking towards Primitive Africa for his art. The primitive arts required no official patronage; their effect upon 20th Century art movements are indisputable. The search for truth as reflected in the Tahitian culture drove Gauguin far from any hope of material encouragement (for the artists in vogue were certainly well-patronised in Paris at the end of the last century) to an environment better suited for his purposes.

The artist, by virtue of his unique intellectual capacity is necessarily a social outcast in the broad sense. The artist of the 20th Century has a much wider world in which to wander than his 16th, 17th, or 18th Century counterpart. During the "age of patronage" the artist was temporarily (in historical terms) caged within the social respectability of the courts of the patron because he had nowhere else to go for stimulation. Considering the limits of those artists' environments in a self-contained culture,

they showed astonishing diversity and enterprise. Being totally dependent upon culture as inbred as a Hapsburg king, all they could do was try to improve the strain.

It is the bad luck of the 20th Century artist that his "patrons" of today are unable to give him financial support, for his counterpart of patrons are the camera, the press, and a nucleus of genuinely intelligent and perceptive men. The critic acts as a patron inasmuch as he proclaims, and may establish the artist's position as an artist, not as a social anomaly. But these things are immaterial in the light of the artist's own work and intellect. State patronage would certainly be dangerous to the artist, not so much for the reasons that Mr Wystan Curnow notes as for the fact that it would tend, as did the equivalents in past centuries, to limit the artist's visual scope.

As for the idea of the onus being "on the public themselves to strive to follow the artist": the artist is in fact oblivious of any public — he paints what he knows or believes to be the truth through the medium of his own interpretation. For the practical purposes of buying food and supporting dependents—in fact, inasmuch as he is just an ordinary man — the public can be materially useful to an artist. But in his primary capacity the artist must be quite independent, for art is not sociologically considerate, and so the artist is divorced from society. This being the case, the futility of defining the artist's social standing is evident though the amateur-minded New Zealander may not fully comprehend the reason. The vast majority of the world's population are philistines, and are congenitally incapable of giving the artist any reasonable support, and the viewpoints of both artist and clod are hopelessly incompatible.

Though the artist today is "free from the conservative limitations of a patron's taste" the artists of the "age of patronage" were probably equally ignored for their real worth in their own times, as only their patron had any concept of the meaning of art themselves. El Greco would have been unknown to relatively more millions of Spanish peasant-folk than possibly Salvador Dali is today. The chances of the bogus being imperceptible from the genius are pretty great in either age. The main difference between El Greco and Salvador Dali, both men of genius, is that El Greco was on a good wicket socially and financially, but environmentally restricted as regards his art, whereas Dali is completely free



Curnow back on the Bummei

While it is most gratifying to realise that someone has thought somewhat about my article, "The Artist is a Bum", it is disconcerting to realise that this thinking has, for the most part, been muddled. Mr. Binney begins: "Why does Mr. Curnow go to such lengths to attempt to define the social status of the artist, when the artist is, and always has been, a man who perceives and creates, independent of society?" By this, Mr. Binney means to infer that the artist has no social status and therefore why am I wasting my time? For this helpful thought, I thank the correspondent. However, to the extent that an artist is a member of a society and performs a certain function related to that society, he must have a place in society and therefore a social status.

In his second paragraph, Mr. Binney seems to overlook the fact that my article is obviously limited to the social status of the artist in the European tradition. Similarly, he has overlooked the fact that my article was limited to assessing the sociological influences upon the artist's work when I asserted that the loss of patronage had "given rise to the bewildering variety of individualistic and radical modes of painting . . ." Although the exact weight of words "given rise to" are open to misinterpretation, I wished to suggest by them that the loss of patronage was a condition of, rather than the cause of, the trends referred to. I concede Mr. Binney's point concerning the influence of the "growing awareness of the universality of art", because it is valid and does not conflict with my own argument.

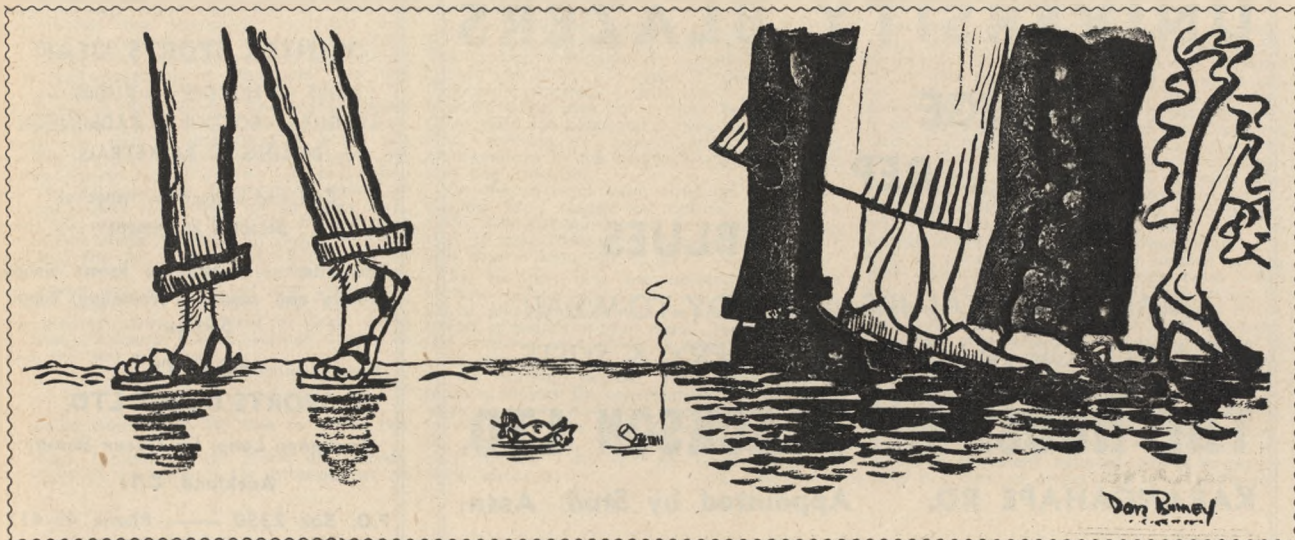
Exactly what impelled Mr. Binney to say that "the artist is in fact oblivious of any public . . . etc"? I may never know, but the conception of art as a sweet-meat of the Gods, hanging ethereally on sky hooks, strikes me as rather naive. No artist can ignore the public as patron or as audience. Unless his work is comprehensible to at least a portion of society, his art is necessarily meaningless. Consequently, the painter must create as a member of society, intellectually objective to, but not divorced from, his social environment. Furthermore, the question of the artist's financial independence is altogether more complex than the correspondent realises. The artist cannot "be divorced" financially from society as Mr. Binney suggests he must be. The public is not simply "materially useful to an artist"—it is quite necessary to the artist's existence. Moreover, patronage of some variety or another is unfortunately the only effective means of recognising the artist's importance to society. I say 'unfortunately' because, as Mr. Binney is aware, this means may well result in the exploitation of the artist, that is, an infringement on the intellectual independence of the artist. But denying the existence of the problem of patronage and social status is no way to solve it, or of levitating its more vicious potentialities. I suggest that the risk of being exploited is eminently more preferable to that of the artist's being "divorced" from society.

In conclusion, I would like to quote Jacques Villon, famous contemporary French artist, in support of my views. "In our times, with the exception of those who are already firmly established, the artist's struggle to earn a livelihood is becoming so desperate that it can no longer be ignored. We cannot allow the great artistic heritage of the past to be lost; it is our duty to preserve and hand it down to future generations. The Church, the Court, and the rich private art patrons have disappeared and we must find someone to take their place."

—Wystan Curnow.

intellectually but lacks official support in the same degree. But the chronic ignorance of art among the great mass of society in either age reveals the fundamentally similar position of the artist of today and the artist in the "age of patronage."

—DON BINNEY.



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At half past ten on a chilly autumn evening Billy Graham arrived at Whenuapai, where a small crowd was waiting to greet him as he stepped off the plane. Before leaving for the formal welcome at Mt. Roskill, Graham held a brief press conference at the airport. He stood in front of the circle of reporters with his hands in his pockets, choosing his words carefully as he spoke. "Don't call me Dr. Graham," he said. "I have several honorary doctorates, but I don't feel I've earned them, in fact I couldn't if I tried. Call me Billy or Mr. Graham." He is not, however, the sort of man whom one slaps on the back and hails as Billy on first acquaintance. Everyone stuck to 'Mr. Graham'.

He had come to New Zealand, he said, on a spiritual mission, without anything new to say. His theme was to be Christ crucified and resurrected, and his purpose to strengthen the local Church by winning individuals to Christ, and by creating a sense of unity at his meetings. This sense of unity Graham considers more important than the sermons themselves, and he believes that the only hope for world peace is for Christians of all countries to look beyond the diversities of language, race and politics towards a single God.

Graham's methods are hotly criticized wherever he goes. In answer to the claim that the "decisions for Christ" made at his meetings are emotional rather than rational, and therefore invalid, Graham pointed out that the atmosphere of the rallies is not one of hysteria or ecstasy. At Carlaw Park the following evening this proved to be true. At no time were his listeners in a state of irrational religious fervour, and in fact Graham deliberately kept the emotional pitch with flashes of humour. It is a common criticism of Graham that his tactics as a speaker are similar to those of Hitler. But whereas Hitler was by nature unbalanced, and used to surrender himself completely to the frenzy engendered in his audience by spectacle and his own hysteria, Graham never loses control of his own emotions or those of his listeners. The "decisions for Christ," Graham believes, are often the result of a long period of reasoned thought, and, as far as can be estimated, between sixty and ninety per cent. of the converts remain active members of some church.

Mr Graham refused to comment on nuclear tests in the Pacific, but during his sermon the following night he said that it is spiritual deadness that has led mankind to the brink of self-destruction. Presumably he believes then that men should devote themselves to prayer rather than to what he considers experiments in annihilation.

On the question of racial segregation, Mr Graham said that incidents such as those at Little Rock and Clinton, Tennessee, had been greatly exaggerated by the press. "Race relations in the United States are the best in the world where there is such a large minority," he said. A southerner himself, Graham will not speak to a segregated audience, and has always tried to live in accordance with his belief in the equality of white and black.

When asked whether he considered it was more difficult to be a Christian today than in the past, Graham replied that the life of a Christian has always been difficult. "The Bible calls us to a battlefield," he said. "The Christian life is hard and rugged. In fact, it is easier to die for Christ than to live for Christ. Many of us would willingly face a firing-squad for our faith, but we cannot live according to God's commandments."

Modern society, particularly in America, offers many temptations, especially to the young. The United States today, he stated somewhat equivocally, is materialistic, secularistic and religious in outlook. "There is a need for evangelism and revival within the Church. The whole world needs to see Christianity. And first, as Kierkegaard said, we must Christianize the Christians."

Graham's sermons, as he preached them in Auckland at least, are of spiritual value only to those who are members of, or believers in, some particular Christian church, or to those who have accepted Christian ethics without bothering to consider religion at all. His message, based as it is on the fundamental teaching of the New Testament, is too elementary to convert the thorough-going atheist or agnostic who has rejected the Bible. He does not go far enough to be able to guide those who have accepted Christ and are faced with the difficulty of finding His Church. Graham is undoubtedly right in saying that all Christian churches are basically the same, but there very soon comes a point at which one gets beyond basic Christianity to a region where Billy Graham, who preaches no specific doctrine, can offer no help.

Nevertheless there is no doubt that Graham has strengthened the faith of a large number of Christians in many churches, without vulgarizing or cheapening religion in any way. Whether or not he is actually being used by God to "proclaim His message in a world of despair, hopelessness and confusion," he is certainly a man of humility and sincerity, who has the courage to lead a life that is true to his convictions.

—F.J.M.

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MONDAY, APRIL 20th

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Lewis Eady

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ARE YOU?

BILLY GRAHAM at Carlaw Park

It is now impossible to ignore the fact of Billy Graham. He has come, he has seen, and he has conquered. He has preached a simple, understandable cogent message; and he has persuaded a large percentage of his audiences that this message is valid. From Graham's own viewpoint, probably, things could not have been more satisfactory.

Unfortunately, however, not everybody can look at the situation this way. Graham has been able; he has been impressive; he has had a tremendous effect; but what he has said has not been true. This makes him, not a minor miracle, but a dark and, perhaps, rather inauspicious omen. Religion has not generally been, as Dr. Graham argued, a much needed social restorative in times of decadence. On the contrary, widespread interest in religion has generally been an expression of the people's incapacity to participate effectively in the everyday political and economic life of their society. The Roman Empire in decline saw a religious revival; so did the Russian nobility immediately before the 1917 revolution. Far from the choice being between Christianity and the end of the world, as Dr. Graham put it, it can be contended that, at a time when a world war may mean total annihilation, any focussing of popular attention on anything other than the necessity to control more effectively the affairs of the world is the direct route to world suicide. To worry about God in such circumstances is simply to indulge in dangerous luxury. It is surely sufficiently ominous that 45 per cent. of the population of the United States do not know what the Berlin crisis is about, without trying to persuade more people that the salvation of souls is more important than world crisis. Forty-five per cent. of the population of America does not know how it is kept alive in peace, and does not care whether or not it will be alive in peace for many years more. It is certainly making no attempt to keep itself alive by preventing its politicians from doing something silly. Wittingly or unwittingly, Billy Graham is telling more people not to care about their earthly future at a time when the 50-50 chance the world will continue to exist depends on as many people as possible trying to keep it in existence. The fingers that Graham points to heaven points away from human life on earth: it is an invocation of suicide. Like the Melanesian cargo cults, Graham's Christianity assumes the human race's failure to cope with the problems confronting it; man is so weak, so helpless that he has to rely upon God. It is precisely this failure to cope with our problems that we cannot assume. We must be able to solve our problems if we are to survive: we cannot solve them by making the Bible our favourite reading material, praying and going to church regularly, and "witnessing" to others. We cannot afford to live the "spiritual life": our life on earth holds too many perils, too many dangers, too many unknown quantities for us to ignore it and survive.

Even Graham's Christianity has undergone a metamorphosis in a time of crisis, like ours. Once it was a real interpretation of the world, involving the taking up of certain stands on moral issues vital in the every-day life of the individual. Now it has become, in Graham's preaching, merely another set of activities, a matter of church-going,

Bible-reading, and witnessing rather than boating, fishing or reading magazines. It has become one more formula for escape, with carefully designed rules and specified activities: another consumer good vendod on an overfull market, another substitute world for the real world of H-bombs and brinkmanship which is successful because it has absolutely no points of contact with that real world. It provides no plan for living, does not even attempt to give the believer some point of integration in his social living. It is no accident that Dr. Graham speaks of the world, as well as the flesh and the devil, as something one is saved from by conversion. World crisis has made the world too hot for Christianity to handle; Graham's preaching shows it.

Billy Graham is impressive: because of that he is dangerous. Too many people already believe that their actions do not count — that they cannot do anything to set the world to rights. Billy Graham helps them to think this way. But they cannot and must not imagine the people can only make news in the squares of Cairo or the mud huts of Accra. The policy of the United Nations is still brewed in the West where we are. Only the internationalization of western technology can prevent the explosive jealousy between have and have not dynamiting a Third World War. War, now, means pretty near the end of the world: Billy Graham said it and we say it again. If the West does not fear war sufficiently to implement the technological internationalisation requisite, the East will do it alone; and the only way possible to do it alone is war. It is for each individual in the West to act now that peace may be kept; for on them is the primary responsibility. For them to be apathetic is for them to court disaster; to preach to them apathy in the name of religion is to invite it. Only by daring to face the world problems and answer them can we progress.

—O. J. GAGER.

Wanted—Players for Capping Band. This is your chance to lead the procession. If you can honk on a sax, squeak on a clary, squawk on a cornet, grunt on a trom, or wheeze on the bagpipes, you'll do.

Contact Jim Holt through the Letter-Rack or at O'Rorke. Phone 11-023.

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BOOK REVIEW

Religious Behaviour, by Michael Argyle
(Routledge & Kegan Paul, 1958)

In this book the author brings together what is known of religious activity in Great Britain and the U.S.A. since 1900. He is careful not to trespass in fields beyond those of social psychology. "The psychologist or social scientist is only concerned with the causes or empirical conditions for religious phenomena. He is not concerned with the other kind of question about whether the beliefs are true, the experiences valid, or the rituals useful; these are problems for the theologian."

The book deals with a wide variety of topics: parental and educational influence, war experience, the relationship of age and sex to religious attitudes; religion and prejudice; religion and mental disorder, sex and marriage, class; theories of religious behaviour and belief.

What Argyle says on evangelistic meetings is particularly topical.

Experimental studies, he says, of emotional versus rational propaganda have failed to show any consistent results. In real-life situations emotional appeals seem to be more effective. Sargant (1957) puts forward the interesting hypothesis that the most effective techniques first create states of emotional exhaustion in the hearers, and that people are extremely suggestible when in this condition. He lists the different methods of producing such exhaustion in different religious groups — the prolonged rhythmic dancing and drumming of Voodoo, the handling of poisonous snakes in Tennessee snake cults, and the deliberate concentration of excited evangelists on intended converts in small protestant sects. Sargant maintains that people are suggestible to anything when emotionally fatigued, and reports that certain young men attend snake-cult meetings in order to seduce girls who have just been saved — they are just as easily seduced as saved at this juncture.

Different Methods

Some support for Sargant's hypothesis may be obtained by a comparison of the efficacy of different methods of evangelism. In the early days of revivalism in America and in campaigns like John Wesley's in England, wild emotional scenes were frequently reported. The evangelist would preach in a way calculated to produce great anxiety — "I preach hell because it arouses their fears, arrests their consciences and causes them to reform their lives and habits. . . . Hell has been running for six thousand years. It is filling up every day. Where is it? About eighteen miles from here. Which way is it? Straight down — not over eighteen miles, down in the bowels of the earth." The emotions were further stirred by the singing of very moving hymns. The result was often devastating, hundreds of those present would speak with tongues or bark, display violent

jerking, and twitching, while many collapsed senseless on the ground. No figures are available, but the reports of these meetings indicate that a high proportion of those present were affected in the ways described and were converted, temporarily at least.

This kind of evangelism is rare nowadays outside small sects and American negro churches, and a more sedate form of evangelism has taken its place. The most spectacular examples of this in England are the three campaigns of Billy Graham in 1954-5, about which a certain amount of statistical and descriptive evidence is available. The most startling aspect of these campaigns is the number of people affected: about 5½ million attended these three campaigns, though some went more than once — it was estimated that half the audience were new at each meeting, which would cut the above figure in half. About 120,000 came forward and made "decisions for Christ" of whom 75 per cent. were making their first public decision and 61 per cent. were not already church members — though according to Herron's survey (*British Weekly*, Feb. 10, 1955) only 48.6 per cent. were genuine non-churchgoers. Thus about one person in fifty came forward, one in a hundred being a genuine convert; this percentage is probably much lower than for the earlier evangelists, supporting Sargant's hypothesis — although the total numbers involved were large. Two-thirds of those making decisions were women, and 60 per cent. were under 19. Only 16 per cent. regarded themselves as belonging to small sects or "evangelical" churches; 47 per cent. were Nonconformist, 37 per cent. Church of England.

What is the technique responsible for these prodigious numbers of conversions? Several factors may be suggested, and given some support from the quantitative and descriptive material available. (a) There was an elaborate public relations

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SUCCESS AND FAILURE AT THE UNIVERSITY
by
G. W. PARKYN.

WHITCOMBES

The extent of failure in Stage 1 classes at the university has caused much concern in recent years, and the statement has frequently been made that a more stringent entrance policy should be adopted by the university in order to prevent the unfit students from gaining admission.

The present volume deals with the relationship between unsatisfactory university performance and the university's entrance qualification.

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campaign before the meetings, by posters and other publications, by a film, and via the churches. The prestige built up for Billy Graham is no doubt a factor in the higher percentage of converts at his meetings as opposed to those by other members of his team. About half the seats were booked by parties, mostly from churches, and many people went with the intention of making a public decision. (b) Considerable use was made of music — highly emotional gospel hymns sung by the many thousands present, assisted by a choir of 1,500 and by various American singers. This partly explains why a much lower percentage of people came forward at the relay meetings. (c) Graham's forty-minute addresses avoided hell-fire and were less emotional than those of many evangelists; however, he was much concerned with sin and worldly pleasures, made use of the fear of death ("in ten years a quarter of you will be dead"), and indulged in repetition and other oratorical devices; he gave a strong impression of sincerity and conviction. (d) The address led up to the appeal to come forward to make a decision; applause was forbidden and Alistair Cooke, writing in the *Manchester Guardian* (March 7, 1955), suggests that coming forward was the only way of gaining emotional release. The sight of up to 3,000 people going forward would have a powerful suggestive effect: this may be the reason why the larger meetings at Wembley were the most successful. There were no wild scenes as in earlier revivals, but many of those going forward were clearly emotionally moved. (e) All those making decisions were met by counsellors, and cards giving their details were sent to the appropriate local clergyman, who was supposed to integrate them into his church.

Are Conversions Permanent?

The next question to be raised concerns the permanence of evangelical conversions. Two careful follow-up studies have been carried out of Graham's campaigns, and these will be discussed first. Highet (1957) carried out censuses of church attendance in Glasgow before and after the campaign. Weekly attendance rose by 10,575 from 7.6 to 9.2 per cent. of the adult population just after the campaign, and 4,197 new members came on to the church records during the next few months. However, a census of attendance carried out a year after the campaign showed that only 54 per cent. of the new attenders were still going to church. Herron (1955) sent a

questionnaire to 1,500 vicars listed by the Graham organization, after the Harringay campaign. Of these, 520 replied giving details of 3,222 individuals for whom cards had been received. It was found that 64 per cent. of the people who had previously not been churchgoers were still attending about eight months after the campaign. This is consistent with the first in suggesting that about half the real converts are active a year later.

Starbuck (1899) reported that 87 per cent. of a group of ninety-two revival converts had lapsed within six months, compared with 40 per cent. of a group of "gradual" converts. Wilson (1955) reports that at Elim Foursquare Gospel meetings in England after the war, about one in six of those converted actually became members of the church. This is consistent with Starbuck's finding that about one in eight is left after six months. We may suggest that just as a higher percentage of people respond at these highly emotional revival meetings, so these conversions are more short-lived.

Who Are Affected?

Some members of the audience are affected more than others: what are the personality variables associated with susceptibility? Evidence drawn from actual studies of conversion shows that people converted at public meetings are more easily hypnotized, display more motor automatisms and can therefore be classified to some extent as hysterics. Cantrell (1940) found that the people most affected by Orson Welles's "Invasion from Mars" broadcast were also more religious than those not affected, and were more suggestible and less intelligent. Experimental work on propaganda suggests that people most easily influenced are low in self-esteem — they have an undue fear of social disapproval and are correspondingly easily influenced. Cantrell's conclusion that they are also less intelligent has also been confirmed by a number of studies.

Summary. The more emotional evangelistic meetings produce many converts, but only about 15 per cent. are permanent. In meetings of the Billy Graham type, 2-5 per cent. of those present make "decisions," and 50 per cent. of these are still active a year later. Factors in producing such conversions are the skill and prestige of the speaker, the size of the meeting, and the preparatory and follow-up organization.

OUTLINE

The editors will be glad to receive articles on any subject which could be of some general interest. Anything. History, sadism, psychology, psychiatry, science, sex, religion, literature. . . . Or short stories if that's the way you like writing.

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WORLD PROBLEMS

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Prospects for

GERMANY

A major problem after the Allied victory in 1918 and after the capitulation in 1945 was what to do with Germany. Almost fifteen years of dispute and Cold War have passed since then, yet the problem still remains in acute form.

What are the prospects for achieving some solution which will not only satisfy Russia and the West, but also, incidentally, be acceptable to the Germans themselves? It is here that one of the most interesting recent developments becomes relevant. In his recent talk to A.U. International Relations Club, Odo Strowe made the point that there is developing in both East and West Germany a sense of nationality, of individuality, of a separate identity, a feeling of "apartness" from the people who live in the other sector across the Iron Curtain. This belief is to some extent fortified by figures drawn from public opinion polls conducted in Germany in 1957 and 1958. In the first year when questioned whether they thought reunification a possibility, 52 per cent. of those asked stated that they thought not. In the following year, 1958, the figure had swollen to 74 per cent. Just what do these figures mean? They do not, of course, necessarily imply that either the 52 per cent. or the 74 per cent. did not want unification to take place. It is indeed probable that the vast majority of Germans still dream of a united Germany, once more a force in the politics of Europe and the world. They may, however, be taken to show that German are becoming at least partly resigned to the division of their country—not so very hard to stomach when it is remembered that fewer than a hundred years ago Germany was quite ununited, and also that there exist very marked differences in such things as religion, economic background and even geography between the peoples on either side of the Iron Curtain. Such a resignation could hardly have taken place if national feeling were as strong in Germany now as it has been in the past. Other things point to the same conclusion. The English *Listener* of 20 November, 1958, tells that Alfred Kurella, who is chairman of the "cultural commission" of the East German Socialist Unity Party, announced "that no citizens should set out to cultivate friendly relations with West Germany. Would Germans, he asked, have tried to do this with citizens of an enemy nation during the war." To him, Western Germany was an "enemy nation." Of course, these views are being put forward by a "party boss" whose opinions need not necessarily be taken as being representative of those of the vast majority of East Germans. Nevertheless the fact that such views can be expressed by anybody, with any normal hope of their at least not being laughed at indicates that there must be some justification for them. The plain fact of division over a period of fourteen years, division in a situation of tension and hostility when propaganda is being dished back and forward as a full-time, highly-organized business is not exactly conducive to feelings of unity, brotherhood, common destiny and so on.

What then is the significance of this change in attitudes? Is it simply one factor which is, increasingly as time goes on, making the ultimate unification of Germany more and more of a mirage. Granted another ten or even fewer years in the same situation, such feelings of 'separatism' between East and West Germany will, in all probability, have crystallized into something definite which will be a far more potent factor in keeping Germany disunited than all the procrastinating and vacillations of Western and Eastern leaders.

What then are the Western views? Are the leaders of the Cold War pre-

pared to see Germany reunited? There are several possible ways this could be achieved. Until now the West has held out for free elections in the whole of Germany as a necessary prelude to unification. This can be immediately dismissed—certainly at this late date—as mainly of propaganda value to the West, as being a solution which has the merit of being an arguable proposal, while still being "safe" insofar as it must surely be clear to Washington and Westminster that Russia could never, at least in the present situation, accept such a plan. *in toto*. King-Hall, a British commentator on international relations, has put forward what is probably the most realistic plan yet. It calls for the complete withdrawal of foreign troops from both East and West Germany, with the setting up of some form of administration in Berlin which would deal with matters of importance to both sides. Trade and transport are given as examples. The plan proposes that both East and West Germany should keep their own "local" governments while delegating some of their functions to what would be an extremely loose federal organization in Berlin. This has the merits of recognizing and catering for particularism in East and West, of not asking too much from Russia since her frontiers would be only a few hundred miles further back, and of providing the basis for an ultimate closer unification, without springing this as an accomplished fact on a nation split by many and bitter rivalries. Such a plan has little chance of ever being realized. Since West Germany has been allowed to rearm it is almost certain that Russia has regarded the division of the country as a vital necessity to the security of herself and her satellites, and it is only too clear that no agreement can be reached in the issue without Russia's full compliance. No talk on German unification is now and probably will remain, in the opinion of the writer, "mere intellectual exercise" of no value other than propaganda, unless there is some tremendous and quite unforeseen change in circumstances. In the words of Terence Prittle of the *Listener* "The theme of German unification has much in common with the moon. It is far-off, beckoning and beautiful."

POSSIBILITIES

Can nothing be done to ease the tension in Germany? Must the status quo remain as a perpetual threat to peace, as a place where for an indefinite space of time the much-feared trigger-happy corporal may fire the shot which ends in an atomic war? In the writer's view this is not the case. Something can be done to ease the tension and, what is far more to the point, seems very likely to be done. Obviously next to the question of what is to happen to Germany as a whole there is the "minor" issue of what is going to happen to Berlin, one which has become more and more vital since Mr Khrushchev announced the Russian intention of handing over full control of Berlin to the East German Government.

The significance of this for the West is in the intensification of pressure (which is virtually certain to eventuate once Russia's plans are brought to fruition) on Western forces in the city. What can be done? One possibility is to adopt the old, rather unimaginative Western line of inflexibility, of "this far

and no further," "not an inch more," foiled. Such a course has dangers which it should not be necessary to emphasise, and hope that by a show of determination and strength any Soviet intentions, or as some call them "bluffs," will be

Increased danger of a full-scale atomic war would be inevitable result: it is well-known that President Eisenhower has said the US will fight over Berlin.

There is another alternative. Rather than handing over Berlin to East German control, which does not appear to be considered as an alternative at all in the Western capitals, the city could be declared a neutral area, all troops could be withdrawn from both sectors and a U.N. force on the lines of that patrolling the Israeli-Egyptian border could be installed to guarantee the city its neutrality. Such a plan—first put forward in the *New Statesman* and a week or two later by Mr Macmillan (!)—has obvious advantages. First and most important, it is a workable compromise from a position where neither side will retreat from the position adopted without very considerable complementary retreats on the other. Again it would have the effect of greatly reducing the tension both in Germany and the world as a whole, and it would incidentally increase the prestige of the U.N. by giving it a very real part to play in cooling the heat of the Cold War.

HOPE!

Surprisingly, the prospects of some such obvious settlement being reached are, at least on the surface, quite good. The whole question, of course, depends on the willingness of the Great Powers to do something positive about easing international tension and their not wanting merely to keep it "on the boil without boiling over." It seems for once that this may not be the case. First and probably most importantly, there are indications that Russia is interested in coming to some solution of the Berlin problem. Her recently instituted seven-year plan calls for great capital outlay. Capital outlay in one direction calls for reduction of spending in others. The Defence spending is naturally one possible source of saving, but this can be done only if there is some reduction in world-wide tension. Therefore from at least one point of view Khrushchev may be happy to see one world trouble spot eliminated. There is reason for optimism too, in Britain's attitude. Macmillan's eyes, and those of the Conservatives, are naturally becoming more and more focused on the forthcoming election, and in the realm of foreign policy the Conservative Party has, to put it mildly, some time to make up since Suez. Macmillan has already scored heavily once in Cyprus, and one school of thought (to which the writer adheres) believes that his recent trip to Moscow was aimed along the same lines—even if the chief results of the trip were a bit of free advertising for Eton, and the easing of any (unlikely) fears Mr Khrushchev may have entertained on the subject of British Conservative statesmen. A success in Berlin would undoubtedly rebound to Mr Macmillan's credit, would help build up the picture for him which is being so laboriously, albeit cleverly, framed as the Statesman of the Time, Man of Destiny, Leader of the Free World, etc., etc. It would also increase the Conservative prospects at the polls. Macmillan has incidentally dropped the hint that there has been consideration of the Berlin problem along the lines suggested by the *New Statesman*—a fact which considerably brightens prospects of solution. With the illness of Dulles, the position of America is the most uncertain. His absence at

first glance is a sign for hope. The champion of an inflexible policy of "no retreat," the guiding hand behind America's action in the Cold War, and the statesman whose hobby, one might say, passion, is the international version of "Chicken," brinksmanship—it is perhaps a good thing for any prospects of compromise he may have to step down. Yet in fairness to Mr Dulles it must be said there were glimmerings of a relaxation of attitude in the period immediately before his illness. He has gone down on record as saying that free elections are not the only possibility for a German solution, and his rapid trip there prior to his operation may well be significant. In America as a whole and especially in Washington there are reasons for hope that a more flexible attitude may be forthcoming. Mansfield in the Senate has said: "What matters most is that there be a full discussion of the situation, which obviously contains within it the seeds of a World War." The promotion to the chairmanship of the Foreign Affairs committee of Senator Fulbright—Rhodes Scholar and the president of the University of Arkansas and there that rarity in politics anywhere, an "egg-head"—who has stated that the administration should be prepared to discuss withdrawals from Central Europe, is another similarly hopeful indication. The most that can be hoped for Eisenhower is that he does not rest his weary head on the wrong shoulder.

Probably the real stumbling block to any satisfactory solution will come from Adenauer and possibly de Gaulle, who at present stand rigidly on a policy of non-recognition of East Germany. It is fairly obvious that any neutralization of Berlin would call for at least a *de facto* recognition of the regime in East Germany. There are, of course, difficulties to be overcome and problems to be solved, but there does appear to be very real ground for optimism in the outcome of the top level meeting which Macmillan says is now "inevitable" in the near future.

—J. ORBELL.

Since the above was written the date for the Foreign Ministers' meeting has been announced as May 11. It has also been reported that British Conservative politicians have been calling for an election in either May or June. The writer offers no comment.

GIRLS

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Dear Everybody who uses and/or abuses Caf.,

Congratulations to those of you who have (a) noticed the polite requests plastered around the Caf. walls to keep the Caf. tidy, (b) kept the Caf. tidy.

The discreet tone of these notices may however have hindered their significance from breaking through to the consciousness of some of you, so this epistle comes as what I hope will be a none-too-subtle reminder.

A little thought about the mathematical difficulties involved in juggling a students' roll of 4,000 Caf. accommodation limited to 150, of 400 per hour, may help you appreciate how much the kitchen staff are called upon to do to maintain any sort of an efficient service, especially between 1 and 2 p.m. and between 5 and 6 p.m. A percentage analysis of the low price you pay for your meal makes it plain that it cannot be expected to cover the cost of employing waitresses as well as the normal kitchen staff to carry out the extra continual labour of cleaning up chairs, tables and the floor, collecting dirty dishes, replacing disarranged furniture and bringing back chairs and tables from out in the rain on the balcony. The notices put up in the Caf. are to ask for your co-operation in all these matters — only in this way can more staff be made available in the kitchen and the service speeded up.

And another thing — because of the tendency of students to walk away with salt and pepper shakers, sugar bowls and ashtrays, or else to mix their contents in an agglomerated concoction on floor or table, these are all kept on the table next to the doors linking the two Caf. rooms. Please use them and leave them there so that other people don't have to run to the kitchen staff for fresh supplies.

Note the fact too, that the wastepaper baskets are of ample bulk and are strategically placed, and get rid of your orange drink cartons and cigarette packets there rather than all over the floor. Ashtrays have lately tended to be conspicuous by their absence from some tables — if any of you happen to find that someone slipped one into your pocket when you were not looking and it has now turned up in your flat, please bring it back again.

It does not take many thoughtless people to make the general appearance of the floor and tables in the Caf. most unattractive for the rest of the people who use them. I would therefore ask all those of you who use the Caf. at all to be a bit more aware of the difficulties involved in catering for kleptomaniac and in other ways idiosyncratic students, with inadequate accommodation and facilities, and as we wait for the millenium of new Association buildings in a new University, to co-operate with the caterer and his staff as much as possible to make things more satisfactory for everyone concerned.

—Beverley Snook.

Cafeteria Controller.

The Editor.

CRACCUM.

Dear Mr. Hunt.

You asked me for some comment about the Library.

By the time your next issue is published, however, we should have the new Lending Area by the Entrance, and then:—

There will be no space for bags to be left on, so Bags (but not coats) may be brought into the Reading-Rooms.

If they are brought in, obviously they must be carefully inspected as people go out. All books, in hand or bag, must be shown.

Gradually, the old lending area will be completely cleared and the catalogue placed there.

Access to the gallery will be directly up the stairs from the new lending area, as well as by the present stairway in the Reading Rooms.

Notices about reserved books waiting to be claimed will be posted on boards outside the entrance.

Inter-library loans and the Reference desk will be where the catalogue now is, and adjacent to the Deputy Librarian's office.

These are first steps in an extension which will later this year include Room 19 below and the cloister beside it. At that time periodicals and the English Language and Literature collection will be moved downstairs. The New Zealand Collection will be moved into the space now occupied by Periodicals and English.

By then, we will have 35 more readers' seats: but we need far more still.

The immediate change, however, should produce much quieter and better working conditions in the present reading rooms.

Comments and suggestions from students will be welcomed; especially if they will call and discuss matters personally with us.

Yours faithfully,

F. A. SANDALL.

Librarian.

Breaking the Language Barrier

During the 1959 Esperantists throughout the world are celebrating the centenary of the birth of Dr. L. L. Zamenhof. In his native Lithuania some spoke Russian, some Polish, and some German. Zamenhof was a Jew by birth and an oculist by profession. Realizing that the lack of a common language was the greatest obstacle to international understanding, he devoted himself to the solution of this problem. In 1887 a book by Zamenhof introducing the new language was published in Warsaw under the pseudonym of "Esperanto." Since the language known by this name has evolved steadily. It is not intended to replace existing languages, but to serve as a means of international communication.

How far has it progressed? Here are some facts, gathered from "Esperanto, revuo internacia" (issues of October and December, 1958).—

Every year between 10,000 and 15,000 persons use Esperanto in a great variety of international meetings and conferences. By using this neutral language they can meet on equal terms and need no interpreter. A vastly greater number use Esperanto for correspondence or in local groups.

In the literature of Esperanto there is a constant flow of translations and original work. According to the biblio-

graphy of W. Auld, during the years 1945-57 altogether 1072 different works in book form were published in Esperanto.

By its resolution of 10 December, 1954, the General Conference of UNESCO noted the results achieved by Esperanto and recognized that those results answer to the aims and ideals of UNESCO.

For the centenary of Zamenhof's birth an international organizing committee has been formed. Out of the ten vice-presidents of this committee seven are university professors, five are outstanding linguists. One of the committee members is Dr. C. J. Adcock, senior lecturer in psychology at the Victoria University of Wellington, representing New Zealand.

On 6 August, 1958, at Mainz there was founded a world league of Esperantist students (Studenta Tutmonda Esperantista Ligo). The president of STELO (as it is known for short) has warmly invited all students and student clubs to make their addresses known to the secretary of STELO:— John Wells, Walten Rectory, Burton-on-Trent, Staffs, England. The president of STELO urges that students should co-operate to advance Esperanto in the universities, as a basis for its future introduction into the schools and official recognition.

—J. L. MAINPRICE.

CAPPING IS COMING

TEGGA

RONCAY

It is understood that a certain English gentleman has puzzled on the title for hours. Well, let him puzzle.

Spurning any such run of the mill appellation as The New Government Office Building, someone in authority has decided that there will be a competition among the local educational establishments to find the most suitable name for the Civic Square bureaucrats' block. A.U. MUST BE IN ON THIS. A year's free subscription will joyously be bestowed on anyone who can perform the admittedly almost impossible task of submitting something which is really apt, yet not obscene.

Quote: "Without Dame Hilda the Nationalists' chances of success are remote. Everybody here (in Hamilton) knows that." — "Standard," 25/3/59.

Since Tournament, there has appeared another large crop of Rep. Blazers. It is hard to see why the sportsmen's present near monopoly of these is desirable. There are other bods around who deserve them, too. If, for instance, the average Student in the Cloisters knew how much effort went into each issue, he would probably consider it fair enough that the Editor of "Craccum" — and probably the Section Editors also — be put on the list of recipients. They put at least as much into trying to produce something which will as worthily represent the University as some tournament types.

While we are at it, let's keep on moaning. Considering that it used to open at 9 a.m. in years gone by, and that it does open at 9 a.m. during the vacations and on Saturdays, just why is it impossible for our Library to open at the none too grey-dawn hour of 9 a.m. through the week? And would it be possible, Mr White, to provide some salad dressing with the Caf. salad?

Many were prepared to forgive the patent inadequacies and artificialities of Grady Wilson's address in the Hall because he was clearly "sincere." But even crackpot are sincere. Surely, it is not a good enough combination to be forthright and fifth-rate.

Re-quote: "It is difficult to negotiate where neither will trust" — "Rasselas," by Samuel Johnson (1759).

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BOOK REVIEW

"NO REMITTANCE" by Dan Davin. (Michael Joseph. 15/-).

Dan Davin, one of the top names in New Zealand writing, is among that small group of our best writers — Douglas Stewart, Ruth Park, Ngaio Marsh — who put us on the literary map while living overseas themselves. He had intended to write a novel about England before this present one, "but I was slightly seduced by the idea of a short, quick novel in the first person, which is an experiment."

Well from my point of view as a reader it's a good thing that Mr Davin was not too conscientious about his integrity. "No Remittance" is a novel brimful of what novels need. It has an interesting story, accurate characterisation, local colour, and, above all, a pervading generosity of mind that can see both sides of a picture without being pedantic enough to tell you which side to hang to the wall.

The style is simple, and idiomatic without the typical Kiwi phrase sticking out like a sore thumb. The crises of life bowl along at a good pace, and the inevitable conflicts between the English Protestant and the Irish Catholic family he marries into in Otago keep up a constant interest. There are some scenes that are quite moving by their very simplicity. Dick Kane, mad with the grog, tearing up a pound note during the depression, for instance, or old man O'Connor crying in the cow-shed when he hears of his son's death in the War.

And after all the religious rows, Dick can recall his wife's death without any hint of prejudice, but with quiet sympathy. "... the last time she was conscious she blessed us all and took me by the hand and squeezed it a little and looked at me begging for forgiveness. I bent over her and kissed her and soon after that she died. John had given her Extreme Unction."

The odd comment here and there is quite worth noting. The Labour Government has ruined the working man in New Zealand; colonial architecture is pretty lousy, all in all. The average fellow doesn't give a dam for international goings-on. These, in the mouth of Dick, give a commentary on our history during the past half century. Perhaps the strangest thing or reflection is that the reader does have some sort of feeling for the main figure, who spends the most part of two hundred pages letting you know what a cad he is. Perhaps it's because he can be honest with himself, if with nobody else. Or because when failures die there's nothing left to grudge them.

Jazz Comes to College playboy of the western world

Many people are confused nowadays as to what is being referred to, when the word "jazz" is used. On the one hand they think of hit-parade music, hot rhythms, wild dancing, and rock'n'roll; on the other they are vaguely aware of "another kind of jazz", music based on syncopated rhythms and serious in its intent, yet (to many) apparently without either structure or meaning. For those who have been jumped on for the crime of mentioning jazz and Elvis Presley in the same breath, the questions are posed, "what is this music called jazz, and if it is really quite distinct from the products of Tin Pan Alley, how did the confusion arise?"

It is not possible to give a definition of jazz which is both brief and satisfactory, but its chief characteristics can be sketched in outline. There is first its regular, syncopated rhythm (this characteristic, is, of course, shared with various brands of "pop" music) and more important the practise of improvisation. This term refers to the jazz musician's way of making his own melodic, rhythmic, and harmonic variations on the musical theme he is playing. Jazz is an art for the player rather than the composer, and the primary interest is in the solo and ensemble work of the instrumentalist.

There have been a number of different schools or styles of jazz since it was originated by the Negro musicians of New Orleans around about the turn of the century. There is the traditional type of jazz, generally known as "dixieland"; big-band jazz or swing; bebop or just bop; and more recently modern, cool, or progressive jazz. Of course, these groupings do not cover the subject in any precise manner. It is sometimes difficult to label a jazz performance as belonging to this school or that, and even to decide whether it can validly be called jazz. But in general, jazz is a form of serious music which is quite distinct from the popular music of the hit parade (and incidentally from orthodox European or "classical" music).

Commercialism

When did confusion over the word jazz first arise? It goes back at least as far as the first World War period, when the hot New Orleans style of the Original Dixie Land Jazz Band burst upon the record market. The traditional three-part ensemble of clarinet, cornet and trombone sounded chaotic at first hearing, but the style was accepted by the public as a new and exciting gimmick, and millions of copies of such records as "Tiger Rag" were sold. Jazz didn't retain this sudden popularity but the name stuck, being applied to anything

which sounded "fast and untutored."

In the '30s jazz entered the field of pop music on a far greater scale. There was a growing tendency for jazz-bands to get bigger and more commercialized. The new big-band jazz (swing) reached a peak of popularity in the late '30s with such bands as Benny Goodman's, Artie Shaw's, Tommy Dorsey's and many others, but in the long run the tendency for jazz and pop to move along separate paths, re-asserted itself. The bands' vocalists (e.g. Tommy Dorsey's Frank Sinatra) often left to become popular artists in their own right, while Glenn Miller took the big band out of jazz into the field of "straight" dance music and sentimental rubbish (Moonlight Serenade, etc.).

Recent Trends

Since the Swing Era there has been a two-fold reaction against commercialism in jazz. On the one hand there has been a revival of interest in traditional forms of jazz, and on the other, the more important developments in modern jazz (i.e. bop, the west coast and cool schools, etc.). But jazz has not yet lived down its disreputable reputation. Continued defections of jazz artists, like the great traditional trumpeter Louis Armstrong, into the pop market, have helped keep the confusion alive. The "jazz equals rock 'n roll equals debauchery" idea dies hard.

However, serious interest in jazz has been on the increase over the past decade, even in New Zealand. Last year a jazz concert at Varsity drew a large and appreciative audience. This year a similar group, led by Bart Stokes, is to give a concert in the Auckland Arts Festival (dizzy heights). In view of these trends, a jazz club has been formed in the University in order to organize record and live jazz sessions. The club's president is Mike Blamires, and the patron is Bart Stokes.

—J. HOLT.

There is no denying (we have been told it often enough) that Ronald Barker is a producer in a million. There is hope left for the theatre so long as the figures stay that way. As far as Synge is concerned, the alchemy of Barker's touch converted the gold into the dross. The wonderful dramatic song that burst out of Dublin in 1907 was so mused up and distorted in the C.A.S. presentation that had it not been for the names the actors wore like misplaced persons' tags, recognition would have been more than difficult.

The play itself, in the cold black and white of print, makes fine reading. It has a good story, loads of humour, a thread of pathos, and combining them all is a poetic prose which, in its line, is unexcelled. It is the voice of a fast-dying people, for whom Ireland is a land of life and love accepted naturally—not the maudlin Ireland of the lost kings and the empty halls of Tara. There is no doubt about it, Synge knew what he was doing, and did it well. If only producers could bring themselves to realize that playwrights know what they are doing when they write sentences this way or that, or when they bother to give stage-instructions, there would be less embarrassment for cast and audience alike.

There is not much point in going into the production. Detail, in this case, is quite as unpleasant as the whole. It negated whatever pathos was in the play. It screwed the poetry of individual lines into a hard ball and fed it to the audience like a horse-pill. It reduced the full size characters of Synge to hamming puppets. And worst of all, the action of the entire play was crammed into what wasn't much more than a king-size matchbox. Consequently, the play was about as moving as a comedy of mice inside a bread bin.

Howard Cairns as Christy, and Charles Walker as his father, were the only two in the cast who seemed to have any idea of what they were about. Both of them performed very well in the face of the opposition.

The rest, to do them justice, tried. Their accents managed to wander over most of the thirty-two counties, but Flaherty the publican, not content with this, crossed the Irish Sea and revelled in the Midlands. Costume was the only change Brian Brimer made since he played Candida's father.

Pity it is that the younger cast members may well have ruined their chances by their little drama school tricks. The two peasant girls sprang about the stage like pogo-sticks, and Brian McNeill's Shawn Keogh — the closest thing to the proverbial village idiot — spent his time hunched up as though the stage instructions included melted vertebrae for repect-ed suitors. Even when Synge wrote that he did not bother to think "whether it was a comedy, tragedy, or extravaganza" I doubt if he visualized this sort of nonsense.

The programme was very good.

After two hours of stage-Irish jabber and irritating case histories, the most appropriate comment is in two lines from Synge himself.

"We'll wash our hands of your bloody job."

"Wash and be welcome," says he, "begob."

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New Zealand as a "Culture - Colony" **NEWS**

COMMENTARY

By M. E. R. BASSETT

Socialists have long denounced national divisions as absurd and detrimental to world peace. As two world wars have further demonstrated the dangers of excessive nationalism both essentially supra-national and anti-competitive in spirit — struggle to control the inevitable process of inter-nationalization. Without our fully realizing it, many of the more advanced nations now form the basis of an international community, created in the image of American Capitalism. This is the community of all who have adopted as their ultimate goal the establishment of the "American way of life." Wherever the glossy pages of *Life International* or the *Saturday Evening Post* are displayed, wherever American films are viewed, American-style clothes worn, American cars driven or imitated, this community is being created. The Iron Curtain is not proof against it. Elvis Presley "sends" East Germans just as he does English or American teenagers. The Russian and Chinese leaders encourage their people with the incentive of "beating America". All over the world the American way of life is the pace-setter. As more and more countries become Westernized and industrialized, so the attraction of the American way of life becomes more solidly built into the dynamo of civilization.

Britain is now little more than another "culture colony" of the U.S. In the 19th Century British influence was paramount in developing communities. Now prestige leadership has passed elsewhere. Culture export is now one of the main prestige weapons, and here Britain cannot compete. A distinctively British way of life is rarely depicted in British films. The best British actors, directors and writers cross the Atlantic and help to internationalize the American way of life. Rising cost and the competition Tv. force American and British film-makers into a new dependence on the foreign market, but there the American ethos reigns supreme. British films still try to capitalize on a few national idiosyncracies like Royalty and an alleged fondness for old cars, trains, etc., but more and more they have to conform to the standards of the new international culture.

New Zealand has never been anything else but a "culture colony." In other words, her popular culture is almost entirely derived from outside sources. Mass culture presupposes mass leisure, and leisure is not highly valued in a society preoccupied with production, such as the pioneering New Zealand community. When the technological revolution made possible mass leisure and raised consumer value to a new prominence, it also created the mass media to satisfy the new leisure demands. Because the entry of the common man into the promised land coincided with the advent of the new culture, its values and styles were accepted as part of his natural inheritance and the old class cultures were discarded as associated with economic subordination.

Quite a few young New Zealanders become skilled practitioners in the old middle-class culture world of classical music or poetry recitation, but we produce no one who will interpret our country to us in terms of the mass creative media of today, the media which are creating the culture most of us support. In a recent B.B.C. talk Max Gluckman described a type of community in which internal jealousies are so strong that only foreigners are allowed to become culture-leaders. New Zealand seems a case in point. American leadership does not violate our creed of one New Zealander as good as another.

The dominant position which the American mass media have in our leisure-time activities has encouraged in us an unhealthy reverence for all things American. We are becoming a mass society, and mass societies are kept satisfied by bread and circuses. The New Zealand

Government provides generous supplies of bread by way of the Welfare State — never mind what its political philosophy is — while the Americans provide the circuses. These we uncritically accept because, if American films, for instance, present social problems, they are not our problems. Their content is of no great interest to us unless the "American way of life" is glorified. We are accustomed to problems being set and solved for us in our popular culture in some cloud-cuckoo land far removed from our everyday lives. Instead of worrying about these, we sit back and concentrate on *how* something is done, not on what is done.

The dangers of living in a "culture colony" are now becoming apparent. A mass society, nourished on mass culture, demands a religion placing less responsibility on the individual than the Protestantism of our ancestors. We require a mass religion, and it is this demand, common to all American "culture colonies," that Billy Graham has been called in to satisfy. The Churches admit their failure, and invite Billy Graham to build a new religion suited to a society accepting its cultural leadership from the American mass media. Protestantism was a religion of individuals. It stressed the primacy of the individual conscience, and the position of the believer as his own priest. Now we count heads, and are persuaded that a religion which attracts audiences of 140,000, makes 5,000 converts and provides a choir of 2,000 must have something which we ought to have. This is the same appeal as is made by the mass media advertisers — "The Ten Commandments" cost 10 million dollars to make and contains thousands of extras, while, of course, 9 out of 10 Hollywood film stars or 10 million American housewives cannot be wrong. Thus "culture colony" values permeate even the individualist religion of our ancestors, and create something quite new.

The mass media assure us that our problems will be solved by a simple faith in the "American way of life." The Fascist state requires people to leave their problems to its care. The Billy Graham message is that we must abdicate our political responsibilities and trust the works of God's will. Said Grady Wilson:

"(Christ) cares about the racial problems in Nyasaland, in the United States, the political revolutions in South America, and other parts of the world, the cold war, the bloodshed in Cyprus, the bitter feelings between the Arab and Israel; there are tremendous

storms and turmoil all over the world. But Christ can produce peace in the midst of the storm. Christ can produce the answer; He alone can find the solution."

Billy Graham, as quoted by Mr Bull in the last issue of "Craccum" says: Political freedom . . . Education . . . higher living standards. Have these brought us what we are seeking? . . . Do these modern wonders bring us a sense of fulfilment . . . ?

Political freedom, then, is a modern wonder which may be dispensed with. We will have world peace when the world leaders are all converted. In the meantime, we must acquiesce in the present political set-up, while Dr. Graham refuses to comment on the banning of nuclear tests.

If our economic structure collapses as our religious structure has, what guarantee is there that we will not adopt Fascist methods and principles in the State as we seem to be doing in the Church? It is part of our mythology that liberal democracy is the political expression of Protestant individualism. Will faith in the one collapse with faith in the other?

The mass media and Billy Graham both serve admirably the desire of American Big Business for people conditioned to the method by which it seeks to extend and consolidate its political control not only in the United States but in America's "culture colonies." By our uncritical acceptance of the mass media, we are being unconsciously driven to take sides for totalitarian capitalism, i.e. fascism, as against totalitarian socialism, i.e. communism. We do not notice this process because the advertising agents of Big Business and the people who control the mass media exert all their efforts to make us concentrate on how something is done, not on what is done. We are conditioned to the desirability of certain techniques; the results and the decisions do not concern us. As Mr Bull admits, Billy Graham's appeal is through his "sincerity," as evidenced by his manly looks, powerful personality, and fine family life. That the methods of mass persuasion should dominate our cultural life is bad enough. That they should be creating for us a new kind of religion is even worse. But that they are also invading the political sphere and conditioning us to regard political freedom as a failure, acquiescence is authoritarian control as God's will, and display, size, and "sincerity" as the ultimate values, poses for us the great crisis of political decision.

—D. A. HAMER.

For years, the United States has avoided a Summit Meeting like the plague on the grounds that no good could possibly come from conferring with the Soviet Union. Mr Macmillan's recent trip to Moscow casts new light on the question — in his opinion, some easing of tension could come from a meeting of the Bosses. Eisenhower's latest statement that "the allies are not going to be bluffed or blackmailed into going to the summit," implies, however that there is something to be feared from a Summit Meeting. One has only to imagine the respective heads of government in one room together to see whence the basis of this fear comes. The doddering American, unsupported by the inimitable Dulles, would hardly be a match for the garrulous Englishman or the cunning Russian. Western initiative could not fail to fall into the hands of Macmillan, with consequent loss of prestige for the uncrowned king of the "Free World."

Moreover, once again one is forced to ask whether or not the United States is in favour of lessening Cold War tension. Events on the New York Stock Exchange during international crises would seem to indicate that the ruling class in America is best served by a hot Cold War — with the result that we can only expect the United States to go to the Summit should a World War become more than likely, and the public demand action, not platitudes.

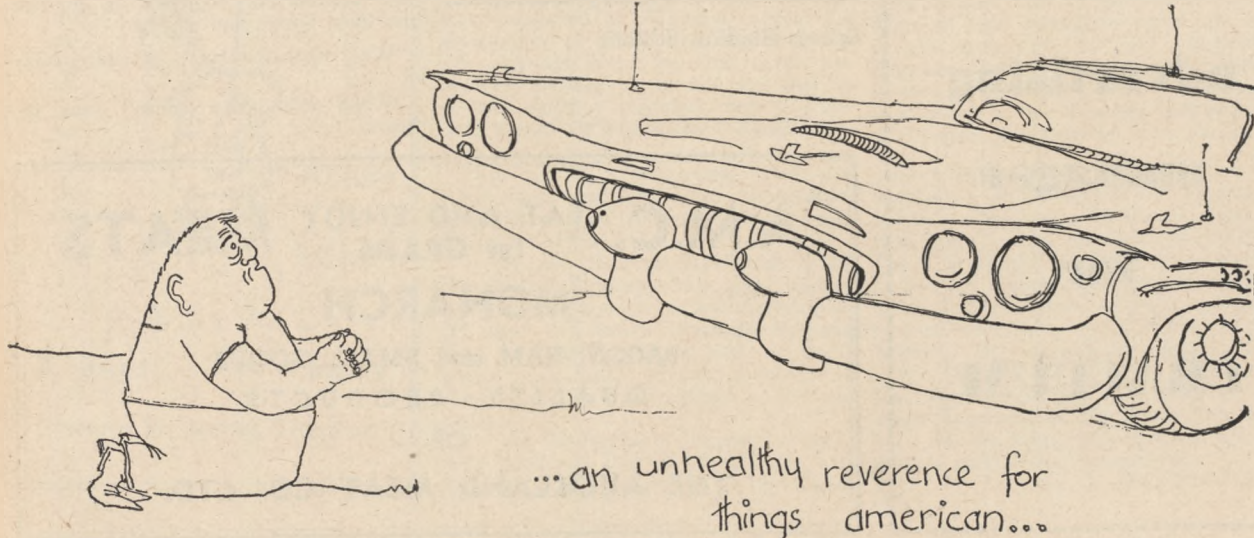
★

Those students who are somewhat dismayed at the apathy that still exists among the New Zealand public towards the banning of the manufacture and testing of Nuclear Weapons will be heartened to see that in England, at any rate, there are 15,000 people willing to shoulder banners and brave wet weather for this pressing cause. This year's Aldermaston rally, the biggest ever, was fortunately not accompanied by the adverse publicity gained last year from the alleged mobbing of a car incident, and was notable for the calibre of the speakers—amongst them, J. B. Priestley and A. J. P. Taylor, who addressed the gathering in Trafalgar Square. The presence of a large number of students among the marchers, and the fact that Otago University has already staged a protest march should jog the Auckland students' conscience.

★

A Vicky cartoon entitled "Partnership — by Roy Welensky" in a recent copy of an English review aptly caricatures the British Government attitude, and Sir Roy's, to the Black-White question in Central Africa. The smug-faced Welensky, the so-often-quoted advocate of black-white co-operation, is pictured, cudgel in hand, with one foot firmly placed on the small of a prostrate Negro's back.

Recent investigation is beginning to unfold a clear pattern of planned British aggression in Central Africa during February and March. In the first place, the state of emergency declared in Rhodesia and Nyasaland at the end of February had been carefully planned by the Government authorities last year, as a means of banning the African National Congress. Secondly, force was being used by whites as early as the beginning of January to disband groups participating in Dr. Banda's meeting. Thirdly, reports of a "Black Conspiracy" have turned out to be nothing more than an attempt to justify the already carefully planned aggression. Reports from Northern Nyasaland show that in an area where natives were in control for a week before the declaration of emergency, there was no evidence of anti-white violence. It is significant that not one of the 39 civilians on security force casualties reported during the whole disturbance was injured before the declaration of emergency. The question one is forced to ask then, is, whose was the emergency?



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