



CRACCUUM

AUCKLAND UNIVERSITY STUDENTS' PAPER

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Creeping Tragedy in Sth. Africa

On Sunday, 16 December 1838, a fistful of Voortrekkers met the Zulu army on the border of Natal—rifle against assegai—and broke the power of the most militant and furious of the African tribes in the south. And every year the victory is celebrated as the Day of Covenant, when God delivered up the enemies of the Afrikaners into their hands and made possible the white control of southern Africa. It is no ordinary anniversary that. It is, as no other, the festival of Afrikanerdom: the Easter of white supremacy.

"Small, weak and alone, the Afrikaner people again stand on the banks of Blood River facing defeat and extinction," Dr. Dietrichs, South Africa's Minister of Economic Affairs, told a Day of the Covenant rally in Vereeniging last December. "As in 1838, we are surrounded by enemies determined to destroy us, and within the next ten or 20 years our fate will have been decided."

"White" Areas

And the green buses roar along the road from Alexandra to Johannesburg. It is ten miles from the township to the city, but the buses that stab through the ten miles of quick dawn and nightfall between Sunday and Sunday charge only fourpence a passenger, and the shopkeepers and industrialists of Johannesburg mutter and pay the rest. For without the buses, Alexandra could not be brought to the city; and without the Alexandras of Johannesburg Johannesburg would die.

Yet with supine indifference to truth, the government regards Johannesburg and all the other cities and towns of South Africa and all the land outside the cramped 'Native Reserves' as white. The Bureau of Census and Statistics reported last year that there were 398,500 whites and 576,200 Africans living within the boundaries of Johannesburg, and this makes Johannesburg, by any standard, the largest black city on the continent. Yet legally it is white, only whites may own property and trade within its limits. And its blacks exist as temporary tenants, belonging only to their jobs in the streets and factories and kitchens of the city, their lodgings somewhere in the undergrowth of shanties at the ends of the long roads that run from Johannesburg to disappear down hollows and behind distant hills.

So white Johannesburg comforts itself—its blacks are not there because they cannot be seen—as a frightened child with its hands squeezed tight over its eyes. It is not, after all, the individual African who terrifies—one knows him behind his broom or his machine to be inoffensive enough. It's the mob that makes one feel suddenly uneasy, the jostle near the bus-stops in Main Street at half-past five in the afternoon, the picture of a riot in the evening newspaper. Those long roads are an emotional necessity.

And a moral necessity, too. For £16-odd a month is very little for a family to live on—if one has to see them do it, that is. Pot-bellies and rickets and babies dead in corners from enteric dwindle and disappear in the roads separating them from sight are only long enough. A sweet manufacturer will glow at the benevolence of the £3 5s. a week that he

pays his 'boys' and stare at you when you tell him that the infantile mortality rate for Africans is officially estimated as 200-300 per 1,000, and that only 50 per cent. of all Africans born in the Union reach the working age of 16. If he accepts the statistics at all and grasps their significance, he will begin shrilly to defend himself by claiming that Natives waste their money on gambling, drink and extravagant clothes. And if, with patience, you are able to persuade him to assist you in working out a budget which would fill five stomachs adequately on what is left of £16 after rent,

The 1957 bus boycott began with the announcement by the bus company that its government subsidy no longer covered its loss and that its fares would be raised from fourpence to fivepence per single trip. At first, the press alleged massed intimidation—this classic white explanation for any show of black unanimity—and prophesied a speedy collapse. But as township after township joined in and Africans walked in sympathy on unaffected routes as far away as Port Elizabeth, till more than 60,000 people on the Witwatersrand alone were walking up to 20 miles a day to work and home

This article is reprinted in an abridged form from the *New Statesman*, 28 February, 1959. For the complementary reasons that the local newspapers would never print anything so unreasonable as the truth on important matters such as this and that few students read the *New Statesman*, *Craccum* felt it was essential that the article should be reprinted.

The following example will illustrate how necessary this is. One expects most people to respond with sympathy and anger to the harsh treatment meted out to the non-whites of South Africa. As far as we are concerned, it is quite clear that there are but two countries involved. Either we do nothing and condone the exploitation of one group of human beings by another. Or we do what we can in the practical circumstances. There should be no question of choice. A seemingly incidental matter has arisen in which New Zealand can express its choice—namely the non-inclusion of Maoris in the All-Black tour of South Africa in 1960. And this is where the example lies.

In editorials in the *New Zealand Listener*, 24 April and 8 May, 1959, the editor, M. H. Holcroft, carefully concealing a reactionary temperament, very persuasively gives an impression of fair play and reasonableness in what is a plea for apathy. "Much more discussion may be needed if the dangers of emotionalism are to be avoided," is his cry; show of anger is so immoderate.

"A white jersey team would be a reproach and an insult to the South Africans every time its members walked onto a football ground." Tut-tut and shame, we can't have that happening. Yes, Mr. Holcroft, you are very clever with your irrelevancies; they appeal to one's sense of fairness, reduce the context of the issue: "The Springboks, it will be remembered, behaved in an exemplary way towards the Maoris in 1956. They did nothing to transfer their racial prejudices to the New Zealand scene, but accepted the conditions they found here, and respected them—as good sportsmen should!" It seems that one must keep up the appearance of decency with the devil himself. "Have we done so much to lift (the Maoris) to equality with the rest of us that discrimination is unthinkable?" is again an appeal to fair play out of context. For it is irrelevant: what is at issue is the suffering of the coloured people of South Africa; it is not a question of colour. Further, "missionary zeal may be making us forget our manners if we think we should try to impose (our conditions) on South Africans. There are places where Apartheid can be debated more appropriately than on the football-field." No, it's not good form; pray tell us kindly, Mr. Holcroft, Sir, what callous chivalry do you subscribe to?

"Cancellation of the 1960 tour would not be an isolated gesture: it would be an act of policy with far-reaching consequences," he argues with nicely misdirected logic. Surely, in any and every way we can, we should be acting against Apartheid; against something which is causing such physical and widespread suffering. Apparently not. Mr. Holcroft, who is in a strong position to influence public opinion in New Zealand, prefers it seems the pastimes of his own safe backyard. His display of moderation discloses an unhealthy sense of values. Alternatively, one could conclude in fairness to Mr. Holcroft that his motive was to represent every point of view on the issue—fairly.

tax and transport costs have been deducted, he will probably shrug his shoulders, explain to you laboriously that whites cannot judge Natives by inflated white standards of living; then he will retreat behind the self-satisfaction of paying his boys a little more than he is legally required to do and make a note not to invite you to his home for dinner again. He is, after all, no worse than the liberal lady who talks interminably of leaving the country before the Nationalists cover it with concentration camps, and who told me once excitedly that the high infantile mortality rate among Africans is due to the large number of children they have.

again, white South Africa rubbed its eyes and woke for a few short months to the humanity stirring at the end of the long roads.

Articles began to appear in the newspapers analysing the economic conditions of the African industrial worker and conditions that the average African family in the urban areas lived calamitously below the bread-line. From the welter of statistics ignored for years, it reluctantly emerged that the cost of living had far outstripped the occasional wage increases of the post-war industrial boom, and that what had been a gap between average income and essential minimum expenditure of some £3 a month in 1944, had become

a gulf of £7 11s. 5d. a month ten years later. The vast majority of African wage-earners were employed in the less skilled grades of the distributive, municipal, building, engineering and motor industries; and the wage-rates in these occupations averaged £11 8s. 11d. a month in 1954. Yet, in the same period, an Institute of Race Relations survey established that an average African family of five required £23 10s. 4d. a month in order to maintain minimum standards of health. With the erratic earnings of wife and working children taken into account, there remained a discrepancy of nearly £8, invariably met by drastic cuts in the amount spent on food. An investigation conducted by the Johannesburg Non-European Affairs Department in 1952 had revealed that 69 per cent. of the families in the city's African townships had combined incomes below the essential minimum, and that 44 per cent. had less than £15 a month. And since then, the Institute reported at the time of the 1957 boycott, the gap between average income and 'the defined minimum of health and decency' had enormously increased.

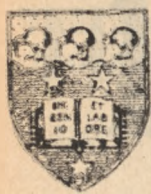
The case for, at the very least, subsidising the bus company and revising all unskilled African wages seemed unanswerable. And, as the boycott continued unabated and commerce and industry alike began to suffer as a result, appeals to the government to raise the annual subsidy grew in strength. The Nationalists, however, do not believe in settling boycotts, but in breaking them; and soon after parliament convened in January 1957, the Minister of Transport, Mr. Schoeman, swung the baton for the government. 'It is quite clear that this is not so much an economic matter; it is a political movement. . . . There will be no capitulation; the government will not be intimidated. This bus boycott will be broken and law and order will be maintained. . . .'

Land Hunger

Any description of South Africa's race conflict must begin with an analysis of African land hunger—the first cause of the agony of apartheid. In 1913, the first parliament of the Union passed its first Native Land Act, limiting the land Africans could own to the established Reserves, the small pockets already held by Africans in freehold, and such further areas as parliament might consider necessary to meet the 'legitimate' claims of the African population in the future. One should, at the outset, notice the distinctive deception used in naming non-white legislation in the Union. Land Acts take away land, Franchise Acts disenfranchise, Industrial Conciliation Acts harass and divide, the Bantu Education Act substitutes indoctrination for education, and the Suppression of Communism Act suppresses practically everything, and Communism only incidentally. It is, perhaps, white South Africa's one compromise with conscience.

In 1936, the fusion of the two major political parties in parliament under Hertzog and Smuts encouraged a comprehensive solution to the Native prob-

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CRACCUM

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

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Friday, 5th June, 1959.

slick tricks

Executive elections have come around again but the ordinary student is probably aware of this. With superb secrecy, a little clique who have designs on executive management, have practically succeeded in dividing up all the major posts of the Association (President, Man and Woman Vice-President, and Treasurer), and it was with a rude shock that *Craccum* realised that nominations had closed before the May vacation. The only publicity given to the fact of nominations being open were two pokey little notices displayed inconspicuously, one outside the main building and the other beneath two-month-old Executive meeting minutes which are never likely to be removed. When the student body realises that these four senior positions are the vital student official posts and that these elected representatives lead the rest of the Executive in presenting official student opinion, then it can be realised what a low trick was played on us by the 1959 Publications Officer. No word was passed to the official organ of the Students' Association, *Craccum* that elections were taking place. If copy had been presented, it would have received as much space as required. In addition by not giving copy, the Publications Officer set a new precedent, as for the past twenty years, *Craccum* has always been handed such copy.

But when all is said and done, the whispering attitude is not one adopted without reason. Certain of the people returned unopposed were afraid of not getting in if a ballot had been necessary for their position. One was heard to say to prominent members of *Craccum* staff that he "was not liked by

as many people in 1959 as he had been in 1958". But why, you may ask, did they stand, if they feared the student body's opinion of them? Because, as more than one Exec. members has said, they feel that they alone have the experience necessary to perform the onerous duties loaded on them by virtue of their office. And here we get to the root of the whole problem. Just what experience is necessary to be an Exec member?

Only two positions require much experience — that of President and Treasurer. Luckily, the Presidency is being contested, but one of the candidates appears to be working "full-time" for the Association, as his attendance at lectures has been, by his own words, practically non-existent. This is something which must be guarded against. This is a University, not a business concern, and we are at University, not only to be President or Chairman of this and that, but also to acquire academic qualifications. The President's job is of course important but past Presidents of the Association have managed a great deal else besides being President. Any position that looks like becoming too much for someone — and by too much is meant that his academic career is being endangered — should not exist at any University. Secondly, the Treasurer's position. This does require specialised knowledge and here, Mr Streven's re-election will be looked on with pleasure by many as he seems to find no difficulty in doing an excellent job while at the same time passing units — the only true sign of academic advancement.

The Vice-Presidencies have, in the

end most unfortunately gone uncontested. No slur is intended on the two appointed members of the new Exec., as they will obviously carry out their duties most efficiently. But in doing this, they are forgetting the reason why they are at University. One of them enters on a third year as an Executive member, and during that time it is not untrue to say that this member has, while becoming the most efficient Exec. member in Exec. history, neglected the acquiring of academic qualifications. It is none of my business to inquire into his private life, but it is my duty, and the duty of every student who regards himself as a member of the Students' Association, and uses the facilities provided by that

Association, to question the influence such efficiency is likely to have on future Exec. members. Efficiency is one thing, but when it is in danger of becoming an end in itself, it loses all its value.

One final word. The President of the Association is the link with the world outside the University's ivory tower. Thus anyone holding the office of President needs, in addition to great administrative skill, to have some academic achievements to present to a public, who secretly respect success, even academic success. If they see that the President of the student body is academically successful, they may tend to regard general student activities in a more benevolent manner.

creeping tragedy in New Zealand

New Zealand's position in international politics at this moment is crucial. Tied by traditional bonds to Britain and the U.S.A., she is tainted with Western power politics and capitalism, and yet geographically, economically, and morally New Zealand must recognise that she is part of S.E. Asia and must act as such. It is in this way, as part of S.E. Asia, that the people of Asia and Africa are watching us, watching for the signs of friendship and willingness to trade and meet Asians on an equal footing, the signs that will indicate that New Zealand has recognised her political responsibility.

It is in this light that we must consider the projected All Black tour of South Africa. One of the most sensitive points of the Asian or African is his awareness of his colour and his attitude towards it. If our attitude is one of complete non-discrimination, he will accept us as his friend, but if we show in any way that our official non-colour-bar policy is only a facade, he will distrust us, and this distrust will tell against us. If, then, New Zealand were to send any team to South Africa, whether it be completely representative or not, it will be regarded as condoning and even partially accepting South Africa's racial policy. This policy, I am sure, we all recognise as evil and without any moral justification. But we must realise that the reason that a team must not go to South Africa is not only because we feel impelled to condemn ourselves from their apartheid, but because to allow a team to be sent could well have a tremendous effect on our future life in this country. It is on these grounds that we must appeal to the New Zealand Rugby Union not to send a team. Just because teams have been sent in the past, does not justify sending a team now. The article, "The Creeping Tragedy of South Africa" shows that

situation in South Africa is now

even worse than it was in 1949. It is vitally important to us that a stand is made now, and thus show Asians that we are their friends.

It is because this issue is so important that it is not enough merely to state our own moral attitudes. We must make this opinion felt by the New Zealand Rugby Union. One way to do this would be for all students selected to go to South Africa to withdraw from the team, but this would be putting the burden of action on only a few people. A far more drastic and effective step would be for University Rugby teams to withdraw from rugby competitions if the N.Z.R.U. decided to send a team. Another method would be a large-scale boycott of N.Z.R.U. matches this year. At any rate, those who think this issue is vital and urgent must not be complacent, but be prepared to act. We must realise that the controversy over the All Black team is being regarded with more interest in Asia and Africa than we appear to regard it ourselves.

The eventual decision will not be something we either accept or reject from a distance, but something which is going to vitally concern us in this country. Our action in this matter, presumably as a unified country, will either confirm our friendship with Asia or taint us with racial prejudice. Our answer to this question must be a clear and uncompromising NO. If we do send a team to South Africa, and then extend the hand of friendship to South East Asia, it will be rejected with distrust and suspicion because the Asian will remember that we connived at South Africa's apartheid policy. It is not enough for us individually to be able to say: "Well, anyway, I personally don't approve of apartheid", and like Pilate wash our hands of the whole affair. In this issue, it is as a country that we are watched and as a country we will stand or fall.

South Africa - 1960 ?

SPEAKERS: L. Patridge — Principal of Southern Rhodesia Teachers' Training College. N. Thornton — a representative of 1949 All Black team.

Open Discussion

AU HALL, 1 p.m., TUESDAY, 9th JUNE.

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NEW HORSES FOR OLD REINS

PRESIDENT



John Bayley

Nominated: A. Young
M. Freyne
Beverley Snook

Academic Qualifications: Part B.A.

John Bayley has been connected with the activities of the Students' Association for a number of years and will need little introduction to most students.

John served on the Executive over the past year, holding the portfolio of Social Controller and in this capacity he organised and directed the Association's various social functions. He was a member of Capping Committee, Orientation Committee and Tournament Committee and has played his full share in the organization of these activities. Apart from his portfolio work, John has played a prominent role on the Executive. He has been acting as the Association Public Relations Officer, has been active in the initial steps towards a new student building, and was instrumental in the recent establishment of the "University News" column in the Auckland Star.

John is also well known for the leading

roles he has played in the Revues of 1957, 58 and 59, his most recent being that of "Hamlet". In addition he has been President of the Debating Society, a Joint Scroll representative, a member of Drama Club Committee and a Drama Representative at Tournament. He has held a commission in the Territorial Air Force and has other interests centering around tennis, skiing and water-skiing.

He is a part-time student, studying Arts, and is the secretary of an importing firm.

The President of the Students' Association must, above all else, combine imaginative leadership with sound administration. John's record shows that he is well suited to the task of Presidency. The enterprise and energy he has shown in the past marks him as a student leader and we confidently commend him to you.



Owen Miller

Nominated: J. Holt
G. J. Davies
Dinah Fairburn

Academic Qualifications: M.A.

Owen is the likely successor to a line of Presidents with unusually high Academic qualifications — Peter Boag, M.A. Peter Gordon, B.A., Arthur Young, LLB, to name the three most recent. Owen Miller gained his B.A. in 1956, and his M.A. in French in 1957, all within four years and Psychology I and Experimental Education (for the Diploma of Education) last year. This year he is doing Psychology II. The University Body is by definition academic, and should be led by a person who has full knowledge of the interests and opinions of the average student. Four years full-time and two years part time Varsity have enabled Owen to gain a clear insight into the needs of both sides of student life.

Selected for Men's House Committee 1955, he became Secretary in 1956, and the Chairman and a member of the Executive in 1957. A member of Orientation Committee in 1957, he stood successfully

for the position of Student Liaison Officer last year. In this capacity he has been one of the most energetic and successful members of the Executive.

An important requirement for the position of President is experience in chairmanship and Constitutional matters. Owen has chaired in his first term of Office, the fortnightly meetings of Men's House Committee, and in his second term of Office, Student Liaison Committee and Orientation Committee. He drew up the draft copy of the constitution of the newly-formed Students' International Club and successfully chaired the difficult Constitutional meeting for the formation of the Club.

With two terms of Office as an Executive member behind him and his wide range of experience of Student Affairs behind him, we feel that Owen will be able to give to the Executive the strong leadership it needs. We recommend him to you as President.

Returned Unopposed

MAN VICE-PRESIDENT

Neil Maidment



The new Man Vice-president is Neil Maidment, a 4th year Commerce student, who enters into his third year on Executive. His chief duties will be to be Corresponding Member, keeping this Association in touch with NZUSA and the other N.Z. Universities.

WOMAN VICE-PRESIDENT

Barbara Skudder



The new Woman Vice-president, Barbara Skudder, is a 4th year Arts student, who enters into her second year on Executive. Her specific duties will be to be Cafeteria Controller and hostess at Association official functions.

TREASURER



John Strevens, B.Com.

John Strevens enters on his second year as Treasurer. Elsewhere (in the editorials), reference has been made to his efficiency. He is Chairman of Finance Committee.

Letters to the editor



Although it is gratifying to see so many students writing letters this year, most of the letters have one common fault, that of length. If you want to write 600 words on any subject, that is strictly an article — letters should not exceed 400 words. In future, over-long letters will not normally be printed. Remember, the smaller the letters, the more *Craccum* will be able to print.—Ed.

Hayden's Howler

Sir,

With reference to Mr. Hayden's letter in your last issue, we would like to point out certain glaring errors. Firstly, the Tibetan "revolt" has not caused Mr. Nehru to "shed the guise of the great Asian and World statesman", and secondly it has not revealed him as "no more than India's chief politician, playing the game of power politics". If anything, it has brought to light his great statesmanship and belief in non-interference in the internal affairs of other countries. His conduct throughout the Tibetan crisis has the finesse of a man totally dedicated to the ideals of Gandhism, and democracy.

Whatever certain propagandists might say otherwise, there is no doubt to most Asians that Tibet is an integral part of China proper. In not interfering in the internal affairs of China, Mr. Nehru is only observing the co-existence pact he signed with Mr. Chou-En-Lai in 1954. It is very rarely that we see a statesman honouring a pact he signed under different circumstances. Thus, we see that there are still parts of Chinese territory held by certain imperialist powers even though they have signed innumerable pacts guaranteeing Chinese sovereignty in those areas.

As for moral considerations, we are sure Mr. Hayden must be aware of Mr. Nehru's vigorous protests against the violation of certain inhuman acts perpetuated in this very nasty affair. We are not saying that we agree with Mr. Nehru's protests, but we think that all he could do under the circumstances is to bring to the notice of the Chinese that they have violated the pact.

Mr. Nehru is one who believes in the rule of law and conference, and does not send his troops rushing into Tibet just because the beliefs of the rulers of Tibet do not happen to coincide with his. We have witnessed how "the champions" of democracy have rushed their troops halfway round the world into another country to protect that country from "invasion" by citizens of that country. Luckily, Mr. Nehru is not one of those military maniacs who believe in that type of democracy.

Mr. Nehru's frequent outbursts against Britain and the U.S.A. are well founded and sincere. These two "champions" of democracy frequently indulge in acts which can hardly be called democratic. It is only because these two countries have proclaimed to the world their belief in the high ideals of democracy and then have forgotten to observe them that Mr. Nehru has had his "frequent outbursts". In all the occasions that he has had these outbursts, we believe that Mr. Nehru has been right.

As for the accusation that Mr. Nehru is out to secure the largest possible influence in the world for India, we would like to point out the fact that every country, nowadays, in its own way, is trying to do the same for itself. Even this country, New Zealand, is trying to

secure the largest possible influence for herself in South East Asia. We do not see anything objectionable in that aim. It is only when we consider the means by which this is done that we can condemn any particular nation in this respect. We believe India has nothing to be ashamed of in its record. Mr. Nehru's policy has been largely the application of Gandhi's admirable philosophy. We have seen how the British "unselfishly" bore the White Man's burden. The French have had their civilization missions, and the Germans of course had their "Kultur" to spread. The Japanese have tried to spread the idea of the Co-prosperity sphere, and we believe, are still trying. All these are minor variations of one central theme—greed and barbarism. But the light that Mr. Nehru and India are trying to spread is that of the gentle philosophy of Gandhism — a philosophy rooted in the Hindu belief of the sanctity of all life and which can, as Tolstoi has shown us, be traced back to the Bible itself.

Mr. Hayden suggests that Mr. Nehru should treat 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". Firstly, we would like to point out that it would be entirely anti-Gandhian in spirit, and secondly, as far as results are concerned, it would achieve nothing. As for the rest of this piece of vulgarity from Mr. Hayden, it deserves nothing but contempt. Such unkind references to India's "tottering economy" display nothing but total ignorance of the true state of Indian affairs. Starting in 1948, with a treasury that was practically emptied by his "British friends" before they left, Mr. Nehru has managed to keep the country prosperous and raised the standard of living of the people. With consummate skill, he has managed to revive certain industries which had almost died under the repressive measures of the colonial masters. The amount that his "friends" are now paying to support his "tottering economy" is but a tiny fraction of what some of his other "friends" pilfered from the country in their almost 200 years rule in India.

Mr. Nehru is no hypocrite or moral coward. With all apologies to Mr. Hayden, may we point out that, naturally, we do not expect anyone who believes in nothing but force and abuse to understand the finer points of Gandhism. Mr. Hayden and others can shower all the abuse they like on Mr. Nehru, but we, like millions of other Asians, not necessarily Indians, will continue to have faith in his leadership of the "active neutralists".

C. S. Hoo (Malayan-Chinese),
N. K. Nair (Malayan-Indian).

Wot! No Dinner?

Sir,

It has been stated in *Craccum* that floats will have to be of a higher standard this year if Proceh is to be continued. (27/4/59). The inadequate prizes last year were certainly no incentive for the tremendous amount of work required to construct a good quality float. Presumably, as the prizes for this year have not been published, they will be no more attractive than those of last year. If this is so, there is at least one club that will not be putting the same effort into a float as in previous years. Nobody will work without incentive.

—J. Charles Watt (AU Field Club).
(Don't be Editor of *Craccum* then,—Ed.)

Don't Fluoridate Mate

Sir,

On Tuesday (7th April) a report appeared in the New Zealand Herald concerning the city council's decision to fluoridate our city's water supply.

On Wednesday (8th April) the headlines of the same paper were focussed on a proposal to build an aluminium mill in New Zealand.

Firstly, concerning fluoridation, two councillors were absent from the meeting, and both are known to have opposed fluoridation previously. If these two had been present the council may have been split eleven-all.

For some unknown reason some of the councillors who had previously been strongly opposed to fluoridation now have no objections. Some of the dental opinions that had been supplied to councillors (e.g. Otago Dental School) were strongly opposed to fluoridation but the Mayor suggested to councillors that they should not again traverse at great length the literature they had been given.

Secondly, concerning the manufacture of aluminium, the primary by-products are fluorides (from fluorspar, CF_2 , and cryolite, Na_3AlF_6), and obviously only an aluminium mill that can sell its by-product is a good economic venture.

Obviously when an aluminium mill is being suggested, Auckland would try to get it. Is this the reason why the principle of fluoridation has been approved? or has the large aluminium enterprise been at work trying to guarantee themselves a market for their by-product.

In conclusion, supposing the councillors have not been led astray by a large money-making company, are they still correct in forcing mass medication upon us? Are they correct in imposing further limits upon the individual's liberty, when they themselves are still not sure about the controversial problem of fluoridation?

—A.J.C.B.

Socialists Are Learning

Sir,

Craccum treated us to a whimsical situation last issue by providing articles by very ardent socialists decrying the separation of Christian ethics from politics—man's public relationship with his fellows.

Time was when such talks from them would have been most unexpected. Now they begin to understand the oneness of the human personality and the need of admitting an ethical code so as to guide human behaviour not only on Sunday but all seven days a week.

For most of us (and for European civilization as a whole) the Christian ethical system is our guide. It would be silly to insist on the separation of our lives from our frame of reference.

All praise then for our new fledged Champions of practical Christianity—may we follow their advice. No longer let us separate our life in the community from our map of life. Let us bring forward unhesitatingly reforms based on Christian brotherly love, not hate or rationalized avarice.

Our religion is also our ethical system. How we worship is the more private matter. How we treat one another is anything but a private matter. Don't you agree?

—Phoenix.

(Agree to what?—Ed.)

Jackson v. Jackson

Sir,

In an earlier letter to *Craccum*, I criticised certain views put forward by Michael Jackson. It now appears that he

meant something other than what he wrote and thinks that I meant something other than what I wrote.

He attempts to excuse his self-contradictory assertion that "no man... should consciously strive to make others accept his own view", by explaining that what he said was "only related to the dogmatic assumptions of much Christian thought". In other words, Mr. Jackson meant that no Christian should strive to make others accept his own views. He should have said this in the first place.

My namesake then wastes ink arguing against an assumption which I did not make. If he reads my former letter with half the care with which I wrote it, he will find that nowhere did I assert that it is always wrong to kill. Nor did I imply anything about the rightness or wrongness of the action of Gandhi's assassin or of the attitude of the conscientious objector. These folk merely figured in examples of conscience giving incompatible directions to different men.

The real point at issue between Mr. Jackson and myself emerges in his defence of cannibalism. The conscience of a cannibal allows him to kill and eat other men, and he is justified in doing so (according to my opponent) because such behaviour "satisfies a human need", and I am naive for believing that a cannibal would be a morally better person if he felt no need to indulge himself in this way. Mr. Jackson's cheap brand of ethical relativism commits him to the view that one man's conscience is as great as another's. I prefer to believe that Michael Jackson's conscience, which presumably prevents him from carving up his fellow Varsity students, is a better one than that of the native who has no scruples in this regard.

Finally, let me point out that to acknowledge the existence of an "intuitive" conscience is not necessarily to ascribe to it any ultimate moral authority; let me also suggest that Mr. Jackson thing twice before likening my remarks to "inaudible echoes", (it is rather like talking about carnivorous animals that don't eat meat), and that he stop using "infer" and "inference" as synonyms for "imply" and "implication". Imprecision is the use of words is the trade-mark of woolly argument.

MacD. P. Jackson.

ANSWERS TO CORRESPONDENTS

Ferdinand J. Rollsworthy: Thank you. You will find your letter is covered by that of Messrs. Hoo and Nair.

V.O.S.: Surgery is all in the head, you know.

D.R.T.: Your remarks much appreciated, but you try editing the paper.

Isabel: No, dear, we will not publicise the "Movement for closer ties with nature".

R.M.S. Tudehope: I hope the teddy bear will turn up for you.

COPY FOR NEXT ISSUE

Monday, 8th June

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EXEC. NOTES

Craccum arrived at the appointed place at the appointed hour for the Exec. meeting on 4 May, and sat in solitary splendour for an appreciable time accumulating doubts as to whether this was in fact the appointed place and/or the appointed hour, until sufficient of the portfolio holders arrived for the gathering to declare itself quorumed.

In detail of all principles of good entertainment, the best and in fact only worthwhile item was first, Mr. Bindon wanted his name in Revue programme, and Mr. Broughton did not put it there. It was contended by Mr. Br. that important matters of principle were involved, and by Mr. Bi. that as far as he was concerned he did not *really* mind that (click!) much. Nothing resulted, but half an hour was spent including digressions such as The Business Manager's rotund complaint regarding the 'absolutely pitiful' organization around the place. Actually Mr. Firth was in splendidly critical form throughout his brief sojourn at the meeting, commenting at another point about the incompetence which had let 'thousands' of things regarding Capping go wrong, and referring (in tones of utmost disdain) to a gentleman on Revue Committee with whom he had had a financial disagreement as 'that Z... person'. He was very concerned about the detailed arrangements for the reception of the Governor-General at the Playhouse, following the alleged 'shambles' on the Saturday night, when the Mayor came. 'Shambles' seems to be a favourite term for Exec meetings, though reserved exclusively for describing the operation of other people's portfolios.

After fifteen months and much quibbling, Exec agreed more or less under protest to pay £6/10/- towards the replacement of the bombed school-building at Sakiet, Tunisia. The suggestion that this was an important symbolic gesture was generally considered amusing by the meeting.

Grants to various student organizations were approved; there will be some very disappointed committees around when they discover what they have been allotted. Mr. Strevens explained that it was obviously not desirable to encourage societies to spend, and the obvious way to prevent this is to deprive them of the necessary.

Mr. Strevens then made a major practical objection to the corrugated nature of the new stools in the Caf. In its own unpadded chair *Craccum* winced perceptibly. It was blooming cold, and it started to pour outside.

The meeting concluded with some justified moralising by Mr. Young about Execs getting irresponsible in their old age and not attending meetings. Then there was a brief flurry of competition while everyone tried to outdo one another in putting the next meeting off as long as possible.

Craccum was the first out the door, at 9.3 p.m.

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Periphery

Certain Departments in this Institution are in the habit of conducting, on their own initiative, invigorating little field trips which, they claim, are absolutely indispensable to one's healthy education.

Unless one is an utter fool, one conforms to this attitude and even becomes wildly enthusiastic when it is learnt that the excursion is to the North of Northland; it being very winterless up there.

It isn't winterless you know. It's cold —and windy — and wet. (I don't care what the banana trees say). One of our main functions in the place was to make a land use map of the district, which involved tramping into every single, waterlogged, goddam paddock, seeing what breed of grass, scrub, bush, or weed thrived in it, and colouring the appropriate area on the map in the appropriate colour. Boy! This was livin' !!! It was a relief to go interviewing farmers, though it had an element of risk. The patriotic pioneers in the backblocks had an unfortunate habit of being hostile to anything hinting of Income Tax Inspector, and several regrettable cases of mistaken identity occurred. Of course there were other forms of excitement dotted over the landscape — after one harrowing experience, I believe one young lady classed anything whatever on four legs that moved as a bull.

One slept at nights on a mattress, round the warm glow of a kerosene heater, in the wide open spaces of an empty classroom, with a sagging plaster ceiling right up above you. It was Hell in there, especially when the blasted fleas started coughing. Thank God for the pub! It wasn't exactly Heaven in there either, but it was exhilarating. The idea, was to be in the near vicinity when one of several, large, rotund Maori gentlemen vigorously hurled a fiver at the bar and roared: 'Drink that out!' One then immediately started drinking, and talking to a man who had been an historic old gumdigger. Apparently he had stopped digging gum because all the gum had been dug up. (Anyway that was the story he told, which seemed reasonable enough). Thank God for the Pub !!!

Daring Political Heading

(Uncle Fav. regrets he did not think one up uncensorable enough—Ed.)

I never thought I would be able to pass comment on the S.C.M. and Socialist Society in the one breath. But it has happened. My thanks to Mr. Ibsen who thought up these lines.

"The only revolution I recall
That was not altogether a cheat and fraud.
One that out-gloried all of its successors—
That, of course, was the great Deluge.
But Lucifer was cheated even then,
For Noah, on the Ark, became dictator.
So—let us try again, friends, radicals.
And to do that, let us have fighters, orators.
Yes, bring about another world-wide Deluge.
And I — I'll gladly torpedo the Ark!"

—Uncle Fav.

TEGGA RONCAY

In the last column, for YACHTIES, read YACHTIES.

Even so, didn't you think it was an objectionable effort? Supercilious, hypercritical, space-wasting? Why didn't you protest? Until the time copy closed (Tegga Roncay is invariably written after copy closes) there was not a single letter demanding that we be purged, that we apologise and withdraw, that we be sued for £2,000 for unfairly influencing union elections, or even that we be forced to confine ourself to that more brilliant type of witticism which is such a delightful characteristic of us. Shame on you!

Standard's reaction to the result at Hamilton was interesting, especially in view of its earlier stated supreme confidence. (see *Craccum* 3). In its report, the affair was shucked off as 'not unexpected', and the result itself was suitably buried at the foot of a column on Page 19. For the first time in goodness knows how long the paper dispensed with an editorial, and the biggest headline of the week was not concerned with nasty politics at all, but was 'YOU, TOO, CAN HAVE ATTRACTIVE HAIRSTYLE.'

Quote and re-quote:

'Placed at the door of Learning, youth to guide.

We never suffer it to stand too wide
—Presumed motto Professorial Board,
from *Dunclad* Bk. IV by Alexander Pope (1745).

Periodically there is a good deal of talk around Varsity about the nature and particularly the alleged defects of the system under which prospective post-primary school teachers receive their University training. Much of this is ill-informed, and it is now proposed to attempt to inform it.

367 students at AU are this year Post-Primary Teacher Studentship holders and are collectively called Division U (University) of the Auckland Teachers' College. They are all full-time University students, 161 of them freshers, 100 in their second year ('U2'), 84 in their third and 31 in their fourth. Although a breakdown by faculty for 1959 is not yet available, Mr. A. R. Harvey, Senior Lecturer Div. U., said there was no significant change in proportion from last year, when 209 of the 290 students were in the Arts faculty, 65 were taking Science, 11 Fine Arts, 3 Music and 2 Commerce. There are Div. U students at all the four Universities, Auckland having about a third of the total.

Mr. Harvey declined to go into details of the academic performances of Div. U students compared with those of other full-timers, because, he said, he did not wish to create any ill-feeling between his charges and the rest of the student body. He did however volunteer the information that on a national scale a full two-thirds of the first intake into the scheme, that of 1956, had completed bachelor degrees or diplomas in that the overall pass rate (units passed over units sat) had throughout been maintained at over 80%.

Mr. Harvey denied any suggestion that the procedure used amounted to mere 'unit-farming', saying that students were encouraged to get the most possible out of their Varsity years in all fields by participating fully in the life of the University. In fact, he said, 30 Div. U students last year held positions on Exec., or as officers in one or more student clubs. He stated firmly that there was no attempt to interfere with the independence of the individual Div. U student and that he was not spoonfed. And he stressed once more that the policy had consistently been to discourage the idea that Div. U students formed a corporate or privileged group within the University.

Freezing workers at Ngauranga recently stopped work and forced the management to put the price of a cup of tea in the works cafeteria back to what *People's Voice* called the 'reasonable level' of 2d. for the first cup and 1d. for refill. Perhaps we could go one better and demand Danger Money for the trouble of drinking the local brew.

Social Scepticism?

New Zealanders, notorious for conserving the worst points of British traditionalism, are now in the even greater danger of having their culture saturated with the worst features of Americanism. Comparatively little of New Zealand culture is original, that which is being mainly degenerate and unattractive (except for traditional Maori culture), customs, fashions and conventions being imported (about twenty-five years late) from other countries. The politicians of the past, and the present day elderly generation of parliamentarians, were largely concerned with following British policies. The burst of originality social reform at the beginning of the century was lost in a sea of public complacency. Since then, the pioneering spirit has been replaced by a glib acceptance of anything which is fed to the populace, and over the latter parts of this century the main source of material has been not Britain but the larger more influential English-speaking country of America.

The average New Zealander's pattern of behaviour and thought is governed very rigidly by the normal social attitudes which are made up of what the public is conditioned into accepting via the press, radio, films and any other form of external stimulus which impress their senses. The press is a powerful influence as far as political opinions are concerned but patterns of social behaviour are transmitted more effectively by films, radio programmes and popular magazines. These patterns are modified in certain directions by religious influences and New Zealand Victorianism, but in spheres where there is no conflict between the incoming suggestions and already strongly established beliefs, the suggested social behaviour, if repeated consistently with little contradiction, becomes accepted as normal. These are the mechanisms by which certain facets of American social behaviour are being imposed upon us. It is not as if American behaviour was being accepted in entirety, in which case the trouble would be less acute: the problem is that we have a particularly decadent form alone presented to us as typical. American culture is very diverse according to geography and class status, but the form of Americanism with which we are assailed, is the type which the film and radio industries care to present. This single representative of American cultures is being taken on its own, and combined with New Zealand conformist attitudes will eventually put New Zealand in the ludicrous position of being more Americanised than America in some respects.

The particularly decadent ideas with which we are overwhelmed are methods of individual behaviour, of family life and of sexual and marriage relationships. In the first place, New Zealand youth has as its model the shaggy-haired, coloured-jeaned, effeminate looking character of doubtful sex, moaning some graveyard-type theme about his 'baby' leaving him. This overemphasis on heterosexual romantic love and the type of behaviour portrayed are accepted as quite normal and there is an unbalanced over-importance attached to this particular psychological abnormality. Even the cowboy heroes have lost their masculinity. They leave their guns at home and go chasing after a lecherous wench who dominates them all the way. The worst aspects are perpetrated in the portrayals of American middle-class family life. From childhood onwards, New Zealanders receive impressions from film and radio as to what is normal family life. In these features the female is put on a pedestal to the extent where she is allowed to dom-

inate the males. In more and more radio programmes and comic strips, the mother is the dominating figure in the home, the father being just the fool who brings home the money. The boys grow up and marry a dominating mother substitute. In many cases the situation is presented as humorous, but its effects in real life are far from such. Throughout all this is the pervading, unnatural glorification of the female form, in the typical Hollywood style. In receiving these impressions uncritically, New Zealand youth is conditioned into considering this as the normal state of affairs. There is evidence that in America itself, there is a reaction at the present time against the matriarchal situation by American men, but conformist New Zealand has the potential for such circumstances to develop to greater heights, before we realize what is happening. There is less likely to be the male reaction in New Zealand, with 14,000 more males than females, resulting in a shortage of available women, compared with the large excess of women in U.S.A.; while our New Zealand Puritanism facilitates the exaltation of feminine virtues. The American male has already become a joke in European circles, and at the present rate it is likely that New Zealand will be an even bigger one. The development of triarchy can already be seen in New Zealand—just look around us. The consequences in USA have been a large increase in juvenile crime, homosexuality and general disharmony in homes. New Zealand, with its present high rate of homosexuality, sex crimes and mental illness, due to our puritanism and conformity, cannot afford to have this additional influence upset her social stability. Our women should be allowed their rightful position in society, but this is not one of dominance.

The problem of checking the decay is immense. One could give up hope for New Zealanders and say that they were always meant to follow and be spoon-fed, but to see one's country degenerate into a bigger sociological mess than it is at present, is not pleasant. The trouble is more immediate than is generally recognised. It deserves urgent attention from those in control of the public mind; publishers, broadcasting officials and theatre companies. These people should put social welfare before the amassing of money. (This is probably too much to ask). Finally it is for the person with intelligence to observe these influences and recognize the insidious trends, copying only the better features of other countries and developing some original form of New Zealand culture.—J. D. Beggs.

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INDONESIAN DELEGATION

During the first three weeks of May New Zealand universities were hosts to a delegation of Indonesian students. They came here after a seven week tour of Australian universities, at the invitation of N.Z.U.S.A., and with financial assistance from the N.Z. Government and the Asia Foundation.

First direct contact between N.Z.U.S.A. and the National Union of Indonesian Students (P.P.M.I.) took place early in 1957 when Mr. Peter Gordon visited Indonesia in the course of a goodwill tour of South East Asian universities. About the same time Mr. David Stone of the N.Z.U.S.A. Press Council visited Indonesia on his return from an international student press conference in Manila. The recent visit to New Zealand is the first by an Indonesian student delegation, and is the direct result of the earlier contacts.

There is already some co-operation between the national student bodies of both countries, whereby a scholarship is awarded an Indonesian student to study in New Zealand, and also the Graduate Volunteer Scheme provides New Zealand graduates with an opportunity of working in Indonesia. However closer co-operation is desired especially with regard to Asian regional activities of the International Student Conference, to which both national bodies are affiliated, and the recent tour was arranged with these considerations in mind.

While in New Zealand they visited the four universities and two agricultural colleges, conferred with the Resident Executive of N.Z.U.S.A., met our political and civic leaders, and Indonesian students studying in New Zealand. They also had a look at our industrial and agricultural development and scenic attractions.

The tour opened in Auckland and in the three days they were shown as much of the university and university life as possible. They met the vice-Chancellor, Mr. Maidment, members of the Association Executive and a large number of students at a cocktail reception arranged by Students' International, and at the Maori Club coffee evening where they were given a Maori welcome. O'Rorkeites had an opportunity to meet them when they visited O'Rorke Hall. Opening night of Revue gave them another facet of student life which they hadn't expected to see.

Local Indonesian students met the delegation privately and received a message from the Indonesian Ambassador in Canberra.

Throughout the tour their most striking impression of New Zealand was the courtesy and hospitality of New Zealanders, whether students or others. Their hosts, taxi-drivers and others they came in contact with showed a great deal of interest in them and did everything they could to help. People even stopped them in the street to ask after them and wish them well. By the time they arrived in Dunedin the New Zealand autumn threatened to spoil the whole tour so the Red Cross Society provided them with warm clothing to see them through the rest of the tour. This general friendliness went a long way to making the tour such a success. On their own admission they were not sure before they arrived how they would be received. They found it difficult to imagine a European country friendly towards Asians. Discussions with Res. Exec. in Wellington were most cordial and agreement was reached on most points.

New Zealanders who met the party were equally impressed with their friendliness. All the members spoke good English so there was no language difficulty. Consequently, relations between the two groups were very good.

It was clear to New Zealand observers that anti-colonialist feeling is still very intense in Indonesia, and this is reflected in the great interest in political matters of most Indonesian students. Attitudes to colonial countries influences the policy of the P.P.M.I., so it was important that a favourable impression of New Zealand and Australia be left with the delegation.

As the tour had begun, so it ended in Auckland. At an evening at the Auckland U.S.A., the delegation was presented with a banner bearing the inscription of the P.P.M.I. Kwa Khay Tuan expressed the thanks of the delegation to the N.Z.P.S.A. and the A.U.S.A. and all those who helped to make the tour pleasant, profitable, and memorable.



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LOOK BACK IN ANGER

"Look Back in Anger" is a play about the individual and society — about the attempt of a group of very different individuals to find some place and meaning in the society they live in. As such, it is important: for it is not until the advent of the Angry Young Men that the theatre has dared to be so direct about a problem with as many important implications as this. The Auckland Drama Council is, therefore, to be congratulated on producing a play of such moment and impact.

The unfortunate fact that the play as presented is unlikely to have the effect the author intended is not the Drama Council's fault. Their casting was excellent, with the exception of Karen Bell as Helena Charles, who seemed rather unsure of herself, while Peter Morgan as Jimmy Porter gave a virtuoso performance. Any failure in the play is the responsibility of the play's author more than anybody else: and John Osborne cannot be exonerated from the charge of slipshod workmanship, and, to some extent, confused thinking in this play, which is flawed dangerously by its opening act. The stagecraft is shoddy in the extreme: apart from the brilliantly contrived repetition of the opening act of the play in the third act, the play tries to say something extremely new and important in terms of situations that were dramatic clichés when Shakespeare was in short pants. The scenes, for example, between Cliff Lewis and Alison Porter might have been taken word for word from a 12B soap opera. This means that radical changes in the behaviour of characters cannot be interpreted in terms of our knowledge of their personalities, for they are very largely stock characters.

(even Jimmy, the type of the New Statesman intellectual plus the type of the Wicked Husband From The Wife's Viewpoint), but in intellectual terms — that is, in terms of our guesses as to what they are intended to be thinking. Alison is not a stock character, admittedly: she is only a personality-less automaton whose actions are controlled by two conflicting impulses. This means that "Look Back In Anger" lacks one dimension — it has conflict of ideas but no conflict of personalities. This makes interpretation difficult, since we have no non-ideological clues to what is in the mind of the author, and have to fit the action into intellectual schemes of our own—a process that fails completely of effect if one is lacking in intellectual honesty.

Osborne makes this more difficult by making his central character, Jimmy Porter, inconsistent. In the first act, as we have said, he is represented as an extremely obnoxious character: but we are later brought to see him as the raisonneur of the play. He is proved right all through: by Helena's rushing to his arms at the first opportunity, by Colonel Redfern's character, which is exactly as Jimmy would have portrayed it. The very affection Cliff, Alison and Helena all feel for him tells totally against the early image of him as the - husband - the - nice - girl - would - feel - most - easy - about - divorcing. In the end this play with a thesis — as it very obviously is — fails completely to get its point across to any but those prepared to look hard for a very harsh critique of modern living and prepared to accept it as such when they find it.

—O.J.G.

The Auckland Drama Council's production of 'Look Back in Anger' is the best piece of work we have seen from Ronald Barker so far. It was flawed, however, like 'The Playboy of the Western World' and, to some extent, 'The Chairs', by his failure to understand the play. In Act One the action, which lies in the relationship between Jimmy and Alison, was obscured by an over-emphasis on incidental dialogue, and consequently, though never boring, it was certainly static. The fault lay in the ineffectiveness of Helen Stoupe as Alison. Admittedly it is Jimmy Porter's play, but nevertheless Alison is a far more definite person than Helen Stoupe made her. Throughout Act One she is so tense that she can barely keep herself from screaming, and the audience should be aware of a vital conflict between her and Jimmy. His vituperative speeches about her family are not aimed at enlightening the audience but at provoking Alison. As it was, Helen Stoupe, instead of providing any opposition to Peter Morgan's very strong and effective Jimmy, merely wilted. There was no conflict, and so no action.

Both women fail him. Alison leaves him because she wants peace, and Helena because she wants a sense of moral well-being. But when Alison returns after having lost the child, she has found the strength that Jimmy needs. It is this alone that provides any hope for the future. The Alison of Act Three is a different person from the Alison of Act One, but Helen Stoupe remained the same throughout.

Karen Bell was miscast as Helena. She is physically too gauche for the part, and lacked Helena's slight authoritativeness that commands respect. Jack Reiman turned Redfern into a heavy, stock-type ex-soldier, instead of being a tired, rather bemused old man who is no longer needed and who cannot adjust himself to the world in which Alison and Jimmy live. Graeme Eton gave a very sound and sensitive performance as Cliff. There are two moments in the play — the slap and embrace at the end of Act II and Alison's return in Act III — which require good production for their success. Unfortunately Mr. Baker failed with both. The first was perhaps not entirely his fault, but he cannot be excused for the second.

On the whole, however, the production had a quality of youthful dynamism that made up for most of its faults. We thank Mr. Barker and the Auckland Drama Council for at last letting us see and judge for ourselves the best of contemporary English theatre.

F.J.M.

Book Review

Spinster

First novels are frequently experimental, but rarely is the experiment as successful as it is in 'Spinster'. The plot is simple and the characters are few. A spinster teacher at a back-blocks school is dissatisfied with officially-approved teaching methods and sets out to replace them with ones that are 'natural' and 'organic'. The apparent indifference and even hostility of the Inspectorate, plus the frustrations which she, a passionate, yet intelligent 'old maid', suffers, drive the teacher, Anna Vorontsov, to daydreaming. She is cut off from the other members of her profession by her non-conformity in education and by her foreign birth. She day-dreams continually about a one-time suitor with whom she had refused intimacy. Her present lonely life makes her regret that she did not accept Eugene, (her ex-lover), with or without marriage. She lives in hope of a letter from him, and when it finally comes she quits teaching and unhesitatingly boards a ship without even opening the letter. However, when she does open it, she finds it contains the hoped-for proposal of marriage. The use of the first person and an introspective style are by no means uncommon in New Zealand literature. Both Janet Frame and Ian Cross, to name two, have made use of these methods with varying degrees of success. The character of Anna Vorontsov is admirably suited to such a style. She is lonely, both mentally and physically, she talks to the flowers in her garden, and is nagged continually by self-doubts. Yet self-knowledge is not denied her. She is aware of her longing for a man, any man, but she has sufficient self-respect to keep young bachelors at a distance.

As a study of a lonely life, 'Spinster' is commendable. Here in Anna is the typical introvert's self-preoccupation and lack of insight into the characters of others. Thus Anna rashly promises comfort to Paul Vercoe, a young, unstable bachelor teacher, who, like herself, is a foreigner unable to find his niche in New Zealand society. In his case, however, the reason is different. Anna is handicapped in her work by an unimaginative education administration; Paul is handicapped by a lack of self-knowledge.

THE INTELLIGENTSIA

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Anna sublimates her intense sex-drive in teaching: Paul has not yet found such an outlet. In spite of Anna's much-wanted knowledge of men, she is unable to understand Paul (and thereby move toward comforting him in his self-appointed task of 'speaking to the world'). When he kills himself, Anna approves. 'That was right, lad, that was brave', she quotes. His suicide appeals to her sense of the dramatic, for, as is common with lonely people, she loves to dramatize both her own actions and those of others. The possibility of his having killed himself because of her hardness does not seem to reach her completely. For she is hard without realizing how hard, and more physically attractive than she imagines. Her prolonged spinsterhood has convinced her of her ugliness.

Anna Vorontsov attempts to substitute music, poetry and her career for a husband, but she cannot wholly eliminate her desire for marriage.

She needs to be always busy, or her celibacy will weigh on her. She thus has an air of dedication about her that only indicates the magnitude of her desire for a husband. She hopes, in time, to become married to her profession and thus be independent of sex, (which she fears in all its forms and is reluctant to name). This she partially achieves, for she is able to put her work before her affection, (born of pity), for Paul Vercoe. However, when her long-awaited letter from Eugene appears, she dismisses the teaching profession, (the shadow of her love), and chooses Eugene, (the substance of her love).

The other characters in the book are somewhat 'typed', and are never fully developed, indeed it would be unnecessary to do so. W. W. J. Abrcrombie, the senior inspector, who has real kindness under a layer of professional kindness,

the well-meaning but imperceptive 'Head' of her school, the effeminate teacher Percy Girlgrace and Anna's assistant Sandy, are all secondary to a novel that is strictly a study of one person, an old maid. Although the novel is set in the world of teaching, the background is never obtrusive. Anna Vorontsov's problems are those of all spinsters, indeed they are shared by all people who are celibate against their will. Anna tries art, teaching, poetry, music and religion in her search for a sex-substitute, but none is really satisfactory, as one letter from the man she previously refused is enough to outweigh them all.

M.G.

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MOON SECTION

One of the main features of the current Festival is a play by a Senior Lecturer in English, Mr. Allen Curnow. The fruit of several years thought and writing, 'Moon Section' is a tragedy with its setting in New Zealand. Perhaps some indication of the play's concern may be gathered from the author's note in the Festival programme: " . . . it has seemed to me for a long time, that New Zealand—both in its foundations and its short history—is a remarkable instance of mankind's attempt everywhere in our world, to overbid its hand against the fates that decree work, suffering and death to be the conditions on which life is enjoyed." When questioned on the relationship of this play to his other verse works, Mr. Curnow guardedly suggested that in 'Moon Section' the themes dealt with are perhaps similar to his earlier poems, rather than those in last year's publication, and although a very different kind of play, 'The Axe' (1947) was concerned with similar questions. "They have something to do with what happens to people when they are out of step—adrift, as it were—from tradition or history."

One interesting point is that the play is in a verse form which conveys a distinct New Zealand speech idiom. To anyone who had the misfortune to see last year's Festival play, Bruce Mason's neo-mild Victorian domestic mummery, "Birds in the Wilderness", this aspect of Mr. Curnow's play is something to be looked forward to.

The play is running at the Concert Chamber from June 9th to 14th.

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The annual CORSO money collection will be held on the morning of Saturday, 13 May. This year, CORSO is making a special effort on behalf of Refugees. It is a worthy cause, and one which needs your help. If you can help, please ring Miss Anderson at CORSO Headquarters, Phone 44-606, or contact Michael Bassett, Phone 85-042.

Soccer

The fortunes of the three Varsity soccer teams have been somewhat mixed this season. The Senior team led by Club Captain Jock Irvine have lost two out of five games and will need to show better fitness and ball-control if they want to be in the picture when the championship and the right to play the promotion-relegation are decided. Two players have earned 2nd Division representative honours - Langon at half and Sue, a fresher, in the forwards.

The "glamour" Varsity team is undoubtedly the 2nd Division Reserve team, which has won all five competition games so far played this season, the closest game being a 3-2 win over Blockhouse Bay. This team looks certain on this fine early season form to have the 2nd Reserve championship well in hand.

The 3rd Division team has about 8 regular players, and although on only one occasion has it played short, not much teamwork can be built up in a team which is never certain of who is playing or where. This position is mainly due to the loss of both the captain and the vice-captain as the result of injuries suffered during the first game of the season. Nevertheless, the team has shown considerable improvement. The first three games were all lost by one goal—3-4, 4-5, 6-7, — often after leading for most of the game. The fourth game was drawn 3-3 the opposition scoring right on time, while in the fifth game the team defeated Ponsonby who had only been defeated once previously, 3-2.

The improvement in all teams is largely due to the Monday evening practices in the Rugby shed. These practices under the leadership of Jock Irvine are a welcome innovation, which could not only help Varsity in the local competition series, but may also help us to emerge from the wilderness into which our Tournament teams over previous years have apparently wandered.

—Barry Gustafson.

Oscar's latest dream

Minister Cogloose was adamant. Professors didn't really need leave; excuses for holidays they were; what use were little New Zealanders in the research game? Let the profs read the very good textbooks that were available, if import restrictions allowed, and get on with the job of teaching. After all with no additional appointments for a decade or so, every lecturer had getting on for nine hundred students to mark essays for, give lectures to, set and check exams for.

And even the lecturers acquiesced when they found that a lecture was none the less stimulating when compiled out of other lectures that had already been delivered on the same subject. Here was New Zealand's contribution to methods of scholarship. 'Beware of first-hand ideas!' exclaimed one of the most advanced of the lecturers. 'First-hand ideas do not really exist. They are but the physical impressions produced by love and fear, and on this gross foundation who could erect a philosophy? Let your ideas be second-hand, and if possible tenth-hand, for then they will be far removed from that disturbing element — direct observation. Do not learn anything about this subject of mine — the French Revolution. Learn instead what I think that Enicharmon thought Urizen thought Gutch thought Ho-Yung thought Chi-Bosing thought Lafcadio Hearn thought Carlyle thought Mirabeau said about the French Revolution. Through the medium of these ten great minds the blood that was shed at Paris and the windows that were broken at Versailles will be clarified to an idea which you may employ most profit-

ably in your daily lives. But be sure that the intermediates are many and varied, for in history one authority exists to counteract another. Urizen must counteract the scepticism of Ho-Yung and Enicharmon, I must myself counteract the impetuosity of Gutch. You who listen to me are in a better position to judge about the French Revolution than I am. Your descendants will be even in a better position than you, for they will learn what you think. I think, and yet another intermediate will be added to the chain. And in time '—his voice rose—' there will come a generation that has got beyond facts, beyond impressions, a generation absolutely colourless, a generation 'free from taint of personality', which will see the French Revolution not as it happened, nor as they would like it to have happened, but as it would have happened had it taken place in the days of this great system of learning.'

Tremendous applause greeted this lecture, which did but voice a feeling already latent in the minds of New Zealanders—a feeling that inquiry into sordid fact was wicked, and that the abolition of leave was a positive gain. It was even suggested that further import of books by foreigners should be stopped, so that New Zealand scholars could concentrate on getting their chain of commentaries under way. The import of books was not stopped, however, because for obscure reasons overseas countries insisted on their publications being received. New Zealand was too small to object. But year by year the books were used less, and mentioned less by thoughtful men.

—Adapted from Forster.

The Thames Rotary Club would like to entertain a party of overseas students during 1959. If any students are interested in availing themselves of this wonderful offer they are urged to contact the Student Liaison Officer as soon as possible so that a party can be arranged. The Rotary will arrange all transport and billeting so that no cost will be involved. It is necessary to make arrangements well in advance to enable

the Rotary to organise the trip.

The Auckland Presbyterian Women's Fellowship have forwarded the names of four families interested in meeting overseas students and inviting them to their homes. Any student interested should contact the Liaison Officer.

We strongly urge you to take advantage of these offers of hospitality.

—Liaison Committee.

NUCLEUS

Nucleus number 3 is bigger and better than number 2 which was bigger and better than number 1. The format is not unattractive and none of the contributions is worthless. In case this should seem like damning with faint praise, it may be pointed out that the same thing could not be said of at least twenty-five per cent of New Zealand literary periodicals published during the last year or so.

The editors allow themselves two pages to dispose of a few remarks by Peter Bland. What they say makes sense, and although it has been said before, bears repeating. B. G. Faville's short story succeeds in capturing a situation and has some nicely observed detail. The other prose contributor is Dr. Cameron who crams a good deal of hard-won information into his article on Auckland's first printing press.

About the surest sign of poetic talent is the ability to organise experience by

apt and memorable metaphor. V. O'Sullivan's poem is unpretentious but it carries the trade-mark of the genuine article. Both A. J. Gurr and Max Richards display a high degree of technical competence. "Homily" maintains an easy conversational tone within a restrictive rhyme pattern. It perhaps lacks the emotional motivation which would have given it coherence. Max Richards, who has written some admirable comic and mildly satirical verse, contributes an amusing squib, and two more serious pieces handling social themes in a manner which suggests Auden as an influence. Denis Glover's name adds stature to the magazine, and his contribution raises a smile.

A cartoon, which is no funnier in *Nucleus* than it was in *Craccum*, detracts somewhat from the tone of the volume which costs and is well worth one bob.

—MacD. P. Jackson.

Applications from graduates, or from those who expect to complete degrees this year, are invited for the 1960 Professional Course at the Library School in Wellington. This is the only full-time course in librarianship offered in New Zealand, and it prepares students for work in public, university and special libraries.

Students will receive payment to cover living expenses according to a scale based on that applicable to Division C students of Teachers' Colleges.

Application forms and further information may be had from the Director, Library School, National Library Service, Wellington, and the Librarians of the University Libraries and the Public Libraries in Auckland, Wellington, Christchurch and Dunedin.

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RECORD REVIEWS

Reviews by W. S. Broughton, F. S. Gnrche, A. D. Hammond.

Vacation conditions have meant that few of our reviewers have been on hand, so that this issue contains few reviews. I would also like to suggest that various members of the Jazz Club could review jazz discs, a task which has so far fallen on Mr Curnow's overburdened shoulders.

AUDION is a newcomer to the dog-eat-dog world of record manufacturing, and its first product is reviewed here. This company's principles are higher than most, which is all to the good; in particular, one of the directors assured me that theirs would be the only company whose records would always be continuously available, i.e., that there would be no deletions, one of the banes of record collecting. AUDION plans a large catalogue, including long playing stereo records of serious music, and we wish them all success in their venture.

The point of the matter

It is a well-known fact in audio circles that introduced distortion is more intolerable than limitation of frequency range, and that the worst sort of introduced distortion is that produced by a worn or damaged

stylus. The inspiration for these remarks comes from the fact that I heard recently a set of Beethoven's 9th Symphony which had been played on a gramophone whose (sapphire) stylus had not been renewed for over four years. The distortion throughout was intolerable; more, the record flatly refused to track, and every few grooves the stylus would jump. I think it verges on the criminal to treat records this way. One can be cynical about high fidelity, and call it a fad if one has the temerity, but ignoring the basic principles of record-playing is quite another thing. The average life of a well-made-New-Zealand artificial sapphire stylus is not more than 20 hours, and if you play on the average only one 12" L.P. a day (a low average) the stylus will need at least a check at the end of each month.

BEETHOVEN: *Symphony No. 9 in D Minor, Op. 125, Overture Leonore III, Egmont Overture.* Berlin Philharmonic Orchestra, Irmgard Seefried, s.; Maureen Forrester, c.; Ernst Haefliger, t.; Dietrich Fischer-Dieskau, b.; St. Hedwig's Cathedral Chorus. Conductor, Franc Friscopy. D.G.G. SLPM 138002/3. 2 12" L.P. £4/10/-.

It must be emphasised that this is a Stereo recording, and is not playable on conventional equipment. It also happens to be the writer's first real experience of stereo, and as such quite a landmark. It is a magnificent recording, but is marred by an atrociously heavy surface, which sounds in places like an antediluvian 78. The stereo is of that naturalistic type which does not attempt to emphasise the placement of the various sections of the orchestra, but rather to achieve a full, solid, sound, which does not sound as if it were coming from two holes in two boxes. Coupled to this solid virtue is the most lifelike recording of the human voice I have ever heard, when Fischer Dieskau, in his opening solo sounds as if he was right out in the room with you.

If you want a stereo 9th, then this

one is obviously for you. As a performance it is good if not exceptional, perhaps just a little stodgy in places. It does not have the virtue of cheapness that makes the excellent Vox version (PL 10,000) so popular, nor does it capture the brooding depth that makes for me Furtwangler's performance the greatest 9th on records. But neither of these have stereo, and whoever buys Friscopy's can be assured that it is a worthy performance. The two overtures on the reverse of the second disc are splendidly done. Leonore especially though again I miss the depth of Furtwangler who happens to find these two works the most congenial Beethoven for his own kind of genius.

F.S.G.

WAGNER: *Die Meistersinger, Prelude; Tannhauser, Overture; Tristan and Isolde; Prelude and Liebestod.* Berlin Philharmonic Orchestra. Conductor, Herbert von Karajan. Columbia 33 MCX 1496. 12" L.P. 42/6.

A splendid record: playing, conducting and recording are all superb, and heard on a stereo gramophone the sound is quite magnificent. Those acquainted with von Karajan's whirlwind playing of the Meistersinger prelude in the complete Columbia recording of some eight years back need not fear: this conductor has matured to be one of the most reliable and sensitive all-round conductors in the world, and his judgement here is impeccable. Nothing earthly can prevent me from becoming bored in the eternal and endless Tannhauser Overture, nor can prevent me from longing for a soprano in the Liebestod, but if you like this this sort of thing, be assured that it has never been done better.

A. D. H.

CLYDE SCOTT: *Gravedigger's Rock; RON MAXMAN: Cool 'n' Crazy, with "The Martians".* Audion A-1. 7" S.P. 6/6.

The Audion label is the result of a collaboration between two students and a radio technician, who are aiming at those parts of the market in which the larger companies have not yet interested themselves. Though their first attempt, wisely aimed at the "pops" market for the sake of publicity has met with some opposition from the NZBS, and, it is hinted, from the H.M.V. monopoly, it is nevertheless a very acceptable offering of good entertainers and reasonable quality recording.

Clyde Scott's voice and rhythm in "Gravedigger's Rock", combined with Mike Eaton's guitar backing offsets the rather stereotyped arrangement of the number, in which the writers have couched a lyrical lunacy which would be the envy of a hit-writer searching for a gimmick.

The reverse, "Cool'n' Crazy" features a "discovery" vocalist in Ron Maxman. His style, though not distinctly "big-beat" has considerable promise, and the merit of suggesting adaptability to a number of currently popular styles. Perhaps the most effective part of the entire record is the backing of "Cool'n' Crazy". The Martians have produced an interesting effect with two guitars, one of which is unamplified, as well as the usual piano-rhythm-bass combination, and are fortunate in that they possess that rarity in rock'n'roll music, a really good drummer whose presence is an asset and not merely an addition. Improved

recording technique should be able to exploit this ensemble well.

The record appeals both to those interested in better-than-average rock, and to those who seek something with a "Varsity flavour". Audion's initiative in this attempt bodes well for their next release, a scheduled two-volume selection of Elizabethan verse-readings.

W. S. B.

Reviewer's Note:

As a pendant to my review of Tom Lehrer's songs in the last issue of *Craccum*, I should like to recommend a 10" Vanguard L.P. of "Songs I taught my Mother", sung by Charlotte Rae, which has a similar appeal, and is similarly splendidly done. In particular, the "Merry Little Minuet" is perhaps the finest thing of its kind I have ever heard.

F.S.G.

Chamber Music Treat

Seldom is the University, or anybody else, treated to such a music delicacy as that provided in an after-church recital in the Hall on 10 May. Taking part were Ruth Pearl and Nora Whitehead (violins), Winifred Styles (viola), James Whitehead (cello), Janetta McStay (piano), and Terry Wilson (baritone).

The recital commenced with Mozart's Piano Quartet in G minor, K.478. The atmosphere of this work is one of jubilation and gaiety (in spite of the key of the first movement) and I fear that in their anxiety to capture this feeling, the players sometimes became rough. An exception here was Miss McStay, whose perfect control of tone was a feature of the recital. Miss Pearl's style, unfortunately, is not conducive to the finest Mozart playing, while some of her running quaver passages were very uneven. Although the work made pleasant listening on the whole, it was marred by insecurity in the ensemble work—and apart from the second movement, the execution tended to be colourless and unpolished.

In the Prokofiev Cello Sonata (op. 119) we were reminded once again what an extraordinarily fine musician James Whitehead is. This testing work demands extreme efficiency in every facet of cello technique — Mr. Whitehead showed himself equally at home at either end of the fingerboard, while the range of feeling (from the sombre opening and fugal middle section of the first movement to the finale, where the influence of Russian folk music is strongly felt) was subtly brought out by both pianist and cellist.

A setting of Matthew Arnold's "Dover Beach" by the American composer, Samuel Barber, proved the most thrilling item of the recital. The incorporeal string quartet is the perfect medium for the conveying of the atmosphere of this poem, and this group was superb. The baritone was Terry Wilson — an Exeunt Diploma Music Student. His performance combined extreme sensitivity of feeling with beautiful tone. Mr. Wilson seems to have developed an almost excessive vibrato though, and once or twice this threatened to lapse into a "wobble".

The recital concluded with the Faure Piano Quartet (Op. 15). This was marked by superb musicianship and sound ensemble work rather than by glittering pyro-technical display (and there is room for the latter in this work). It is difficult to decide which feeling this performance captured most perfectly—the humour of the scherzo, the lyricism of the "adagio", or the boisterous beauty of the finale.

The appalling acoustics of the Hall were a noticeable feature of the evening's entertainment. They managed to interfere with everything from the balance of the ensemble (the viola suffered most here) to Mr. Wilson's diction.

—G.W.J.D.

GIRLS

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At the moment we are hearing a good deal of speculation from Gilbert and Sullivan fans about the effects which the expiry of the libretti copyrights may have on these works. (Under English law all copyrights expire fifty years after the writer's death—Gilbert died in 1911).

The general feeling seems to be a rather pessimistic one — a society has even been formed in England to try and have the operas nationalised, thereby protecting them from desecration!

What a stupid attitude! Surely these works will for the first time have a chance to prove themselves. No longer bound to the dictates of the D'Oyly Carte family, producers and designers will have their opportunity for wider and more original interpretations; there will of course be some butchery, but on the other hand there may be revealed in these works a newer and fresher charm than ever.

Undoubtedly American show business will come forth with some revolutionary versions of the operas, but the thought of 'Pin-up Pinafore' or 'Gondoliers on Ice' need not be too alarming. If these works really are classics, and have any cultural and artistic value at all, they will withstand such treatment.

—G.W.J.D.

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In a recent edition of *Craccum*, J. Orbell drew our attention to the widening gulf that separates the East Germans from the West Germans and stated that the tendency because the Germans are becoming at least partly resigned to the division of their country and not because they did not want re-unification. These observations are no doubt true of Germany, but (much more tragically) they are, when we substitute the word "peace" for the word "re-unification" rapidly becoming true of the overall World situation.

It is, of course, not possible to say that the reason for the antagonism between East and West is the partition of Germany, the partition of Korea or any other specific bone of contention between the two blocs. Nor does it in essence lie in the ideological differences and if the Capitalists and the Communists learnt to tolerate each other's systems, I believe the situation would be very little different to that which exists today. The ideological struggle is the motivating factor rather than the cause, which insofar as it can be attributed to any one thing, can be blamed simply on the existence of two large power blocs in one World. Assuming that Communism has come to stay and that Capitalism and Communism can co-exist (there not being much alternative) we must do our utmost to make long term co-existence possible. Co-existence implies co-operation and the first steps toward co-operation lie in the hearts of individuals. A man whose mind is steeped in a brand of fanaticism (whether it be Communist or Capitalist) can be sure that he can talk co-existence and co-operation for the remainder of his life without ever being likely to achieve much of lasting value because, whether he knows it or not, he has not even acquired the desire to co-operate.

It is my contention and the aim of this article to show that the large majority of people in the West, including many in influential positions are no more capable of looking clearly at the problems of the Cold War than the masses in the Soviet bloc. The reason I believe lies chiefly in our main news source — the Press. This aspect is discussed briefly toward the end of this article and suffice it to say here that if the political propaganda issuing from the Peking press is more blatant than that in most Western periodicals it is probably only because the educational background of most Westerners precludes acceptance of blatant propaganda.

Ancient Attitudes

Our attitude toward Asia is symptomatic of our general approach. It is, in a sense, a product of our past. Without exception the major Western nations have at some time in the past been colonial powers with stakes in this part of the world. On the other hand Russian territorial claims here have been small. Although we have had to relinquish our former colonial policies we still cling tenaciously to a somewhat vague conception of spheres of influence. What we do not seem to remember in this connection is that the Soviet Union is the sec-

ond most powerful of all the world's nations and that if we are to have underdeveloped countries within our sphere of influence Russia is similarly entitled. Because we are not attuned to thinking in these terms we find it inconceivable that the Soviet leaders should have anything to fear from e.g. a capitalist India. If however we were to ask an impartial observer to what extent and on what grounds he thought Russia feared Indian capitalism, he would answer "to much the same extent and on the same grounds as the West fears Indian communism" and his answer would be essentially correct. Thus a statement by Mr. Khrushchev concerning what he calls Capitalist and Imperialist infiltration is relegated by us to the level of political clap-trap without considering whether Mr. Khrushchev really has fears in this direction or not. When however Mr. Nash or Mr. Nixon speaks of Communist infiltration in some area of the world we may perceive that this also has propaganda value but we don't question the reality of their fears. In fact, the fears behind Mr. Khrushchev's statements are probably as real as those of the latter statesmen. Our inability to see this is not due solely to our realization of the fact that the ultimate goal of Soviet Communism is World Communism but also to our inability to see Mr. Khrushchev's apprehension of a World Capitalism. I am not suggesting that Mr. Khrushchev believes all that he says but we would do better to give him the benefit of the doubt in these cases and adjust our actions accordingly.

Defence?

About five years ago a British police van was travelling alongside the creek which forms the border between Hong Kong and China proper when it left the road, entered the creek and slowly drifted to the Chinese bank where it came to rest with only the roof showing above water. The British authorities sensing trouble, called out a few platoons of British troops which thereupon lined the bank on the Hong Kong side. The local Communist commander was asked to allow the retrieval of the van but he refused and requested that the British troops be withdrawn. When this was done a body of Communist militia entered the water, raised the van and immediately handed it back to the authorities. The incident was a small one and there were no repercussions but in that the attitude taken by the British was both defensive and provocative it was analogous to our overall Asian policy. Invariably when Communist influence extends itself in yet another Asian state

some prominent official (in New Zealand as likely as elsewhere) refers to the "threat to our very existence" and the necessity of the free world presenting a united front to the infiltration. If another Asian state "goes Communist" the event may eventually prove to be a threat to our security and it may prove not to be, but why do we persist in automatically assuming that it will be? In doing so we may be causing irreparable harm to ourselves and our future relations with these states. It may be that virtually the whole of Asia will be Communist within thirty years and if the probability becomes a fact we cannot do a great deal about it.

Our stupidity lies not in backing the wrong Asian horse but in seeing the necessity to back any horse at all. In this connection we should realize that the difference between a Communist coup in Thailand and the launching of little Asian boats in the direction of Australia and New Zealand is not merely one of degree but of kind.

"When we couple these thoughts with the fact that Tito is a communist (and so was Imry Nagy for that matter) and that he is no more antagonistic toward us than say Nehru, and that no neutral bloc state in Asia has more in common culturally and economically with the Soviet Union than has Yugoslavia, the folly of our policy becomes clear. I think that to a certain extent an anti-Western animus would be there whatever we had done but these are tendencies in our behaviour which show that we are not doing anything to improve the position. It could of course be pointed out here that though these states may have weak bonds with the Soviet Union they have much in common with Communist China. This is certainly true but if their friendly relations with China lead them away from us, it is only because of the hostility between the Chinese government and the West, which situation has been dictated rather more by United States than by Chinese policy. To argue for instance that the American State Department's action over Formosa is not intervention in a Chinese internal affair is to argue that Fidel Castro's Cuban government has no sovereignty over Cuban offshore islands previously claimed by Batista.

Communism

The distinction is often made and quite rightly so, between Communism in underdeveloped countries and Communism as it exists in more complex Western cultures. We make the distinction but our

policy seems to suggest that no such distinction exists. It assumes that Western values are as attractive to the present day Asian as to the present day European; that a Korean peasant values freedom of the press when he cannot yet read and that he is willing to do so. We should be doing a hundredfold more good for the World were we to re-direct our energies spent bolstering unstable governments in unstable countries to the bettering of the things we are ashamed of in our own eyes; to the racial problem in Africa and the United States; the conditions of our cities and our general environment and education. A nation that is responsible for the suppression of the Madagascan revolt in 1947 (with the loss of at least 11,000 lives) or has condoned it has no right to condemn the Chinese in Tibet or the Russians in Hungary no matter how indefensible these latter actions may be. Quite apart from the moral issues involved there is the question of expediency. Our sanctimonious approach to certain Soviet actions is essentially sterile because it is not combined with any positive policy to prevent a repetition of the action. Condemnation of Russian suppression in Hungary was universal in the West which is as much as to say that we believe the Russians should have taken the hint and moved out. NATO forces were of course to retain their present positions in Central Europe. This was surely the time to offer the Russians a scheme of disengagement in Europe, whether on the Gaiskell, Rapacki or any other plan — none however, was forthcoming. General Norstad, of course, does not like disengagement, but who has ever heard of a general who has been in favour of a withdrawal without compulsion? Hungary must be looked at as an effect of an alien occupied Europe where the problem of German re-unification is the central issue and for which our intransigence has been at least partly to blame. As Mr. Orbell rightly said "since West Germany has been allowed by the West to re-arm it is almost certain that Russia has come to regard the division of the country as a vital necessity to the security of herself and her satellites." She cannot be blamed for doing so. It is not long since Russia was last ravaged by German militarism and though a re-emergence is unlikely the thought of a re-armed Germany is not pleasant to Russians with memories.

The fear neurosis from which we suffer renders us unable to distinguish between Soviet policy that is genuinely detrimental to our security and that which is legitimate Soviet competition. Undoubtedly the Russians do not see it in this way at all and direct all their foreign policy to the same end but that is not to say that from our point of view the likely effects are the same everywhere and that must be countered in a similar fashion. The result is that we do not know which compromises we can afford to make and consequently make none at all.

No one can deny e.g. the value of NATO in Europe but its effectiveness leads us to approach the Middle and Far East in a similar way. A firm assurance from the United States that she would immediately oppose the entry of Soviet troops in the Middle East is of more value to us than four Baghdad Pacts and it has the added advantage of not placing the Arabs on the other side of the fence.

These are some of the attitudes we will have to discard before any major steps forward can be made. Something a little saner and more dispassionate will have to be substituted by people in the West generally. A prerequisite to this is a completely free, impartial and unhampered press. In every case where the truth is suppressed (e.g. the Formosan rebellion against Chiang-Kai-Shek in 1947) and in every case where a distortion of the truth is published, a corresponding disservice is done to us by people who have both the knowledge and the intelligence to know better. If we believe that some aspects of Western policies and ideas need to be condemned then we must have the courage to speak up and show people where we have gone astray, even if in doing so we to some extent lose face. Propaganda is not less dangerous because it is subtle and always contains

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CO-EXISTENCE?

New Zealand politicians have in recent years been pursuing a policy asking for "Peaceful Co-existence" with Asia. The general scheme of this policy is that on condition that we let the Asians live as they wish in Asia, the Asians should let us live as we wish in New Zealand.

Although we notice some attempts towards a deeper understanding of the Asian peoples by our Politicians, this policy as advocated is very unrealistic.

A large difference between the peoples of Asia and New Zealand lies in their economic circumstances. It is common knowledge that most people in Asia have a standard of living that is not in the least comparable with ours. We have long known the plight of the Chinese peasant and the Japanese industrial worker.

A question which I think any Asian has a right to ask is this: "Are you doing right when you, with your high standard of living, ask us, with our low standard, to co-exist with you on your terms?" The answer to this must surely be "No". No man can be considered in the right who has ten times as much as his brother has and asks his brother to bear with him.

What is the solution to this problem? It may perhaps be contained in the phrase, "peaceful co-existence" but we must have a greater emphasis on the proper meaning of the term.

Course of Action

Firstly we must not talk about "peace" to the Asians and then turn around and align ourselves with other nations against those we require peace with. This means of course, New Zealand's withdrawal from the ANZUS and SEATO pacts and the denouncement of all such pacts.

Secondly there must be more emphasis on the prefix "co" in the term "co-exist". How can we expect to co-exist with people in Asian countries if they can only just exist at all? We already have one possible solution to the problem, created by the poverty of Asia—greater trade in our primary produce with them. At present, we see that we are continually losing sales on our overseas markets. Britain is slowly rejecting our produce. It seems reasonable to suggest that some of our produce be sent to Asia as has indeed been advocated by many people. But here the big question is: "What are the people of Asia pre-

pared to pay and indeed able to pay for our produce?" When we compare the consumer of our goods in Britain with his counterpart in Asia, it is apparent that the Asian will not be able to give us for our produce what the European has in the past. We may be able to make up the price by accepting goods from Asia manufactured at a lower cost. This condoning of sweated labour is another problem here.

Thus it seems that if any meaning is to be placed on the word "co-existence" we must make an effort to raise the living standard of Asian countries and accept any lowering of living standards enforced upon us.

Indeed it would appear that mere acceptance of any enforced conditions is not enough. If we really want to make friends with the Asians, it is up to us to make a sacrifice. In other words, it is up to us to voluntarily lower our standard of living so that vital goods and money can be sent to Asia as a relief. It is something that any New Zealander could do and it would appear to be an essential for peace with Asia.

But is the New Zealander willing to accept this change? If we study the platforms of the political parties, which do presumably reflect some of the attitudes of the people, it is obvious that a policy far from that advocated here is actually carried out.

We find both Labour and National fighting to win votes. The evidence of the last election shows that the surest way to win votes was to appeal to the voter's selfishness. The party that offers the most material gain to the voters is bound to win.

How can this be reconciled with the attitude required to live peacefully with Asia? The plain truth is that it cannot. The New Zealand way of life requires a basic reassessment.

—P. Lorimer.

a good element of truth. The vociferous moralizing editorials we read on Tibet should have been matched by those on Suez. The fact that they were not does little to strengthen any convictions one might have that our intelligence and rationality will eventually bring the answer to the Cold War and dispel fears of a hot one.

The Communist process has twisted many minds but if we continue to meet fanaticism with fanaticism we shall soon find ourselves looking at the world with the same lack of reality and the chances of a just settlement will become even more remote than they are at present. When a prominent local politician can say, as one did in Auckland recently (and here Mr. Vyshinsky would be hard put to take the cake) "that the West has made every overture for peace and security the only stumbling block being the hostility and unco-operation of the Soviet bloc" one is tempted to believe that we as well as the Russians have reached that stage. Such uncompromising beliefs held on either side of the Iron Curtain do no good and it is in our interests that they be dispelled.

The paths of political fantasy can be followed quite unconsciously and in this case there may not be a way back.

—J. Phillips.



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students' international

The first A.G.M. of "Student International" was held in the W.C.R. on Monday, 6 April. The following officials were elected:

Patron: Sir Leslie Munro.

President: Professor F. Chong.

Vice-Presidents: Mr. W. M. Milliken, Dr. Satyarand, Mr. W. T. Roy, Dr. W. H. Pearson, Dr. G. Bartucci, Dr. Nairn, Mr. W. F. Pollard, Dr. M. Winiata, Dr. B. G. Biggs.

Student Chairman: Gyan Nath.

Student Vice-Chairman: Bob Cater.

Secretary: Miss Margaret MacKenzie.

Treasurer: Miss Teh Pain Lian.

Committee: Miss Patricia Gaw (S. E. Asia), Muktair Singh (S. E. Asia), Bernie Kernot (N.Z.), George Ululakiba (S. Pacific), Harry Frederiksen (Europe).

Auditor: Leong Wing Hon.

The meeting also dealt with a constitutional amendment and the name of the club was changed from "International Students Club" to "Students International".

The inaugural general meeting having been held last September, the present meeting can be regarded as the real beginning of the club, as last year the club was not very active. This year, with more than 70 active members, promises to be very busy, with many functions arranged for the coming months.

On Tuesday, the 14th April, the first regular monthly club evening was held in the Caf. Extn. attended by more than 100 overseas and New Zealand students. This was a Malayan evening and the members were entertained by Malayan students with talks on Malaya, colour slides and items. This was followed by supper (with Chinese delicacies) and informal discussions.

On the night of 30 April, some of the Committee members went to Whenuapai airport to welcome to New Zealand the Indonesian student delegation. The following night, an informal social evening was held for the Indonesian delegates in the W.C.R. Exec. Members, the

Press and our own members were present. The Club's Chairman, Mr. Nath, welcomed the Indonesians to New Zealand and their leader replied, conveying the greetings from students in Indonesia to those in New Zealand, and asking the New Zealand students to look after the small number of AU Indonesian students.

The last function of the term was a week-end camp at Knock-na-gree at the end of Capping Week. On the Saturday, a panel discussion was held on the subject of "What can 'Students International' do to promote exchange of culture and intellect between N.Z. and overseas students?" The panel consisted of Bob Cater (Chairman), Miss Bev. Snook, Genius Procuta, Vincent Chow, and John Hooi. The speakers, coming from different parts of the world and having been brought up under different cultures, had many different ideas on how this could be achieved, and although no general agreement was reached, the discussions were very fruitful in that they showed the many difficulties that trouble overseas students in their relations with N.Z. students and the various governments.

From the discussions it was apparent that overseas students could do a lot to broaden the outlook of New Zealand students, either by publishing a magazine, or by holding more "national weeks" (such as a Malaya or Fiji week) and having exhibitions or lectures about the various countries, their people and traditions.

Besides these more serious aspects of the week-end camp, there were some more informal functions, such as an international soccer game, a glow-worm expedition (at 3 a.m.) and continuous free entertainment by Genius Procuta.

In the second term will be held, in the second week of June a Fijian students evening, and in July, a Lithuanian evening. A tramp to the Cascades is also contemplated. Members and others interested are requested to watch for the club's notices on the Liaison Notice Board.

—H.I.F.



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CONTEMPORARY PRINTS

JOHN LEECH GALLERY

50 SHORTLAND STREET

PHONE 45-081

SOUTH AFRICA

(Continued from Page 1)

lent, and the Native Trust and Land Act led to opening up an additional 74 million morgen (one morgen is about two acres) to African use. With the Reserves, this made some 174 million morgen in all, or just over 12 per cent. of the whole area of the country. Comparison is stark. Today, some 124 million morgen are owned and occupied by 700,000 whites, while just over six million Africans are crowded into 17½ million morgen; or, put differently, 85 per cent. of the total rural population owns 12½ per cent. of the land, 15 per cent. of the population owns 87½ per cent.—the total additional land acquired for African use since 1936 constituting a fat one-half per cent.

But this is not the worst of the picture. Only a minute fraction of the land 'allotted' by the Land Acts is privately owned, and such ownership is likely to disappear altogether in the next few years. The bulk is Native Reserve, the ownership of which is vested in the Native Trust. Consisting of some 260 scattered areas of varying size and quality, it is vastly overcrowded and sick with soil erosion. The Africans working it have no security of tenure—they are little more than tenants of the Trust and so, ultimately, of the government, and can be evicted at any time with compensation only for the huts that they themselves may have erected. The traditional size of an arable allotment is five morgen, but as pressure has increased, many allotments have dwindled to much less than this. And since these are sucked dry for the last ounce of sustenance they can give—worked usually by the wives and children of migrant labourers for most of the year—it is only to be expected that the already exhausted land should deteriorate to a point of suffocation.

Since it is, of course, impossible that their shrivelled farms should support so many millions, the Africans survive by exporting their able-bodied males to the white farms and urban areas, subsidising their crops with the cash wage of migratory labour. And should diligence and luck make it somehow unnecessary to many of the men to desert the Reserves, the poll tax levied on all African males between the ages of 18 and 65 was increased by a minimum of 75 per cent. last year £1 15s. 0d. a year. Thus, what land hunger cannot accomplish, is achieved by the government itself.

Inevitably, the Reserves have become homes for the aged, the infirm, the infant, and the wives. The natural passage for the men is to the towns, where wages and living conditions are at least better than on the farms. But in a country where the aristocrats are the Afrikaner farmers, the government makes every effort to channel African labour into the white rural areas. And there, labour conditions are medieval at best. Two case histories illustrate this starkly.

The Right to Starve?

Mlonge Tembeni was sentenced to nine months imprisonment and a compensatory fine of £20 15s. 6d. for stealing three sheep from his employer. He had a wife and six children—two of whom were babies—yet received a wage of only £1 a month and a four-gallon tin of mealies as his ration. 'Comment on the inadequacy of the appellant's remuneration and rations is superfluous. That they were hungry (the family ate the sheep at the rate of one a week) is a claim fully justified', Judge Jennett said in passing sentence.

Jim Meantsi, aged 54, with a wife and five children, was employed by an English-speaking farmer in the eastern Cape for 25s. a month, plus a ration of 18 pints of mealies and a little salt each week. On the second occasion that he begged the farmer for more food, he was roundly abused and told to clear off, so he drew a knife and stabbed his employer. Sentencing him to death, the judge admitted that his conditions of employment were 'thoroughly shameful'.

On 9 September 1949, Mr. C. R. Swart, Minister of Justice, opened the first private jail for farm labourers in the Bethal belt, and by the end of 1950,

seven such jails dotted the district. Staffed, maintained and guarded by the Prisons Department, these house convicts hired out to farmers at two shillings a day. And parallel to this, is the Prison Department's system of hiring out short-term offenders for work on the farms at only 9d. a day. Still the demand for farm labour remains unquenched. And the labour bureaux, run by the government's Department of Bantu Administration and Development, use the machinery of the Pass Laws to squeeze what they can from the urban labour force. But it is never enough. For the average family income in cash and kind on the white farms is £9 a month, according to a survey published this year by the Institute of Race Relations; and £9 a month all told, without the opportunities for augmenting income that exist in the towns, provides little inducement to leave even the Reserves.

The hinge of labour control and consequently of white supremacy in South Africa is the 'pass'—that document which every African over 16 years must carry with him wherever he goes in order to prove that he has received permission from the proper authority to be where he is. From 1797, when they were introduced by proclamation at the time of the first British occupation of the Cape, the Pass Laws have acted, in their various forms, as colossal human sluices, channelling African labour on to the white farms and into the white cities in quantities consistent with the competing needs of employment and security. 'The Native should be allowed to enter urban areas, which are essentially the white man's creation, only when he is willing to enter and minister to the needs of the white man, and should depart therefrom when he ceases so to minister.' Such was the excuse used by the Transvaal Local Government Commission of 1921 to deny urban Africans the municipal franchise, and such is the policy which has all along framed those laws of denial and compulsion making up the body of 'pass' legislation.

The Nationalist government began tightening up pass legislation soon after its accession to power. By an amendment to the Natives (Urban Areas) Act, the government required an African to get permission from the labour bureau in his area, as well as from the municipality, before seeking or accepting a job. Apart from making it considerably more difficult for families to join their husbands and fathers in the urban areas, the new law has also placed African labour at the mercy of the labour bureau officials, since anyone regarded as a 'trouble-maker' may be sent to the silence of a farm compound as soon as he loses his employment. The number of Africans in the urban areas has nevertheless continued steadily to increase.

Then in 1952 Dr Verwoerd, as Minister of Native Affairs, pushed through parliament the Natives (Abolition of Passes and Co-ordination of Documents) Act. Apart from packing all the papers previously required singly into a new compact pass, now politely called a 'reference book', the new law extended the provisions of pass legislation to African women. The fury with which the women greeted this exploded in the Zeerust and Sekhukhuneland uprisings and the recent street demonstrations in Johannesburg, and though some million and a half have been battered during the last eight years into accepting the master pass, the hostility remains unabated. Government policy is aimed at clearing the urban areas of all 'unnecessary' women, those not essential to domestic service or industry who have slipped through administrative barriers to join their husbands or help support their families. Passes provide the most effective means of checking the black female urban population and screening the useful from the merely human. And the additional cost in police and departmental personnel is more than met by fines and the gratitude of the rural white electorate for cheap prison labour.

It is a grim picture overall. Industry and commerce are kept clumsily fat on

cheap black labour, because the wages they pay, though not enough to provide a human standard of living, are better than those offered on the white farms; and the farms are kept more or less satisfied, because anything is better than starving with one's family in the stark, overcrowded Reserves, and because the prisons provide what poverty cannot. The sluice-gates of service contract and labour bureaux permit entry to the essential worker alone, leaving his family to survive as best it can on the wages he is able to send back to the Native Reserves.

No Collective Bargaining

Hand-in-hand with pass legislation goes the country's industrial code. White workers, of course, are free to organise trade unions, engage in collective bargaining, sell their labour without restriction, and resort to strikes to pressure their employers. African workers may not engage in collective bargaining, their trade unions are denied legal recognition, and all strikes are prohibited under heavy penalties. When disputes arise with employers, the workers are represented by government officials and have no choice but to accept the results of negotiations in which they have played absolutely no part.

The maximum penalty for strike action by African workers is six months' imprisonment or a fine of £50, and the dividing line between a strike and a dispute is so blurred in law that even a protest during working hours may lead to summary arrest for stopping work. No wonder, then, that African workers grit their teeth over the resentment welling up inside them, rebelling only when conditions become utterly unendurable; no wonder that, where white wages jumped from an average £37 a month in 1957 to £68 in 1957, African wages during the same period crept from £9 a month to £13. There were 33 illegal strikes in 1954 and 73 in 1955. Yet in only 15 cases—during a period of industrial boom—did the Africans gain higher wages or better working conditions from their employers.

When next a statue is raised in England to the memory of Smuts, it is to be hoped that someone will bring to the attention of the British public that it was a United Party government, under Smuts as Prime Minister, that broke so brutally the back of the 1946 strike, exhibiting that bi-partnership in the politics of white supremacy that marries the spirits of General Smuts and Dr. Verwoerd. Perhaps, too, when next Mr. Harry Oppenheimer talks in London of his reputation for liberalism, a member of his audience will remind him that conditions on the mines are substantially the same as they were in 1946, though the vigilance is considerably more vigorous.

The whole misshapen body of South Africa's industrial legislation is much more the creation of the United Party governments—backed by the English-speaking industrialists, mine-owners and white workers—than it is of the Nationalists. The peculiar contribution of the Nationalist government has been the persecution of the coloured worker through various amendments to the Industrial Conciliation Act. Until 1956, coloured workers were free to organise themselves, form legally recognised trade unions in company with whites, engage in collective bargaining, and sell their labour where they pleased—though convention limited their fields of employment, especially outside the Cape. Then, during its 1956 session, parliament amended the Industrial Conciliation Act to impose *apartheid* upon the registered trade unions. Unions were compelled to separate their members into white and coloured branches, and only whites were made eligible for election to the executive committees, whether the unions had, in fact, white majorities or not.

The Fascism of Apartheid

A further amendment then made it illegal for any trade union to affiliate—or give any financial aid—to any political party. Ostensibly aimed at bleaching the trade union movement and making impossible a labour-subsidised political organisation, the amendments have accomplished what was ultimately intended, the complete shattering of trade union power in the country. Already split into five separate federations by the conflicts of

the colour bar, the movement has been reduced to utter helplessness by its political castration and compulsory division. Stripped of any executive authority, the coloured unionists have lost control over any real organisational decision. And isolated, in many cases from the bulk of the workers in their particular occupation, the white unionists will find it increasingly difficult to take effective action against intransigent employers. It is the Fascism of *apartheid* unmasked.

A final amendment to the Industrial Conciliation Act in 1956, entitled 'Safe-guard against inter-racial Competition', created job reservation, or the limiting of a particular occupation to the members of a special racial group. And in October 1957, Senator Jan de Klerk, Minister of Labour, declared the clothing industry's main categories of employment reserved for whites.

Two laws are doing perhaps more than any other to forge the united non-white front of suffering—the Group Areas and Population Registration Acts. Act No. 30 of 1950 established a population register in which the race of every human being in South Africa was to be entered and fixed for as long as the insanity of Nationalist rule lasted. For some years, the Ministry of the Interior busied itself with establishing headquarters and accumulating files, and then suddenly burst out with a crop of investigations. Coloureds who had 'played white' almost all their lives came under cold-eyed scrutiny and found themselves condemned by their birth certificates or the gossip of their neighbours to carry the identity cards of inferior citizenship. There can be no record of the families broken up, the jobs and homes lost, the lives irreparably blasted. The horror was casually dismissed by Dr. Dönges, till recently the Minister of the Interior with the pronouncement made in February 1957: 'To many, a certainty has been given that they had never had before.'

The Laws of Fear and Force

But dwarfing the effect on individuals has been the effect of the Act on the coloured people as a whole. For the most important barrier of privilege between coloured, and African has been destroyed, the coloured too, is having to carry a pass. True it is not the pass of the African, compacted of service contracts, curfew permits, tax receipts—at least for the moment. But it is a brand of inferiority, unalterably permanent, that the coloured must carry with him wherever he goes. The new pass serves notice upon coloureds, Africans and Indians alike, of the unbridgeable gulf that will exist between ruler and ruled, white and non-white, for as long as white supremacy lasts. And lest any doubt remain over what the Nationalists consider supremacy to mean, the Minister of Transport, Mr. Ben Schoeman, defined the doctrine beyond illusion at an election meeting last year. 'Supremacy,' he said, 'means that you have the political power in your hands and that you can be overthrown only by a revolution.'

The Group Areas Act of 1950 is aimed first at reducing the whole non-white population to the status of a cheap, rightless, regimented proletariat; and then at splitting up the resultant helot front into manageable political pieces. It provides for the compulsory establishment of separate races and the separate sub-division of the non-white races in South Africa, creating a patchwork quilt of ghettos that will suffocate the emergent non-white middle-class and Balkanise the workers beyond any effective unity of opposition. Its effect, however, has been quite the opposite of its objective so far, crushing together the Indians, coloureds and Africans into a desperate sympathy of loss, confusion and antagonism.

The list of laws engendered by fear and dependent upon force that litter the statute book stretches from the opening session of the Union parliament to this year's new Act. The two most important and ferocious are the Suppression of Communism Act of June 1950, and the Criminal Law Amendment Act of February 1953. Together, they have effectively destroyed all legal activity by political or industrial organisations not dedicated to white supremacy. They have served notice on the country that only the most superficial opposition to the Nationalist Party will be tolerated and that any real political action must take place outside the law.

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a.u. evangelical union

**CRACCUM
Supplement**

Dr. Howard

Guinness

will address the

Auckland

University Student Body



On Sunday, 14th June there will commence a large-scale mission in the Auckland University.

The visit of Dr. Howard Guinness, M.R.C.S., is sponsored by the Evangelical Union and the aim of his week's preaching will be the presentation of a reasonable faith.

Dr. Guinness is not a stranger to the University of Auckland for in 1955 he conducted a similar mission, in which many of the students appreciated his forthright and balanced ministry.

Shortly after his Auckland visit Dr. Guinness will be addressing the students of the University of Singapore.

A university, it is often maintained, as a secular institution, is entitled to bring religious dogma and belief into the field of enquiry and criticism, and to test them openly as they stand. Dr. Guinness merely asks for the opportunity to do so. The average student is too ready to reject without examination any philosophy or doctrine labelled "religious" or "orthodox". Unaware of the power of his own prejudices and innocent of the bewilderment and lack of foundation of those whose authority he accepts, he avoids Christianity as a discredited creed of no personal interest. The clear evidence of breakdown in a society which has moved from its Christian foundations, is itself a comment on this attitude.

The sponsors of the mission, therefore, ask their fellow-students for a hearing, for a serious and open-minded attempt to assess the relevance and truth of what their missionary has to say. Dr. Guinness is a University man of experience in two great faculties. He is a Christian by conviction, he has demonstrated that conviction by the sacrifice of the mode of life for which he was trained in the London medical schools, for a career of evangelism. His preaching will be clear and reasoned; the religion he presents will be no weak, vague version of the historic faith, but a Christianity which makes demands upon the life without calling for an abdication of the intelligence.

Nor, from such a man need any student fear that emotionalism, of which the modern world has a justified, if exaggerated horror.

**see details
inside**

No one will be embarrassed by attendance at Dr. Guinness' meetings. After all, he holds high office in a church, which has an ancient tradition of dignity in worship and in preaching.

A University mission should not be considered incongruous or out of place. Such efforts are three-yearly events in Oxford and Cambridge, where, rightly or wrongly, British University fashions are set. Dr. Guinness himself has conducted University missions in many parts of the world.

This invitation is made by the sponsors of these addresses in the confidence that every fair-minded student will weigh seriously the claims of the Christian faith. These claims will be brought before us by a man who has for many years lived close to generations of students, who knows the questions which are uppermost in their minds, and is well fitted to expound what he and the many other convinced Christians believe to be the answers.

"IN CHRISTO VIVIMUS VINCIMUS"

Dr. Howard Guinness 5 good reasons for not believing

M.R.C.S., L.R.C.P.

Dr. Howard Guinness, the guest speaker at Auckland University is widely experienced in student life and has spoken to Universities in many parts of the world.

In 1928 he graduated as a doctor from St. Bartholomew's Hospital, London. During his undergraduate days he represented his hospital at cricket and at Rugby football. He also took a prominent part in student extra-curricular activities.

After graduation he travelled for ten years for the Inter-Varsity Fellowship of Evangelical Unions. He visited Canada and Australia three times, and New Zealand twice. During those years he addressed meetings in every university of the British Empire. He also visited and spoke in the Spain, Hungary, Norway, Sweden, Denmark, Finland, Belgium, Holland and the U.S.A.

In 1939 he was ordained in the Anglican ministry. He was a Chaplain to the Royal Air Force in Canada from 1942 to 1946.

After the war Dr. Guinness was appointed Chaplain to the Anglican Pastorate in the University of Oxford. His three years at Oxford were spent in close contact with the student, and he was a frequent visitor to many of the Colleges.

In October 1949 he sailed for Australia at the invitation of Archbishop Mowell, the Australian Primate, to take up work as rector of St. Barnabas' Church, Broadway, Sydney. This church, which is situated next to the Sydney University very quickly became an unofficial University Church. Dr Guinness held monthly Student Services there. He is now rector of St. Michael's Church in Vauluse.

In 1951 Dr Guinness led a mission in Sydney University sponsored by the Evangelical Union there. The Great Hall was packed to the doors every day, and the Vice-Chancellor spoke in the highest terms of the conduct of the mission. Dr Guinness has also conducted missions in Canterbury University College and Otago University (1952), Melbourne University (1953), the University of Queensland (1954), our own University of Auckland (1955) and the University of West Australia (1958). After the Mission here in June Dr Guinness is to conduct a similar one in the University of Singapore.

Dr Guinness frequently broadcasts and is the author of several books. The best-known of these are "The Sanity of Faith" and "Sacrifice." His book "Sacrifice" was originally written for Christian students. It has been reprinted many times, and over a quarter of a million copies have been sold.

"The Devil's Advocate" is the title of a series of addresses which Dr. Howard Guinness will give each evening at 8 p.m. in the Cafeteria Extension.

In these addresses Dr. Guinness will present the case first from the rationalist point of view, and then from the Christian viewpoint.

If the Christian belief is true, then there is nothing to be feared from this approach.

This novel method of "bringing the devil along to put his case" is one that will arouse the interest of many students — both those who are against Christianity and those normally not interested. It will show that Dr. Guinness is quite aware of the argument that can be raised against Christianity, but that Christianity can more than meet these arguments.

Those who have discussed a matter only with those who agree with their ideas often become lost in prejudice and ignorance.

Being then aware of the plan and purpose of such meetings, and of the opportunities for discussion which they will provide, students will find a congenial approach to matters of the Christian faith and questions arising from it.

After the addresses, supper will be served. There will be the opportunity for students to discuss with Dr. Guinness, or his assistants, any matters that have been raised in the addresses, or any matters about the Christian faith which are of concern to the student.

TALK IT OVER WITH

While there will be much of value to each individual student in the addresses that will be given, there may be matters which students wish to discuss personally, or at greater length.

To give students this opportunity for personal conversation Dr. Howard Guinness will be in attendance at the university, in a room to be advertised, each day, during mission week. Students may talk freely with Dr. Guinness and be assured of a sympathetic hearing. There need be no fear of embarrassment or commitment.

Whatever it may be — some matter raised in an address, some doubt that has arisen in their mind, or some very personal problem or difficulty — students will find that Dr. Guinness will do his utmost to help each person.

If Christianity had no real help to offer, then it would be a veritable myth. As it is, if the individual takes this opportunity and is prepared to play his part, there is no doubt that he will find the answer he is seeking.

In the same way that a person who needs legal advice goes to a lawyer, so the person who needs spiritual advice goes to one experienced and trained in spiritual matters. All too often the answer that Christianity has to offer, has not been found because it has not been sought for.

A number of other men and women will be present at the various meetings, and will be keen to discuss then, or at some arranged time, any matters concerning the Christian Faith. They represent all the major Protestant denominations and have been chosen from various walks of life to be of the greatest help to all types of students.

May we introduce,
Rev. Warner Hutchinson, B.A., B.D., combines an approachable attitude with

a willingness to face student problems. After graduating he became a chaplain in the U.S. Navy until he left to do student work, first in San Francisco and now in New Zealand as the General Secretary of I.V.F.

Dr. Michael Harry, a graduate in medicine from London University, was president of the Evangelical Union there during his student years. He is now in New Zealand to complete his years of hospital practice and is at the same time taking a great interest in students.

Rev. Ayson Clifford, M.Sc., graduated in Chemistry from Otago University and entered the Baptist ministry. After some years he became the Vice-Principal of the New Zealand Baptist College and has recently made a trip abroad during which he made a study of Biblical archaeology.

Mrs. Lewthwaite, a Canadian by birth, was travelling secretary for I.V.F. in Canada. Since her marriage to Dr. G. R. Lewthwaite she has maintained her interest in the student world.

Rev. J. Deane, B.A., B.D., Dip. Ed., is a man who for many years has been working and living with students and who consequently is well suited to act as an assistant missionary.

Miss Josephine Dingwall has had considerable experience with girls as travelling secretary of the Crusader Movement.

Mr. J. S. Burt, L.L.M., who was Graduate President of A.U.C.E.U. for a number of years following its inception. He is now a vice-president of I.V.F.

LUNCH HOUR ADDRESSES

1-2 p.m. University Hall

Tuesday 16th: "The Moral Question"

Wednesday 17th: "The Fight for Character"

Thursday 18th: "Truth on the Scaffold"

Friday 19th: "The Sanity of Faith"

EVENING ADDRESSES

8 p.m. Cafeteria Extension

Monday 15th: "Christian Sex Morality is out of Date"

Tuesday 16th: "God is Irrelevant to Modern Life"

Wednesday 17th: "The Bible is Full of Contradictions"

Thursday 18th: "Christianity is Escapism"

Friday 19th: "Death ends Everything"

open

letter

THE FAITH that can change the world

— by Howard Guinness

Dear Fellow Students.

During the week 14th-21st of June, Dr. Howard Guinness will address our University under the sponsorship of the Evangelical Union.

Believing that God has provided in Jesus Christ all that modern man desperately needs, we desire to bring Him before each student of our University. Our aim throughout will be to present in a clear and direct way the central facts of Christianity, and to indicate their relevance to the life of a student.

A University Mission is no innovation. Dr. Guinness himself is also no stranger to the task, having conducted similar Missions in many English Universities in past years. Last year Missions were held in two other of our New Zealand Universities and also in most of the Australian Universities.

As a result of a secular education, many students reject the doctrines of the Christian faith without properly examining them. We invite you to carefully consider the message and claims of Christ as they are presented during this week.

In Christ man can live and triumph! This gift of God demands a response from all men.

Yours Sincerely,

BRIAN C. JENKINS,

President.

MARGARET A. PARTRIDGE,

Secretary.

Some Thoughts

"Knowledge can turn an ignorant devil into a clever devil, but it cannot make a saint."

"Being born in a Christian community no more makes you a Christian than being born in a garage would make you a motor mechanic."

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

I am looking forward to meeting the students of Auckland University again and of speaking to them about the only faith that can change the world.

For a new world you need new men and new politics — in that order. New politics are a waste of time unless man can become the sort of person who can make them work. Inspire a man with love for, and trust in his fellowman and even a second rate policy will work. Leave him as he is and the best policy will fail.

Christ makes new men, filling their hearts with love for God and their fellows.

This miracle in human nature has been happening to student friends of mine ever since I seriously began to get to know the student world 30 years ago as a student myself, and their accepted jobs that kept me moving among students for 24 years. A chaplaincy in the R.A.F. claimed me during the war.

Can a leopard change his spots? Of course not. The question has only to be asked to be answered. A man can't lift himself by his own shoe laces.

But God can do what no man can. He finds no difficulty at all in changing our personalities, if we co-operate with Him in getting them changed.

Fear, disharmony, frustration, self love, pride, steadily give place to faith, hope, love, humanity and a united personality as we advance in the ranks of Christ's army to see His Kingdom established on earth.

Life with a purpose has begun.

I have seen this great change occur in every type of student — religious and irreligious; believer and unbeliever; moral and immoral; atheist, agnostic, communist and nationalist; Jew, Hindu, Moslem, Buddhist, Confucianist and Christian. All backgrounds, all faiths. For the Bible says, "There is no difference, for all have sinned and come short of the glory of God." And Jesus said, 'I am the Way, the Truth, and the Life, no man cometh to the Father but by me.'

Men need a Saviour. Christ is that Saviour. I've tried it and know.

Of course the motives that bring men and women to Christ are very varied. Fear of failure, fear of loneliness, fear of being found out, fear of hell; frustration and boredom; a sense of sin, due

to some particular besetting sin and sometimes to the knowledge that we have treated God pretty shabbily; the restless quest of the human spirit for God of which St. Augustine said, "Our hearts are restless until they rest in Thee"; the love of God revealed in Christ's Cross acting like a magnet to steel.

Some motives are not sufficient to get a man there. They must have a deep sincerity of purpose. Among the many who responded to Billy Graham's appeal and who found God's love and forgiveness through Christ as a result, were some who lacked that sincerity. They came for a variety of reasons, but they did not arrive.

That is not to say that they will not arrive in the future — possibly during this series of addresses — but simply that they have not arrived up to date. "Seek and ye shall find," said Christ. Let them persist, and in particular let

them ask God to give them a deep sincerity of purpose as they seek. God is not very impressed by those whose search for academic or athletic honours means self sacrifice and disciplines, — long hours, days, weeks, months and years of persistent and determined work — but whose so-called search for Him costs them nothing.

One of the early settlers in Australasia, Henry Reed, circled the world in his search for God — he found Him eventually on his knees by his bed. But his knees were blistered!

With some of us what stands between us and God is intellectual, with others moral, with others social and with others spiritual.

I hope I shall have the opportunity of meeting many of you and of discussing your problems and sharing your experiences. *I don't come among you as an expert with all the answers. I come among you as a sinner who has discovered the wonder of God's forgiveness and friendship, and who wants to share that experience with you.*

Church Services

During his visit Dr. Guinness will conduct the following services in Auckland:—

St. Aidan's Church, Remuera—Sunday, 14th June, at 11 a.m.

St. Mary's Cathedral, Parnell—Sunday, 14th June, at 7 p.m.

St. Andrew's Church, Epsom—Sunday, 21st June, at 11 a.m.

St. Paul's Church, Symonds St.—Sunday, 21st June, at 7 p.m.

The evening service on the 21st of June will be of particular interest to students.

Is Man Making a Better World?

This question has often been asked and many people firmly believe that mankind, by his own wisdom and resourcefulness, is working to that end. However, facts do not bear this out. Many great civilisations have been found to have existed in the past and all have fallen it would seem, as a result of their own corruption and moral decay.

There is no reason to suppose that our own civilisation, or any of the variations of it existing or suggested, should have a greater chance of success. We have reached unprecedented heights of scientific achievement, yet the greatest single accomplishment of our age is nothing less than that we now have the means of complete self-annihilation, — what progress!

Why is it that man has repeatedly fallen short of the visions and aspirations of the philosophers? Why is it that civilisation has turned out to be nothing but a treadmill and mankind the slaves inside it?

The writers of the Bible had the audacity to suggest that this is because man is inherently imperfect and therefore incapable of rising above his own human limitations. Winston Churchill indicated that he had been forced to this conclusion when he said, "there lies before man a golden age of peace and progress. He has only to conquer his last and worst enemy — himself." However revolting these suggestions are to our happy notions of self sufficiency and perfection there seems no escape from the fact that they are true. On every side we see the sordid results of man's own inability to rise above himself. Of every remedy that man has devised the best have resulted in merely partial improvements, and even many of these have later brought worse problems in their train. It surely follows that if our problems are beyond our own powers of solution, that the remedy needed to overcome them would of necessity have to come from a source superior to ourselves.

Just as the Bible points to our innate imperfections as the cause of our unsatisfactory mutual relations, and as the reason of our inability to better them, so it also indicates the one way by which the problems can be solved. It points to a way as much beyond human comprehension as the problem itself has proved beyond human solution. That is why we cannot reduce this Gospel to human rationalism: it is, and must be, outside it. That God should send His Son to appear in flesh and blood, necessitated a miraculous incoming into the human race. That Jesus Christ should grow up absolutely without any of the faults or failings which mark and damn humanity, belongs to His divine nature, and is so stated: "He knew no sin" (11 Cor. 5:21). He was condemned by men to death because His very perfection was unbearable to sinful nature. No human means took away His life; He expired of His own volition (John 10:18). He voluntarily entered the death state, and was buried; and God "laid on Him the iniquity of us all" (Isa. 53:6). That was a transaction of God's legal requirements transcending human wisdom to comprehend; that is exactly what is needed. These requirements were completed when Christ rose from the dead. The Bible condemned man to death because of his sin. To fulfil this penalty Christ, who had no sin, died and then overcame the bonds of death that He might then stand as an adequate substitution for all mankind.

Well then, He died for a purpose of the greatest significance to this human race into which He came, and from

which He went back, as none else had ever done. The unanswerable records of His resurrection also state the purpose: "In Whom we have redemption through His blood, the forgiveness of sins" (Eph. 1:7).

The whole matter can have relevancy for the individual, only when each admits that he is included in the sinfulness of mankind (i.e. that he as an individual has sinned and come short of the Glory of God), and when he has faith to believe in the Atonement of Jesus Christ as sufficient to overcome his inadequacies. It is this Atonement and only it that brings the Divine provision for the removal of our sins and the reception of life everlasting within the entire race of humankind as nothing else could. It comes from the mind of God.

The reason why the majority of the "intelligentsia" of the world turn aside from God's plan of salvation is that, while in its totality the plan is beyond human comprehension, the means of its having individual relevancy has been made to be within the reach of every person. This means involves a factor — faith, which is outside human rationality and it is therefore that many of the world's leading minds, because they rely on their own powers of thought alone, find it impossible to accept the Gospel. However this very aspect of the plan is divine. God "taketh the wise in their own craftiness" (1 Cor. 3:19) for the pur-

pose of cutting out all possible exaltations of self. The requirements appear to the perverted wisdom of the world as foolishness, but they come from the unfathomable depths of God's wisdom, and must so come if we are to be saved at all.

The secret when considering the simple offer of salvation is to realise that God is greater than man. The coming perfect world is His and He has the right to state the tests for entrance there: our wisdom should be to heed them. This very attitude of mind produces that faith which leads to the fulfilment of God's requirements.

It is not surprising then that the message which the Evangelical Union is attempting to bring to the students of this University is not a new philosophy to captivate frustrated minds, but rather the simple Gospel of Faith in Jesus Christ — the supreme example of Divine wisdom. Where man has failed to make a better world, to attain intellectual peace and security then it is time he did as Dr J. V. Langmead Casserley was led to do, that is to "embark upon a more prolonged and open-minded study of Christianity."

Jesus Christ says "I am the Way, the Truth and the Life" — are you prepared to put aside your intellectual preconceptions and investigate His claims openly, honestly and completely?

Is study worthwhile?

Is it leading to the goal we have set ourselves? Have we a goal? Have we an ultimate purpose in life upon which we can set our hopes?

For if we have not, our study is purposeless. Perhaps we have. If so, can we be satisfied that we attained this purpose? This suggests that we are conscious of some sort of a Standard against which we can judge ourselves. For without such a Standard we could have no sense of attainment.

Few people measure up to this Standard. They try by all means; entertainment, position, money, . . . such things cannot and do not satisfy the inner longing and hopes of the seeker; for all men are seekers, seeking for something which satisfies, lasts . . . Why don't these things satisfy? Why don't they work?

This world, formed, created, will one day end, and all the worldly pleasures with it. The earth will not last; consequently earthly things cannot last. What man seeks is something lasting, eternal. This only will satisfy. This only can give peace. And this eternal Hope is found only in Christ the Redeemer of mankind, the Creator of this world, the Ultimate Purpose, our Standard. For man is given peace only with security and we can have no security in temporary things, things of this world, but security comes only with something which offers security, something eternal, sure, and

steadfast. Give man this security and he has everything, his earthly fears, vanish, the Standard against which he measures himself becomes a personal experience, he will have an ultimate purpose in life, he will have a purpose in studying.

Christianity has the soundest and most reasonable explanation of the creation, and of man's relation to the Creator. Our creator is a God of love, mercy. His attributes characterise the standard we are seeking. Man's relation to God is affected by the very things of which God is not characterised: a sinful nature, inherited by the wrong use of a God-given self will. We are told, however, that "God made man in His Own image", and this is the reason for our desire to seek for this satisfying security. And God, in His mercy, has broken down the barrier of sin in order that we might find this security. We can find it in no other way but by acknowledging the validity of this reasoning, and the claims of our Creator, who has every right to do with us what He will.

Is this not reasonable? For the most of us we are barred by pride, self-satisfaction, and in a lot of cases, pure stubbornness or indifference: while deep down, we are conscious of a longing for something more constructive, more rewarding. We, of the E.U. have this "something" to offer you in our forthcoming Mission.

The Bible says . . .

1. "For all have sinned and come short of the glory of God." Rom. 3. 23.
2. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6. 23.
3. "But God commended His love toward us in that while we were yet sinners Christ died for us." Rom. 5. 8.
4. "For by grace are you saved through faith, and that not of yourselves it is the gift of God. Not of works lest any man should boast." Eph. 2. 8, 9.
5. But as many as received Him, to them gave he power to become the sons of God, even to them that believe on His Name." Jn. 1. 12.

EO TRIUMPHE!

Fantare for the E.U. Mission in the University!

And already I guess you're saying to yourself, "So what! Go ahead and have your Mission. I'm not going to let it bother me!"

After all this is second term — season of intellectual mists and academic fruitfulness.

I've neither time nor inclination for religious disputefulness."

Of course you would be fully justified in your attitude

If Mission were just a vague rehash of bewhiskered argument and platitude.

BUT looking into the derivation of the word, any Stage I Classics scholar will tell you that Mission comes from the Latin verb 'mitto' I send.

And someone with a mission is sent for a definite purpose; they don't just 'drift along' or 'incline' or 'tend',

As too many students 'tend' to do,

And never establish any basis or purpose to life but only incline to this or that point of view.

Now E.U. has a Mission and it's this —

That every student in the University should know that there is a purpose to life which they don't have to grope in the dark for, and probably miss.

And a purpose naturally implies a goal,

Which could only be God since He alone can survey the end from the beginning an dLife as a whole.

But in case you don't take our word for it, we've invited Dr H. Guinness from Australia, and he's an absolutely first-rate speaker

Ready to face any genuine question on Christianity from an intellectually honest seeker.

May we suggest that you come to his very first meeting because once you've heard him speak

There'll be no keeping you away for the rest of the week.

But perhaps you consider that according to your rating of importance God is a minority.

Reflect again — Transient studies and sport, or a sure foundation for Life — Which is your priority?

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WRECCUM

volume two WEDNESDAY JUNE 10TH 1959

number five

THE UNOFFICIAL NEWSPAPER OF THE AUCKLAND UNIVERSITY STUDENTS. Price 3d

As the editor of this paper is also its owner and publisher, it is highly unlikely that he will be fired for expressing any opinions. The editor accepts full responsibility for the contents of the paper.

THE UNIVERSITY
OF AUCKLAND

12 JUN 1959

LIBRARY

High-handed - Exec sacks

hard-working editor - page 127

EDITORIAL.....

Last Monday night, the AUSA voted to dismiss Mr Hunt from his position as editor of Craccum. They did this on the ground that in an editorial in the last issue, he had made statements prejudicial to the chances of a candidate at the Presidential election. The relevant passage is as follows: Luckily the Presidency is being contested, but one of the candidates appears to be working 'full-time' for the Association, as his attendance at lectures has been, by his own words, practically non-existent. This is something which must be guarded against. This is a University, not a business concern, and we are at University, not only to be President of this and that, but to acquire academic qualifications. The President's job is, of course, important, but past presidents of the Association have managed a great deal else besides being president. Any position that looks like becoming too much for someone - and by too much is meant that his academic career is being endangered - should not exist at any University.

We are unable to see that this editorial is prejudicial to the election results. It is a statement of principle, pure and simple. It should be obvious to anyone that Exec. is not meant to be a life-work. If absolute efficiency and the cold ~~xxxxx~~ impersonality of the present lot are wanted, then let the Association hire a firm of management consultants. But the students expect something different from their Exec.

They don't want perfection, nor cold efficiency. They want the best interests of the students catered for, and the best interest of the student is not always the sharpest business deal. So, let's toss out the 'professional executive members', and replace them with students - maybe not so businesslike, maybe not so efficient, but infinitely more human.

The editorial in Craccum was never intended to be personal, in the sense of backing one candidate against another - rather was it meant to be a statement of principle applicable to past, present, and future elections, and it is in this sense that all reasonable students will have taken it.

WRECCUM is edited by Phil Crookes, with the late 'Craccum' staff, and is published by the Auckland University Society of Independent Intellectuals.

WRECCUM was first published in 1932, when four issues were produced. It's raison d'être then, as now, was a desire to make certain facts known to the student body. We apologise in advance for typographical errors, and crave the indulgence of the reader for the illegible passages caused by the age of the machinery on which the paper is produced.

PETTINESS IN HIGH PLACES

STUDENT EDITOR
SACKED

STAFF RESIGN IN PROTEST.

AT A MEETING OF THE AUCKLAND UNIVERSITY STUDENT'S ASSOCIATION EXECUTIVE ON MONDAY NIGHT, MR. HUNT WAS DISMISSED FROM THE POSITION OF EDITOR OF 'CRACCUM'

The editorial staff of the paper immediately resigned en masse. The motion for Mr Hunt's dismissal was moved by Mr Freyne (M.A.), and seconded by Miss Snook. In speaking to the motion, Mr Freyne said that it was a very grave one, and he had only moved it because the circumstances justifying it were also extremely grave. The Editor of 'Craccum', said Mr Freyne, failed to fulfill his responsibilities. He had failed in particular in respect of the editorial in the last issue entitled SLICK TRICKS. In Mr Freyne's opinion, this contained material prejudicial to the result of the elections in progress. Mr Freyne was not concerned, he said, with the actual effect on the elections. In publishing this material, he maintained, Mr Hunt had not fulfilled the responsibilities imposed upon him by publishing such an editorial at election time. WRECCUM DOES NOT AGREE IN ANY WAY WITH THIS CONTENTION.

Editorial Policy:

An editor of Craccum had his policy set out in the following ways:

He accepted the terms of the Student Journalistic Code (reprinted in 'Craccum 1')

He accepted the terms of his appointment- (a) to be bound by the motion relating to 'Craccum' passed at the AGM of 1956- that the Editor undertakes to consult the President on any matter on which the Association is in process of framing or has framed a policy. HOWEVER, WRECCUM CONTENDS THAT A CRACCUM EDITOR WOULD NOT BE BOUND BY A PRESIDENTIAL DECISION.

The Editor is bound to show matters relating to elections to the returning officer in good time for him to pass them on to the persons affected for reply. Mr Freyne maintains that, while a right of reply is not usually exercised in the same issue, an election is a special case.

Mr Hunt, said Mr Freyne, was guilty of "culpable neglect" (see 'Latter Day Judgment', p 5) if he did not know of these requirements. In reply to questions, Mr Hunt said he knew of the requirements.

the argument for the motion...

(opinions expressed hereunder are those of Mr Freyne unless otherwise stated)

"We have had a view that one particular type of person shall hold office on the Executive. To this there should be a right of reply-not necessarily in the same issue, but elections are a special case. In this most recent issue of 'Craccum', if the letter of the Student Journalistic Code has not been violated, the spirit has. I (Mr Freyne) can not see that if you have a right of reply, it is any good at all unless it's within the same 3 days- i.e. the same issue.

Mr Hunt has lamentably failed to live up to the responsibilities of his position.

"(Freyne/I do not say that Mr Hunt was seeking wilfully and deceitfully to influence the result of this election - although this is possible.

IN OUR OPINION, THIS IS A SHAMEFUL AND DISGUSTING THING TO SAY ABOUT A MAN WHO HAS USED HIS RIGHT OF FREE SPEECH IN THE COLUMNS OF THE STUDENT NEWSPAPER.

(Mr Freyne continued) "At best, his actions show extreme and culpable negligence.

CONTINUED ON PAGE THREE.....

strong motion is called for, in order to set some sort of example to those who may edit the paper in the future.

Stevens moved that Mr Hunt be given the right to speak as required. Passed.

THE VOICE OF REASON SPEAKS.

Bindon rose to oppose the motion in its present form. Mr. Freyne had said that he didn't consider that the editorial was prejudicial to the election. However, his remarks savored of his views all through his speech: 'two or three crucial days', 'unfair', etc. The matter, said Mr Bindon, was plainly one of principle, as Mr Hunt had obviously not stuck to the code. IF AN EDITOR WERE TO OBSERVE THE LETTER OF THE CODE HE WOULD BECOME NO MORE THAN A MACHINE, AND COULD HAVE NO MORE OPINIONS THAN A PRINTING PRESS. Mr Bindon continued "It's quite obvious that he deserves reprimand, but he has not done anything to warrant dismissal. He has definitely contravened his terms of appointment, but the effect was not prejudicial to the result of the election."

AMENDMENT- Bindon, Robinson: That the Secretary write to the editor of Craccum reprimanding him for his indiscretion in writing the editorial in Vol 33 no 5. Freyne- point of order. "Is this motion a direct negative of the substantive motion? (if it were, it would not be an admissible amendment). The chairman ruled that it was not a direct negative."

At this stage in the proceedings, Mr Maidment laughed like a drain and moved that the meeting go into committee, because, he said, "a stage has been reached where discussion will be easier in committee." Fairburn "What difference does the presence of these people (Craccum staff, Wreccum managers, and other interested parties) make?" Mr M. withdrew his motion.

Mr Robinson concurs with the sentiments of Mr Bindon, above.

Cross Questioning began:

Stevens- Was it intended that this article should appear earlier in the week? Hunt- Craccum could not come out before two o'clock on Friday.

Snook- Would you have considered it desirable for Craccum to appear as early in the week as possible?

Mr Hunt refused to answer this question. IN OUR OPINION, RIGHTLY SO.

Seconds into the Fray...

Miss Snook: "I feel it's important in a discussion of this matter that we should distinguish two issues. First, did the appearance of Craccum affect the election results. I (Miss Snook) would say it did not. This is backed up by the action of Messrs Bayley and Miller in not calling for a reelection. This is relevant to objections raised, in that we must not criticise Mr Hunt too harshly for the results of the editorial. The original motion was brought on grounds of policy, principle, and editorial responsibility. Has the Editor, asked Miss Snook, the right to publish an editorial which could prejudice a candidate's chances, and not give that candidate a right of reply in the same issue. WE CONTEND THAT AN EDITOR CANNOT HOLD UP PUBLICATION OF HIS PAPER WHILE HE WAITS FOR A REPLY TO CRITICISM. HE SHOULD OFFER SPACE IN THE NEXT ISSUE."

The meeting dragged its sorry way along- space does not allow that we say more. Suffice it to record that Mr Maidment laughed like a drain twice more, that Mr Firth attempted to have the meeting move into committee, as did Mr Stevens, that Mr Bindon's amendment was decisively lost, that Mr Maidment conducted cross-examination in the best American-courtroom-scene style, and loved every moment of it, that Mr Bindon moved a motion that was so astonishingly fatuous it lapsed for want of a second, that Mr Maidment laughed like a drain, that Mr Stevens attempted to have the meeting adjourned for supper; the motion laid upon the table- anything to prevent an immediate vote, that Mr Frith had obviously made up his mind ages ago, and displayed an opposite tendency, that the motion was, finally, put, and, be it shamefacedly said, carried, by eight votes to three, with four abstentions and one absentee (known to be a supporter of Mr Hunt. Voting was as follows. For the motion that Mr Hunt be dismissed: Messrs Freyne, Maidment, ~~XXXXXX~~ Stevens, Firth, Davies, Moorhead, and Miles Snok and Akudder.

Against the motion: Messrs Bindon, and Robinson and Miss Fairburn.

Abstention recorded: Messrs Young, Bayley, Miller and Thorburn.

Absent from the meeting: Miss Wilson.

WRECCUM IS SURE THAT THOSE MEMBERS WHO VOTED FOR THE MOTION ARE PROUD OF THEMSELVES. IT'S JUST AS WELL- NOBODY ELSE COULD BE.

The following is the text of an editorial intended to be published in Craccum Issue 6...

When the votes were cast and finally counted for the Presidential elections, it was seen that only 660 students had bothered to register their vote. That represents about 16% of the student population. While appreciating the fact that there were no burning issues at stake and that publicity for the election was extremely poor, it still registers a great victory for apathy at this university.

If the same thing happens at the election for portfolio holders which is being held this week, then the expense in preparing the ballot papers and hiring the facilities for a secret ballot will appear wasteful extravagance, and a move for selection, not election, would be in order.

If the ordinary student does not cast his vote and then accuses the Exec of being a narrow little clique, he has no leg to stand on. The Executive is the mouthpiece of the Association- what it says, the Association must do, as they are the elected representatives of the Association. The only way for a student at this university to register his protest at what could or could not be a narrow little clique at this University is for him to vote in the forthcoming portfolio elections.

.....

TO JON. HUNT

Let us not quell the voice
of freedom's strength
and suffer dying bodies
to stretch their length
upon the living word
with outrage absurd.
Let the fearless voice stand
as the word of Jonathan,
and be heard in the land.

Herman Gladwin

.....

The poems which follow were originally submitted to 'Craccum', and were intended for publication in Issue 6.

ASHES, TWO ASHES

He was like the fire on his own hearth:
'No need for coal just yet' he said.
And so they tottered near extinction
And imperceptibly dropped, dead.

POKER FACE

A rough diamond cardsharp I know
Mustn't be judged at face value-
By dissembling and shuffling and show
He'll (by more than an ace) gull you

His manners by craft may be swayed
And his language may waver, to boot:
You may like to put it this way
He calls a spade
A suit.

PHONEY LAST WORDS

My dear, how can you leave a
Man so cruelly like this
At least give the receiver
Before you hang up, a kiss.

Oscar Hammerklavier

LATTER DAY JUDGMENT- APOLOGY

IT HAS BEEN POINTED OUT TO US THAT AN ARTICLE CONTAINED IN THE FIRST THIRTY ISSUES OF WRECCUM CONTAINED PERSONAL REFERENCES TO MR. STREVEN WHICH WERE CAPABLE OF A MOST UNFORTUNATE INTERPRETATION. WE DEEPLY REGRET THE INCLUSION OF THIS MATERIAL, AND WOULD STATE THAT TO OUR CERTAIN KNOWLEDGE THE REFERENCES HAVE NO FOUNDATION IN FACT.

WE APOLOGISE MOST SINCERELY TO MR. STREVEN FOR ANY UNPLEASANTNESS OR ILL-FEELING WHICH MAY HAVE ARISEN TOWARDS HIM BECAUSE OF OUR PUBLICATION OF THIS ARTICLE.

WE ALSO WISH TO EXTEND OUR SINCERE APOLOGY TO MESSRS FREYNE AND MAIDMENT AND MISS SNOK FOR PERSONAL COMMENTS APPEARING IN THE SAME ARTICLE, WHICH WAS PUBLISHED WITHOUT DUE CONSIDERATION, AND WAS, IN THE OPINION OF THE EDITOR OF WRECCUM AND HIS ASSOCIATES, A MOST UNFORTUNATE EXCURSION INTO GUTTER PUBLICATION.

SHADES OF ANIMAL FARM

The pigs retreated to the sty
To consider the charge.
The forum was to find out why
A journalist, in phrases large,
Dared express a truthful principle
Offending the lords of Exec. invincible.
By showing grafting to the hordes
And faithfully trying to seek
An insight to the methods
Of the tight executive clique,
He roused the little Herods
In the chambers of bureaucracy
To yet another step
In destroying our democracy—
While Freedom wept.

And when the vote was cast,
Appearance of a schism,
Showed, although the motion passed,
Not all believed Mc.Carthyism.
There were those of a juster course
Who thought, while the procedure dragged,
And one of species guffawed hoarse.

Another, in a hurry, nagged
For motions to be put.
Arriving late, another polled,
Not knowing what had been afoot
Or what the panel had been told.
Voters, note the names of those
Contained in the report;
Examine ones you find ~~XXXX~~ that
chose
To be the despot sort.
Exec. is there to speak for YOU
And handle YOUR affairs,
Not there for prestige to accrue
And show officious airs.
The person who was wronged, recall,
Put him in a position
To kill bureaucracy and all
This type of inquisition.

J.D. Beggs.

CHILDE FREYNE

Both intellectuals and bureaucrats
 Foregathered this night, not to read tracts
 But to cross-examine with words and eyes
 The guilty editor editor accused of lies.
 The upright childe of executive renown
 Had hurried here and forgotten gown
 So spent that fateful evening meeting
 asserting vice in cunning greeting
 Whenever another supporter rose
 And spluttered out words like a dripping hose.
 Without a bible to swear him in
 The terrible childe began his sin
 And speaking of grave responsible things
 Soon was the puppeteer pulling the strings,
 While the disjointed puppets of commerce-wood
 Absorbed his words as all dummies should.
 "Through the many obligations he flouted
 The accused has breached a code", he pouted
 And carried on with swollen pride
 The heart within him slowly die
 Until around the tittering table
 The damning word finished the fable.

The Famous Fling Of Bev Revere

Listen all students and you shall hear
 Of the great fulfillment of a self-made dare;
 Open your eyes and you shall look
 (The past participle of snook is snook)
 On a woman who loved a minute book
 And counted the seconds in every move
 In order that her last fling should prove
 History in the varsity,
 Ever proclaiming the glory of she
 Who in an ordered formalized manner
 Unfurled her self-made executive banner
 To gain control of a meeting, fought
 With the weapon of correct and formalized thought,
 And disregarded the human soul
 Which she had laid in some pigeon hole.

- Michael Jackson.

We extend our thanks to the advertiser for his support
 and urge students to take advantage of services he
 has to offer.

"LAUTREC"

WRECCUM'S OBITUARY

ON THE NIGHT OF MONDAY JUNE EIGHTH

Craccum died. Verdict of this paper
 is strangulation by persons inhuman.
 Its loss will be felt by many- not
 the least of whom will be the extra
 readers who were attracted this year,
 for the first time, to a student paper
 unafraid of having its own opinions
 and expressing them.

WE SHALL REMEMBER THEM
 at the next election.

"LAUTREC"
 3 years from Varsity