



ORACCUUM

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THE QUEEN CITY



To the casual observer, to the tourist, a most obvious characteristic of Auckland City and Suburbs is its total lack of organised layout. Spreading across the landscape like a running sore, Auckland is a most damning example of the chaotic state of a city whose growth is determined by private enterprise.

There has always been some degree of civic or national control over urban development. Local bodies have laid down regulations as to how roads must be laid out and how buildings must be built. But this type of legislation is not town planning in any real sense of the term. It is purely negative and restrictive, laying down certain basic standards to which new structures must conform. Within these limits the real initiative in planning and building is still left in the hands of a multitude of individuals, unco-ordinated and unconcerned with the overall development of the metropolis which they are creating.

In New Zealand, with a long tradition of indirect administrative controls the attempt to guide urban development by such restrictive methods has reached a culmination in the Town and County Planning Act (1953). This is an extremely complicated piece of legislation which requires local bodies to draw up a complete town plan, zoning areas, residential, commercial, industrial and so on. Any new development must conform to the plan after it has been adopted by the local authority. Volumes could be written on an exact examination of the Act and its machinery. Here we can only question some of its more obvious implications.

First of all, like all indirect controls of this kind, the Act opens the way to inequities and the possibility of favouritism and corruption in local body politics. The demarcating of land for specific purposes while leaving that land in the hands of private individuals means windfall gains for those owners lucky enough to own the right property, while those in possession of adjoining property are prevented from sharing in such gains. As for the possibility of private interest exercising an undue influence on the drawing up of the plans, no comment need be made. Even City Councillors are said to be human.

More important still, negative legislation like this can only prevent the worst; it cannot itself produce the best. Regulation may force builders to build safe, hygienic

reasonably habitable city buildings. It cannot prevent the sort of architectural dogs' breakfast we see in the vicinity of Queen St., where each building, apart from any inherent ugliness of its own, is put up without any consideration whatsoever for the design of the surrounding buildings, and the area as a whole.

The great cities of the world today stand like monuments to the economic system which produced them — laissez-faire capitalism. On the one hand they reflect the great materialistic achievements of the capitalistic era. On the other their incredible ugliness and chaotic layout, their congested centres and sprawling suburbs prove the falseness of capitalism's premise — that unguided private enterprise will produce the best results for the community as a whole.

As a machine for living, the so-called Queen City is due for the scrap-heap unless some drastic thinking is quickly done. Let us just consider the impact Auckland has on the tourist; what does he look for and what are his reactions. In the first place he considers whether or not Auckland is pleasing to the eye; whether the guff about a Queen City is justified or not. But actually what pleases the eye on reaching this city is in spite of the city rather than because of it. True, the Waitemata is glorious, and with all those yachts! But what about the grubby waterfront and Freeman's Bay, and the low-lying muddled brick heap which stretches into the distance as far as the eye can see. The expression of the somewhat disillusioned observer being noted, his attention will be directed immediately to the War Memorial Museum. What a magnificent site for a public building it is, but what a hideous, clumsy, lump of mock-Grecian rubble stands upon it! In desperation the guide will feverishly motion the tourist to inspect some of our other more monumental public buildings: here is the Town Hall — "Excellent site"; the Law Courts — "Excellent site"; the Radio Station — "A most excellent site", and the University — "A truly magnificent site!" Nothing can be done about our present public buildings, but surely we can expect the authorities whether civic or national to see to it that future structures are designed by competent architects. It is, for example, the duty of the government to see that an international competition for the design of the new Auckland University is set afoot to make the most of the magnificent Princes St. site.



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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Tuesday, 5th May, 1959.

the incorruptibles

At the Executive meeting of Monday, 20th April, the Social Controller revealed that the budgeted deficit on Grad. Ball, instead of being £125, would probably now be approximately £165. Executive, dismayed by this, immediately mooted an increase of 5/- on Grad. Ball tickets, making them £2 double, but increased the concession to Revue cast members to make the price for them the same as last year (£1.7.6d). So far, so good. But when the Capping Controller tabled a motion that the Executive should pay a nominal £1 per ticket (still a 50 per cent. concession, and a greater concession than is allowed to any other members of the student body) the horror of the then threatened Executive knew no bounds, and the motion lapsed through want of a seconder.

As the Social Controller, John Bayley, later declared, "Executive do a hell of a lot of work around the place," and on this basis, all of the members present refused to support the Capping Controller's motion, to do away with one of their dearest perquisites. The motion, if passed, would have reduced the Grad. Ball budget deficit by £16.

In the words of the Capping Controller: "Why should the Executive be allowed free access to the Revue

Party, the Grad. Ball, the Dinner (at £2 a head), and Revue (double tickets), when Capping and Revue Committees themselves get no such free access (except to Revue Party)?" The total cost of such functions, if paid for in full, would be £5.2.0d. per Executive member (without considering alcohol provided at no cost, except to the Association, at each function). This could well explain over £95 of the total Capping expenditure which Student Association funds are at present meeting.

It can be argued that the Executive is entitled to some perks, but Capping is by no manner of means the only time of the year when this free entertainment is taken advantage of by the Executive. Such lavish expenditure by those who for one reason or another consider themselves the favoured few, can only be described as crass irresponsibility, especially when the expenditure is that of Student Funds used purely for the self seeking enjoyment of these persons, who having dedicated themselves as the servants of the student body appear to be converting the funds of that body to their own ends.

If the Student Body is alert to the unethical nature of this situation the present Executive will have to look to its laurels at the forthcoming elections.

Sign the Petition
keep the Herald Building intact

THE UNIVERSITY in the WELFARE STATE

"Is the University compatible with the Welfare State?" was the question asked by Dr. O. W. Parnaby in a talk to the Conservative Club. The original Universities in the form that we know them were private, self-perpetuating, autonomous corporations, similar to the craft guilds, deriving their income from their own property and endowment. In the 20th Century, however, when a University education has become utilitarian in character, the Universities have opened their doors more widely, so that today we are asking whether they are equipped to deal with a rapidly increasing influx of students without lowering their standards.

Though the University is still constitutionally an independent corporation and not part of the State education system, this is not in practice the case in New Zealand, where the University is economically dependent upon the government and therefore subject to its financial policy. The absurdities that result when the University is drawn into politics are manifest in such instances as Mr Nash's promise of a Waikato University, which will be built with funds critically needed here in Auckland, when a student hostel here would be a more intelligent suggestion.

Since the Welfare State has been ac-

cepted by both political parties in New Zealand, the University's problems with respect to whichever party is in power are much the same: namely, how it is to preserve its independence while drawing most of its income from the government, which wants it to perform a public service in producing qualified men, and which has no interest in the search for new truths which do not directly fulfil government needs.

With regard to the problem of overcrowding by students who should not be at a University, Dr. Parnaby favoured entrance only by means of an examination administered entirely by the University to which entrance is sought, and the raising of fees in order to discourage students from attempting units they had little chance of passing, on the grounds that they had little to lose if they failed. The establishment in New Zealand of senior technical schools might relieve the University of the pressure of those seeking merely trade and professional qualifications. The raising of fees might decrease economic dependence upon the State, while the establishment of residential Universities might strengthen the ties between the University and its graduates who went on to hold positions or responsibility in the State.

—C. C. Hayden.

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Three notes meeting sociology cord the Not Am

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EXEC. NOTES

Three weeks ago, the author of these notes sat through an entire executive meeting of his University Students' Association for the first time. Let him record that, like Queen Victoria, he was Not Amused — or impressed, either.

Every method was made to impress the reporter. He was presented with an extremely lengthy and complicated agenda, which, however, on perusal mainly dealt with administrative matters of no significance to the student body at large. The formality of the proceedings — everything done according to the best standard committee procedure — was also apparently meant to be impressive, but it was precisely this formality that led the Executive to spend three and a half hours on an agenda that could have been dealt with by any efficient body in an hour. The Executive also should have impressed the reporter as a showpiece of democracy — apparently it is to be represented to a group of Indonesian students visiting here early in May as such. However, it was soon apparent that only if democracy is a system which elects a small group of people to make decisions of matters they know nothing whatsoever about can our Exec. be called democratic.

This latter point was demonstrated very well in a debate on the Capping Controller's motions, which Exec. apparently felt to be more important than any other since it spent fully two-thirds of its time on them. The first of these motions to be discussed at length asked for an extra £150 to be spent on Capping, for publicity for Revue. Executive waxed very wroth about this, and asked Mr Bindon, who moved the motion, for a detailed outline of how this was to be spent. Mr Bindon did not know. Someone who was on Revue Committee, who had done all the work on the Budget estimates, and knew all about it, was rushed into University to tell Exec., who knew nothing at all about what Revue Committee wanted to do. After a few arithmetical fantasies emanating from Mr Maidment, which were soon satisfactorily brought down to earth, Exec. was compelled to realize that Revue Committee knew what is was talking about. Miss Wilson alone had the candour to begin her comments: "I don't know much about publicity, but . . ." One wonders why Revue Committee's special knowledge was not accepted as such in the first place. One wonders also, why people who are elected to various executive posts leave so much of their work to committees. Would it perhaps be because they were elected for the wrong reasons?

At this point, Mr Bindon was asked for an assurance that there would be no further necessity for any further unbudgeted increase in Capping expenditures. Mr Bindon refused to give any such assurance, and remarked casually that there were almost certain to be increases in expenditure, especially on Capping Book. Exec. was understandably annoyed, as they had earlier approved a motion for the printing of 5000 extra Capping Books. After an hour and a half's discussion, it was decided that the earlier motion be rescinded.

Students may judge for themselves how much their nearest and dearest interests are carefully attended to by Exec. Let me say, that I only noticed one motion passed of any importance whatsoever — a motion to set up a committee to organise the running of a university news and opinion column in the *Auckland Star*. Miss Snook asked that all opinions which might be controversial which might be published in this column should be scrutinized by Mr Young. Controversial things, important things: Students' Association must not deal with them, or so its Executive believes.

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Periphery

Well friends, once more the leaves of myrtle brown and so forth (which definitely isn't intended for science students). A very famous cockroach once made a pathetic observation on the perverted initiative of mankind. Apparently he witnessed the determined efforts of an intoxicated gentleman to fall down an upward — moving escalator. Intrigued as he was by the spectacle of a human being falling upwards, he nevertheless sadly deplored the iniquitous ramifications of booze.

The reason I reproduce these observations stems from a fantastic dream that I had recently wherein the participants didn't seem to be boozed, but . . . ? It was a rather waffly sort of dream, which doesn't necessarily constitute an excuse.

It happened at one end of the harbour bridge with multitudes of people gathered round on every vantage point, dressed in gay colours which gave it all such a well-I-don't-quite-really-know-how-to-explain-it-all-listeners air of festivity. The rain was hosing down. But no-one was disheartened. My God, no! Had to put up with worse than this in those damned steamy weed infested jungles with confounded native playing darts all round you and the whiskey run out (Ho! Ho!) and Mum didn't have a hell of a lot to do anyway so she just thought she'd pop along for a wee while.

So they all stood there, in reducing grade of rank from the platform back, with water eroding their backbones, staring. They all gazed at a long white strand of softly pulsating spaghetti suspended between two posts. You see, they had all come to see this piece of spaghetti severed with a pair of scissors. When this barrier was removed, a seventeen mile long procession would be formed to pass over the bridge. There were the kiddies with their paper Union Jacks on a stick, kept since V-E Day. And there were the marching girls with eager, rapt faces, bodies rigid, gently straining at their harness.

But it wasn't to be. It surprised everybody including my sub-conscious. Things were slowly grinding up to the kill when a sudden commotion occurred at the edge of the crowd. A souped-up motor scooter burst forth bearing a wild haired young gentleman who shrieked monotonously:

"Krud! Krud! Krud! Krud! Krud! Krud! Krud! Krud! —" He whipped through the spaghetti more or less making the scissors redundant, and disappeared over the bow of the bridge with two acres of Auckland constabulary pursuing him hotfoot. And that was the end of the dream and I kept right on sleeping, hoping that someone might have a little bit of enterprise later on.

I thought you might like to know that the new prefabricated buildings are beginning to fall apart. The rot has begun in the Geography Department, where a screw has mysteriously disappeared from the top of the stairs on the left hand side, leaving a cavernous hole. Why don't you go and have a look?
Uncle Fav.



TEGGA RONCAY

With the partial exception of the work of the two Cs, the standard of Poster English around here is awful. People seem to have irresistible urges to use quotation marks at "Decorations"; to well to truly split all their infinitives; and to insert all manner of unnecessary apostrophe's. And now we have the ultimate modern vulgarity, as used on all the best comic book covers: someone makes an urgent appeal to all YACHTIES.

Determinism: justification by fate alone.

Quote: Div. U. student (having doubts on the merits of the new fortnightly pay system): And will we get your Newsletters twice as often, too?
A.R.H.: No.
Div. U. student: Ah, that's alright then!

The "Puritan attitudes to work" alleged by Professor Sinclair in his Pelican to be national characteristics of ours are not particularly evident to the ferry passenger who looks around him at nearby attitudes as his vehicles comes in to the city wharves.

Those bright sparks who again intend to have a jolly good noisy time at Capping Ceremony this year may be reminded that Judy Garland said the Performing Age was ten, not seventeen to twenty-one.

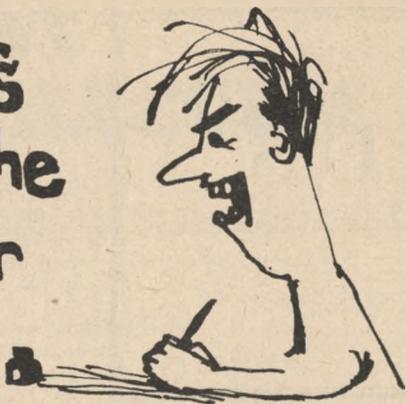
Requote: ". . . it is common for the younger sort to lack discretion."
"Hamlet" IIi.

There is one other very important point of columnal policy which really should have been made absolutely and unmistakably clear at the very beginning of the series but never mind it is no use crying over spilt milk it shall be done now immediately without any further delay or procrastination or delaying of any kind at all. We condemn and criticise and think it is indeed without any doubt very very very bad journalism indeed and certainly we will never do it ourself to stick on to the end of one's column one of those stupid and pointless and redundant and repetitive paragraphs about nothing in particular which you can tell have been done in a hurry because they often have not enough punctuation and in fact very frequently hardly any punctuation at all and virtually no grammar whatever and which you know perfectly well have been written for no other purpose and with no other end in view than to fill up the space the columnist has had allotted to him by the honourable editor or at least to continue just as long as he can possibly do it without coming to the end of his tether and the finish of his resources and breath that is when there comes a time that despite all his noblest efforts he cannot carry on one word not even one syllable longer whatsoever. As I cannot.

COPY FOR NEXT ISSUE

FRIDAY, MAY 22nd

Letters to the editor



Jackson v. Jackson

Sir,

My immediate conclusion on reading Mr MacD. P. Jackson's reply to my letter in *Craccum II* was that he was deliberately arguing for the mere fun of it and that his criticisms were absolute "poppycock." However, a careful inspection of his arguments indicates that he has shown considerable intellectual courage in his attempt to think my views out for himself. It is therefore a pity that Mr Jackson misunderstood the intention of my LETTER. It was intended to oppose the attitude of Mr Bull's article on skepticism (*Craccum I*) and the views I expressed were only related to the dogmatic assumptions of much Christian thought.

Mr Jackson quotes the conscientious objector and the assassin of Gandhi as persons honouring their own conscience. I assume that Mr Jackson has a conscience himself and that he believes it is wrong to kill. He should then CONDEMN the assassin, if he was consistent in his argument, on the grounds that he considered it morally right to kill. He should condemn the conscientious objector who allows killing to continue during wartime without considering it his duty to help prevent killing. Instead Mr Jackson ignores his own conscience which tells him it is wrong to kill and says that the assassin and the conscientious objector and the assassin of Gandhi as per-by killing or allowing killing to go on during wartime. Either Mr Jackson is inconsistent or he denies the reality of the conscience.

His reference to cannibalism is extremely naive. Each primitive society exists in a unique social and geographic environment and each individual savage inherits a set of values and norms of behaviour designed to satisfy his needs under the peculiar conditions of that environment. In such cases conscience directs a mode of behaviour which is in accordance with the values and standards of the culture. It reinforces the moral and legal rules and concepts of the culture. Conscience, as I see it, is an innate sense of principles of right and wrong which is developed as a potential personality trait, so that it becomes an active determinant of behaviour in a given social situation. Cannibalism is absolutely justified in societies where it fulfills some important purpose in satisfying human "needs" through the medium of an institution. The very fact that cannibalism does exist in some primitive societies indicates that it must be there for some purpose. Associated with the institution of cannibalism is a complex set of values and attitudes which stimulate the development of a conscience in the native's mind, thereby creating the feeling and attitude that cannibalism is morally right and is a meaningful and necessary thing. A similar process can be seen in people's attitudes towards Christian institutions in our own society, although I do not infer any actual relationships between our churches and cannibalism.

Mr Jackson further states that "Conscience, it should be obvious, is at least partly determined by the ethical codes with which it comes in contact; —"

The obvious conclusion from his inference is that he acknowledges the existence of an "intuitive" conscience in the first place that can be acted upon by certain social mores. This is again a contradiction to all his former implications and assertions.

I have, in this reply, attempted to elaborate and clarify some of my ideas which have been misinterpreted in Mr

Jackson's criticism. It is unfortunate that he offered no constructive criticism in his letter. It is like talking to a brick wall which returns inaudible echoes but which cannot produce any worthwhile sounds itself.

I would have liked to answer Miss Weatherley's letter but I feel I should first examine one of the gospels for myself in order to realize that there are more than mental concepts involved (whatever that means).

—Michael Jackson.

The Causeless

Sir,

I suggest that Mr Gager should re-learn the English language instead of delving into the dictionary for phrases with which to awe his fellows. I was not aware that my letter in *Craccum* of 26 March provided the prototype of the "popular" conception of a bodgie, nor was I aware that it GRAPHICALLY illustrated this. Perhaps Mr Gager is so used to twisting the facts that he doesn't realise that some people mean exactly what they write.

Mr Gager subtitles his original article "A Study in Sociology," then in his letter to *Craccum* of 20th April says that I suffer from not adopting a scientific attitude to this problem. I venture to suggest that he should address that sentiment to himself rather than to me. I assure him that while I do not pretend to be fully informed on this subject, I have studied it for some years. Because of space restriction I did not attempt to expand some of the statements I made in my letter to *Craccum* on 26th March. I do not for the same reason intend to do so here, but if Mr Gager requires further illumination on the subject (as I suspect he does) I would be pleased to assist him. He would do well to study the files of the Auckland Education Board if he assumes that bodgies are something new. I repeat, the only thing new about them is the publicity accorded them, and their name. I wrote an essay on this topic last year, during my course with the Education Department of this University, which expounds my views on this topic more fully — Mr Gager is at liberty to borrow it, though it is by means a comprehensive study.

I do not agree that it is the children of one class alone in Russia who form their bodgies (considering the Russian genius for understatement the problem over there is just as acute as anywhere). I do not agree that it is only the working-class children here who form the bodgie cult. A lot of parents are shocked when they find that their child is a bodgie — some come from very well-to-do homes. One of the main causes of the bodgie is the broken family unit (e.g. both parents working) and this is aggravated in Russia where the family unit is not as strong as here. I don't think Marx is the answer, and I was not aware that he even studied bodgies. Rather may I suggest Mr Gager reads the works of Gisell, Ilg, Breckinridge, Vincent, Hav-inghurst, Averill, Binning, Cohen, D. H. Scott and others.

I do not suggest that the bodgie is in himself evil, rather he is the victim of several sets of circumstances to which despite the efforts of Mr Gager in conjunction with Marx, there is no solution as yet. I assure Mr Gager that a large number of bodgies do settle down, although there are one or two who become real criminals.

Mr Gager suggests the bodgie cult is a good thing. I suggest he could come to no other conclusion as in his mind

he sees in their methods those of Russia (i.e. brute force, terror, and twisted ideas).

Please, please let us see Mr Gager return to his old, wonderfully amusing form in the political field where for sheer humour I venture to say he has no equal. Dennis the Menace pales into insignificance beside him.

—B. S. Devonshire.

This correspondence is now closed.

—Ed.

★

Sir,

In a few lines of specious "reasoning" in the last issue of *Craccum*, you neatly bundled television into the arms of the group of individuals who can use it best . . . to suit their own ends. You blithely state: "Television is one of the most effective means of channelling mass opinion and thought," and then surrender this service to the wiles of whichever political party happens to hold power. Are the lessons of radio so soon forgotten? Is the year old example of one party leader entering every home to slander the other leader, slander without fear of reply or redress, already dismissed from mind? Is Television also to be allowed to fall into the hands of one naturally biased group. You obviously believe that a service monopolised by a single thought line allows room for more contentious thought than a number of separate services. I challenge this.

I challenge also your statement that American Television does not cater for contentious thought. The use of Stan Freyburg's (sic) name here was most misleading. This "contention" was but a petty entertainment world squabble. On wider issues the different networks cater for all possible views. Surely no monopoly network can do this.

No! Television in New Zealand must never be allowed to fall into the hands of any one group whether political or commercial; it must represent the views of all.

—Nelson P. Mackintosh.

(When has any political leader been able to make use of the N.Z. Broadcasting Service "without fear of reply or redress?" All political parties had equal access to the broadcast's facilities in the last election.

Stan Freyburg's complaints were representative of many American writers who say that they are not able to present serious material on such questions as religion, racial problems, sex, or politics, on T.V. — the sponsors do not want to offend anybody.

I quite agree that T.V. should not be allowed to fall into the hands of any particular group. This is why I advocate control by an independent state corporation. Only this kind of organisation can prevent vested interests from gaining a wider influence.—Ed.)

Science and Philosophy

Sir,

We, the undersigned, are all members of the Science Faculty, completing this year, our B.Sc. degrees. Looking back over the course now, we wish to advocate that a more liberal policy be pursued by the authorities of this University towards the course regulations.

Upon looking up these regulations, we see that the following subjects are taught in this college during the present year: Mathematics, Physics, Chemistry, Botany, Geology, Zoology and Geography. We contend that this choice of subjects is too narrow and wish to see science students given the opportunity to include one or more Arts units in their course. We do not believe that it should be compulsory for any science student to include a unit from the Arts course in his degree, but object to the fact that those who wish to do so have not the chance.

As a practical initial step towards this end, we would suggest that Philosophy be instituted as a Stage I unit in this course. The Auckland Calendar states that this is a possible unit for a B.Sc. degree, but that it is not taught to science students at Auckland for this purpose (pp. 207-8). It is also included in the course regulations of the other colleges and is taught for the B.Sc. degree at Canterbury and Otago. According to a staff member of the Philosophy department, it would take very little effort on their part to institute the subject into the science course.

At a later date we would like to see science students able to take further Arts units, but perhaps only in stages I and II.

We believe that this is a need felt by science students. Evidence of this can be seen in the large number of science students who are taking Arts units as extras in their courses, and also by the many more who maintain a reading knowledge in these "subjects."

—P. J. Lorimer, A. G. French, M. N. Harford, J. Lekner.

(*Craccum* would like to hear other readers views on this subject.—Ed.)

Sir,

Those who have followed the press reports of the Tibetan revolt must have noticed the criticism of Mr Nehru which his policy has provoked in the Western press, not the least interesting of which were the remarks of the *New York Daily Mirror*, "Mr Nehru is scared out of his wits, if any, by the Tibetan revolt. He poses as a great man among the nations of the Indian Ocean and Africa. In the United Nations, his delegates pose as world-wide progenitors of anti-Westernism. But when it comes to Red China, the great Nehru can only shiver in his jodhpurs." Although we have been confronted with the usual journalistic waffle about Chou-En-Lai discarding his sheep's clothing, it seems to me that few Asian leaders, whatever their professed policy, can have failed to see the barely-concealed wolf before now. On the contrary, the man who has above all been revealed in his true light is Mr Nehru, who has shed the guise of the great Asian and World Statesman and revealed himself as no more than India's chief politician, playing the game of power-politics. I believe that his frequent outbursts against Britain and the U.S.A. in Africa and the Middle East and in their internal affairs as well, were utterly lacking in sincerity and designed solely to secure the largest possible influence in the World for India and Mr Nehru.

Mr Nehru showed himself a hero by pulling the lion's tail when he knew it had no teeth, but it shows up in a different light when he feeds his neighbours to the dragon, presumably on the grounds that dragons have to eat, and better Tibetans than Pandit Nehru. The only kinder view that can be taken of his policy is that he has suffered an attack of the Dulles disease, and sees "figments of the imagination" at work in Tibet.

Though it would, of course, be ridiculous to suggest that Mr Nehru can intervene actively in Tibet, the very least he can do is to treat Red China to a dose of that hot-air and abuse which he so liberally bestows upon the friends who are paying to keep his tottering economy intact. As sponsor of the Peking regime for admission to the United Nations, Mr Nehru must share a moral responsibility for events in Tibet as long as he fails to condemn the Communist action. As it is, he must stand branded as a hypocrite and a moral coward where before he stood as an advocate of peaceful co-existence and world peace.

—C. C. Hayden.

★

Sir,

The unfortunate choice of site of the building known as the "Rugby Shed" is now becoming more apparent as building furthering academic pursuits are being erected close by.

The noise that issues from this shed at night is no doubt essential to the well-being of Rugby in this institution, but it is a positive distraction to those who must study in the evenings, in the newly erected Geography-Geology block and who normally look forward to this time as a relief from the daylight symphonies that are accompanying further construction projects. It is assumed that Rugby practices cannot be carried out without the accompanying shouting, yelling, cheering and thudding. It is felt that, in this institution at least, where sporting and academic interests clash, academic interests should have priority.

We, the undersigned, therefore suggest, through your paper, that the authorities concerned take prompt action in having the Rugby shed removed to a less obtrusive site.

—R. W. Armstrong, E. N. Milligan, L. N. Clarke, D. I. Pool, J. A. Grant-Mackie, C. P. D. Regan.

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CHURCH UNITY ?

When Christ departed from this earth, He left behind him, not a written law or a set creed, but a visible community, a living fellowship of believers, united by the Holy Spirit and by their faith into one Body in Christ to carry out God's redeeming plan for the people of this world. The nature of this Church was so closely intermingled with its mission that it was impossible to separate them. Christ's command was 'Go therefore and make disciples of all nations', the Church was primarily an evangelising body. When only ten per-cent at the most of New Zealand people are active church-goers, and when the churches of N.Z. are forced to call a mass-evangelist such as Billy Graham to arouse some religious interest among their people, then it must appear that the Church in N.Z., as in the other so-called Christian countries of the world, has lost sight of its mission. Its task has been obscured and distorted. The Christian message remains as vital and relevant to the world today as it has been the past 19 centuries, but in some way the Church's means of presenting this message have become so out-of-touch with the majority of people that the result is the depressingly low ebb of Christianity today.

The churches seem hopelessly out of date in their outlook and methods. In Medieval and Reformation times, the Church was undeniably the centre of the community, it undertook therefore the responsibility of organising the varied aspects of its life, it was the social centre of the community. Christian theologians till the present century, and church ministers today, however, seem to be under the delusion that this is still so, and their thinking rests upon a premise which is itself no more than a fallacy, wishful thinking. The Church has to realize that the parish today means no more than the place where men sleep, they spend their working and even leisure hours in quite different surroundings. The Church must realize that it is no good establishing a building and waiting for people to come to it, it must find radical new ways of influencing people where they are in fact spending their lives. Above all, the Church must see that its mission is not to organize the lives of its members in clubs and social groups within the Church, it must cease to regard good Church members as those most active in life within the Church. Christians should meet in order to disperse, strengthened to carry their witness within the secular groups to which they belong, their time should not be spent in drama clubs, bowling clubs and flowering circles within the cosy but closed church group. The Church exists wherever the Holy Spirit is present in the lives of those who believe, therefore it is not confined to a building and its minister, but is extended to the sphere where all its members work and live.

The Church appears organized by a certain middle class set to suit the social needs of that middle class set, but not the needs of the vast majority. The service, for example, with old fashioned English, beloved cliches, dull singing may be suited to these people, but not to the vast majority, who are frankly bored by such a service. Insufficient time for individual, thoughtful worship is allowed. The faded middle class cultural atmosphere of our churches has probably done much to alienate people from Christianity, particularly such groups as the working class, the lower middle class and youth in general.

Worse perhaps than any of the defects in church organization is the attitudes and opinions of so many Christians

themselves who are in general very ignorant of their faith and its implications. So many seem to regard their religion as something to put on with their best clothes on Sunday after which they return to the outside world as to a sphere quite unconnected with it, they return to the world's morals, and what is worse, the world's outlook — the attitude of so many Christians seem so materialistic, so secular that it is impossible to believe that their religion means anything at all to them.

Disunity

Perhaps the worst stumbling block in the path of Christianity, and one which must render its message ridiculous to the world at large, is its disunity. The Christian gospel claims to reconcile men to one another by making them one in God through Christ, yet its own members cannot be reconciled to each other. Christ himself prayed that his followers might be one, that the world might believe, but so few are willing to sink their petty denominational pride to obey Christ's will. Are we just a happy federation united in spirit though disunited in our organization and worship? Few except the most blind and optimistic have not seen the felt the antipathy, back-biting and jealousy among Protestant denominations, and particularly between the two great divisions of the church, Protestant and Catholic. Are we really showing an individualistic spirit, in allowing each man to choose a form of worship suited to his temperament and beliefs? But when the large majority merely adhere to the manner of worship in which they were brought up, it seems hard to believe that any real choice was involved. These divisions must and do render the Christian Church, not only ineffective in its missionary work, but also an object of ridicule to all outside the faith — for example, to the non-believer in the University, the Catholic Soc., S.C.M., Selwyn Soc. and E.U. noticeboards each canvassing its supporters must be an amusing sight. It is only human nature that childish petty pride stands between us and people in a similar but separate organization, even separate schools or teams, but that such feelings should be nourished within the Body of Christ is a tragedy.

The organized church of today presents, then, a picture of a half-hearted,

outmoded institution; afraid of taking radical new approaches in its work, afraid and in fact unable to take a firm united stand on the moral problems of the world, such as racial discrimination and warfare. But with courage, faith, and trust in God, Christians could find ways to rectify this situation, and to reveal the true nature of God's church.

First and foremost, the churches must unite, and become in truth one living fellowship preaching one undivided message. No outward unity or federation would be useful, the churches must reach an understanding on the nature of the Church, on the essentials of Christianity which they hold in common, and realize which of its discrepancies are irrelevant. The Church of South India has shown that a number of churches alive to the necessity of union in missionary situations can find the power to adjust their difficulties and unite. Others may profit from this experience and follow its example. The World Council of Churches and other bodies have experimented in means of church union, but not sufficient people are aware of its necessity or the means by which it could be accomplished.

Attitudes to missionary activity, in addition, must change. People must realize that the old-fashioned notion of a missionary as a man rushing from Christian England to heathen Indonesia to preach the gospel is no longer a valid one, when eight million Indonesians attend church on Sundays compared with four million English. It is probably the so-called Christian countries which should be begging missionaries from the vigorous younger churches. A New Zealander who wants to be a missionary needs travel no further than his next-door neighbour's doorstep.

Finally, the organization of the church must be radically altered. Why must services be held in one specific building, and why always on Sunday? There is no reason why people of one street or area should not meet at any time in their own houses for worship and fellowship, no reason why the communion

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service could not be a simple meal sitting round the kitchen table. True believers need no aid but their own faith to make such a service reverent and satisfying. There is no reason why the whole burden of church work should fall upon the minister, who is expected to conduct all services, serve as missionary, teacher and adviser to all the parish. Naturally it is good to have a theological expert in the parish, but ministers could easily be part-time, perhaps working one or two days a week in the Freezing Works, while every Christian could join equally in the parish work.

Evangelisation

To be a Christian, it is not enough just to lead a good moral life. The very essence of the nature of a Christian is that he is a member of the visible community of believers, with whom he worships God and lives in the fellowship of the Holy Spirit. We define a Christian not as a member of the multitude of the baptised, or as a good person, but as one who is possessed of Christ. "Christ in us" is the mark of the Church, the divinely created institution, the Body of Christ, the visible community of believers by faith, through which God's redeeming plan for the world will be carried out by the work of the Holy Spirit. Thus it is essential that to be a true Christian, one must go to church. Therefore it is imperative that the church come to such an understanding of itself, that people of very class and every temperament are attracted and held within its fellowship.

—P. Sinclair.

run boy run

At the A.G.M. of the University Harrier Club, the following officers were elected:—

- Patron: Mr H. Maslen.
- President: Mr L. C. Barker.
- Vice-Presidents: Mesdames H. Maslen and L. C. Barker; Dr. E. Collins, Dr. B. Davis; Messrs D. Smith, R. Rawnsley, P. Aimer, R. Claridge, W. Travers, W. Robertson, M. Macky, M. Segedin, D. Porter, D. Macdonald.
- Club Captain: P. Andrews.
- Vice-Captain: R. Mackinlay.
- Secretary: R. Shaw.
- Committee: D. Thomson, G. Ford, M. Jordan, G. Dennett, G. Riddiford.
- Auditor: G. Dennett.

The tentative programme for the year is as follows:

May 2—Centre opening run.

- May 16—Home of Rod Mackinlay.
- May 23—Southland Centennial Relay.
- June 6—Owairaka Cross-country.
- June 20—Auckland-Waikato; Auckland-Northland.
- July 4-5 and 10 men teams' race.
- July 18—Auckland C.C. Champs.
- August 8—N.Z.C.C. Champs; Onehunga Road Race.
- August 22—Great Eastern.
- August 29—Waipu-Whangarei Relay.
- Sept. 5—Round-the-Harbour.
- Sept. 12—Onehunga-Auckland.
- Sept. 26—Road Champs.—10 miles.
- October 10—Great Western—15 miles.
- October 24—Scenic Drive Race—14 miles.

Members and intending members are requested to watch the Club Notice Board.



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CAPPING comes but once a

On Friday next the annual Graduation Ceremony will take place in the Town Hall. As its guest of honour the University is fortunate enough to have His Excellency the Governor-General, Viscount Cobham, who has consented to give the Graduation Address. There will also be present many leading figures in Auckland public life, as well as the relatives and friends of the graduates. Whereas the Procession and Revue have always been recognised as occasions for letting off the year's steam, the Graduation Ceremony itself is a quite different thing.

I ask all of those who intend to be present this year to extend to His Excellency the courtesy which is expected of good hosts towards a distinguished guest and to help make Graduation an occasion of dignity and please to all who are present.

K. J. MAIDMENT,
Vice-Chancellor.

It is with pleasure that, on behalf of the Students' Association, I extend congratulations to all Graduands on your various achievements.

Four years of study and effort have been fruitful and it is to be hoped that they have also been pleasurable; they can certainly be looked back upon with pride and satisfaction.

Many of you will be ceasing studies but we urge that you do not terminate your associations with the University. The University of Auckland has and will have a great number of problems which will require to be overcome and we trust that your future support and assistance are assured.

A. W. YOUNG, President.

Z A N Y O P O L I S

Our expectations of the excellence of Zanyopolis were fully realised on Saturday night, when the show drew an enthusiastic reception from a packed house. It seems that once again Revue is going to be a record business.

The stage has been reached now where the public expects high quality entertainment from Revue. Well, they are getting their money's worth from this year's show, which is definitely worth seeing. Our Revue is a show which is unique in Auckland, looking at the size of the cast, the chorus line of thirty, the brilliant music and the extravagant fantasia of costumes and sets.

Much of the credit for this Revue must be handed to "Borrie" Prendergast, the tireless producer, who has spent most of the term on hammering the script into a show up to standard set in the last few years. His long association with Revue has been invaluable; it would not be the same without him. He was helped quite a lot by Colleen Sayegh, the chorus mistress, who intimidated the chorus sufficiently to make them co-operate, and then transformed them into the highly trained unit seen on stage on Saturday. Audrey Prendergast was the genius who organised the costumes for Revue, a task of monstrous proportions, when you consider that used in making costumes was more than a quarter of a mile of cloth. In area, that is something like a tenth of an acre. It went into five costume changes for the chorus, and forty different costumes for the principals.

Of course, the master mind behind all the activity is Vince O'Sullivan, who, with some assistance from Phil Crookes, wrote the whole script, and had it ready on schedule, for which the producer was grateful. Many congratulations are due to him for the show he has created. It would be a good idea if he were to do next year's Revue also.

Zanyopolis has among its star-studded cast many old hands from Revues of past

years. John Bayley, whom most people will remember from such roles as Uncle Reggie in 1957, and Mac Aspro last year, this year takes a lead part as Hamlet in "My Fair Hamlet."

Everyone should know Max Cryer from his song with the 'cello last year. This year he plays another of the "Social Butterfly" type parts with John Young in "Interlewd," with considerable success. Wendy Ralls is still with us with her roof-raising bring-the-house-down voice, which she exploits with great enthusiasm in her role of Ophelia. Recall her aria in "The Beggared Opera" in last year's Revue? Other names that are familiar to those who have seen previous Revues are Ian MacLean, Neil Maidment, Cathy Moller and Simon Stephens. Clyde Scott, our budding rock'n'roll singer, and star of "Gravedigger's Rock," excited the audience with his crazy rendering of this number. He has already been signed up by Audion Records, who recently released the "Gravedigger's Rock" on a 45 disc. He seems to be on the road to out-deviling Johnny Devlin.

Anyone who has seen Zanyopolis must have been impressed by the magnificence of the sets. The designer of these masterpieces was Wally Crossman, and the designs took solid form in the hands of Rex Gilfillan and his Merry Band of Painters

and Hammerers. These sets are far in advance of anything yet seen in Auckland, go and see for yourself, and then go and worship the back-stage boys in wonder and admiration.

The chorus is the biggest that Revue has ever had, and the choreograph singing has a very professional touch. Ken Loach, who has been associated with Revue for the past eight years, said recently: "Man, it's the best we've ever had," after seeing the chorus doing the opening scene at rehearsal.

That seems like a fair sort of recommendation, to which we can add nothing except to urge you not to miss out on Zanyopolis.

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Capping Book

This year's "Capping Book" is the same size and price (2/6) as "Capping Book '58," but brighter! With such contributors as Dr. John Reid, it will delight everyone. Editors this year are Andy Gurr, Max Richards and Graeme Percy, who much be congratulated on an excellent job.

The Auckland City Council have, this year, granted us permission to sell "Capping Book" on Thursday, May 7th, during Procesh, as well as the usual Wednesday, when "Capping Book" will be on sale all day.

Sellers may collect their books from Men's Reading Room, or booths at

- (a) Myers Street — Queen Street corner.
- (b) Victoria Street West, about 30 feet from the Queen Street intersection.
- (c) Customs Street East, near Waverley Hotel on Wednesday 6th.

On Thursday 7th "Capping Book" will be distributed from Men's Reading Room only.

Sellers are advised that if they wish to make an early start selling on Wednesday morning, they may collect books from Reading Room on the Tuesday evening. Remember, there are magnificent prizes going for the best and quickest sellers!! Prizes are a party with grog provided, Grad. Ball tickets, Revue tickets and a carton of 1 dozen grog.

The success of "Capping Book" always depends on the number of bods who sell "Capping Book." You can have a lot of fun — office girls are attractive — and contribute towards the overall success of Capping Week by offering to sell "Capping Book '59."

REX METCALFE
(Distribution Manager).
BRUCE MARTIN
(Assistant Distribution Manager)

Procesh

Why have Procesh? Well, it is a part of Capping Week when Varsity celebrates graduation, and at the same time, has a lick at such things as authority — Government and City Council, civil and uncivil. It is a time when students can do most of the crazy things that people would like to do, without running the risk of being whisked into a straight-jacket.

Vehicle registrations close Tuesday. People who haven't got around to thinking about a float can still build a foot-float or help some other students who have construction under way.

Those bods intending to use vehicles such as cars or tractors should see us at Procesh Headquarters and we will allot you a place in the line.

Timetable:
9.00 a.m. Trucks arrive.

10.00 Drivers' morning tea.
11.15 Assemble in Princes Street.
11.45 Driver's lunch.
12.00 Move off.
1.15 End of Procession.
All trucks should be off the road and unloading by 1.45. Remember to put your rubbish in the correct places.
Vehicle float prizes are as usual, being 2 dozen, 1 dozen and ½ dozen. Foot-float prices are 1 dozen and ½ dozen. There may be also special prizes. For those who don't drink substitutes can be arranged.
Come along to Procesh H.Q. and see if you have any problems.
Please help us by keeping moving, once Procesh gets underway. This applies especially to Queen Street.
Roy McLennan,
Procesh Controller.

PROGRAMME

Saturday, 2nd - 9th May: 8 p.m. Playhouse. Revue.
Sunday, 3rd: Grad. Church Service.
Wednesday, 6th: Capping Book Sales.
Thursday, 7th: 12.15 p.m. Procesh.
12 noon to 2 p.m. Capping Book Sales.
Friday, 8th: 2 p.m. Town Hall: Graduation Ceremony.
8 p.m. - 2 a.m. Grad. Ball.

Mob Psychology

*We're the leaders of the land,
The men of Varsity,
We only steal books we find
In our own library!*

*We don't want trouble, I'll have you know,
We're thoughtful as the next,
The only books that really go
Are this year's standard texts.*

*And since the Varsity is own'd
By Horde-it-higher and Gnash
The books don't wander far from home
Since We supply the cash.*

*What's yours is mine, what's mine's me own,
First come, first serv'd you see;
We'll tell the world how it should run,
We men of Varsity.*

—P. M. Wilson.

From all this you can see that there is much everyone can do to help Capping go with a 'bang'. The success financially of Capping depends to a large extent on the success financially of the Students' Association as a whole, so let's not be apathetic and we shall all pull our weight for a bigger, better, and brighter Capping '59.

Dave Bindon,
CAPPING CONTROLLER.

Soccer

A profitable and interesting season would appear to lie ahead this year. At the A.G.M. Jock Irvine was elected Club Captain, Paul Judd Secretary, and Ellis Dudley Treasurer. With 50 students anxious to play Soccer for Varsity, it was decided to enter three teams in the 2nd Division, 2nd open and 3rd A grades. There has been stiff competition for places in the three teams and practices have been well attended. At our last practice we had the services of the Auckland coach Billy Walsh, and the Eastern Suburbs coach, Mr Dempsey. At present plans are under way for a coffee evening and negotiations are being made also for the use of the Rugby shed for weekly training.

Our entry into the 2nd Division, the promotion-relegation grade, will be watched with interest. After Varsity's case had been presented to the Association A.G.M., by Brian Griffiths and Paul Judd, we were allowed to enter by a one-vote majority. Varsity has previously been excluded from Seniors by its lack of schoolboy teams.

The club this year is hoping for parents' support and vocal backing of a large number of girls who indicated on the Stud. Ass. card an interest in Soccer Club. Jock Irvine will captain the Senior and Phil Visiovic the 2nds. An acquisition to the club is Ken Gaunt from Y.M.C.A., while three freshers have made the Senior team — Robert Sue at inside

left, John Lambert, of Tauranga, at centre left, and Kendrick on the right wing.

—Barry Gustafson.

GIRLS

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RECORD REVIEWS

Reviews by C. Crisp, W. T. L. Curnow, F. S. Gnurche, A. D. Hammond.

Craccum wishes to thank its reviewers for their services to the paper, and asks again that any student interested in any particular musical field who feel that they would like to review records get in touch with the Reviews Editor. Records are reviewed by courtesy of GORDON'S RECORD SHOP and every disc mentioned in this issue may be purchased there.

MOZART: Die Zauberflöte, complete. Soloists, RIAS Symphony Orchestra and RIAS Kammerchor. Conductor, Ferenc Fricsay. D.G.G. DGM 18267/9. Boxed Set, £6/15/-.

As this is the only performance of a Mozart opera available in New Zealand at the moment, it is really more a critic's place to thank the Delta Trading Co. (D.G.G.'s local agents) for giving us this opportunity to hear one of the greatest opera composers of all time, rather than to cavil at the performances, or wish for Decca's *Nozze di Figaro* or Columbia's *Così fan Tutte* which are virtually perfect performances, while this is after all only a quite good one. As a recording it is very good, and apart from rather more rumble than is now usual, free from gramophone noises.

As a performance of the opera, it is notable chiefly for the fact that it includes some of Schikaneder's spoken recitatives which separate the music in the opera house. Previous recordings, including the famous "Society" one conducted by Sir Thomas Beecham, gave us music only. Whether you feel this is an advantage remains entirely up to you: I think Schikaneder was a totally incompetent writer, and would willingly do without the dialogue, especially as it makes two of the record sides very long.

Ferenc Fricsay is a competent and genial conductor: some of his tempi tend to be over-rapid, but on the whole he is not the sort of conductor one becomes violent over. The cast has its weak spots: Josef Greindl is too old and unsteady for Sarastro: this role, more than any other, calls for a perfect and steady stream of well-tuned bass tone. Rita Streich, the Queen of the Night, is no Sembrich or Hempel, and fails (as so many do) to convey emotion purely through her vocal tone. The Pamina, Maria Stader, is a cold, unsympathetic singer, whose singing voice contrasts oddly with her speaking one.

The last comment brings me with a bump to the only really serious objection to the set: why on earth did not D.G.G. let the singers speak their lines, instead of hiring a complete cast of actors to double them? Often the speaking voice is quite dissimilar to the singing one, and one is at a loss to follow the dialogue, the more so as the company do not publish a libretto with the records by which it could be followed.

However, when all is said and done, this remains a usable set of the Magic Flute; not perfect by any means, but quite satisfying in overall effect, and with some lovely things such as Fischer-Dieskau's Papageno that make it well worth the price. Congratulations to the Delta Trading Co. for including at least some notes (on the inside of the box lid). Readers with short purses may like to be reminded of an E.P. taken from this recording on which Fischer-Dieskau sings Papageno's two solos, and his duets with Pamina and Papagena (Liso Otto). I regret the use of auto-couplings for this set: surely no-one stacks L.P.s on a changer in these enlightened days?

—A.D.H.

"ROUND ABOUT MIDNIGHT": THE MILES DAVIS QUINTET. Miles Davis, tpt.; Jhon Coltrane, tenor sax; Red Garland, pno.; Philly Joe Jones, drums; Paul Chambers, base. Coronet KLP 650. 12" L.P., 42/6.

This is to my mind the best jazz to be released this year; added to this it is the best L.P. yet of the Miles Davis Quintet. After playing together for three years this group has emerged as one of

the most mature cool sounds in jazz.

Fans who already like Davis and who own "The New Miles Davis Quintet" (Esquire 32-021) will notice how it differs from this new L.P. The group sound has improved, is more obviously cool, and is more polished and sophisticated. Miles Davis himself is as consistently brilliant as he has been over the past few years but the main improvement is in the tenor playing of John Coltrane. His phrasing is a great deal more facile and varied, and his tone, considerably lighter and more lyrical, is now more in keeping with that of Davis. I would also say that the drumming of Philly Joe Jones is much more intelligent on this disc.

Davis, still by far the most important of the younger trumpeters dominates this L.P. as he might be expected to do. While in general I prefer his playing without the mute, the muted, lyrical and breathy tone of the solos in the ballads "All of You" and "Round About Midnight" has a mystical, almost primitive attraction. Coltrane's solos, which previously were of the sore thumb variety, on this disc reveal him as an original musician who is maturing fast under the influence of his leader. This is a superb record.

—W.T.L.C.

TOM LEHRER: Songs, written, accompanied, and sung(?) by himself. Decca LFM 1131. 10" L.P. 25/-.

Tom Lehrer fans will be glad to learn that Decca has taken the plunge and released his best-known collection of songs. For those not acquainted with his work, Lehrer is an American satirical balladeer, whose work often contains disturbing truths beneath its hilarity; that is, once you have stopped laughing, there is something to think about. This is a rare virtue. Of the twelve songs on this disc, not one is a miss, but the Boy Scouts' Marching Song, the Irish Ballad, and the Three Love Songs are perhaps the most immediately entertaining. The recording is frankly terrible, but who cares? A sure-fire winner.

—F.S.G.

BACH: Brandenburg Concerto No. 3 in G. Major. Basle Chamber Orchestra. Conductor, Paul Sacher. Philips 400 040 AE. 7" E.P., 16/-.

One naturally asks why one of the six concerti has been recorded on its own, when the admirer of Bach might naturally seek to buy all six (e.g. the Münchinger set on two 12in. L.P.s). Well, the set costs over £4, whereas this little record presents the most famous of the six for only 16/-. But even in its own class it comes into comparison with the Münchinger 3rd, also issued on a single 7in. disc, with a fill-up but no slow movement, and costing 2/- less.

If in doubt, consider the following:

1. Though the Münchinger 3rd is very good, it is slightly below the general high level of the set, whereas on this disc the work is excellently played and recorded — nicely judged movement speeds and a fine balance between harpsichord and strings.

2. Münchinger plays no slow movement, only the two transitional chords Bach wrote; this record provides a short and effective slow movement for harpsichord alone, leading into the transitional chords.

One warning: If you do decide on this record, check the reverse side carefully — one copy I tried had a movement of the Bach Harpsichord Concerto pressed on the back by mistake.

—C.C.

CHOPIN: Etudes, Ops. 10 and 25; Alexander Uninsky, pno. Philips A00405L 12" L.P., 42/6.

This is extraordinary value — no other company has given us both sets of études on one record (the usual practice is to make each set into a full 12in. record). What's more, Uninsky plays them well; sensitive and capable, he knows how to bring out the poetry in them without losing any of the magical technical effects.

The piano tone is splendid — resonant and warm in the bass, clear but not in the treble. The only criticism is one which

may seem inevitable when there is over an hour's playing time on the record. Namely, there is a noticeable increase of surface noise towards the centre, though fortunately in the record under consideration, this is largely disguised by the vigorous nature of the last pieces on each side.

Anyone interested in buying a record of the études would do well to consider this one, though the fact that everyone seems to have his own opinion as to what constitutes good Chopin playing makes a clear recommendation difficult.

—C.C.

Value in Poetry

When examining the conditions under which a particular poem has been created one often realises that the poem is an expression, conscious or unconscious, by the poet, of a conflict between his self and social environment. In many cases the conflict may be merely a relationship between the poet and his social environment and the category or self may include others whom the poet feels to be in a similar position to his own. If poetry can be considered as an expression of a person's psychological condition, one is faced with the question of whether or not poetry has any implicit value.

The conflict between D. H. Lawrence and the industrial society of his time which he felt to be crushing the development of individual personality, became the stimulus of much of his literary creation. The question arises of whether or not such art has a valid and valuable insight into human relations. The conditions of Lawrence's life can easily lead one to assume that his art expresses a justification of personal actions in a society which Lawrence found hard to tolerate.

Other examples of poetry created under the type of conditions outlined in the first paragraph come to mind — T. S. Eliot's "Ash Wednesday," "The Hollow Men," "The Wasteland," "Preludes," and "The Love Song of J. Alfred Prufrock." Stephen Spender's "Ruins and Visions," and "The Still Centre"; Roy Campbell's "Sons of the Mistral"; Sassoon's and Owen's war poetry, and W. B. Yeats' "Prayer for my Daughter" are a few more random examples. The problem of value or worth in such socially stimulated art has been partially solved by T. S. Eliot who writes — I should hesitate to say that the experiences of poet-society conflict are responsible for the creation of all the most profound poetry ever written or even always the best of a single poet's work. — Some finer minds indeed may operate very apparently. I cannot think of Shakespeare or Dante ever relying upon such experiences for their creations. Eliot does not positively tell us what experience lies behind the creation of great poetry although he implies a belief in a kind of "divine vision."

To my mind there is a need for a more realistic approach to the subject of poetic inspiration and I intend to outline my own ideas on this topic and then relate my conclusions to the original question of value in poetry.

The personality of the poet involves a sense of individuality and sensitive knowledge of personal limitations and potentialities. Further this personality involves an intelligent mind capable of viewing events both outside the poet's immediate experience and within his own subjective experience; it involves the will and power to write, thus transforming thought and feeling into works of art where both poet and others gain some unique insight into life. Hence the divine vision of poetry is rather a faculty for insight and understanding, a faculty evident in only the art of the greatest poets. I feel that poetry without insight or an intuitive vision into some aspect of life, which makes or implies ethical judgements, is valueless.

Such poetry as I have already listed is representative of a poetry, which, though often artistically excellent, fails to express any intuitive understanding of

human life. This poetry is rather an expression of the poets felt relationship with the socio-economic conditions of his time. Although I sincerely consider these social poets to have written much valuable poetry, I think that a lot of their so-called "great poetry" will soon fall into relative insignificance. Poetry having both ethical and artistic value, and embodying an insight into life can be found among the works of Dylan Thomas, D. H. Lawrence, C. Day Lewis, A. E. Housman and others. I don't think all these poets' art is entirely free from social expression but I feel that they produced poetry having definite value.

Dylan Thomas's poetry, for instance, is a sustained insight into the entire panorama of the created world and the sense of reverence and humility he expresses gives the concepts and insights expressed a lasting value. Although Thomas and G. M. Hopkins were far apart in religion their poetic expression of "truth" coincides beautifully. "The Force which through the Green Fuse Drives the Flower" is, I think, a masterpiece of intuitive poetry.

Although D. H. Lawrence wrote much "social" poetry his best art, using symbols drawn from the living world and love experience, express a valuable insight into the meaning of human life, and thus ranks among the greatest poetry of this century, I think.

Expressions of his philosophy as in "Snake," "Peace," "The Sane Universe," "The Ship of Death," "Letter from Town: The Almond-Tree," "Snap Dragon," "Know deeply, know thyself more deeply," are rendered valuable because of the deeply personal and almost "sacred" expression which drives through them.

In New Zealand, A. R. D. Fairburn's love poetry and James K. Baxter's elegies and dedicated poems embody a similar power of feeling which can only be attributed to a deep and sensitive insight into human relations.

In this article I have categorized contemporary poetry into two groups which can be roughly termed social and intuitive poetry. I have expressed my view that only intuitive poetry, the rarest of these two types, has any living value. Although social poetry is often artistically perfect, it is really an almost valueless expression of the poet relating himself with his political, social and economic environment and not to his human environment. I shall conclude by stressing that, while this broad division of modern poetry is very general, it is I think, quite useful in gauging the worth and value of contemporary poetry.

—Michael D. Jackson.

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WORLD PROBLEMS

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Africa

This is an area in which non-Europeans outnumber Europeans. Even in metropolitan Johannesburg, where Africans are allowed only when supplied with a special seven-day permit (or some permit to allow them to work for a specific European say as a domestic servant), Africans outnumber Europeans in the ratio 5:3. Secondly, this is an area where Europeans are politically stronger than the non-European majority (Ghana, and the former French colonies, newly independent, form notable exceptions). Thirdly, the Europeans in all areas form an economically powerful group and usually, by offering employment, provide a substantial portion of the meagre incomes of the indigenous non-Europeans. Everywhere Europeans control disproportionately large areas of land or else own businesses, notably mines. Non-Europeans belong, generally, to one of two groups: they are either subsistence farmers, or poorly paid unskilled labourers.

As racial tension is most publicized in South Africa, this article will merely refer to a few specific Legislation Acts rather than the wider situation.

The Bantu Education Act, which explicitly states that non-Europeans are intellectually inferior to the Europeans, aims at providing separate educational facilities for non-Europeans. This is, of course, a necessity if total Apartheid is to be put into practice. Incidentally, the closing to non-Europeans of the two "open" Universities of Capetown and Witwatersand, which is to occur shortly and which has led to appeals from all over the world, is a part of this plan.

Another nasty piece of legislation was the Group areas and population Registration Acts, No. 30 (1950), which eventually will require all citizens to register their race in order that resettlement may be pursued. The group most affected by this act are "coloureds" who had "passed" but who are now detected and forced out of their homes and jobs. Other acts which might be mentioned are the Suppression of Communism Act, which is the means by which charges have been laid against the people who are being tried in the present mass trial in Pretoria and which is aimed at stripping power from all but pro-government groups; the Pass Laws, by which all Africans over sixteen must carry permits which are called "Reference Cards," and the Criminal Law Amendment Act of 1953.

This could be continued at length, but it does highlight the unhappy situation in South Africa. However, some end must come. Africans, who supply most of the unskilled labour, are extremely poor and yet have no legal means of improving their conditions. For example, the monthly wages of an African labourer were £9, while that of a white labourer, £37. By 1957, the African's rose to £13, the white £68 — yet any attempts at arbitration by Africans are met with indifference, if weak, and violence, if more positive. This leads to two conclusions as to the possible outcome. A violent revolution, which would meet stiff military opposition is one possibility; or a passive resistance movement along Indian lines — and recent reports suggest increasing alliances with Indians in Natal (who at the cost of £25 million, are to be resettled away from the areas where their businesses are situated) and with "coloureds," who have been stripped of all voting privileges. In other words, by discriminatory legislation, the government is uniting these groups and ironically this may lead to strength, particularly as the Indians in South Africa believe in Gandhi's ideas of passive resistance.

The Central African Federation has recently received much publicity. This area is to be federated as a Dominion next year. Why then have these recent disturbances taken place? Prime Minister Welensky maintained that it was a communist plot while the English Conservative Party claimed in a White Paper that the African Congress Party was planning to massacre Europeans in Nyasaland.

Insecurity

Till 1951, the area was relatively peaceful. Then eventual federation as a dominion with independence in 1960 was legislated. This has been opposed by Africans since 1951 particularly those in Nyasaland. They feared that Europeans would dominate along South African lines. These fears were not allayed when discriminating social practices continued and when proposed sweeping franchise "reforms" ensured that the Europeans still retained a political majority. Furthermore, Nyasaland has few Europeans compared to Southern Rhodesia, where incidentally there is a strong Afrikaan element. Yet the request of moderate Africans went unheeded.

The views of white Rhodesians followed these lines: If Nyasaland were not federated with Rhodesia, then Rhodesia would have no say in its affairs and could not prevent the establishment of a non-European independent state, something akin to Ghana. This would lead to discontent among Rhodesian Africans who must be kept in a "Junior-partner" position. Leys sums up the position of the Rhodesian Whites:

"The transfer of effective power to an immigrant community (Rhodesian Whites), which was largely dependent upon discriminatory legal apparatus for its very presence in the country, precluded the possibility that the power would later be voluntarily shared with the rest of the population, or that the apparatus would be dismantled." The Nyasaland, and indeed Rhodesian, Africans appear to have tangible fears. Moderate groups were met by rebuffs. What then to do with "independence" so near? Apparently Dr. Banda and the African Congress were trying more positive measures.

What then of the "massacre" plot? The fact that no Europeans were killed or even assaulted while the Northern province was virtually beyond government control during one recent period (when surely the massacre would have occurred — if it were an actual plan) suggests that this White Paper was really an apology; a rather weak apology for the forming of armed European settler-territories and the killing of 50 Africans. An interesting sidelight was the stoning of Europeans after security forces attacked African gatherings. In fact Nyasaland Africans, and their compatriots who went on strike at the Kariba dam in Rhodesia, appear to have been most moderate.

Inevitably, Nyasaland was compared to Kenya. To move then to East Africa, what is the situation today? In Tanganyika, moderation along multi-racial lines appears to be achieving some success. The new "liberal" constitution allows five elected ministers in a cabinet of 12. They are headed by Julius Nuyere, who has support from the two minority groups as well as from Africans.

Kenya

In Kenya, ignoring the fact that rigid colour discrimination operates against all Africans, regardless of their education or politics, a multi-racial group is to petition for reforms. It has the support of the powerful African leader Mboya. But, remember that many Africans are still detained as Mau Mau terrorists — sometimes under concentration camp conditions as recent reports in local papers have suggested. It should also be kept in mind that the White Kenyans control the most suitable portions of Kenya and are, in many aspects, as conservative as Rhodesians, or Transvaal Boers.

Uganda is a protectorate and though it has not had a civil war like Kenya, some important events have occurred here, most notably the removal of the Kahaka of Buganda which had "serious social and psychological effects on the

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Baganda, for whom it had profound symbolic significance."

Looking generally at East African politics, it is interesting to note that in 1929 a suggested Federation of Kenya, Uganda, and Tanganyika along similar lines to that of the present Central African Federation was declared unworkable by a commission, because of the very factor which may be Central Africa's stumbling block — namely that Uganda and Tanganyika would have become dominated by Kenya with its larger white population, which would try to retain its superior social, economic, and political position.

The immediate causes for the recent riots in the Belgian Congo have similarities to those elsewhere in Central and East Africa. They are essentially related to the dominance of an alien group with, in this case, a paternalistic rule. Congolese can only get into the middle strata of the administration and this has frustrated the new "educated class" which has risen in the last four years. Recent reforms have been the establishment of African Councils, the election of mayors and the building of two universities.

However, there are feelings for independence, especially among the numerically strong Babonga tribe which stretches into the new republic of Congo (formerly French Moyen Congo). The ruler of this republic comes from the Babonga tribe.

The Problem

Two other more immediate causes were heavy unemployment, (quarter of Leopoldville's regularly employed people were out of work) and the influence of the Accra Conference on the desire for independence which is now promised.

The Portuguese colonies of Southern Africa offer a comparison. They are controlled along completely totalitarian lines and there have been neither political reforms nor social improvements. An indication of Portugal's lack of concern can be seen in the fact that South African mines are allowed to recruit many of the labourers, who work under extreme conditions, from Mozambique.

Finally, what happens when Africans achieve independence? Ghana is quoted either as a beacon, or, as an example of the vindication of the worst fears colonial administrators have when granting independence. Nkrumah was faced with an illiterate population, a strong sectarian movement, and a body of laws which in many cases were archaic. He has achieved a great deal in the mere reform of statutes. The Ashanti tribe and the Parliamentary opposition have genuine grievances, but extremists have hazarded Ghana's new status which in any case must be shaky if for no other reason that its recency. Ashanti terrorists, for example, killed the sister of one cabinet minister so Nkrumah's actions have caused even if they appear to us, in a so-called "stable democracy," to be somewhat dictatorial.

—Ian Pool.

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Fretful Sleepers and Mass Hysteria

On Saturday, 4th April, in Carlaw Park, 3684 gathered round the rostrum on which Billy Graham was standing and 'made a decision for Christ'.

"Don't count on a death-bed repentance. You'd better come while you've got the chance," Billy had pleaded, thumping his Bible on the stand. This mass of people — housewives, businessmen, students, Maoris, Islanders, children, young couples, families — had risen and gone quietly forward. There was no pushing, shouting, or outward sign of extreme emotion, but rather a collective deliberateness and purposiveness. Was this mass hysteria? Is Billy Graham a 'religious fanatic', or can one say with him that "it is not the work of Billy Graham that has brought you here tonight and you are not assembled here for me."

Max Muller has defined religion as "a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite." The sentiment of mystery is stressed in Christianity. Supernatural explanation of this phenomenon are not necessary to primitive or uneducated man because to him there is nothing mysterious about man's presence on earth. These explanations are only necessary to the person who has been exposed to formal education, and are the ultimate ratio to which he resigns himself in despair. The concept "supernatural" implies that a natural order of things with definable laws does exist. Miraculous interventions which the ancient attributed to gods were not miracles in their eyes, in the modern conception of the term, but rather beautiful, rare or terrible spectacles, or causes of surprise and marvel.

Such events to many of our contemporaries seem the simplest things in the world. The primitive mentality which is so easily contented with supernatural explanations is obstinate in clinging to these illusions, and this state of mind is found at the root of many religious beliefs. It is science and not religion which has taught man that things are complex and difficult to understand. Gods often serve less to account for irregularities than the regular march of the universe.

The soul is a fundamental conception which more advanced religions and philosophies have only refined. Although always given some form, the soul is yet infinitely rare and subtle, distinct and independent of body, this independence being clearest at death when the soul continues to live. There is, however, a close union and fusion of soul and body and certain regions are believed to have special affinity with it, notably the heart, the breath the blood and the shadow.

To the Australian Aborigines and many Melanesian peoples, as well as to Christians, the souls of the dead are essentially sacred things and the object of religious rites. The Christian devil is a fallen god and indispensable to the ways to the magico/religious beliefs and ceremonies of more primitive peoples. Religion, which can be compared in many The Virgin, Christ and the Saints are utilized by Christian magicians for a magic cult. Individuals composing a religious group feel united by the fact that they have a common faith and this unity is strengthened by a special institution — the church. Religion is more than magic. It should provide a common core of beliefs and standards, and therefore unity.

religious group feel united by the fact that they have a common faith and this unity is strengthened by a special institution — the church. Religion is more than magic. It should provide a common core of beliefs and standards, and therefore unity.

'FRETFUL SLEEPERS'

Christianity is playing a very minor role in our society today. Many people go to church because it is "the right thing to do," a Sunday ritual which is meaningless to them as it does not influence their behaviour on the remaining six days of the week. Here in New Zealand we pay lip service to Christianity which is embracing the material standards of a competitive capitalist society. The accumulation of money and material possessions and weekly rituals such as films, sports meetings, the "trotts" and drives in the family Zephyr leave little time for the arts or for religion. The forty-hour-week and high standard of living are taken for granted — the right and privilege of those who live in "God's own country." Economic security has bred a false sense of personal security, but beneath this national smugness seeths a cauldren of dissatisfaction. Our high rate of admission to psychiatric hospitals — the highest head of population in the world — is but a symptom of the conflicts to which we are all exposed, and which are aggravated by social disunity.

Can religion, Christianity, provide a common core of experience and meaning which is compatible with existing social conditions? For the majority of the world's population, the assurance of one good meal a day and shelter for the night is of more importance than that of a hypothetical "eternal life" through accepting Jesus Christ as their saviour. It is more important to improve conditions on earth than to escape from them.

The emphasis on material and scientific "progress" has resulted in neglect in the social sciences, and social theory has lagged far behind. An anthropologist once said that if man spent as much money, time and effort on the raising of healthy, mature human beings as on the production of efficient motor cars, then there might be some hope for the survival of mankind on earth.

"Frustration and confusion exist in the hearts of people here," said Billy Graham, and he is right. Although many people went to Carlaw Park out of curiosity, thousands were genuinely searching for some inner meaning on which to base their lives and a decision for Christ seemed the only answer to the problem. At present the intelligence of the mass of mankind is of such a quality that a system of supernatural sanctions — of eternal rewards and punishments — is necessary for the inculcation and enforcement of a code of practical ethics. General dissemination of evolutionary and other theories leads to atheism and the destruction of religious beliefs and fears which keep people socially tolerable, without replacing them with another code of ethics. If Western society today provided for its people a healthy and satisfying way of life and an adequate and unitary philosophy, then Billy Graham would not have had the power to sway 6899 members of the crowds at Carlaw Park towards a "Decision for Christ." Previously existing personality, characteristics plays an important part in determining who would be influenced by the crowd situation, and those were insecure, suggestible, bewildered, and worried about the future would be most susceptible.

A recent experimental study of mob behaviour lead to the conclusion that "in the crowd setting the individual will behave in accord with the dominance of previously established habits, attitudes and behaviour patterns." However, the situation is important and in certain respects the individual is altered by his presence in the group situation. Prestige suggestion results in a tendency to accept the nations current in the crowd or group, and there is a greater degree of emotional reactivity and a lessening of inhibitions. The whole is always different from the sum of its parts and the group therefore has a reality different from the sum of its individual members. To the layman "crowd psychology" is the conception of "group mind" as formulated by Gustave LeBon in 1896, in which the crowd is a different entity from the sum total of its parts, each individual thinking, feeling and acting in a manner quite inconsistent with his behaviour in other situations. Even before he has lost his independence his ideas and feelings are supposed to undergo a transformation.

LeBon also believed that great masses are always filled with and lead by simple ideas, and that prestige is a fundamental element of persuasion and contagion. In five nights Grady Wilson spoke to 50,000 people, while Billy Graham himself drew a total of 110,000 in two nights.

NO MAN IS AN ISLAND

The present situation seems to offer four choices for future development.

(1) A continuation of the religious revival which began several years ago, culminating in New Zealand in the Crusade.

(2) Development in the Social Sciences to such an extent that it will be possible to predict and control human behaviour on scientific and humanitarian principles.

(3) The acceptance in the Western World of Marxist doctrine, together with the introduction of a universal communal government, and consequently, the loss of relative individual freedom.

(4) A continuation of the present pre-occupation with scientific "progress," the development of even more destructive nuclear weapons and the establishment of human colonies in space, while social chaos resigns on earth.

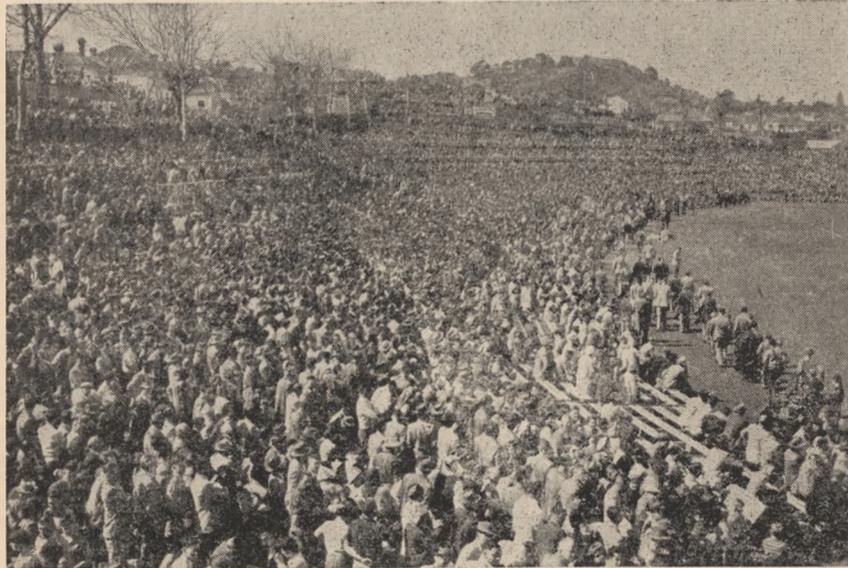
The development of a Science of Behaviour incorporating past and future discoveries in Sociology, Anthropology, Psychology and Physiology into a unitary and higher-order discipline capable of directing social organization, is the only satisfactory solution.

The fundamental social nature of all living things has its origin in the physiological relationship between parent and off-spring. The development of social life becomes more complex with the extension of post-natal care. Dependency and interdependency are essential conditions of life; no living organism is biologically solitary in origin and only a few exceptions such as the hyena and the trout are solitary in life. Isolated animals will generally be retarded in growth, damaged, or dead, while an animal living in association will increase in size, recover more quickly and survive more often. The fitness of an individual is largely derived from his membership in a group, and the more co-operative the group, the greater is the fitness for survival which extends to all its members.

There is no evidence that man is born with hostile or evil impulses. He has at birth the capacity to love and to hate, but the dominance of either of these tendencies will depend to a large extent on social conditioning. The value of love is not a matter of opinion, but is biologically determined. The study of institutional children has shown that they undergo an isolation type of experience with a resulting isolation type of personality, characterized by unsocial behaviour, hostile aggression, lack of patterns for giving and receiving affection and mush insecurity in adapting to differing environmental situations. Such children may improve on being transferred to a foster home, but will never recover from inadequate satisfaction of dependency needs, normally satisfied by the mother. As the child develops it becomes more dependent rather than free. A member of a group is a person, while a creature apart from his social group is nothing but an organic being.

Even the "rugged American individualist" has only the illusion of free will, as he is operating strictly within the limits determined by the pattern of his social group." The ethical conception of love is no mere creation of man but is grounded in the biological structure of man as a functioning organism." We now know that, as Dostoevski has put it, "each of us is responsible for everything to everyone else," and it is up to us to use that knowledge for education in and application of the fourth and most important "R" — Human Relations.

—Alison Mills.



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Vaughan Williams

On September 19, 1958, the ashes of Dr. Ralph Vaughan Williams, O.M., were buried in Westminster Abbey. By this act England paid him her last and greatest honour. With the passing of this great and humble man closed another colourful chapter in the history of England's musical culture.

Ralph Vaughan Williams spent his early years in the English countryside of Down Ampney in Gloucestershire. He commenced his study of Composition, and the Organ at the Royal College of Music in 1890 under Parry and Stanford, and later moved to Trinity College, Cambridge, where he graduated Bachelor of Music in 1894, and Bachelor of Arts in 1895. A visit to Munich in 1890, and one to Bayreuth in 1896 introduced him to the music of Wagner at first hand, and he later went to the Akademie der Kunst to study under Bruch.

It was in 1904 that Vaughan Williams discovered his true love. In that year he became a member of the National Folk Song Society, and went off to Norfolk to collect folk-songs; the "Three Norfolk Rhapsodies" (of which, unfortunately only one survives) resulted. His interest in folk-song had been with him since childhood, and his study with Max Bruch did much to strengthen this liking. Bruch had been in England as conductor of the Liverpool Philharmonic Society, and, more important, was a passionate exponent of the idea that good composition is founded on a complete knowledge of folk-song.

The element of folk-song in Vaughan Williams' music is a fundamentally important as that in Borodin and Balakirev in Russia, Kodaly and Bartok in Hungary, and other nationalistic composers such as Falla and Grieg. It is, however, only one factor which goes to make up the essential Englishness of Williams' style.

Another influence was undoubtedly that of the English Tudor Composers. His study under Parry developed in him this interest, and of his training at the R.C.M., Vaughan Williams has said: "We pupils of Parry have inherited from Parry if we have been wise, the great English choral tradition which Tallis passed to Byrd, Byrd passed on to Gibbons, Gibbons to Purcell, Purcell to Battishill and Greene, and they in their turn through the Wesleys to Parry. He has passed on the torch to us, and it is our duty to keep it alight." A mighty outcome of this interest was the "Fantasia on a Theme of Thomas Tallis" (1910) for string orchestra. Williams also played a prominent part in the re-discovery and edition of the three great Byrd Masses.

Closely related to this was an interest in Church music. In 1906 Vaughan Williams collaborated in the editing of the "English Hymnal," and in so doing, incidentally, deliberately avoided the comfortable, complacent, sugary post-Mendelssohn Anglican tradition. During the 19th Century every English musician of note had been sent to Leipzig for "Germanisation." This was due in no small part to the Mendelssohn vogue, and resulted in the Stainer-Sullivan-Stanford school, which laid great influence on the practical but largely ignored the spiritual. By deliberately avoiding this path Vaughan Williams preserved his Englishness, and the German tradition so apparent in the music of even Elgar, for example, is completely lacking in his music. The "English Hymnal" restored to use the ancient plain-song melodies of the Church, and also made use of hymn tunes by Tallis and Gibbons. Before 1900 plain-song melodies had been admitted in the Church of England only

on suffrage, but after the appearance of the English Hymnal Church music in general assumed more generously the appropriateness of the Modern English Rite. Vaughan Williams' love for the Church found expression in various non-liturgical works — the "Magnificat" and "Benedicite," and the Te Deum composed for the Enthronement of Dr. Lang as Archbishop of Canterbury in 1928, as well as several hymn tunes. But the crowning achievement in this field must be the Mass in G minor (1923) of which the Credo and Sanctus were used at the Coronation of Elizabeth II.

It can be seen that Vaughan Williams was a man acutely aware of tradition, and of those who had gone before him. Yet he must be the first composer to embrace all the large traditional and modern forms, from the Symphony to film music.

The music of Vaughan Williams falls into three periods. The early, formative period produced such works as "On Wenlock Edge" (for tenor and piano quintet), "Five Mystical Songs" (1911), the "Fantasia on a Theme of Thomas Tallis" and "A Sea Symphony" (1910) — a choral symphony incorporating words by Walt Whitman.

But the English public has always been slow to appreciate the merits of their own countrymen, and before the Great War Vaughan Williams was a little-known voice, but the "London Symphony" (1914) gave the first hint of what lay ahead.

During the war Vaughan Williams served as a medical orderly, and later, after a heavy gunnery course, as a lieutenant in France.

After the war Williams was appointed a Professor of Composition at the R.C.M., and was awarded an honorary Doctorate of Music (Oxon.). But the inter-war period found him still struggling for recognition. The Pastoral Symphony of 1922 was described as "a cow looking over a gate," while the Mass in G minor was summed up by another critic thus: "Never since Westminster Abbey was a relatively new building, have there been heard within its walls so many consecutive fifths in the course of half an hour."

In 1924 came the first venture into the operatic field — "The Shepherds of the Delactable Mountains" and "Hugh the Drover" while a year later came one of the composer's most beautiful works — "Flos Campi," dedicated to one of England's greatest executants — Lionel Tertis, a man who had an influence on English music perhaps more profound than that of any virtuoso of the century.

Vaughan Williams' predilection for the viola is well known, but nearly every English composer of this century has contributed to the repertoire of the viola through Tertis. "Flos Campi" (for viola, choir and orchestra) was followed by the "Suite for viola and Orchestra" — Williams' own tribute to this great artist.

The year 1935 was noteworthy for two events — the appearance of the Fourth Symphony and the conferring upon Dr. Williams of the Order of Merit. In 1939 came the "Serenade to Music,"

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In the Fifth Symphony (1943) the composer is thought by many to reach his artistic peak. The work has a rare, repository quality which sets it apart as one of the classics of musical literature.

Vaughan Williams was then in his seventies — after that he produced the "Thanksgiving for Victory," miscellaneous choral and orchestral works, and the remaining symphonies. In this last period mention must be made of the music to the film "Scott in the Antarctic" — this brilliant music was composed before Williams had seen the film at all, yet when the time came to fit film and music together only a few notes had to be changed. This music took symphonic form in the Seventh Symphony — "Sinfonia Antarctica." Williams also com-

posed most of the music for Her Majesty's Coronation in 1953. This service presents a veritable anthology of English music of all ages, yet a famous musician found Williams' "Credo" the most forbidding piece of music in the service.

One critic said of the Fifth Symphony: "The creative future of this every-young composer defies imagination. He lays on every piece he now writes the seal of mastery, and experience has not dulled one whit his power of expression and perception, or his range of interests."

What will future generations think of Vaughan Williams? It is difficult to say — but I doubt if it really matters; to us he must remain a very profound influence, musically and philosophically. He stands for the truth, stated bluntly, and even perhaps impolitely. As Percy Young says: "It is possible not to like the music of Vaughan Williams; it is impossible not to respect it!"

—G. W. J. Drake.



The Hidden Persuader

ERRATA.

In Issue 4 of CRACCUM, Mr. Hame's article on "New Zealand as a Culture-Colony" contained a misprint. The second sentence should have read (omitted words in capitals): "As two world wars have further demonstrated the dangers of excessive nationalism, SOCIALISM AND CAPITALISM — both essentially supra-national and anti-competitive in spirit — struggle to control the inevitable process of inter-nationalization."

The Anger of John Osborne

The phrase "Angry Young Man" is a commonly heard one, and one which is often very loosely applied to all those who adopt the fashionable intellectual pose of pouring withering scorn on society. However the anger of John Osborne, the most important of the group of playwrights known as the "Angry Young Men", goes far beyond the shallow petulance of the intellectual acid-thrower and must be distinguished from this peevishness if it is to have any validity. His attacks on society have depth, intensity and sincerity — they are not merely empty ranting.

The anger of John Osborne's heroes arises from a brutal realism of outlook, from an ability to think and feel intensely. They detest those who do not share these qualities and who, as a result, shelter from the realities of life behind comforting myths and outmoded conventions. Life is harsh and bitter, and those who cannot see this are fundamentally stupid and insensitive. The youthful intelligentsia are depicted as being purposeless, disillusioned, introspective, and completely out of sympathy with the society in which they live. Hence they exist in vicious idleness.

George Dillon, hero of "Epitaph for George Dillon" (written in conjunction with Anthony Creighton) reacts with passionate sincerity against the unfeeling attitude to life which prevails in the house where he lives. To him this attitude in hypocritical and unrealistic. He despises the comforting myths and hollow platitudes with which the members of this household shelter themselves. He believes that they shelter from life behind useful untruths, that they must experience secret doubts. With ruthless honesty he attacks the emptiness and shoddiness of their superficial existence. To him these ordinary people are caricatures, they think and feel in clichés — "their existence is one great cliché." He is angered by the desert in which he finds himself, one which knows no real thought or feeling, and yet he cannot escape from it. He is a prisoner in this world whose dullness he finds grotesque, and he is finally forced to compromise with it. Thus is his anger directed against the lack of vitality in the lives of a class who ignore life's essential realities.

"Look Back in Anger" renews these

attacks, though with greatly increased bitterness and viciousness. In Jimmy Porter we see intensity, restlessness and an uncompromising attitude. He is an impassioned observer whose sensitivity demands a keenness of response to life. He faces the naked reality of existence ruthlessly, relentlessly. His is a burning virility of mind and spirit which despises those who want to escape the pain of being alive. The people he attacks are insensitive — they are embarrassed and irritated by harsh reality such as death. They prefer to move in an unfeeling haze, not wanting any vulgar fuss about the vital, fundamental experiences of life. In one moving passage Jimmy Porter describes how, as a small, frightened boy, he watched the despair and bitterness of a dying man. Here he learnt what it was to be angry and helpless, for nobody cared. This scene epitomises his anguish. He looks for this intensity of feeling in others and does not find it. "Nobody thinks, nobody cares. No beliefs, no convictions, and no enthusiasm." — this is his passionate cry. His wife, Alison, like most people, desires peace. Such a desire is contemptible in the eyes of one who lives as intensely as he does for it represents a means by which the weak flee from the experiences of living.

Alison is a hostage from those sections of society on which he has declared war. His blistering anger is directed against her family who represent those upper middle-class people who live in the past. There is a romantic, Edwardian conception of the world. Rooted in an established mode of living they try to keep things as they have always been. Their limited, conventional outlook is essentially un-

DRAMA

"Moon on a Rainbow Shawl," a play in three acts by Errol John. Faber & Faber, 6/9.

A first play by Errol John, the winner of the 1957 Observer Play Competition, "Moon on a Rainbow Shawl" is unlikely ever to be performed in this country. Dedicated by the author "To the New West Indian Nation," it is the voice of a small people with big qualities. It is a serious picture of what Calypso shows on a smaller scale. In his intensity, his honesty, and his handling of idiom and speech rhythms, John is comparable to Synge. He loves what he writes about. He feels with his characters. He is not small enough to judge or pass sentence. Pity and tolerance are his keystones.

On reading the play, one of the first things to come across in full force is John's control of stage technique. The set is exceptional. Only a certain social level could make a set with four living quarters visible at once possible, admittedly, but this does not in the least detract from John's skill. His use of lights, the exploiting of properties to reveal his people, the physical pattern that makes set and incident inseparable, give some idea of John's technical mastery.

And the people! Any sort of praise must fall far short of its mark. The variety of characters — everyone an individual, not a type — is the mainspring to hold interest. And the influence of one on the other, above all the downright lousy humanity combined with the high-

flights of emotion and decency take your breath away. Naturally tied up with this, and what makes the play one out of the hat, is the dialogue.

Dialogue in contemporary drama seems to have snapped off into two very different camps. On one side is the Tennessee Williams, Arthur Miller (John Osborne further down the scale) type of dialogue-cryptic, moving, the very bones of good theatre. On the other, the sort that uses the theatre for everything except entertainment. Fortunately not many of these nine-line wonders get very far. Unfortunately some do. Now and again some hit a shaky compromise between the two. Douglas Stewart, for example.

Errol John is well up in the first camp. This short piece will do to illustrate. Esther, a young girl, is nursing a child. "Now what else fer you, little fella. Look — yer want a slice of that old orange moon? Look at it. Ent it big and bright tonight? So bright — hardly a star yer could see. Eh-eh. Don't bother to laugh with me. Too late for play tonight. Look — nearly all the angels awready in bed. And now so I too would of been in the land of dreams — if it wasn't for you. You see? Hardly a star. But a whole lot of sky — and that big, big moon."

John makes an interesting comparison with Williams in other ways. He doesn't glamourise. He calls a smell a stink. But in a way he avoids Williams' big snare. John's people sometimes have motives outside the bedroom or the bar. And they do things because they want to. Not because they have no say in it.

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realistic. Their knowledge of life is vague and hazy, they are weak-minded and phlegmatic. With this group back in power Jimmy Porter sees little hope for England. He sees a blind return to the old values and beliefs. People are seeking sanctuary in pleasant myths which strangle all intellectual vitality. Through their weakness and lack of vision England's leaders have, he believes, betrayed their countrymen for generations. Their placid self-assurance is a veneer concealing arrogance and stupidity.

Though he savagely attacks society Jimmy Porter is unsure of himself. He has no world of his own. His life is futile, empty, there is no place for him. His passionate intensity of outlook isolates him. He is a violent revolutionary without a cause. He is purposeless and will never amount to anything. Overwhelmed by life's bitterness, yet prevented by his uncompromising honesty from ignoring it, he is angry yet helpless.

By examining these two plays I have tried to find just what it is that John Osborne is angry about. His cry is against those who have not the ability to think and feel intensely, and who, lacking the intellectual fibre to face life realistically, seek refuge in comforting myths. He demands a vital awareness of life's realities. He, himself, indicated the importance of this anger when he said: "To be angry is to care."

—J. A. Seymour.

Perhaps the most pathetic figure in the yard is Esther, the twelve-year-old who wins a scholarship to a flash school. The vision she is robbed of is the hardest of all to replace. But certainly the most tragic character is Rosa, the woman who is forced to sell what she wants to give. The third act is brilliant, tragic, hopeless. It is the epitome of shattered lives. Any comment is useless. It can only be read, and felt.

In a way the most interesting aspect of the play is the treatment of the colour question. Interesting because, from one way of looking at it, it doesn't really matter. It counts, of course, in that the West Indian shows through in the music, the speech, the colour, and a restless acceptance touched with mild cynicism. But it is of no account as far as the "I'm black and you're white" attitude goes. Any criticism of treatment is grounded on a character's human rights, not any anything as incidental as colour. It expects people to be treated decently because they are people, not because they are black and whites are better off. John's concern and interest is above mere pigmentation. There's no nonsensical belittling for racial rights, colour sense, and so on. It's a thing a lot of people don't see the point of — that equality can no more be argued from colour than slavery can. John is not out, as the odd self-conscious student is, to make us feel apologetic for being born white.

This pretty sketchy look at "Moon on a Rainbow Shawl" has scarcely touched on the merits of the play. No review could possibly do them justice. —V.O.S.

NEWS

COMMENTARY

By C. C. HAYDEN

The recent hostilities between Cairo and Baghdad seem to me indicative of a change in the balance of power that has occurred in the Middle East in the past six months. That President Nasser is seriously concerned for his position as self-appointed leader of the Arab world is shown by his open break with Russia, which he has accused of supporting Syrian Communists and of shipping to Iraq hundreds of Kurds, trained for guerilla warfare, and in what appears to have been an attempt on his part to overthrow the Kassem government in the Mosul rebellion.

The most economically promising of the Arab States, with ample fertile land, which is still underpopulated and has considerable oil revenues (about £70 million a year, 70 per cent. of which under the monarchy was devoted to development projects) and an Army more efficient than that of Egypt, Iraq has long been recognized as Egypt's main rival for the leadership of the Arab World. Since 1920, when the first King Faisal was expelled by the French from his court at Damascus and thus thwarted in his ambition to rule the former Turkish province of Syria (comprising modern Iraq, Jordan, Syria, Lebanon and Israel) Iraq has never renounced her project of forming a "Greater Syria" in the same region. Indeed, this was the very charge upon which some adherents of the former government of Iraq were tried by the Kassem government.

The Iraqi revolution of last July marked to my mind the zenith of Nasser's power. His own version of the "Greater Syria" project had been inaugurated with the annexation of Syria, the far-from-equal partner in the U.A.R. And with Nuri as Said out of the way and King Saud's abortive bid for independence of Nasser squashed by the untimely demise of his newly-found Hashemite brother, Nasser must have seen victory in sight. The fall of the Chamoun government in the Lebanon in September left Nasser practically unchallenged.

But now, seven months later, Nasser must be a disappointed man. For General Kassem has declined to make Iraq an Egyptian satellite, and appears instead to be following, as far as he is able, an independent and nationalistic policy. Lebanon and Saudi Arabia have not joined the U.A.R.; Jordan still defies him without the support of British troops; Tunisia has openly accused him of aggression and broken off diplomatic relations; while in Syria, he is having trouble with "Communists," many of whom are no doubt so designated their opposition to Egyptian domination rather than for their admiration of Marx and Lenin.

This is by no means to say that Nasser is finished, but his influence is on the decline, and his chances of uniting the Arab World, under the domination now seem extremely remote. What will happen to Iraq is anybody's guess, and it is mine that it will not go to Nasser. The current favourite in the control stakes appears to be the Communist Party, but I cannot see the man who showed consummate political skill in controlling anti-Western factions and in displaying moderation to avoid Western intervention last July, handing over control to the Communists without a fight. Nor do I see how Western oil interests would be safer in the hands of Nasser than in those of Kassem. It would therefore appear to be the interests of the West, and of Britain in particular, to win the friendship of General Kassem and to offer him as much openly disinterested support as possible, without providing propaganda ammunition for his opponents. In the meantime our best plan is to develop alternate sources of power which will lessen our dependence upon the Middle East.



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