

CRACCUM

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Our Students

The degree machine

OUR students have a mystique all their own. In New Zealand at any rate they are unusually quiet. Stereotypes fabricated by their more assertive elders are thus allowed to hold the field unchallenged.

Yet students do have opinions, beliefs and attitudes, which may well do more to shape the end product, the graduate, than all the rough hewing done by the teaching staff. Students may even see themselves in better perspective than those inclined to sit in self-righteous judgment on them. On these two assumptions we built an inquiry. We set out to seek information from the students themselves, using for our human oyster opener the currently fashionable sample survey. A questionnaire covering a wide variety of topics was sent by post to 355 students whose names were selected at random from the records of the University of Otago Students Association. The high rate of response, 93 per cent, testifies to a degree of conscientiousness oftentimes doubted by the academic mentors. It also provides a reasonably accurate picture of how a representative cross-section of students view themselves and their world.

One of our concerns was to assess the extent of "student

apathy". Asked about their attitude to New Zealand politics, one in eight stated that they were very interested, half professed a "moderate" interest, and only a third stated that they were "slightly" or "not interested". Though similar to British findings, this is hardly a clear indication of apathy, and it is, in any case, a degree of interest achieved despite a generally critical attitude towards the domestic political scene, for a statement that politics in New Zealand "often degenerate into little more than uninformed petty bickering", sweeping as it was, received majority assent, with only a quarter disagreeing. Similarly, only a handful thought that there was a great difference between Labour and National, a third discerned "a reasonable amount", and the remaining 62 per cent could perceive only "very little" or "no difference", which compares with the half of a sample surveyed outside the University who thought the differences similarly "slight".

We are also unable to cry apathy because many students had no firm political views. Some 13 per cent replied "Don't know" to a question which asked them how they would vote if they were entitled and an election was held tomorrow, while 4 per cent thought that they would abstain and 1 per cent that they would vote for whichever candidate appeared best. Such hesitancy before the plunge into the tepid waters of commitment is inevitable, not to say desirable in young people. The real surprise from this question on political allegiance came rather from the attitudes of the remainder: the vast majority (55 per cent of all students) said they would vote National, while Labour and Social Credit, lagging sadly behind, could muster support from only 20 per cent and 6 per cent respectively. Not only are Otago students to the right of the total population, they also seem more solidly conservative than their counterparts at most English universities — except possibly Oxbridge. Perhaps it is here that the special schools-cum-finishing schools make their influence felt, for Dentistry and Home Science — like Commerce and Law — had very low proportions of Labour supporters, all well under one in ten. The Arts Faculty and the Physical Education School emerged as being the most radical — always assuming that support

for the New Zealand Labour Party is a measure of radicalism. In each, three out of ten would have voted Labour.

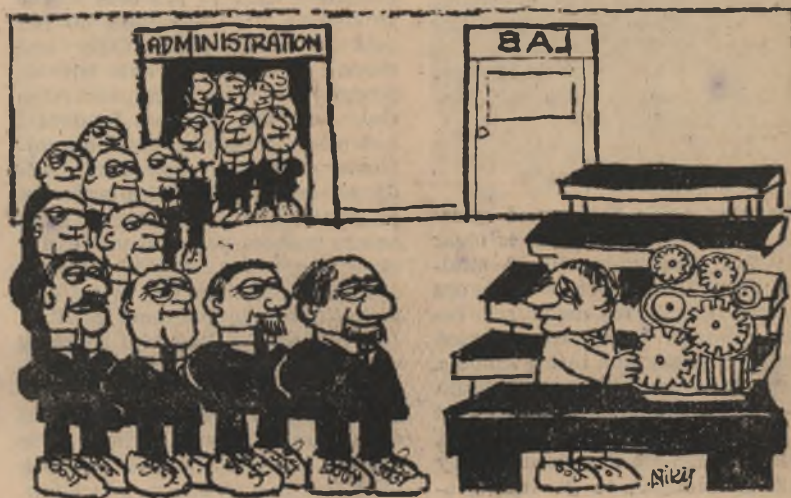
Commitment was no more than an abstract preference with most students, for a mere 4 per cent were members of a political party, most of these being members of the Junior National Party, so that party membership was highest in the Home Science School. Students were in fact, on their own testimony, more impressed by international affairs than by their own politics, for the vast majority claimed to be either "very interested" or "moderately interested" here. New Zealand's traditional outward looking attitude is markedly reflected among Otago University students at least.

Outward Bound

Outward looking would also describe attitudes to periodical reading. The local periodicals fared very badly, for *Landfall* emerged with a total readership of 12, *Comment* with 8, and the *Monthly Review* with 11. By contrast, the *New Statesman* had 22 readers, and the ubiquitous *Time* magazine was regularly enjoyed as a literary experience by nearly six out of 10, a particularly worrying statistic for those engaged in the teaching of American politics. However, to redress the balance, our students were unaccountably avid readers of the local newspapers. Only 7 per cent did not read one regularly, and over half claimed to read both morning and evening papers, a trend which should produce a balanced viewpoint between the two political extremes represented by the *Times* and the *Star*.

A few questions on student attitudes indicated somewhat old heads on young shoulders. Idealistic students across the Tasman have been demonstrating actively against the White Australia policy, using the slogan "Watch that tan. They may deport you". Yet in our sample, less than half agreed with a suggestion that the "White New Zealand policy should be relaxed so as to allow in a restricted quota (say 500) of Asians annually". A substantial minority of just over a third disagreed with the proposal, and the remainder had no opinion. Similarly, a suggestion that New Zealand should be doing much more than she is at present to send aid to under-developed countries, found only 52 per cent agreeing, and a third disagreeing. If humanitarianism and idealism are considered appropriate bedfellows, then in attitudes on capital punishment can be found further support for our earlier assertions. By a slight majority the students thought that "hanging should be retained for premeditated murder".

Several other questions which might be expected to appeal to youthful idealism also failed to do so. Only a quarter thought that a greater degree of equality of incomes or wealth was worth working for, even though 85 per cent disagreed with the statement that "New Zealand is a classless society". Possibly a conformist trend emerged when seven out of ten disagreed, many of them strongly, with the rather sweeping assertion that "a person's moral life is his own business and he has no need to accept the moral standards of the community". A generous majority of students,



Continued from page 1

Students — a study in stereotypes

with the most dissentients among the Arts students, felt that university studies should be closely related to future occupations. Like the Chambers of Commerce, 55 per cent thought that the Welfare State was sapping initiative and enterprise, and only 29 per cent disagreed.

An old heaven appeared to play a larger part in student attitudes than any struggle for a new earth. Only 18 per cent stated that they did not consider themselves as belonging to any religious denomination. Whatever the denomination church attendance was staggeringly high, for 44 per cent of the entire sample claimed to go to church once a week or even more frequently, and 27 per cent "never" went to church or attended only "infrequently", though considering themselves members of some denomination. Women students, as the inside of any church might indicate, were rather more regular in their attendance than the men.

Background

Marked as is the "realism" and caution of the attitudes of our student group, heavy as is the National Party preponderance, surprising as is their religious fervour, all become explicable when viewed in terms of social background. Seven out of ten students had parents in professional positions, who were self-employed businessmen, or who were employed in senior and responsible positions in business firms. These groups are therefore heavily over-represented, for while statistics on the distribution of socio-economic levels over the whole population are lacking, it seems unlikely that they would make up much more than one-third of the total. The majority of the population is, of course, in the manual working class, but only 15 per cent of the students come from this group, while a further 14 per cent come from the group of clerical office and shop workers, who can be collectively called "white collar workers". The low proportions in these last two groups are surprising and particularly so when compared with similar statistics for English universities. A survey of third-year students in London indicated that a fifth of them were from the manual working class, though a Cambridge study could muster only 8 per cent. For the proportion of children of "blue" collar workers to be nearly as low in Otago as it is in England is depressing when one remembers the more open nature of New Zealand society.

Disproportionate

Leaving aside the vexed question of inherent ability, it is clear that the preponderance of students from backgrounds that are "middle class" or more so, reflects, though to an exaggerated degree, the situation in the schools. There the higher streams contain a disproportionate number of children from such backgrounds, which predispose the child to stay at school longer, to go into aca-

demic streams, and to proceed to university.

However, Otago may not be typical of the Dominion as a whole, for the proportion of the different social groups did tend to vary by faculties. Just over a quarter of the physical education and science students had parents whose occupation was manual work, but fewer than one in ten in either the medical school or the potting shed of the New Zealand rose, the Home Science School, and none of those in our samples from Dentistry and Physiotherapy. The girls tended to come from slightly higher occupational groupings than the men and, interestingly enough, there was little to reveal that the "democratic channels" of part-time study brought in different groups.

The relative proportions with parents in the manual working group were 24 per cent, 38 per cent and 59 per cent. Yet finance could possibly play a part at university level.

Our questions indicated that only 14 per cent of the full-time students, mostly those on teaching bursaries, could live entirely on their bursaries, and very few indeed supported themselves entirely on vacation work. Though only four individuals were supported entirely by their parents, two-fifths stated that they received some contribution from their parents, a contribution which in most cases supplemented bursary and vacation earnings. A very small number of full-time students had jobs during the session, and a further small proportion received financial support from husbands or wives (6 per cent of the full-time students were married and 30 per cent of the part-timers). The general inadequacy of bursaries and, indeed, in many cases of bursaries combined with vacation earnings, could be some financial barrier to children from less prosperous households and could, therefore, be preventing the university from casting its net more widely over the community.

Even though it is educating social groups from which students have traditionally been drawn, the University of Otago is still training a generation whose parents did not have a university background. Some 6 per cent of the students came from such homes, which compares with 75 per cent at the University of Leeds and 40 per cent at Cambridge. Only one student in 12 has parents both of whom had been to a university. Only half the students in dental and medical courses had non-university parents as compared with 83 per cent in arts. Similarly the proportion of part-timers from homes without previous university experience was slightly higher (92 per cent) than the proportion of full-timers in the same faculties (81 per cent). That the drawing range of the university is widening is illustrated by the fact that nearly one in five of the students come from homes where the parents were without experience even of post-primary education.

In the cases of a further quarter of the students, only one parent in each home had gone beyond the primary school.

Most students were drawn from the State high schools. Yet private schools, particularly Anglican and Presbyterian ones, were somewhat over-represented. One in seven of the students came from such schools, a proportion which rose as high as one in four in the Medical and Home Science Schools. On the other hand, the district high schools and technical colleges, with a mere 7-8 per cent each, seemed very much under-represented compared with the proportion of the total population being educated at such institutions.

Aspirations

Aspirations for the future were also examined in the questionnaire. All but seven students wished to go overseas. About half were anxious to go there to work for a limited period, a further quarter to tour and the remainder preferred other methods, or other combinations of methods. Nearly all appeared to envisage a limited stay. A question on job aspirations, asking the students to rate certain attributes of jobs in order of preference, also indicated a considerable measure of agreement: 83 per cent plumped for interesting work — though the more cynical part-time students were rather less likely to stress this than the rest. Security (10 per cent), pay and promotion prospects (3 per cent) lagged badly in the rear as desirable attributes. We also had three further questions on jobs. The first asked the students which of a list of 18 reasonably representative occupations they would rather have. The second asked them which they would prefer if all the jobs on the list had the same remuneration and social status. The third asked which they actually expected to take. With a very few exceptions the attitude of the medical and dental students remained constant on each question. The lawyers, technologists physiotherapists and commerce students showed a considerable fixity of purpose, their vocations clearly being chosen before entry. Home Science, Physical Education, Arts and Science were not quite as set in their intentions, for nearly a fifth changed the preference they had expressed on the first question in the light of the egalitarian prospect of the second. Reality induced even more changes, for 54 per cent did not expect to take the job they had preferred in the abstract, and 64 per cent did not expect to take the job they would have preferred in a socialist paradise. The proportion of square pegs, those not expecting their abstract or egalitarian preference to be realised, is still about half.

Variations in the relative popularity of some jobs have been shown below by giving for each one the proportions of students preferring it in the abstract, and in parentheses the proportion actually expecting to take that job.

Teacher	28 per cent (61 per cent)
Research Scientist	21 per cent (18 per cent)
University teacher	20 per cent (4 per cent)
Civil Service (External Affairs or Public Service)	7 per cent (5 per cent)
Social Welfare	5 per cent (2 per cent)
Business (Public Relations, Banking, Advertising)	3 per cent (2 per cent)
Journalist	3 per cent (1 per cent)

Perhaps the most interesting thing about this list is the position of the teaching profession. A similar study among third-year students in London showed there a desire to be teachers frustrated by the counter-attractions of higher pay in other jobs. Here, the frustrated desire is not to be a teacher, and even given equality of pay or status, teaching claims far fewer than it is actually getting. It is a reserve occupation, something to fall back on. The responses to the lists seem to indicate that the job horizons are not very wide ones, or possibly that the undergraduate is not scanning those horizons eagerly enough.

Homeless

Most of the full-time students at Otago University had abandoned home. A fifth still lived at home. This is a little surprising, since only 67 per cent of the whole sample had homes out of easy reach of Dunedin. University authorities appear to prefer that those abandoning home should do for halls of residence, mainly because of an assumed but infrequently explained "rounding" process carried on there. However, when we asked the students where they would like to live if they had a free choice, halls did not appear as popular as they undoubtedly are with the Council. Seven out of ten of the students in board would have preferred some other form of accommodation, as would just over half of those living in halls, just over a third of those living at home, but only a fifth of those living in flats. Girls were more unhappy about halls than men, older students more than young ones. The alternatives preferred by the discontented showed that half were home birds anxious to fly back, whilst almost a third would have preferred to be in flats and only an eighth aspired to hostels. This conclusion may conflict with some cherished assumptions about hostels yet, given the tendency for these institutions to provide little more than a vaguely uncomfortable form of protective custody, it is hardly surprising.

A very general question asking the students how they would assess the over-all standard of lecturing in the courses they had taken revealed no great enthusiasm, but little vigorous condemnation: 13 per cent thought that the standard was "very good", 58 per cent "satisfactory", 28 per cent "indifferent or "very poor". The local variations on this popular

theme were very slight: no faculty appeared to have an undue share of satisfaction or disgruntlement. Respondents to the questionnaire also rated their own efforts as well as those of the staff, for they were asked to say how hard they thought they worked at university. Answers seemed to indicate a predominantly favourable impression. A third thought that they worked "hard" or "very hard", nearly a half considered that they worked "moderately hard", and only a quarter said that they worked "just enough" or "not very much". The Home Science and the Dental Schools proved to be the most blase, the part-timers thought themselves the most industrious, and men saw themselves exuding more psychological sweat than did the women. Lack of an objective method of assessment was very keenly felt on this question, for the taskmaster's assessment of "hard work" might be somewhat different.

The results of a similar survey thirty years ago might not have been dissimilar, for the classes from which students are drawn have not changed dramatically, and the tone given by the militant minority may have been unrepresentative of the unleavened lump. Similarly the present-day abnormalities of Otago have to be remembered, and particularly the special schools, which contain about half the students.

The picture that emerges from the survey is one of a reasonably religious, cautious, conservative and "realistic" studentry at Otago. Far from being as unrepresentative of the groups from which they are drawn as their long scarves and frequent parties might make them appear, they are, in fact, chips off a stolid old block. Reactions to this picture must inevitably be coloured by personal backgrounds and viewpoints. To the security service or the indignant correspondent to the *Otago Daily Times*, it must provide the solace that their worst fears are unrealised. To a university it poses the problem of whether it has the

Henty

The impossible world

A PROLIFIC writer, G. A. Henty not only wrote a large number of orthodox Victorian novels for adults, but more than twenty adventure books for boys: among them *THE DASH FOR KHARTOUM*, *TRUE TO THE OLD FLAG* and *BY SHEER PLUCK*, subtitled *A TALE OF THE ASHANTI WAR*.

Born in 1832, George Alfred Henty was possibly more of a jingoist than Kipling, his contemporary, if one is to judge by his lower-middle-class orientated adventure stories of "proud young gentlemen" among the "passionate, treacherous and indolent niggers" of Empire. Written, without exception, in the precise jargon of the Quad or, when necessary, in the language of the gutter, Henty's parabolic books grimly reflect the strange, enigmatic world of Victorian England.

IN the pages of *BY SHEER PLUCK*, for example, we meet with many oddly arresting class-



conscious characters; perhaps none more so than a railway porter who sums up Henty's philosophy of class in the following words: "I can't make it out, I don't know what it is, but there's something in gentle blood, whatever you may say about it. Some of my mates are forever saying that one man's as good as another... One man ain't the same as another, any more than a race-horse is the same as a cart-horse... a gentleman's lighter in the bone, and his hands and feet are smaller, and he carries himself altogether different. His voice gets a different tone... Rum, ain't it?"

And one can't help but agree: such a viewpoint is rum! But no

task of questioning accepted attitudes and inherited beliefs, as well as handing out professional meal tickets.

—A. V. Mitchell & R. S. Adams

less so, however, than his views on Morality; Playing the Game; Knowing one's Place; and the Africans: "They are just like children... the intelligence of an average negro is about equal to that of a European child of ten years old."

In attempting to square practice with theory, Henty must have frequently confused his adolescent readers. Take the "problem of drink", for instance. Apparently it was acceptable practice to keep a case of the very best brandy for one's own use on safari, and trade "inferior stuff" to Africans. But, on the other hand, cry "Shame!" when the working classes "took to drink" or, in the words of the railway porter, "went to public houses to make beasts of themselves!"



Further confusion, no doubt, must also have arisen in the minds of young readers when the author of *BY SHEER PLUCK* condemned "black savagery" before describing white men "justifiably" shooting down African

women. ("I told you, Frank, you would soon get over your repugnance to firing at women.")

Abysmally stereotyped, the "characters" in Henty's works were dreadful caricatures of men (there were never any heroines). If they were not cads and bouncers they were bricks or fine chaps — honest, forthright, God-fearing fellows. In short, crushing bores.

Every profession from taxidermist to privateer was followed by his "young bloods". And, significantly, every Colony within the Empire was inflicted by them — including New Zealand!

According to his publishers, Blackie and Sons, Henty was "always hearty and jovial, always honestly British in his zeal for gallantry and pluck". And, one might add, always popular with critics, who apparently never failed to favourably review his books. For example:—

"Morally, *BY SHEER PLUCK* (see above) is everything that could be desired, setting before the boys a bright and bracing ideal of the English gentleman."

CHRISTIAN LEADER.

"Mr Henty never loses sight of the moral purpose of his work — to enforce the doctrine of courage and truth, mercy and loving kindness, as indispensable to the making of an English gentleman. British lads will read *THE BRAVEST OF THE BRAVE* with profit."

DAILY TELEGRAPH.

"As in all of Mr Henty's books, the tendency in *A FINAL RECKONING* is to the formation of an honourable, manly, and even heroic character."

BIRMINGHAM POST.

Whether Henty's books made much of an impression on his



young readers is doubtful. Possibly the medieval ideas, the double-think morality of the author, along with his zeal for gallantry in the face of rebellious natives, only confused them. Then again, perhaps they simply found it all amusing, turned to the next chapter, prophetically titled "This can't go on for ever", and continued the Dash For Khartoum — and beyond.

ALAN TAYLOR.

Shame

Aussie Students Stand Firm

AUSTRALIA has a very bad record in the treatment of its aborigines," said Bob MacDonald, president of the National Union of Australian University Students (NUAS), in New Zealand recently. "There are two clauses in the Australian Constitution which discriminate against them. They are not counted in any census (in other words, they do not exist), and responsibility for their well-being is assigned to the individual States. Thus they have no recourse to the Federal Supreme Court.

"The Australian students are also trying to obtain a major improvement in social services and removal on the ban of the sale of alcohol to them, which is in force in some States."

"The White Australia policy is the subject of criticism by Australian students today," MacDonald continued. "They want immigration to Australia to be based on the same criteria for Asians as for Europeans."

Other activities of the Australian students are in the fields of taxation concessions for students, obtaining better treatment for aborigines, New Guinea work camps and co-operation with South-east Asian countries through exchange schemes.

Last month in Australia MacDonald sharply criticised the Federal Government's refusal to

rights of Northern Territory aboriginals, and its unwillingness to take adequate steps towards elimination of discriminatory practices.

He said that the refusal, made by the Minister for Territories, Mr Barnes, during Question Time "... Adds more to Australia's already shameful record in regard to the treatment of these people."

Mr MacDonald said that NUAUS, at its annual council meeting, strongly supported the increasing demands being made for deletion of these clauses; and, in addition, laid down a comprehensive programme for student action on aboriginal affairs during 1964.

He said that it was the belief of NUAUS that the Minister's refusal to make any statement on the issue until he had "received the report of a committee" was capable of no other interpretation than that the government would be willing under some conditions to countenance the continuation of present discriminatory practices.

Mr MacDonald went on to say: "Although Australia has never seen fit to ratify the United Nations Universal Declaration of Human Rights, we believe that it is surely not asking too much to demand that the Government make an immediate and unequivocal declaration of its support for what are basic human rights. Only with a declaration such as this will the Government clear itself of the charge of complicity in attempts to hinder and weaken what has been widely hailed as the most progressive legislation, in regard to aborigines, that Australia has ever known."

—C. O'L.

Editorial

The Perpetual Rehearsal

In New Zealand universities an anti-educational system of social control is ratified by narrow analogies to family and commerce. However warmly the student is treated by the Administration, he is nevertheless conditioned for continued subservience to the university and other bureaucratic organisations which will shape his life.

The power which the officers of a university may lawfully exert to restrict and control the actions of its students is based upon the fact that in law, the university stands in the same position to its students as that of a parent — *in loco parentis* (in lieu of parents) — and it can therefore direct and control their conduct to the same extent that a parent can. In fact, this means that the university — that is, the statutory body run by its administrators and trustees — circumscribes the form and content of student social life and academic pursuit.

Needless to say, student extra-curricular activities are organised with this dependent status clearly in mind. The philosophy of student activities is articulated by most universities as either the "preparation" theory or the "privilege" theory. The first of these goes like this: university is a "preparatory" period when the student, through incubation, is equipped with the skills he will need later in life. "Preparation" means involving the students in a make-believe laboratory world of student activities where they can safely practice being a citizen. Students are to be allowed to observe, criticise and question but not actually to exert real control. This is the position, for example, of the members of the Auckland Student Building Committee. The authenticating myth behind this assignment of status is that the element of "let's pretend" has some value as a way of teaching.

The historical origins of *in loco parentis* are ambiguous. Perhaps the doctrine evolved partly from the early English universities where faculty ownership was customary. This form of control is at variance with the genesis of European universities, such as the ones at Bologna or Paris, where the students employed visiting scholars to teach them. In New Zealand ownership is removed from the hands of students and faculty, and the university is a State agency. This tends to divest masters and students alike of autonomy.

The fact that *in loco parentis* has any legal base at all is not so much an index of its innate virtue as of university and community approval of the doctrine.

It is paradoxically discriminating that our "vaunted elite", the people that society places its best hopes upon, are subjected to greater social restrictions than most people of comparable age, save imprisoned convicts. To go to the university sometimes means a partial surrender of freedom of speech, press and assembly, and often the freedom of privacy. It means in many cases (at least at residential colleges like Massey), arbitrary hours for women students and compulsory functions for both sexes. It means in all cases (i.e. both where the university is and is not residential), the "double jeopardy" of receiving punishments from the university for crimes committed in and adjudicated by the city. It means living under the threat of punishment for conduct "unbecoming a student", or "inability to adjust to the university pattern."

Is this a serious educational policy? It is certainly a feasible way to remove substance from politics. It neatly sterilises the content of debate and controversy. It is a convenient way of preserving the university status quo, maintaining harmony with legislators, rich graduates and worried parents. And nicely enough all in the name of building democracy.

We must ask ourselves, does a student really learn from making decisions which can have no certain consequences? That are posed and controlled and subject to veto by vice-chancellors acting *in loco parentis*? For any decision to constitute a useful learning experience, the individual must accept the responsibility for its consequences. And so decisions must affect the local *status quo* if decision making is to be distinguished from the boredom of a perpetual rehearsal.

Linked to this theory that university life is a preparation for democratic life is the administrative creed that attendance at a university is "a privilege" not "a right". This follows the narrow line of argument that the student chooses to attend such and such a university, pays his tuition fees, enters a contractual relation, and must leave at the university's insistence. The student is to be regarded essentially as an outsider, someone who takes what he gets, or else. But if this be one's conception of the relation of the student to the academic community, then the academic community will hardly obtain certain of its social and educational ends. Socially, the ends will be thwarted by the segregation of the student population (a population of children) from an educational community which should be whole and integrated. The ideal and the only ultimately practical university is composed of a host of scholars, each of them students, and each of them teachers to some degree, finding unity in the common task of leading the examined life. To designate some as members by "privilege" and others as members "by right" means that the former group has only a submissive role in the general search for knowledge and values. They can search, but not too boldly; they can inquire but not into everything; they can participate, but not in the actual governance of the community. They can be forbidden certain associations. Their academic life habits can be regulated without explanation. They can be suspended or expelled, for at any moment they might find themselves "unable to adjust to the pattern of the institution".

Letters

Pretentious Charlatans

Sir,—Having read Mr Goodman's critique of the recent production of *The Merchant of Venice*, I feel impelled to voice my positive disagreement with the views he put forward, and to put forward some of my own. Mr Goodman's approach is charitable, to say the least — but such charity seems to me to be misplaced, at least in the present case. Drama in Auckland suffers from, and will continue to suffer from the present domination of an endogamous band of self-appointed "experts" until such radical criticism of their work is made as will bring down public ridicule upon their pretensions.

Arthur Miller has said somewhere that the theatre today is in the hands of charlatans. Whether this word is too strong to describe a number of the tsars of the Auckland "theatre" is a debatable point . . . perhaps "fools" would be the more charitable term. But whatever the appellation, whether they are merely ignorant or in fact more sinister, their unchallenged reign is a dangerous thing. Under it things have been turned upside down. The shoddy is presented as the first-rate, the banal as the imaginative, the bad as the good — and by his review Mr Goodman, quite unintentionally, I am sure, is helping to foster such dangerous mediocrity.

Banal

Miss Harris's production of *The Merchant* was part of this mediocrity. The producer was quoted in an Auckland paper as saying that *The Merchant* was the only play she felt up to (doing). Swallowing my disappointment at the fact that something more unusual — (*All's Well*, *Richard II*, *Measure for Measure*, *Winter's Tale* ?) — could not be attempted, and suppressing my wonder at the fact that a producer who might have been up to doing something else was not chosen — I went along to watch. Even the disappointments of not being able to see the stage properly and not being able to hear (from about nine rows back) a good many of the words (for no one, apparently, had investigated the auditory aspects of the cute, glamorous outdoor production), could not spoil the initial charity of my outlook. But when, instead of being shown some new insight I was presented with a bunch of loosely-stringed banalities, uninformed by any conception of style, symbolic meaning and intellectual depth, such charity rapidly vanished.

I do not put forward the thesis that the production of Shakespeare should be the sole preserve of cloistered Professors, but I do state most strongly that it is no field for the insensitive, the intellectually unadvanced, the tea and sympathy crowd.

If Miss Harris had held her production on ice, with a kicking chorus line and 17-piece orchestra playing "Who wants to be a Millionaire?" — I would not complain. But when pretensions of excellence are involved, when the players do not even speak the verse properly ("ed" and "d" are apparently pronounced identically in these degenerate days) — then it is time for someone to speak out.

The culminating insult to the intelligence was the gross tastelessness of Clyde Scott's buffoonery.

On the night I attended the play proceeded to the background of "The King and I" and "The Eton Boating Song". I have not discovered whether these strains belonged to the play's incidental music, or whether they were, as has been suggested to me, interruptions from outside. If the former — they were quite in keeping with the rest of the performance — if the latter, they were ironically suitable.

Miss Harris's production gave away nothing in insensitivity and cultivated banality to Mr Gil Cornwall's productions of Tennessee Williams (one of which, *Orpheus Descending*, was quite recently aided and abetted by the University).

Tea and cakes are a poor substitute for wine.

—B. F. BABINGTON

Poetic Bums

Sir,

How long is *Craccum* going to be full of this pseudo-intellectual rubbish? Is it going to continue as a vehicle for poetic bums to print their tripe?

Anyone can sit down and pencil pages of pornographic prose for perverted plebs to peruse. If you can't improve the standard of *Craccum*, the least you could do is to print it with perforations.

HAMISH McFUQUES.

Outsiders

Sir,

What has happened to the students of our university? In a university of some 5,000 students should we find it necessary to have outside people running our affairs?

BROWSE AWAY . . .

THE NEW JOHN LEECH GALLERY

was designed to make picture-gazing even more of a pleasure. Original paintings, fine prints, stimulating exhibitions by artists of interest — look to us for a lead in all that's new and visually exciting. You can expect framing as individual as a signature at . . .

THE NEW JOHN LEECH GALLERY

10 LORNE STREET

(Est. 1855)

Executive should not allow so many outsiders to take part in our Revue. The rot set in when, out of three people applying for the position of Revue Controller, the one student (who was well versed in Revue and organisation) was passed over in favour of a non-student TV personality.

We then had a series of appointments such as producer, business manager, stage director, sound director, musical director, from outside people. What is worse is the fact that these people are being paid for their services in an amateur production.

The ultimate came when an outsider was appointed as Cleopatra. This was the final slap in the face for the students. Having seen our auditions for Revue, I refuse to consider that there were no Varsity girls who could have taken this part.

I agree we must pay certain people as laid down by union rules (i.e. stage hands and musicians), but this paying of advertising managers and the like is definitely off.

If Revue cannot go on without having to employ outsiders, then I think we should reconsider it and modify our conception of it. It is not necessary to pay people to maintain a professional standard on the stage.

THE PUBLIC EYE.

Bagsnatchers

Sir,

How long are the joint attacks of the Custodian and Registrar upon the time, patience and dignity of students, to be tolerated? Has the Custodian nothing better to do than to make periodic guerrilla-like attacks upon the poor unsuspecting bags, satchels, cases, etc., lying outside the library? And has the Registrar (named by the custodian as the originator of this vile and obnoxious practice) no better and more constructive solution to the problem of heaps of satchels outside the library?

Has he ever considered the construction of adequate housing for the offending bags? The sight of a milling horde of "sinners" outside the custodian's office clamouring for their bags but being told that they must wait and serve fifteen minutes' "penance" because "something has to be done" in answer to the bag problem, is farcical, nauseating, disgusting and highly offensive blot on the university landscape — not to mention the doubt it causes one to have doubts concerning the ability of those holding certain administrative posts in the university to adequately deal with what should be a very simple problem.

J. E. HAWKINS

Murdered Meetings

Sir,

This year's 1/2-AGM left much to be desired. Several clubs presented counter attractions. Surely, affiliated members of the association should not be even able to book rooms on those two nights of the year when the association meets generally to ratify past actions, formulate policy, and to consult the students over specific current and future activities.

Admittedly one group was featuring a visiting overseas lecturer. In their case tightness of itinerary may have made the clash inevitable.

I submit, however, that the others had no excuse. If, as it seems, these groups can function without regard to the activities of the Association, then I suggest that they can function without the Association's annual grant.

The 1/2-AGM was abandoned about halfway through its

agenda. It reflects no credit on the executive that the lack of a quorum, which ended the meeting, was caused by the mass exit of several members of that body, whether deliberately or by a series of individual whims, which happened incidentally to motivate them at the same time. Executive members who lack interest in AGM's are out of place on that body and might be best called upon to resign.

Finally, the meeting was abandoned without allowing for any motions under "General". This meant that students could neither move any motions of policy, nor formulate remits for its Executive to take along to NZUSA Easter Council. It may have even been for that very reason that Auckland seemed negligible as a motive force at that Council.

—C. J. O'LEARY.

Craccum

Whatsoever that dare we think,
That dare we also print.

Editor JOHN SANDERS
Literary B. F. BABINGTON
Sub-editing JOHN SANDERS, CON O'LEARY
Layout and Illustrations CON O'LEARY
Distribution NOEL ARCHER

Really Fed Up

FIFTH year students at the School of Architecture are getting a rough deal. They have weathered the massive course changes (and in the process gained at least a year more studio design experience than any other group in the past and any group which is to follow) and have now been given a studio programme for 1964 which has set many of them on the brink of revolution.

Unable

Architectural students feel that the implications of the studio programme are that after five years of study they are still considered as unable to pose and resolve problems for themselves.

The purposes of the fourth year sub-theses for 1964 are: To permit a student to begin developing his special interest in design, technological or building procedure, and management side. (Further specialisation takes place at M.Arch level) — a year which also includes lectures, tutorials, perception studies, design problems and a report on an existing building.

In the School of Architecture's fifth year syllabus, it is stated that the object of the sub-theses is to give students the chance to develop a special interest in design. They are allowed 10 full-time weeks, preceded by five half-days' preparation in term 1.

In the opinion of some of the fifth-year students, the department's condescending attitude to them rules out any possibility that students may have in their previous four years' study already started to develop very different interests of their own. One of the fifth-year students, for example, is known to have an interest in Maori housing and in the development of the University site. Others developed an early interest in design process and method.

The architectural students object that in the last ten weeks of a five-year course, they are merely to be permitted to begin to develop a special interest. What is even more irksome, as one architectural student put it, "after four years of study we have to be helped through seven stages of the programme in a period of only 10 weeks, and therefore are not left to our own resources. We are being manhandled through a period of training when we thought we were at a university. Since when did learning equate with training?"

A major grievance of the fifth-year architectural students is that after spending two years longer gaining a degree than an arts student spends on gaining his, they are still held to be incapable of thinking for themselves, and that they require further time-tabled study under the Master of Architecture course. Students have to wait until Masters until they can specialise. Students have faced hardships due to the subsequent changes in architectural courses.

The architectural students feel that they have clearly shown their initiative in sponsoring themselves visiting lecturers of the calibre of Aldo Van Eyck (1963) and Buckminster Fuller (1964), achievements by students unparalleled in this and in many other countries. Some of the students wonder if some staff members resented the importation of visiting lecturers.

Craccum suggests that the fifth-year architectural students should be allowed to display whatever latent architectural genius or originality they have at this stage of their studies, because professional life circumscribes this, and the nation's future architects may have never accomplished imaginative projects of their own.

—J.S.

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Chicago style

FOR a confirmed gourmet to abandon half a plate of "caff" stewed steak and an entire helping of coconut pudding, to run indigestively all the way to the Town Hall, and to sit for four and a quarter hours on the adamantine seats of that drafty establishment is an unusual event; and yet that is exactly what I did last Monday.

The occasion for so extraordinary a piece of masochism was two shows by the Eddie Condon All Stars. My reward was a rare feast of musical entertainment.

The line-up of the All Stars begins like a Who's Who of "Chicago Style" jazz of the mid to late twenties. Common to white bands in centres other than Chicago, the style took its name mainly from two enthusiastic young groups originating from that city in 1924 and playing hot music in the manner of the Original Dixieland Jazz Band of 1917 with borrowings from contemporary negro bands such as Clarence Williams' Blue Five and King Oliver's Creole Jazz Band.

The two young white groups, The Wolverines, led by Bix Beiderbecke and Frankie Trumbauer, and the Austin High School Gang, created the tense driving style of Dixieland music that came to be specifically associated with the Windy City. In the mid to late twenties "anybody who was anybody" in white jazz played with one or other of these bands.

On Monday in the Town Hall we were privileged to hear playing three original members of the Austin High Gang. Condon himself must rank with Eddie Lang as a, if not the, leading Chicago style guitarist alive or dead. Bud

Freeman created for tenor, as Trumbauer did for alto, the style which has since become characteristic for the saxophone in a Dixie band; and Pee Wee Russell along with Frank Teschmacher, formulated that driving clarinet style which is so suited to the Chicago idiom.

Hot Session

Add to these Buck Clayton, Vic Dickenson and Jimmy Rushing, with their Basie background, pianist Dick Cary and Cliff Leeman on drums, who have wide experience of the very best in big band swing of the thirties, and in post-1940 revivalist Dixie, and on bass Jack Lesberg, who has worked with both Armstrong and Teagarden — add these and we had the ingredients for a pretty hot session.

And hot it was from start to finish. Not always great jazz, but always creative and hitting really high spots at times. Freeman's bouncing and yet lyrical solos were supreme and his sustained solo-spot in the first concert when he played *Crazy Rhythm* was every bit as good as the solos he recorded (with Cary and Lesberg in his rhythm section) in 1953; one was reminded especially of his *Sweet Georgia Brown* and *Three Little Words* from that earlier

session. A splendid version of *Caravan* (that provided by Cary for Bobby Hackelbard of 1957) provided an opportunity for ensemble playing of the slightly, but not too, gimmicky sort that one associates with Ellington's *The Mooche* or *Black and Tan Fantasy* of 1928.

Rushing singing *The Time I was going to Chicago*, and Clayton's glittering encore solo, *I can't get started*, in the second show were memorable as was so much in both shows. But if I had to pick the two items which pleased me most, I think I would say from the first show the number *I can't believe that you're in love with me*, when Cary on mellophone and Dickenson on trombone held a break for break repartee displaying skill, humour and a deep understanding for one of the oldest traditions of jazz as folk music; and then in the second show the superb drive with which Vic Dickenson led the ensemble into *Basin Street Blues*. I think I have only ever heard one version to equal it, that of Dickenson with Bechet and rhythm section recorded in Boston's Storyville in 1953. Monday's version will stand beside that great recording in my memory.

Impure

Enthusiasm is in danger of carrying one over the few blemishes in this magnificent performance, and I ought perhaps to mention them for the sake of balanced perspective. A show that began its first half with *Muskrat Ramble*, its second half with *St. Louis Blues*, and ended on *Royal Garden Blues* sounds like pure Dixie if not pure Chicago style. Yet what we heard on Monday was not this.

Clayton especially does not quite fit into the Chicago style background and Russell, too, has lately been dabbling in things more progressive. Perhaps I am being a pedant hankering after something dead and gone, but I couldn't help at times remembering with a nostalgic regret the purer strains of the Mound City Blue Flowers of 1929 with a striking personnel that included Red McKenzie, Glenn Miller (!), Coleman Hawkins, Russell, Condon and Gene Krupa, swinging into *Hello Lola* and *One Hour*, or even the 1939 Summa Cum Laude Orchestra in which Freeman, Condon and Russell had the more authentic brass section of Max Kaminsky and Brad Gowans paying *I've found a new baby*. These records represent for me the real Chicago style and spirit, which was hardly present on Monday night.

Eddie Condon with guitar

The invasion of prolonged solo virtuosity from the jam session music of the thirties and forties and of men like Clayton do nothing to detract from the musical value of the performance, but let's not claim that what is produced is either Dixie or Chicago style.

Some of the solo virtuosity was indeed superb, but the ensemble work, which should be such a feature of the Chicago style, was often very ragged. In *Muskrat Ramble* of the first show, for instance, or *I can't believe that you're in love with me*, in the second. In particular, Pee Wee Russell's clarinet did not ride out clearly weaving behind the ensemble playing as it should do. He was perhaps the most disappointing person in the show. His solo spot, especially, in the second show, was a beautiful doleful little blues, which showed that he is or was capable of making Acker Bilk look like a penny-whistle player; but it was spoiled by an over-breathy reed which sounded as though it was on the point of escaping from his control.

Not Dead

In the apparent febrile nervousness with which he approached each solo and clung to the piano between them gave strength to one person's interval remark that it was "just a lot of old men playing outdated music". Maybe none of them was under the fifty mark but what they produced was no more dead for being flavoured with an old style than Catullus or Marlowe.

A local alto man told me he could find ears only for Freeman. My preference was for Cary with his subtle variations between the styles of Waller, Tatum and Petersen and for Vic Dickenson, who, for me at least, stole the show.

He gives to the trombone the lyrical versatility that one associates more with a clarinet and to this adds his own wry brand of musical humour. Whether he was growling a background to the blues of Rushing, leading the band into *Basin Street*, or whispering out a haunting solo version of *Gone with the Wind*, he was the complete master of the show.

Bad Publicity

A final word to NZBC, who organised the appearance of the All Stars and then muffed the publicity. I have talked to many jazz-lovers since who did not even know these two shows had been in Auckland. I myself only discovered at the last minute and had to abandon my delicious dinner to get there. Let NZBC bring out these top line shows, but NZ is not going to be attractive to musicians of this calibre if all they find is rows of empty seats. It was, I'm sure, in horror at this that Condon, in one of his characteristic flashes of alcoholic humour, said at the interval of the first show that "the boys were going off to distil themselves some money". More timely advertising would have filled the hall to capacity and would have shown that we would welcome more frequent examples of this type of top class entertainment.

—JOHN BETTS



Varsity Painter

Creation and the city

ROBERT ELLIS, who has held the post of Senior Lecturer in Design at Elam since his arrival from England in 1957, has now exhibited a one-man show at the Ikon.

This, his fifth one-man show in New Zealand consisted of 23 works selected from a year's exploration of the theme "City," and thus contained the most recent developments in a significant series.

In a statement written for the exhibition catalogue, Arthur Lawrence, fellow lecturer at Elam School of Fine Arts, introduced painter and paintings with the following words:

"The city seems to be the largest system that man can

an approach that forces a penetration into our awareness of his super-real image, he extends our consciousness of reality. One can no longer fail to understand the city after these insights. In fact, one may begin to understand why our cities are such failures after being confronted with these flaming realisations. That complex process, man, operates the city matrix which we see in essence in these paintings. No one, I dare say, could possibly miss where he belongs. Anyone looking at them can put himself into context immediately — the imagery operates much like that of heaven or hell in medieval art.



Painting by R. Ellis

Courtesy Ikon

genuinely identify himself with. It is the fabric of man with his interdependencies expressed as a city which is the supreme manifestation of civilisation. The vital process of the city is a full expression of man, it is his self-recognition extended materially. The city has meaning in that it is man's greatest creation, his 'summa vitae'.

It is with these ideas in mind that we should come to Robert Ellis' exhibit. With

The unique profile of each city is seen distinctly in each painting, yet as a sum total they are a view of the world. The structure of the world as it is meaningful to man is here stripped to significant essentials. There is no distraction with theatrical humanism, but the new vision of a human society is revealed in a blast of passionate colour and intermodulating textures just as the life of a city is seen.



R. Ellis

THE HUMAN KIWI

NEW ZEALAND — GIFT OF THE SEA.

Brian Brake, photographer.
Maurice Shadbolt, text.

Whitcombe and Tombs, 1963.
35/-.

This "word and picture" book is another of these beloved explorations of the New Zealand soul. The attitude of Messrs Brake and Shadbolt towards the undertaking is laid down in the Preface, where they state:

"For this is a land we must cherish, not only for ourselves but also for future generations."

The acknowledgement of such a lofty mission appears to have imposed a strain upon Mr Shadbolt, which is revealed in his commentary by the number of stereotypes he employs instead of generalizations.

In traditional fashion, this process dominates his description of our physical habitat which is accorded the honour of being *"The last frontier of the human race itself. The last place for man to try again."* It is also reflected in some rather coy anthropomorphisms *This was a land still so young that the trees had not yet learned to shed their leaves. Nor were the flowers familiar with the artifice of scent.* After preliminaries such as these the comparisons drawn by Mr Shadbolt between the New Zealander and Adam do not seem at all surprising.

The New Zealander, 'this human kiwi,' is the focus of a series of panegyrics which establish him as an athletic, medal-covered superman. He appears, moreover, to be a rugged celibate, as the mention of Catherine Mansfield alone suggests that New Zealand may be populated by women as well as by men.

This identification of a New Zealand ideal with actual reality is presented with alarming clarity, as are the Crumpian expositions of some other New Zealand myths. Our egalitarianism for instance is described thus:

"A Prime Minister who made himself inaccessible behind secretaries wouldn't last long in New Zealand. "Who does he think he is "would be the cry."

Also there is the comfortable explanation of our roughness: *"People from a frontier society, with little artifice, and even less*

conceit, go very naked in the world" . . . "the only words he knows may be blunt.

In justice to Mr Shadbolt, it must be admitted that the task of providing a condensed description of a society without recourse to the usual dry statistics is a difficult one. His failure to cope with the problems of this approach seem to be the product of a certain insular smugness and extravagance which is by no means peculiar to him alone.

His partner in this venture, Mr Brake, has been considerably more successful. His photos are often very good, although a few tend towards those on government Tourist brochures (e.g., the skiers at the top of the Fox Glacier; the Maori orator on page 50). Among those which I thought were the best are the shots of a charred tree (p.20) and a farmer (p. 91). The photos are also well presented which is in accordance with the generally high standard of the format. Some have, however, suffered from the matt surface upon which they are reproduced, particularly the coloured photos.

Mr Brake has also succeeded in avoiding the excesses which have bedevilled Mr Shadbolt, although the selection of photographs often shows a similar bias. This is particularly evident in photos of New Zealanders at work, which tries to preserve the stereo type of a rugged outdoor life. There is not a single photo of an office worker at his desk.

The companion volumes, one for Mr Shadbolt, and one for Mr Brake would have ameliorated the unevenness of this work.

J. B. HORROCKS.

O'Rorkians are currently nettled by the attitude of the Auckland Cricket Association towards the Apartheid debate. On the strength of his remarks on the demonstration at Whenuapai ("You'd think they had something better to do with their time"—Herald), a letter was sent to Mr E. T. Price, secretary of the association, inviting him to discuss the issue at O'Rorke. Mr Price didn't worry about a letter, for his (expected) reprisal, when chased, brusquely told the organisers "we're not interested". "We" presumably means the Association.

Rakau

The making of a Maori

James E. Ritchie.

Reed, 1963. (21/6).

This is a mediocre book reporting results of a field study of some North Island Maoris. In conformity to the convention among those who undertake "community studies", Dr Ritchie uses an invented name — Rakau — to conceal the identity of the place at which his subjects live.

The author is described in a publisher's note as a senior lecturer in psychology at Victoria University of Wellington; his book is No. 15 in a series entitled "Publications in Psychology" from that university. Several earlier publications in the series are also on Rakau.

The Making of a Maori is divided into four parts, whose unifying theme seems to be the struggle of Rakau Maoris to maintain "self-identity" amidst the swirl of changes set in motion, ultimately, by the impact of European on Maori life. The two disciplines whose methods and techniques have chiefly been drawn on to illuminate this theme are sociology and social psychology.

The meat of the book is in the



second and third parts (Part 1, "Rakau", sets the scene; Part 4, "Unity and Diversity", draws together Dr Ritchie's theoretical threads and offers his prognosis.

Part 2, "Together and Against", despite its title, is actually 79 pages of sociology in which the author moves scrappily across kinship, work and leisure, leadership, education and religion. The scrappiness might be less irritating if this part was simply an introduction to a far more extended treatment of some special topic. But it isn't. Dr Ritchie's trouble, however, is not only that he is trying to do too much in too little space; he really has no clear understanding of exactly what it is that he is up to (see especially Chapter 1).

Thus he too easily slips into a use of conventional sociological categories as a means of ordering his observations.

Leadership

He has a chapter on leadership in which his attempt to find leaders and to classify types of leader seems to have blinded him to the fact that Rakau is a more or less ordered anarchy in which, outside domestic relations, no one can really make anyone else do anything. Then, too, he includes a chapter on religion, even though religious observances and sentiments seem as weak, or weaker, in Rakau as in most New Zealand settlements or suburbs.

Part 3, "The Divided Person", is 58 pages of psychology. Dr Ritchie tells us that . . . Rorschach ink-blot and picture-story techniques have been used to secure 'thought samples' within the specified and controlled situation of the test procedure. Doll play, plasticine play and other techniques have been used . . . (p. 5). But these scientific measures do not seem to have helped him to apprehend the characteristic spirit of Rakau Maoris; or, if

they did, he has not conveyed his apprehension in this book. But then this apprehension can be attained only through sympathetically accepting the idioms and conventions of the people living at a particular time and place. No internal evidence suggests that Dr Ritchie and his research students experienced this necessary sympathy or practised this necessary acceptance.

It must be conceded that *The Making of a Maori* contains some interesting information and that it is quite readable (except for Chapters 1, 16 and 17). Stylistic troubles generally occur only when the author moves from concrete description to interpretation. Passages like this then result:—

"People in Rakau are, very likely, no more self-deceptive than any people anywhere, but it remains true, nevertheless, that their beliefs about the nature of their community, coloured as they are by the ideal image they hold of the nature of life in it, are perhaps the greatest obstacle to the development of a better life for its people." (p. 125.)

A deeper defect in his solidarism, which is particularly manifest in his irritating harping on "the community". Dr Ritchie seems to conceive of this as a "higher entity", somehow "above" the particular idioms, interests, conventions and institutions whose existence and interaction at a particular time and place are surely all that can be meant when one speaks of a "society" or "community". Thus he asserts "that a community can be divided without being destroyed" (p. 11); he sees the Rakau Maoris as trying "to reassert the social wholeness of their community by believing that religious differences do not divide their community" (p. 125); he solemnly asks, "How can a community of this kind keep its shape through time; what stops it



from flying apart" (p. 185); and he wonders "why this community continues to exist, why it does not descend to the war of one against all" (p. 186).

Solidarism of this kind only appears to make assertions or ask questions; in reality it can only bemuse its author and his less critically minded readers. The problems it poses are pseudo-problems; the answers they receive are pseudo-answers.

Reformism is present, too, but is less pervasive than solidarism, and is amusing rather than irritating. Thus Professor Ernest Beaglehole declares in his foreword that the Rakau Maoris are striving to be "better New Zealanders" (p. 10)! And Dr Ritchie believes that:

"Individually people in Rakau must decide what kind of community they want their community to become. They must formulate goals in terms of that decision. They must move to achieve those goals, seek their own image and fulfil their own prophecy" (p. 191).

But all we have at Rakau is a collection of people who live and work together and whose recent ancestors in many cases lived and worked together, who are of Maori descent, who have historical associations with the area, who are who hold sentiments generated by often related to each other, and these facts. Whatever might have been the case in the past, no Maori "community" today is responsible for its own political and economic arrangements; and it is only in a very weak sense that Maoris can be said to be characterised by a distinctive set of collective representations. The prospects for "communities" of the type envisaged by Dr Ritchie are therefore nil. What would be the point of them? How could people ever be induced to subordinate their own particular interests to the particular interests pursued by "the community"?

If a specifically Maori consciousness, which goes beyond an awareness of a common history, ever develops, it will be in the cities, not in the villages, and will spring from common political and economic interests, not from attempts to engineer "community spirit". The flow of Maoris into low-income city jobs, their concentration in the poorer suburbs and the prejudice and discrimination against them, form the only likely basis for such a consciousness.

We still await a scholarly and sympathetic study of a Maori "community".

—KENNETH MADDOCK

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THE RABBIT WARREN

NOT long ago I was asked to contribute some verse to *Craccum*. The request pleased me, as I have always felt the Varsity newspapers were able to provide a livelier and less hidebound slant on the customs of Pig Island than our established and solemn periodicals are able to do. Instead of giving *Craccum* my ODE TO A SEAGULL SEEN FROM THE TOP OF MOUNT VICTORIA — a 500-line poem in the manner of the early Shelley, which I am keeping as a money-maker for the school anthologies — I sent up THE SAD TALE OF MATILDA GLUBB, the story in rhymed couplets of a Primary school teacher who learns too late that she has chosen a dead-end profession. Later on I heard that the story had been printed, but that some people, on the advice of a lawyer, had prevented that issue of *Craccum* from being distributed.

THIS information has depressed me. I recognise that not everything a man happens to write can be published. In modern times all rogues and fools in public positions are carefully protected from criticism by laws of libel and slander. But Miss Glubb is a fictitious person. There is also a delicate moral issue which I, as a member of the Catholic Church, have to consider whenever I let a poem of mine be published — would the poem be likely to influence some person, not already so disposed, to an act of self-abuse or some less obvious sexual misdemeanour? I cannot see that THE SAD TALE OF MATILDA GLUBB could lead anyone to do anything except resign from the teaching profession.

There is also the even more delicate matter of my private intention in writing the poem at all. My intention, as I now recall it, was to expose and lay open one of the deepest ulcers of Pig Island society — the extraordinary self-ignorance and vacuity of mind which overtakes so many of our educational workers and drives some of them, especially the women, to the jumping-off place. Miss Glubb goes mad because she has never understood her own nature.

I remember how, when I had included this poem in a talk to an audience composed mainly of teachers, given in one of the Auckland University buildings, an oldish woman approached me after the talk, fixed me with a very sad eye, and said — "I am Miss Glubb". I could tell you other anecdotes of a similar kind. But the point I wish to make is this — that I was not just letting off my gun into the air for the fun of it; I was shooting at a definite and real target.

Perhaps the lawyer's objection to the poem was on the grounds of the language used. The word "menstruate" occurs early in the poem; the word "penis" occurs once, and the word "shit" three times, at the end of the poem. In each case a macabre and comic effect is intended; I think this effect is achieved. I had carefully avoided the use of words commonly regarded as obscene. The word "shit" is simply part of the gross vernacular, and is used often by poets — Swift and Robert Burns, for example — as part of the language in satirical and black-humour poems.

The point here, as I see it, is that the poem involves a breach of decorum — not pornography, that is quite a different matter — and the kind of poem that breaks decorum is a regular part of satire in the English tradition. The word "shit" written large on a lavatory wall, and the same word incorporated in a satire, are

expressing different impulses and fulfilling different functions. Perhaps your lawyer is not in the habit of reading verse. His name is Leary, isn't it. I haven't heard of the learned gentleman; but the name is Irish. Perhaps he was having a little joke with you. Irishmen love to have their joke.

The thing that troubles me most is not the fact that this issue of *Craccum* was suppressed, and thus many students were denied the pleasure or annoyance of reading my poem. It troubles me much more that Auckland students should expose themselves to ridicule, and present themselves to any person who hears of the matter and understands the issue, as a bunch of timid old men and maiden aunts, running to the shelter of authority as soon as there seemed a likelihood that somebody might be offended by something published in *Craccum*.

The conservative group among you may be no more than a very vocal minority; but the outside world may be inclined to judge the whole student body by the actions of this small group. Broadly, I am concerned about the future. No doubt there will always be bureaucrats and censors and academic people with minds as narrow as a bootlace. But it is a great pity that they should come from among the student body.

I remember Bob Lowry, that Auckland who loved his fellows greatly, and loved the arts most whenever they were most human — a man who rarely spoke without using a four-letter word — I remember him walking round Auckland University with me, a few days before his death, and pointing out the corners and balconies where he and his girlfriend used to cohabit when both were students. If a poem could have been written about the great rabbit-warren on the hill, he would have been the man to write it; for he lived without social ambition, without money, not concerned with the big names and big ideas, and so the country spoke through him like the breath blown through a flute. I love Auckland because of men like Bob. This matter of the censoring of *Craccum* (no doubt unimportant in itself) seems to me contrary to the spirit of Auckland as I have known it.

I suggest that you forget about the buildings that have to be built (what use are buildings if they are inhabited by cretins?) and forget about the law, and let *Craccum* be distributed as originally intended. The Pig Island garden could do with a little night-soil.

JAMES K. BAXTER.



Drawing

Phillipa Saunders

now showing

KURT VON MEIER, Lecturer in History of Art, opened an exhibition of five young painters at the Uptown Gallery on April 27.

All painters are currently students at Elam School of Fine Arts, while the direction of the Uptown Gallery is under the new management of Wellington painter Barry Left, a first-year student there.

John Perry, whose one-man shows at the Society of Arts will be remembered by most, Geoff

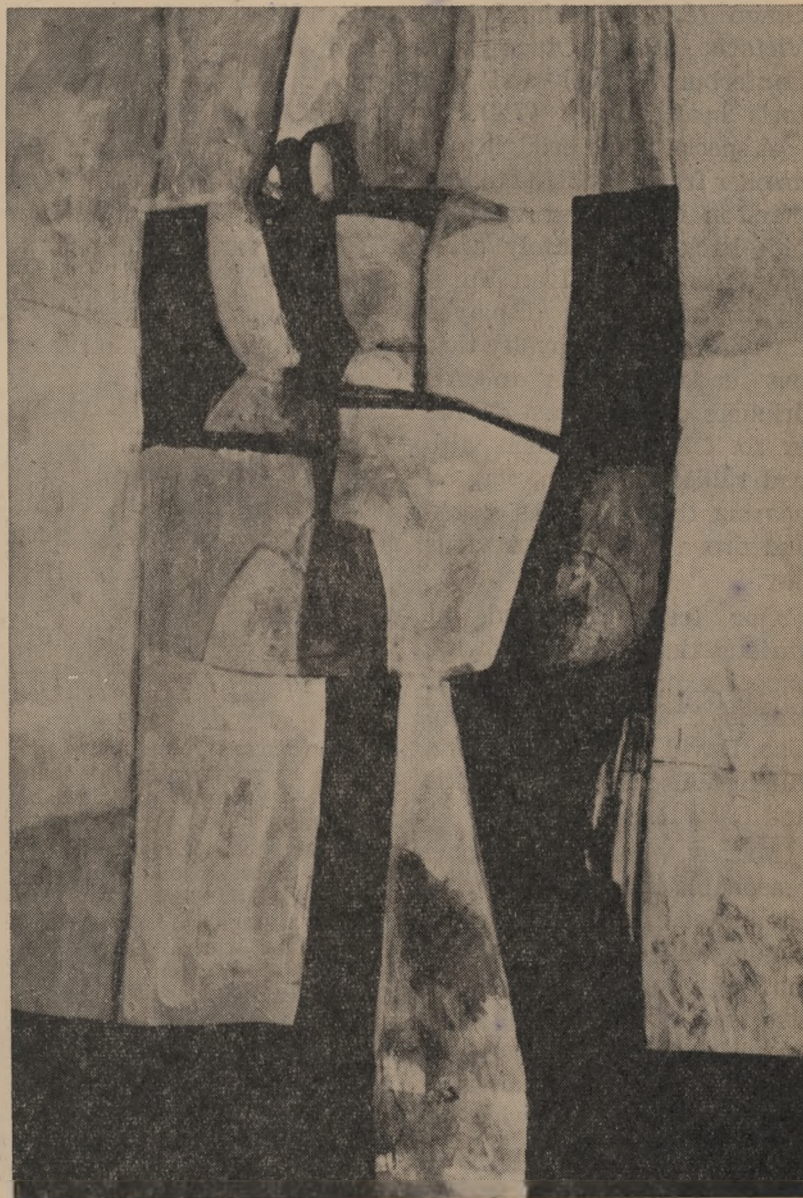
Thornley, Philippa Saunders (honours), Pauline Thompson and Warren Viscoe (second year) will be exhibiting.

This show, the first under new management, is an example of the Gallery's policy to encourage new painters and to provide economic exhibitions while maintaining a high standard. In the beginning the Gallery will be open only for the run of exhibitions.

It is situated at 478 Queen Street, opposite the YWCA.

John Perry

Painting



Palmerston North

*Oh, the North Countree is a hard countree that mothers a bloody brood,
And her icy arms hold hidden charms for the greedy, the sinful and lewd.*

A.U. SECOND AT TOURNAMENT

WINS ATHLETICS, YACHTING, DRINKING



The Horn

THRILLS AND SPILLS

Auckland won the drinking final from Victoria after one redrink in the time of 7.8s.

Previously Massey beat Otago (8.4), Auckland beat Victoria (9.3), Otago beat Canterbury (10.3) and Victoria beat Massey (7.8).

A special plane brought one drinker from Auckland to Palmerston North and whisked him back immediately after the Horn. Thus Ivan Tarulevich once again displayed the characteristic loyalty that has endeared him to AU drinkers over the last decade or so. Other architects also had rallied round the flag on hearing the team was weak, and drove down the previous day.

Our team contained, at various times, the following expert exponents of the art: Morris Andrews, Nick Standish, David Owen, Tarulevich, Hugh Wilson, Glen Nicholls and Dave Rae.

Massey, who had done some reasonable times before being eliminated, bragged a moral victory and challenged Auckland to a special contest outside the Horn. Although only five drinkers were left, Auckland accepted the challenge. Hugh Wilson drank twice.

Despite this, Auckland beat Massey in two runs — the

second time being recorded at 4.7s! Thus Massey was humiliated by the wily Aucklanders.

Ken Gentry, Massey, won the individual contest with a startling drink of .6s, followed by an almost incredible .58s. Other blues were won by Auckland's Rae (.64), Otago's Allen (.66), Massey's Wheeler (.70), Victoria's Gray (.73) and Boldt (.73).

For this Horn, surely the fastest ever, electronic timing devices were used.

—C.O'L.

OTAGO, first	55
AUCKLAND, second	36
Canterbury, third	34
Victoria	12
Massey	3
Lincoln	0

ROWING

The women's race — the first to be held in Wanganui for many years — created considerable interest.

Winner was the Auckland No. 1 four, which was two lengths ahead of Otago at the finish. The oarswomen in the No. 1 crew were: Stroke, Sue Grieves; Tanya Cumberland, Jill Sutton, Ruth McCaughy.

The Otago crew did well to finish second in spite of losing several lengths during the race due to one of its oars slipping out of position.

Auckland No. 2 crew, the other starter, finished third, a distance from the Otago crew.

Female Fresher Excels in Tennis

MEN

Team: Brian Young, Jim Farrell, Roy Turner, Trevor Wilson.

In the first round, Auckland v Massey, games were won by Young, Wilson, Young and Farrell. Result: Three matches each — won on countback by one set.

In the second round, Auckland played Canterbury. Games were won by Young, Farrell, Wilson. Result: Three matches each — won on countback by one set.

Final: Auckland v Victoria (Souter, Hawkes, McAffer, McKenzie). One game was won by Wilson, who beat McKenzie. Result: Lost by five matches to one. Young beaten by Souter 7-5, 8-6, in a hard-fought game, with Souter having the edge slightly. Farrell and Young were beaten 7-5, 6-2 in a close first-set match.

Men's Singles: Three Auckland men, excluding Young, were elim-

WOMEN

Teams' Event:

Team: L. Farrell, T. Cumberland, J. Rapson, J. Henderson.

First round: Auckland a bye.

Second round: Auckland beat Victoria 4-2.

Final: Otago beat Auckland 4-2.

Individual singles: No. 4, J. Henderson lost in the second round; No. 3, J. Rapson, did not play in the singles; No. 2, T. Cumberland, lost in semi-finals; No. 1, L. Farrell, beat R. Potter (Otago) in the final 6-1, 6-4.

L. Farrell, a first year student, proved too strong for all opponents in the tournament, and did not lose any singles match.

OUR POINTS

Athletics: Men	8
Women	2
Basketball	2
Cricket	0
Rowing	4
Shooting	0
Swimming	4
Tennis	3
Water Polo	3
Yachting	8
	36



Farmer (AU) winning the 3 miles to set a new NZU record of 14m 6.2s

inated in early rounds. Brian Young reached the semi-finals before being beaten by Mawkes. John Souter (Victoria) beat Hawkes 6-2, 6-2 in the final to take Brian Young's title in unpleasant conditions. Hawkes made too many errors.

A visit by an overseas lecturer, who will spend some time at Congress, is to be organised by NZUSA. Congress addresses are to be published in the form of a booklet next year. (In addition to this, NZUSPA have decided to publish a congress supplement for inclusion in constituent newspapers.)



Hamilton (AU) wins men's 880 final

The Master Builder

CHURCH design is always in danger of suffering from the "Holy Cow" syndrome, for by an ad hominem argument good intentions are confused with good design and this confusion is then compounded by mistaking criticism of a church for criticism of the Church. Thus blinded to criticism, spurred on by greed and sentimentality, the Anglican community is now trapped into completing that monstrous hybrid which dominates Parnell. Also tempted by a gift, this University reacted in the same way. With the discrimination of a bargain hunter at a Mothers' Day sale, they grabbed at a similar example of pietistic advertising.

IT can only be the fatuous optimism of youth which leads us to expect from the University standards of taste in any way superior to those of the nation. But if such optimism is unwarranted, pessimism is not.

Since we won the right to remain and build on the Princes Street site, we have awaited the materialisation of our brave new world in a series of converted houses of varying age and character. Most of these buildings have been altered in one way or another, and at the same time their exteriors have been repainted. There are sound arguments both for and against having a "school uniform" for these houses, but what arguments were used when the "colour scheme" was selected?

In an organisation boasting a School of Fine Art, a School of Architecture and an Arts Advisory Committee, the selection of this vivid green is a startling comment on the processes of decision making. Of all the possible ways in which these houses could have been painted, we have picked, and continue to use, the most timid, a form-concealing, contrastless, chromatic eunuch. In no real sense can such a selection be called a decision because the significant factors were never considered. To the type of mind involved, paint is just stuff which keeps wood from rotting, just as notices convey no more than the

written message. The nameplates and parking signs which litter the site deny any function to typography other than the production of impressive letterheads.

Colour schemes and notices may seem irrelevant to eyes filled with visions costing millions, but these details adumbrate the nature of the final solution. These apparent trivia are symptoms of a type of mind, that type of mind which accepts a visual chaos when it has the opportunity to do otherwise. Such a mind will, and has, accepted the breaching of the fence on to Princes Street and its replacement with some hundred feet of scoria walling. Instead of maintaining the distinctive character of this part of the street, with its long unbroken run of paling and overhanging vegetation, we are presented with a featuristic gap. The new toy had to be announced with the stridency of a fairground barker and at the cost of chopping the Government House gardens into two independent sections, thus bringing suburbia into Princes Street.

All this was done to accommodate and display dogma disguised as a memorial. Tedious as the sermon it is, the disjunction of its parts mirror the anti-ecumenical attitude it is bound to.

At one end a cylinder, a semi-cube and a hexahedron strive to form the chapel. The lack of conviction suggests this exercise in

"modern" was by a Beaux Arts man who would have far preferred a nice drop of Doric.

At the other end a discreet array of skylights announces a service to the ends of man. Perhaps it is significant that this building presents its butt to the rest of the University.

The middle term is apparently a sort of church hall, the venue of tea and bun sessions of an elevating kind. However decorous these proceedings, it was felt that they should be screened from the pavement, although it was thought seemly to extend the windows of the chapel clear to the floor, thus making public those acts we were enjoined to keep secret.

Doubtless this will be corrected by further additions to our collections of native plants and those concerned will feel it to be a job well and tastefully done. But, alas, landscape architecture is more than the filling in of holes with selected shrubs and such a solution, already suggested by the layout of the scoria walls, will merely add botanical chaos to architectural chaos.

What next? Few problems are more difficult than those of the type this University is facing.

But by the same token, few solutions are as worthwhile. Among the finest achievements of any culture are counted the resolution of buildings with each other and the landscape. The creation of that web of relationships forming an analogue of human experience, that "built homecoming", we recognise whatever the style.

For us the way ahead is clearly signposted and Sir Basil Spence has gauged us with precision. A society that fails to rock with laughter when Hadrian's mausoleum is proposed as the executive suite will neither require or be able to do other than this University has done.

—A. C. GOODFELLOW

NZUSA

Milestones

Congress Controller this year is a Victoria University student, Graham Butterworth. Canterbury University organised Congress last year and Victoria organise it this year.

Attempts to distribute a national Orientation booklet were not a success, reported NZUSA secretary Roger Pitchforth, to NZUSA. This was due to a lack of response from all constituent universities save for Victoria, Lincoln and Otago.

The previous Minister of Education refused a request by NZUSA to count volunteer graduate scheme service towards bonded bursary service. NZUSA are going to make a new approach to the present minister.

Victoria President Peter Blizard suspects that book prices have risen 25 per cent since 1958. He said this in discussion at the Internal Affairs Sub-committee of the Easter Council.

There is a good chance that students may be able to gain a 50 per cent travel grant from NAC. Neil Gow, NZUSA Travel Vice-President, made this point in his report to the Easter Council of NZUSA. So far, he says, "negotiations have progressed from a cautious sounding out of ideas and opinions to a position of strong interest on the part of certain influential NAC executives."

Canterbury University has just published a handbook for overseas students. It is the first of its kind in NZ, and is being used now by the External Affairs Department for distribution to overseas students. One hundred copies have been bought by Victoria; the other universities have not yet indicated a great deal of interest in it. NZUSA congratulated Canterbury on its production at Easter Council.

Japanese and Chinese are to be taught at Victoria within the next couple of years, said Vice-President Peter Blizard at Easter council.

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Fuller and Fascism

THIS note has been provoked, not so much by Professor Fuller himself as by the uncritical adulation with which his views have been received in some quarters of this University. He was even compared with the Almighty, though it was allowed that advantage still lay on the side of the latter.

IT seems necessary to indicate the consequences of some aspects of his teaching: those aspects comparable, in a way, with Newton's theology.



To say that a man has fascist tendencies is not to assert that he is a fascist. But when a man's doctrine not only fails to account for the vagaries of human nature but insists on discounting them in favour of men's tendencies to similarity, we begin to be worried. For this is the fundamental fascist (or at least totalitarian) attitude.

There is a gap in Fuller's discourse between the 14-foot

diameter domes and the world revealed by the microscope, yet it is in this gap that man makes his place. This is not to assert that this gap cannot be closed: we are concerned that after thirty years it is still so wide.

It seems that Fuller is indifferent to his immediate environment, if it be minimally convenient and mechanically efficient. Such asceticism is not rare amongst fascist leaders. Fuller insists that man can only remain biologically successful if he becomes mechanically efficient: it does not seem to matter that in the process he become merely mechanically efficient.

Man, biologically successful on these terms, would have been replaced by a new species, or more probably two species, a situation which Huxley, amongst others, has envisaged and deplored, yet which presses every day more closely upon us.

It is the situation which is envisaged in Fuller's implied argument in favour of effective power coming into the hands of an oligarchy of PhD's. His suggestion that there is a conspiracy on the part of the politicians to pre-

vent this is a characteristic fascist manoeuvre. (Characteristically fascist also is his contempt for politicians as a class, as is the failure to recognise that all who wish to assume power, by whatever means, fall into this class.)

Recent history suggests that the isolation of a specific group as scapegoat, whether the criteria of selection be economic, racial or intellectual, is dangerous for the society as a whole and not merely for the unfortunates charged with our ills.

Thus is implied two races, the one, shining bright, manipulating the other like components of a dome, and keeping out the rain with a mastic of bread and circuses — and everlasting re-education in obsolescent skills.

The manner of manipulation is foreshadowed by Fuller's demagoguery. The extempore, intuitive and magnetic address (it is hardly discourse) does not permit discussion: every conversation turns into such an address sooner or later.

We welcome Fuller's recognition in Australia, and we hope now also in New Zealand, of some quality which he values. We hope he will come to recognise that the origin of this quality lies in a survival of a respect for individual freedom which encourages human variety, however petty and marginal, or commercially distorted or overlaid the differences may be, and whatever the cost may be in mechanical, social and political efficiency.

These are the venal sins of the affluent, not the necessary products of the open society.

—Peter Middleton

NZUSA President Michael Moriarty left for the United Kingdom on Easter Monday to attend the Annual Council of the National Union of Students of England, Wales and Northern Ireland (NUSWENI). He was accompanied by NZUSA Vice-President John Strevens. The Council took place in Swansea from April 5-9.

After the trip Moriarty plans trips to London and COSEC headquarters in Leiden for discussions about the upcoming ISC. Moriarty and Strevens are NZ's 1964 ISC delegates.

The two will be financed on their tour by NUSWENI.

Response to an appeal for graduate students to teach in Rhodesia and Nyasaland had been disappointing, an official of the UNESCO Secretariat in New Zealand told NZSPA. There had been several enquiries, but only two graduates a young married couple from Victoria, Mr and Mrs Stuart Salisbury, had actually gone.

The appeal was brought to New Zealand by Professor Rogers, head of the Department of Education of the University College of Northern Rhodesia, where the students would study for the London Teaching Diploma.

Mr Salisbury was brought up and educated in the Rhodesias.

The President of NZUSA caused general amusement when he re-opened nominations for Res. Exec positions for the third time.

He had previously called for nominations for the other positions and had forgotten several of them.

The officers elected were: President, M. Moriarty (re-elected); External Affairs Vice-Pres., W. Falconer; Admin Vice-Pres., R. Pitchforth; Internal Affairs Vice-Pres., R. Clark; Secretary, none; Treasurer, T. Robbins; External Affairs Officers, D. Cooke, R. Richards; Internal Affairs Officers, M. Reidy, P. Blizzard; Press Officer, R. Laking; Cultural Affairs Officer, Miss K. Clark; Travel Officer, —. Troughton; Work Camp Officer, H. Romanuk.



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Toward a definition of a universe

"What I mean by 'Universe' is the aggregate of all man's apprehended and communicated experience." — Richard Buckminster Fuller.

WHEN Buckminster Fuller presented his definition of Universe to the "Inter Congress Seminar", he claimed that, if it were accepted by an individual, then, for that person, the metaphysicists would once again be able to "join the club" — a club which of recent years has been open only to the physical scientists.

That this is so may be difficult to appreciate; at least one student has in fact arrived at the reverse conclusion! However, some subsequent thoughts of my own have given an example of Fuller's intended meaning and, in so far as they clarify the issue for me, I pass them on.

As man has reached further and further out into space with his telescopes, he has encountered one limitation of distance and is about to face another. We know the physical universe to be expanding in all directions, in such a way that, the greater the distance at which a galaxy is separated from us, the greater is its apparent rate of recession. This knowledge is gained from observation of the famous spectrum "red-shift" — a shift in frequency as a result of the Doppler effect.

However, this same shift introduces its own problems, because as a galaxy recedes more quickly (i.e. is further away), so then does its radiation tend to "slide off" the visible spectrum; until, when observing such a very distant galaxy we receive hardly any radiation at all in those parts of the spectrum capable of affecting our eye or a photographic plate. However, the emitted radiation has not been lost; it only appears to us to have changed wavelength, and the apparent loss of short wavelength emission is countered by a reinforcement of that of longer wavelength.

The radio telescope is essentially a device for the detection of long wavelength radiation, and so is well suited to the detection of the

furthermost receding galaxies. So, with the aid of the radio telescope, the limits of the physically apprehendable have been once more extended outwards — the final step in a progression begun by Galileo.

It takes courage to use the word "final" in such a context, but we must now consider the second limitation referred to. As we probe deeper into outer space with the radio-telescopes becoming available, we shall ultimately find ourselves looking for a galaxy which can be shown to be at such a distance that it is receding with



an apparent velocity greater than that of light (relativists, relax — such a situation is permitted by Einstein's General Theory, which allows space to be stretched at a greater rate than light can cross it.) Such a galaxy is irrevocably outside our sphere of physical experience. The distance at which this condition applies is calculable and omni-directionally equal.

The finite sphere thus formed represents the limits of the physicists' universe. Anything beyond this sphere is completely unavailable for experiment or observation.

It is exciting to realise that history has turned full cycle; the scientist has given us back a finite spherical universe — with man at its centre.

It is at this stage that the metaphysicist re-enters the picture. (Kant — "as new questions never cease to present themselves, 'reason' finds itself compelled to have recourse to principles which transcend the region of experi-

ence' . . . The arena of these endless contests is called Metaphysics.")

The metaphysicists may surmise that there are galaxies "out there," but we have seen that the true scientist, basing all his conclusions on experiment and observation, can only say "no comment".

At present the universe, as revealed by two "limit-sounding" radio telescopes, can be displaced only by the diameter of the earth so that, in effect, we on the earth all share the same physical universe.

Apparently, though, it is no longer idle to speculate on communication with another galaxy (see "The Universal Language" — "What the Human race is Up To" — Gollancz). In the event of such communication the universe of each party to the conversation would be enlarged in one direction proportionally to the displacement in space of the two galaxies concerned. (See diagram.)

Now if we permit the metaphysicist to imagine such an occurrence with such a result, then we must allow him to imagine this recurring many times, giving an ever-increasing size of "universe". In so doing we are conceding that there probably is something out beyond — a point on which the physicist cannot commit himself.

Now if anyone agrees with this concept of the "universe" then his aggregate of apprehended experience has incorporated by communication a concept evolved out of metaphysical conjecture. If his individual concept of the universe can accept and include one experience arising out of metaphysical speculation, then why not another . . . and another . . .

This, then, I believe, is a working example of what Fuller referred to in claiming that his definition brought the metaphysicists "back into the club".

Fuller, of course, was not limiting metaphysics to the field within which I have worked.

He fully intended the term to encompass the medieval concept of transcendental terms such as

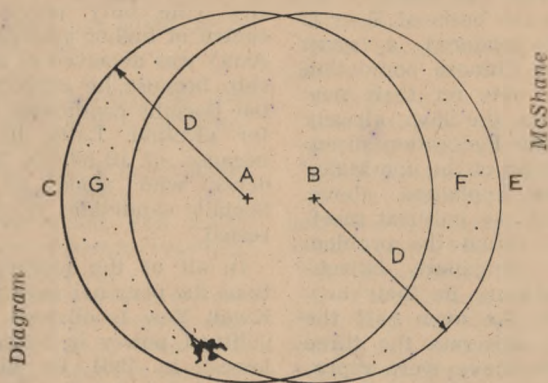


being, essence, other, one, true, good. I present only the thin end of the wedge.

—OWEN McSHANE
School of Architecture

*The "universal language" referred to is, of course, the binary code — the language of the computer. No matter what number system a species uses, it is assumed that as soon as an electronic computer is developed then all information will be reduced to a yes-no, on-off form. There would, of course, be no conversation with another galaxy, as the wait for a reply would occupy some hundreds of millions of years. Consequently, men are occupied with the problem of building up a message which, starting with a presentation of the binary code, works through the whole fund of human knowledge.

Line drawings by Professor Paul Beadle.



- A — our galaxy.
- B — communicating galaxy.
- C — boundary of sphere representing our physically apprehendable universe radius D.
- D — distance at which galaxy recedes at speed of light.
- E — boundary of sphere repre-

- senting physically apprehendable universe of communicating galaxy.
- F — extension to our universe gained by communication.
- G — extension to "their" universe gained by reciprocal communication.

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Malaysia

SHALL WE SUPPORT?

SHOULD New Zealand troops be sent to Borneo to join the British in their fight against hostile Indonesians who hope "to crush Malaysia"? It is frequently urged in Britain, New Zealand and Australia that we should do so. I will argue that if New Zealand and Australia enter the fighting in Borneo, then both countries will undo all the good work they have done in South-east Asia and ruin their chances of any kind of friendly relationship with any South-east Asian country.

It is rarely stated in this country, though it is an openly accepted fact in Malaya and Singapore, that the formation of Malaysia has been merely a means of suppressing the Socialist and other left-wing parties of Singapore, and a means of suppressing non-Malay populations, largely Chinese, in Singapore and Malaya. The reasons for this can be seen by looking at the events of the past few years in Malaya and Singapore.

Federation of Malaya

For fourteen years after the end of World War II the Malaysians, with a great deal of support from Britain, Australia and New Zealand fought and defeated Communist guerillas in Malaya. The Federation became independent in 1957 at a time when there was virtually no Communists opposition in the country. Its eight million inhabitants form two main racial groups, the Malays 50 per cent and the Chinese 40 per cent. Political parties were formed largely within these groups, the United Malays National Organisation (UMNO) and the Malay Chinese Association (MCA) being two main parties in the alliance of parties forming the government. There is a sharp, almost feudalistic distinction between the landlords or aristocrats (sultans) and the peasants and small landholders; the official religion, Islam, binds the two races together. However, most of the bankers, merchants and financiers are Chinese. *The government, which is an alliance between the ruling Malay sultans and the Chinese businessmen, is, as a result, quite conservative and is opposed to any change in the status quo.*

There is little overt opposition to the Alliance Government which gained 73 of the 104 seats at the 1959 elections. It is questionable whether the Press is free in the sense that dissenting opinion does not seem in evidence. *About one third of the non-Malay population (largely Chinese-Indian), is not eligible to vote because of the*

stringent rules governing qualifications of citizenship. (This favours the Malays).

Though much criticism is levelled at the South African laws which permits arrest and detention without trial, nothing is said of the 1961 Internal Security Act of the Federation of Malaya, which permits the arrest and detention of alleged "subversives" under similar circumstances. In 1962 the number of people "detained" under the law was 18 but the figure increased substantially in 1963. This law used by the Government to label all opposition movements as "COMMUNIST" and thus Communism became a ghost to be invoked as a matter of political convenience. A system of privilege quotas for Malays as against non-Malays in employment in the public service and in the holding of licenses, etc., has sought to restrict the number of non-Malays holding important positions even though the number of Malays qualified for holding such positions is small.

Until 1959 the problem of Singapore was not serious for the Federation as it was still a British Colony whose native population played only a small part in its internal government. The idea of Singapore's union with the Federation of Malaya had never been a popular one with the Malayan Government because of Singapore's political instability and its large Chinese population (75 per cent) which if union occurred would upset the "racial balance" in the Federation. In 1959, Singapore was granted a substantial measure of internal self-government. However, internal security and defence still remained in the hands of the Singapore Internal Security Council on which there were three Singaporean, and 3 British government nominees and no Malayan representative, who held in effect a casting vote.

Singapore

Conflicts over party control and party policy largely concerning the union with Malaya and the

means of achieving greater Socialization of Singapore's economy in order to relieve unemployment caused a split in the People's Action Party (PAP) of Mr Lee Kuan Yew. This party had been responsible for most of the agitation against colonial status, and had the support of the Trade Unions. In 1959 the Party won 43 of the 51 seats in the Legislative Assembly. Some of the problems facing the new Socialist party were growing unemployment, poverty, rapidly increasing population, and the need for re-integration with the mainland of Singapore was to be economically viable. An extreme left wing splinter party, the Barisan Socialists, remains an extreme minority.

The idea of Malaysia was of great significance to Lee Kuan Yew's retention of power in Singapore. The Communists threat to Malaya was a plank of his manoeuvring towards Federation. The Tunku was apprehensive about the combined political power of a Malay-Singapore Chinese majority. Sarawak, Brunei and North Borneo were to be called in to redress the balance away from non-indigenous political ascendancy. Borneo, with its 900,000 non-Chinese population, almost counter-balances the 1,080,000 Chinese of Singapore. Electoral manipulation was to offset the numerically still outnumbered non-Chinese.

The Singapore Referendum

No referendum was held in Malaya about the proposed Federation. Lee Kuan Yew organized a referendum in Singapore. This referendum was a blatantly dishonest attempt to preserve his political hegemony. The population were not given any choice as to whether they wanted union with Malaya or not. The voters were given only the choice of:—

(a) Merger on the terms of the Singapore Government.

(b) Merger on the terms of the States already in the Singapore Government.

(c) Merger on the terms offered to the Borneo territories.

Merger on the basis of B or C would have rendered a great many of the Chinese population ineligible to vote on their new state owing to the laws already existing in the Federation disenfranchising most of the non-Malay population as explained above. Thus most of the political meetings centred round the problem of whether Singapore citizens would be citizens in their new State or not. As over half the population is illiterate the three choices given above were represented by (a) the flag of Singapore, (b) flags of existing Federation of Malaya (c) flags of the Borneo territories. Naturally most who were not aware of the issues chose (a). The unfair manner in which the issues were presented was contested by the opposition especially the Barisan Socialists who exhorted the voters to cast blank

votes in opposition to the "sell-out plots" of the British sponsored Malaysian plan. (In accordance with Singapore's election laws all citizens are required to cast a ballot). To clinch the matter Lee Kuan Yew stipulated that any blank vote would count as a vote for the Government's proposals. Thus any opposition to the union with Malaya could not be expressed in the voting at all. The threat by the Tunku that the causeway between Singapore and Malaya would be closed if the merger was rejected also entered the battle for votes.

Soon after the referendum the allotment of seats in the Malaysian House of Representatives was announced. Singapore, with a population of 1,700,000, was to have 15 seats; Sarawak, with half Singapore's population 24 seats; and Sabah, with less than half a million, 16 seats. Thus by electoral manipulation the largely non-Malay populations have very little representation in comparison with the Malays. Such were the workings of racial discrimination in Malaysia under the guise of democratic election.

In February, 1963, 131 politicians, under leaders and journalists in Singapore, including 24 executives of the opposition, were arrested. Under the 1955 Preservation of Public Security Ordinance, which permits detention without trial, these people and many others since then are being detained, some in solitary confinement. The Internal Security Council supported these arrests. After having secured his political position, Lee Kuan Yew prematurely declared Singapore's *de facto* independence of the Malaysia Day, to the embarrassment of both the British and the Tunku. In recent Singapore State elections Lee Kuan Yew won 37 seats and the Barisan Socialists 13 seats. Though the Barisan Socialists won few votes they polled 33 per cent of the vote against the P.A.P. 41 per cent, and left the P.A.P. with a majority of less than 400 votes in 7 seats. This is despite the fact that the P.A.P. used the government for its own political ends. However, owing to the system of nomination, all of Singapore's representatives in the Malaysian parliament will be members of the P.A.P. After the elections the government arrested more members of the Barisan Socialists. The President of the Nanyang University (the only purely Chinese centre of higher education in S.E. Asia) was deprived of his citizenship because he supported Barisan Socialists candidates who stood for election. Later he resigned because of ill-health. Some students who stood as Barisan Socialists candidates were also arrested.

In all of the political aberrations the personal ambition of Lee Kuan Yew is obvious when his political power in Singapore was lowest in 1961 he blamed the Communists for the defections of the P.A.P.—a convenient manner of condemning any opposition to his plans. By means of unfairly presenting election issues and arresting opposition members, he has also consolidated his position as leader but has sold out the Chinese people he claims he represents. By prematurely declaring

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ARTS FESTIVAL
YEARBOOK

The editor of Arts Festival Yearbook, which is to be published in Auckland this year, is calling for contributions and for staff. An editorial committee is being formed and applications to join the editorial board should be made to Mr G. Waller, c/- the Students' Association. Copy closing date for would-be contributors is mid-May.

Malaysia — cont.

Rigged Report, Greater Instability

Singapore's de facto independence from the British before the formation of Malaysia he was able to make even more secure his political leadership by organising undemocratic elections and arresting more of his political opponents. Now as a member of the Malaysian Parliament his aspirations for the premiership will cause even more conflict. As it now stands, the Malaysian constitution does not permit a Malaysian to become premier but is unlikely that this will prevent Lee Yuan Kew from realizing the vision of himself as the leader of one of the largest group of Chinese outside of China itself.

Reaction of the Borneo Territories

Brunei, with a population of about 80,000 (three-quarters Malay, the rest mainly Chinese) is the richest of three territories because of its oil revenues. In 1959 it became an independent territory with Britain controlling its revenue and its defence. In 1962 the first elections for 16 of 33 members of the Legislative Council were held, the other 17 members being appointed. The Brunei Party Rakyat of A. M. Azaharei did not favour union with Malaya but rather regarded union of the three Borneo territories as more important. In December, 1962, Azahari, fearing a premature agreement to the formation of Malaysia, organised an armed rebellion. The Sultan then called in British troops to put down the rebellion and then ousted the popularly elected party. Opposition to the Sultan has been stifled and he has found it necessary to detain 10 per cent of all

adult males and rule with an Emergency Council ever since. However, Brunei has not joined Malaysia because of the bargaining over the ownership of the oil revenue and foreign assets and of the likely standing of the Sultan with other Sultans in Malaya itself.

The other territories, Sarawak and North Borneo (SABAH), were each at this time (1962-63), preparing for self-government. However, the Malaysia proposal generated great activity and within a few months over a dozen new parties were formed, mostly along racial lines. Generally, the Chinese opposed Malaysia on the grounds of discrimination, loss of citizenship, and the imposition of Islam as the official religion. Malays and other indigenous races were won round to support Malaysia. Last year a United Nations Mission was sent to investigate the willingness of the Borneo territories to join Malaysia. But the Tunku fixed the 16th of September as Malaysia Day when the U.N. team would still be at work and its report still unfinished. The U.N. used the existing machinery of government and administration to find their information. Since North Borneo had had no political parties before 1961 and since in Sarawak Chinese newspapers had been closed down and Chinese leaders arrested after the revolt in Brunei, then it would seem that the United Nations teams would have to work hard in order to find any organized opposition to Malaysia.

Indonesian Objection to Malaysia

The Indonesians see the setting

up of Malaysia at the instigation of the Tunku Abdul Rahman and the British as having ruined the prospects of a greater form of economic union between Malaya, Indonesia, and the Philippines (Maphilindo). Hostility to the British arises from the fact that the British interfered with any possible arrangements for Maphilindo and interfered in Brunei by suppressing what was obviously a popularly-lead revolt against the plans of Malaysia. It is admitted even by the Russians that President Soekarno has plunged a country which is the richest in economic potential South-East Asia and which has been the most liberally endowed with foreign aid, into hopeless chaos, while Malaysia has prospered. In the face of the collapse of national unity, President Soekarno has often found it convenient to introduce "neo-colonialists" as scapegoats in an attempt to draw attention from his domestic troubles. But the same thing can be said of Tunku Abdul Rahman. In the face of much internal opposition to Malaysia it is convenient to have an external enemy who hopes "to crush Malaysia" and thus any internal opposition can be conveniently labelled as "communistic" or "Indonesia inspired."

This is especially convenient for Abdul Rahman, who faces elections within a few weeks' time. A common enemy to his plan for Malaysia and to his own status in Malaysia itself is a useful means of labelling any opposition to his own election platform as "communist" or "pro-Indonesian", and thus the totally unfair way in which Malaysia came into being

is quickly covered. The complicity of Lee Kuan Yew in the formation of Malaysia is hardly to be seen as an attempt to make vocal the racial and political discrimination against the Chinese in Malaysia — rather it is to attempt to seek greater political power within Malaysia.

In a country composed of different races it is fatal to suppose that a stable government can be obtained by one race seeking dominance. By implementing racial and political oppression the leaders of Malaysia have increased rather than decreased the chances of a communist take-over. In the event of New Zealand being asked to defend Malaysia against Indonesia in the fighting in Borneo, it is hard to adduce what it is that we should be committed to fight for. The formation of Malaysia has caused more political instability in an area in which enough already existed. Australians and New Zealanders, rather than entertaining notions of entering the fighting in Borneo in support of Malaysia, could use their energies more profitably in finding a peaceful solution to the complex economic and political problems that beset South-east Asia. The wish to maintain old colonial ties in Malaysia is no way to solve the new problems facing the indigenous and other peoples of that area.

—ROBERT NOLA

Mismanaged

Most delegations to a recent student seminar in Kuala Lumpur were opposed to foreign aid, Mr W. J. Falconer reported to the New Zealand University Students' Association at Easter.

Delivering the report prepared by himself and Mr Peter Rankin, the other New Zealand delegate, Mr Falconer said that there was a feeling that the application of foreign aid had in many cases been mismanaged. Many wanted their countries to play it alone completely.

The seminar, primarily concerned with Asian regional co-operation, also discussed community development, the role of private enterprise in developing nations, and the part students could play in such development. One of the points raised was that student movements should try to discover in what sectors it could make valuable contributions to the development of the country. It was felt that student action should normally be supplementary to existing government action, and should aim at filling gaps or publicising a need. Ideas suggested included research, work camps and voluntary service schemes.

The delegation thought that New Zealand students should endeavour where possible to send members to assist in projects organised by other national students' associations. Such people should be sent on working tours, not on seminars of value only to students or other events which were little more than a holiday for the participants.

"There can be no doubt that New Zealand's future is inextricably linked with Asia. For that reason co-operation at the student level must continue," said Mr Rankin.

Play Dept.

The dumb waiter

ENROLMENT BUREAUCRAT: You are going to be photographed.

STUDENT: Photographed.

EB: Yes.

S: I was photographed last year.

EB: That was last year.

S: I know I was photographed then.

EB: Well, you are going to be photographed again.

S: But I was . . .

EB: Let's not go through that again. You are going to be photographed right now.

S: Why? Do you think I might be different this year?

EB: I don't know. You might be. Has your sex changed recently?

S: I don't remember.

EB: Well, you'd better remember . . . It's a good check-up anyway . . . It's funny how little things show up under the camera's eye.

S: Little things?

EB: Well, the camera sees things the eye doesn't.

S: Things?

EB: Details.

S: Details?

EB: Yes, details and things . . . Are you ready?

S: I don't photograph well.

EB: The photographer does that.

S: No, I mean . . .

EB: No, no, of course not. Now write your name on this piece of paper. Nothing facetious.

S: Facetious?

EB: Some people write "A. Hitler" or something. Just write it.

S: My name?

EB: Yes; you've got one, haven't you?

S: A name?

EB: Yes, write your name.

S: I don't always have one.

EB: Did you lose it?

S: I'm not sure. I don't think I have the thing that goes with it. What do they call it?

EB: Reputation?

S: No, identity. I don't think I've found my identity. I've been looking for it, though.

EB: Well, you won't find it here. Just write your name, there's a good chap. Everyone else has.

S: Everyone?

EB: Yes, everyone.

S: Have you?

EB: I will later. I must get these people through first. Come on, man.

S: Well, after you.

EB: All right, then, after me.

Here, I'll write my name. Look, I'm standing here. See, it's quite simple. Nothing to it. Flash. Done. Next please. Come on.

PHOTOGRAPHER: Just a moment.

EB: What's wrong now?

S: Lost what?

PHOTOG.: I've lost it.

PHOTOG.: My film. No, here it is. I've found it.

S: Your identity?

PHOTOG.: No, the film, idiot.

EB: OK, then. Come and be photographed so we can identify you.

S: I haven't got an identity, so how can you identify me?

EB: I don't know. Do you think I make decisions. Anyway, you said after you.

S: I did say that. OK then. I stand here.

EB: That's right. Perfect. You're right in line now. What's wrong this time?

PHOTOG.: I'm out of film.

EB: He's out of film. It won't be long. You don't mind waiting, do you?

S: No, I don't mind waiting.

—MIKE MORRISSEY

Neo-Victoriana

The power of Mrs Grundy

RECENTLY the Auckland Students' Executive, acting on the advice of a lawyer and under strong pressure from the Varsity authorities, insisted on the removal of a book review and a poem from the newspaper *Craccum*. Further, they censured the editor, Mr John Sanders, for conducting an "experiment in law" — whatever that peculiar phrase may mean. Auckland students then resorted to the time-honoured practice of publishing an unauthorised newspaper called *Wreccum*, in which they criticised the actions and attitudes of the Students' Executive and the College authorities. The last I heard of the matter, it seemed that these students were at least in grave danger of expulsion. If they were expelled, it would be a horrifying misapplication of disciplinary power; for these particular students have given thought to issues of propriety and censorship, and have begun to examine critically

the customs and prejudices of Pig Island society. They have begun to think. The Varsity authorities should utter prayers of thanksgiving that a few students at least had grasped what a university is meant to be: a place where people learn to think for themselves.

This is a condensation of Baxter's views on censorship and university life as they appeared in a guest editorial in *Salient*, Victoria University student paper.

The majority of men and women who pass through our universities are not concerned with learning to think at all. They want to pass their exams and get good jobs as chemists or librarians with the least possible fuss. I am sure that our Departmental Heads and city fathers are delighted that it should be so. They do not want

employees or colleagues who have more ideas than are necessary for the job on hand. An office dealing with immigration, for example, would not want to employ people who questioned the notion that white-skinned British-born immigrants were in some mysterious way better than dark-skinned immigrants born in Madras; and equally no business engaged in the manufacture and sale of soap would want to employ people who could not stomach the degraded use of language in newspaper and radio advertising, or who had doubts about the psychological benefits of the Machine Age. The point is that businessmen and bureaucrats have a vested interest in the status quo. It is their own little speckled cow, as it were; and they draw milk from it daily. And most Varsity students hope to do the same some day.

Since the University of Paris developed in the shade of the Church, there has existed in each generation and in many countries a creative tension between university thought and the habitual attitudes of the wider money-rulled community. In Russia some university students are prepared to criticise the regime; in America, some students are preoccupied with racial issues; in England, as in New Zealand, some students join in marches to demonstrate against the use of nuclear weapons. It is precisely this readiness to think, speak, write and act on behalf of causes which lack support from, or may even be opposed to the policy of those who have most power in the community, that distinguishes the thinking students of a university from the pupils of a higher-grade technical college. The existence of such a group will always irritate the bureaucrat and the city father. They will attribute hooliganist and irresponsible motives to its members. They will say — "The students should work harder. It isn't their job to criticise the way the world is built." In part the irritation rises from a feeling of personal affront that any point of view different from their own should exist; in part it rises from the chagrin of the fox who has let his tail be chopped off, objecting to the brown, hairy plume of a more fortunate, younger fox. When any clash occurs between students and the authorities of the town or the university — as on this recent occasion in Auckland — the authorities tend to exercise their disciplinary powers with a paranoid severity. It is understandable — for student thought can, in the course of a generation, change the status quo; and that is what the bought man fears most.

I was unable to read the book review in *Craccum*, since I have not been able to obtain an uncensored issue. The title of the review — "The Vaginal Viewpoint of Mary McCarthy" — is a shrewd one. It sums up in a nutshell the particular bias of that tough American writer. I am sure she would have counted it both amusing and just.

I can accept a censorship which tries to prevent pornographic writing from being published. A pornographic story or poem is one which is designed or likely to stimulate the reader to sexual daydreams or misdemeanours. In a broad sense a detailed descrip-

tion of torture or atrocities could be termed pornographic, because of its appeal to the sadistic or masochistic proclivities of the reader. But as a literate person I cannot accept a censorship which hinges on another man's sense of what is proper. It would be a melancholy situation if what one was allowed to write or publish or read depended on the state of the subconscious mind of a Pig Island businessman, a cop, or a Varsity professor. Standards of decorum vary enormously, among writers, among the general public, and in Varsity circles. I cannot see why *Craccum* should not publish a poem or story or book review which some of its readers might consider indecorous. It means otherwise that a small pressure group can impose their standard of taste, by means of censorship, on other literate people.

Of course the issue goes much deeper. In many respects gentility is the glue which holds the status quo together. A genteel man can be counted on to take the side of the cops, because his mind is fuddled, and what Ernest Hemingway called his built-in dung-detector has been put out of action. (I have not used Hemingway's exact words in case *Salient* also should be censored on account of indecorous language.) It is very easy for any demagogue of religious charlatan to put it across a man like that. It was the genteel middle classes in Germany who welcomed Hitler as a bulwark against the indecorous speculations of the Jewish intellectuals who were (they thought) corrupting the youth of the country. And when the smoke blew their way from Belsen they didn't think about it because it was unpleasant. We have no Belsens here; but I have seen women go crazy in the tidy vacuum of a Primary school classroom between a glass tank and a vase of daffodils; and when I write a poem about the psychological dangers of the teaching profession (a matter of great relevance for student life) my genteel reader notices only that I have used Hemingway's word for dung three times, and start to call out the cops.

The curse of intellectual baroness which rests like a black frost on the paddocks of Pig Island may have sprung in a large degree from the neo-Victorian gentility inculcated in our schools. Ordinary working people are the ones least affected by it. They generally brush it away like a bad smell, and go on using their minds and their tongues on whatever concerns them most. But the Varsity student, like the bureaucrat, is peculiarly vulnerable to it. He can be penalised for saying or writing what the wharfie would not think twice about. It is not the fate of the Auckland students who have come under the censor's hammer which troubles me most—they will stay alive because they have already begun to think their own thoughts. It is the fate of the ones who prefer to rest in the shade of the city fathers which troubles me. In ten years time it may be impossible to distinguish them from vegetable sheep*.

James K. Baxter.

*Mound of moss found in Central Otago closely resembling sheep.

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STEELE PHOTOGRAPHY

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Saints

Genet's Dunghill

THE detractors of Genet do not want their noses nailed to lavatory doors. The implication is that his work is fake, sham, insincere, and that he doesn't care about the pain of others.

The supporters of Genet, on the other hand, would claim that Genet should be considered an explorer of surrealist fantasies in which the world of criminals and pederasts is meant to repel and disgust us. They would cite Genet's notion of theatre as a dreamed Mass. Comparable to a spell or expiatory rite, the catastrophe that ends a Genet play is always vicarious. What is enacted is always distant from reality, is meant to be inspired with an intense theatricalism. The supporter of Genet cannot feel a sympathy for his work because the playwright's cosmological scheme alienates all human sympathy. The spectator is therefore confined to witnessing the presentation of a universe in which he does not participate.

Genet's avoidance of the naturalistic convention means that his plays are, in the main, producer's plays. A particular producer has Genet's personal iconography to contend with, and this is sufficiently obscure to be only partially intelligible to Genetphobes. Dick Johnstone, the producer, therefore made the most of the internal thematic structure of the plays, and even amended the plays in accord with his own opinions about Genet's scheme of things. It is highly debatable as to whether the producer's licence is ever justifiable except for purely theatrical reasons. Johnstone's innovations were both in the field of technique and interpretation. He made "Madame" in "The Maids" much older than she actually is in the script because he found a parallel between her and "Snowball" in *The Death Watch*. This is strictly a matter of interpretation. The maids Claire and Solange, in their forties in the original, are made considerably younger. In both plays he introduced miming and balletic sequences which he claimed fitted in with the thematic rhythms of

the words. For example, Greeneyes' gyrating dance comes at the end of a sequence in which Greeneyes is recalling the details of the murder he committed. He tries a spiral dance on his own axis. His face is supposed to suggest great suffering. David Williams' gyrating hops seemed merely incongruous and not imbued with this retrospective design.

Solange's long speech to imaginary presences in "The Maids" was mirrored in the recorded voice of Margaret Blay, who mimed her own speech. The intense theatricalism, a combination of voice and mime, was, one felt, more in the spirit of Genet than Genet himself. The play sparked at this point. On the night on which I saw the play this sequence was marred by Miss Blay's forgetting her lines. But this intellectually cold actress was admirably suited to the cynical, cryptic venom of the murderess. However, Patricia Austin, who played Claire, the traitor who cannot go through with the murderous design, but cheats by exchanging roles with the "victim", exuded too much femininity for the part. Faith

Laws was miscast as Madame, who is in the play a much younger woman than either of the Maids.

The implicit sado-masochistic relationship between Solange and Claire in "The Maids" was not faced squarely by the producer. Solange and Claire in formless tunics and goliwog wigs were thoroughly desexed, nullifying any of the erotic implications which were undoubtedly latent in the play.

The garish set for "The Maids" was reminiscent of a Hollywood pastiche ballet scene, and the slight touch of the fantastic, yet chilling and macabre, which appeared in the second half of "The Maids" in contrast to the dull boring monotony of the first half, almost made the production of the play worth while. Dick Johnstone utilises the Drama Club facilities as a kind of theatre workshop, and the experimental productions which he mounts seem at least to show that a producer is still willing to courageously exercise his imaginative powers and to take risks in the touchy area surveyed hawk-eyedly by theatrical pedagogues.

In "The Death Watch", David Williams' shambling-gaited Greeneyes wasn't quite my idea of the murderer hero who is sanctified through his necessitous crimes. He

seemed to convey the essential aloofness of the sanctified murderer, but, except for the retrospective scene where Greeneyes is going back in time and reconstructing his faith-imbued experience, there was no conviction that he fitted into Genet's scheme of things, where at the top of the hierarchy stands the murderer, a god-like figure graced by crime, and where a stage below stands a Greeneyes-type character, a hard and handsome caid set apart from the others by coldness, brutality and mystic domination.

Graeme Whimp's loquacious Maurice, the cheat who forces Le Franc, the apprentice murderer-god, to show his inferiority to the anthropomorphic Snowball, embodiment of necessitous crime, by goading him to the point where he strangles Maurice, was a credible performance, which realised the full ironic potentialities of the trickster figure. Bryan Wakefield's Le Franc was too passive and one felt that he totally lacked conviction as Greeneyes' desperate imitator. The naturalistic base to "The Death Watch" necessitates the characterisation slightly more than in "The Maids", where the actors are devices in Genet's personal and surrealist mythology.

One must be thankful to Drama Society for its policy of undertaking the production of plays which are the province of those particularly interested in the theatre. Let us hope that the Society will undertake the production of either "The Blacks" or "The Balcony" in the not too distant future.

—JOHN SANDERS.

Craccum gets results

INFORMALITY and co-operation were the keynotes of the meeting between the New Buildings Committee, Miles Warren, the architect, and delegates from the Drama Society.

As a result of the article concerning the theatre in the last *Craccum*, the architect was brought from Christchurch to meet the Drama Society and iron out problems. On Tuesday 7th the representatives met Mr Warren and were able to satisfy themselves that everything possible was being done to remedy the faults commented on. Certain problems still remain but they are in the process of elucidation and should be solved shortly. Meanwhile the Drama Society is satisfied that the architect has the full picture.

Any students who consider that there are points of the design of the building that could be improved should give their complaints to the New Buildings Officer, Tony Gavin.

The Building Committee would be pleased to hear of any complaints at this stage. If nothing is done then students can publish their views. Co-operation in the future should be considerably better than it has been recently.

There are promises of improved relations between students and the Committee, who have appointed David Bell to the position of Public Relations Officer. Students should now be able to know what is happening to the building.

—GEOFF ALLAN

ILL - TREATMENT

Several cases of ill-mannered treatment of overseas students studying in New Zealand were brought to the attention of NZUSA at Easter council. It was stated that the department of labour was adopting attitudes which conflicted with those of the University authorities. Instanced was the refusal to renew entry permits of students because the department considered their academic record to be insufficient. One student had his permit cancelled and was given 28 days' to leave the country, when the University authorities were still considering his case.

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Books

The Olive Green Revolution

CUBA — AN AMERICAN TRAGEDY.

Robert Scheer and Maurice Zeitlin.

Published as a Penguin Special in 1964.

This authoritative and sympathetic analysis of the Cuban Revolution shows how the world was subjected to the strain of a possible nuclear war because the American foreign policy was based on illusion rather than reality. We are told in the early chapters of corrupt government, exploitation of Cuba by American business interests, from the time the Spanish left Cuba in 1902, right through to the Batista regime in 1952.

The USA supported Batista, under whose regime some 20,000 Cubans were slaughtered in less than seven years, and yet when Castro took over with the support of 95 per cent of the people, he was condemned because he disturbed the status quo. No longer would the American corporations be able to milk Cuba. Misunderstanding and selfishness on the part of the American government was a hard blow to Castro. His self-appointed task of reforming the economy of Cuba received every hindrance possible from the USA, even to the stage of aid for invasions and sabotage.

Despite the fact that Castro

wanted no dictatorship, left or right, to govern Cuba, American officials persisted in labelling it Communist.

"Our revolution is neither capitalist nor Communist! Our revolution has a position of its own and is in all its characteristics a revolution which is distinctive . . . We, in our humanist doctrine, are intensely concerned with the people and we are mobilising all of our forces in benefit of the majority. We want to liberate man from dogmas, and free his economy and society, without terrorising or binding anyone. We have been placed in a position where we must choose between capitalism, which starves people, and Communism, which resolves the economic problem but suppresses the liberties so cherished by man. I know that Cubans and all Latin Americans desire a revolution that may meet their material needs without sacrificing their liberties . . . We have respected liberties, religious beliefs and individual rights, and we are carrying our revolution forward through democratic means. Should we accomplish our revolution in this way the Cuban revolution will become a classic revolution in the history of the world . . .

"Without social justice, without the satisfaction of man's necessities, neither liberty nor democracy is possible; men are slaves of misery . . . That is why we have

said we are making a humanist revolution, because it humanises man . . . Capitalism sacrifices man; the Communist State sacrifices man. It is for this reason we are trying to develop our own revolution. For every people must develop through its own political processes guided by its own necessities. Ours is an autonomous Cuban revolution, as Cuban as our music, for every people has a distinct music and a distinct culture . . . Our revolution is not red, but olive green, the colour of the rebel army that emerged from the heart of the Sierra Maestra."

—Castro, May 21, 1959.

Unfortunately, to deny being a Communist nowadays is taken to mean that one is a Communist.

Finally the USA voted against the import of Cuban sugar, thus forcing Cuba to go to Russia for economic support. Thus by their misunderstanding of the situation, combined with pressure from business groups, Cuba was forced into a position where she was susceptible to Communism. The myth of the early years of the revolution became the fact of the later.

In conclusion the authors point out that:

"If, in Cuba today, the chances for political democracy are slim, if Cuba accepts and imitates Soviet methods uncritically, and comes increasingly under Communist influence, if there may now be an end to civil liberties for some time to come, it is as a result of the US government's policies.

"The United States has undertaken to achieve three policy goals simultaneously: to defend the United States investments abroad, to further its position in the cold war, and to extend its forms of freedom. At times the three goals coincide. But not often. The attempt to achieve all three goals simultaneously is an important reason for the ineffectiveness of the US policy in achieving any of them."

In this work the authors have tackled a terrific field and have produced a remarkably fair and unbiased study. The facts are well authenticated and the text is littered with quotations from a variety of sources. This certainly emphasises the reliability although I would have preferred the quotations in an additional appendix, where they could be referred to without sacrificing readability. Luckily this has been done with all other references.

The authors visited Cuba several times, but their material comes mainly from the available written material.

Another interesting feature of this book is the appendix analysing the reliability of the newspaper reports, upon which the American public and a large number of the politicians relied for their information. Almost without exception it was biased to the point of voluntary censorship.

I consider this a well written and informative book, worthy of serious consideration from the thinking members of our society.

—"GALA"

HADRIAN THE SEVENTH

Frederick Rolfe.

George Arthur Rose is a Roman Catholic, who, twenty years prior to the beginning of the novel was an unsuccessful candidate for priesthood. In the first chapter he is visited by a Cardinal and a Bishop, who tell him that his case has been re-considered, and by the third chapter he has been elected Pope. The rest of the novel is concerned with the actions in the somewhat unexpected position.

Unexpected, yes. Unforeseen, no; for Hadrian the Seventh, High Pontiff, Successor of St. Peter, nee George Arthur Rose, is the author himself, Frederick Rolfe (sic) Baron Corvo, charlatan, liar and rejected candidate for priesthood. As someone who had struggled with poverty since birth might dream of the day when he won the football pools and "showed them", so Frederick Rolfe has dreamed of the day when he would become Pope and have power over those who had, in his opinion, so vilely mistreated him — his fellow Catholics. Frederick Rolfe bore a grudge against the world which had prevented him from answering what he felt to be a Divine Vocation; he felt that it owed him some kind of compensation, and on the strength of this belief, lived on credit from 1891 (the date of his final rejection) until 1913, when he died of malnutrition in Venice. He was convinced that his friends were obliged to support him, and when they objected, he cut himself off from them and found others, thus condemning himself to a life of disappointment and loneliness.

These attitudes are made clear in "Hadrian the Seventh". In many ways the Pope is a perfect self-projection. His innate nobility is indisputable; he can speak Greek and Latin with equal fluency. His conversation is polished to that "why didn't I think of that yesterday?" degree which implies many mental conversations with his enemies on the part of the author. Years of seclusion as George Arthur Rose have apparently only served to enhance the talents of a natural politician. However, despite this superhuman "infallibility", Hadrian has several very human weaknesses. He is intensely lonely. He longs for peace and quiet; and he suffers from his inability to love his fellow-man. He hates and detests that animal called man; although he heartily loves John, Peter, Thomas and so forth. Unlike Frederick Rolfe, Hadrian is loved in return by "John, Peter, Thomas and so forth", but like his counterpart "that animal called man" is too much for him. He is shot by a corrupt Socialist agitator, who has hated him for years, and dies, forgiving his assassin not out of love or pity, but because, being so infinitely superior, he can look upon him with indifference.

It is the intensely personal attitude in the book that makes it so readable; non-Catholics and Catholics alike could read it without their ire being roused at any point. Frederick Rolfe thought



that his life was tragic, and has conformed to the dramatic tradition of putting a tragic hero on a grand scale. Unfortunately he does it too well. Hadrian's strength in some respects is so great that one tends to feel out of sympathy with his weaknesses, but even without becoming particularly involved with Hadrian, one can be very interested in him. The book is written with humour and intelligence and with a vigour that at times is very reminiscent of Swift. It is also flagrantly snobbish, but only a bourgeois reader could possibly object to the charming prejudices thus displayed.

—ROSALIND HURSTHOUSE

A DICTIONARY OF MODERN HISTORY, 1789-1945.

A. W. Palmer.

This is a handy reference book for a, somewhat limited scope dealing with personalities, events and ideas of the last century and a half. It is essentially as an aid to study and one will find that the majority of facts, which are presented in essay-type articles of 100 to 2000 words, are fairly superficial. It will be of one use however as a guide upon which to build ones study.

"GALA"

DOWN AND OUT IN PARIS AND LONDON.

George Orwell.

Penguin.

This book is a factual account of poverty in Paris and London. In the first half the author describes his life in Paris as a "plongeur". A "plongeur" is a dishwasher and general dogsbody in a French eating establishment, be it hotel, restaurant or chop-house. Orwell is a very thorough narrator. He describes not only the work of a plongeur, but also his position in the caste system of a hotel, the attitudes and incomes of each strata in this system, and how they fit into the more general hierarchy of poor people in Paris. The cooks consider themselves to be sensitive artists; the waiters think of nothing but money and all dream of the day when they will become *maitre d'hôtel* of a really high-class venue; the plongeurs dream of nothing and live from day to day in a daze of exhaustion. He analyses the difference between having forty francs, in which case there is room for hope, and of having six (about a shilling pre-war), in which case one is desperate. He notes the importance of having a suitcase which could be full of clothes; landlords will accept a week's delay in the

rent, believing that they can pawn the clothes, hence one's suitcase must never be sold even if it only contains newspaper.

The second half of the book is concerned with his life, under similar conditions, in London. London is different; "... cleaner and quieter and drearier ... There was less drunkenness and less dirt, and less quarrelling, and more idling ... It was the land of the tea urn and the Labour Exchange, as Paris is the land of the bistro and the sweatshop." Orwell joins the idlers and moves into the world of tea-and-two-slices, the eightpence a night lodging house with three-month-unwashed sheets, and the spike. The "spike" is a particularly odd English institution, closely allied to the workhouse. It provides lodging and food of a sort for one night for anyone who comes to the door. One enters, has one's belongings and clothes confiscated, has dinner and a bath, and then goes to sleep in a locked cell. The tramps are constantly on the road from spike to spike, because if you enter any one spike, or any two London ones, more than once a month, you are confined there for a week as a vagabond.

The amount of fact that is crammed into this slim volume (188 pages) is remarkable. There is no drama, no pathos, very little action; it is straightforward statement from beginning to end. As such, it is a very interesting book and one can hardly fail to be fas-

inated by the lives of the tramps, beggars, pavement artists, cooks, street cleaners and layabouts that are so clearly and coolly delineated.

The clarity and detachment of the style is something which must be commented on. The blurb on the cover of this edition says that this book "... is one of those humane and factual pieces of reporting by which George Orwell set new standards in the thirties". (It was first published in 1933) and unsobly compares the author to Dickens and Fielding. In the thirties, factual description of the poverty of the lower classes was rare and doubtless Orwell's academic treatment was even more effective on his readers than the more emotional treatment of Dickens and Fielding. However, the present generation has been blessed with thousands of such accounts, and this being the case, it is hardly surprising that one can read this book with interest but without much emotion. I would recommend it as an educational book rather than as a persuasive argument for Socialism — this is in direct opposition to Orwell's intention, as is made clear by the trite little morals that the author pauses to draw at the end of each main section.

—ROSALIND HURSTHOUSE

"This is a university where we should be able to discuss what we like — without caring about what the public thinks.—Lindberg.

No Double bunking

NZSPA

"The warden has forbidden drinking until such time as the people present stop singing bawdy songs." So ran the refrain at tournament's athletic dinner. Reporters from Press Association finally decided to go in search of this man of iron, and found him crouched over the liquor supply refusing drinks to all comers.

The warden, Mr Peter McGillivray, told NZSPA reporters that he had been a student at both Victoria and Massey, where he had studied agriculture. "Once a man does something at all he has got to make an administrator," he said, a glint of humour showing through his normally pallid features.

At this point a small and dishevelled but angry student thrust his way to the fore.

"I understand that we will be served no more drink at our dinner," he said accusingly.

"That is true," said the warden, a steely glint coming into his eye. "You are making too much noise, and I will not tolerate the singing of bawdy songs." (The assembled company were singing songs full of erotic symbolism, such as "The Queen.") "If you have a complaint I would prefer to have it in writing," said our hero as he attempted to fix the unfortunate

student with his steely eyes, and thrust his jaw out at the same time.

Crushed by the bureaucratic coup de grace, the student retreated and McGillivray turned to face the reporters again, a Christ-like smile of resignation fixed firmly on his face. "Individually I have a lot of time for students, but in a mass they are not much good," he told us sadly.

"We don't want to continue secondary school discipline; these people will have responsibilities. One of the things that annoys me is that students are always puffing away on pipes. Pipes and ladies do not mix — some of the people have no sense of occasion.

"I think it all right for students of both sexes to be mixed, they meet here and they meet at lectures, but I don't like them sleeping together. Some hostels are mixed but I don't think this is a good idea. One Master of Halls from a mixed hostel in Dunedin (Carrington) said to me that he thought it best that his students sleep in their own beds. I think the same."

When asked if he had any complaints from students, Mr McGillivray looked shocked. "I think they are all extremely happy," he said.

In Memoriam

MOSESE VUNIMAKOLEVU

A final year Batchelor of Commerce student, Mr Mosese Vunimakolevu, of Nadruga, Fiji, was killed in a motor accident on March 20, 1964.

Mr Vunimakolevu served the Students' Association on the accounting side, and his services were of great value to the student

body. Mr Vunimakolevu had many friends among students, and was active in the University Rowing Club.

At the time of the accident he had only one unit to go to complete his degree. Mr Vunimakolevu was very highly regarded in the University, and his passing is deeply mourned.



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Arrival

Welcome

Children

Long-long Pakehas

THE grizzled old New Guinean spat out his betel nut. He looked at the white, sweating figures around the concrete mixer sitting in the mud. "Long-long" he muttered. Pidgin English for "mad." Australian-Asian Work Camp Number Three was under way.

THE Work Camp scheme is run by the National Union of Australian University Students, and aims to promote friendship and international understanding between Australian and overseas students. It does this by providing opportunities whereby they can work together on community projects. Besides this, the Australian public is made aware of student interest in problems outside the University.

Work Camps began in 1963 with a project at Armidale, building a school for aboriginal children. The New Guinea camp gave the scheme a more exotic flavour, while highlighting the problems of an underdeveloped country. Fares for the trip were cut severely by the airline and were paid by the campers themselves.

We assembled in Sydney and flew to Port Moresby on February 1: eighteen Australians, six Asians, and Herb Romaniuk and myself from New Zealand. Among us were five graduate engineers

and various other faculties from all the Australian Universities were represented in the eight girl, 18-man party. The camp director was Will Dennis, an Arts student from Armidale, New England. Will had spent some months persuading Canberra officials to let the party into New Guinea — especially a part-Asian party including two Indonesians.

Picking up six Papuan students from the Teachers' College at Wardstrip (of World War II fame), we left Moresby. Two

hours in a chartered DC3 and we were in the Eastern Highlands at Kaimantu, lodged in two stretcher-littered buildings that were to be home for us for eighteen days.

The camp object was to erect two school buildings. Of standard Territory design — concrete floor, steel frame, half-walls and corrugated iron roof — the materials were all supplied by the Department of Territories.

The project was too ambitious. We had arrived in the wet season and the ground was muddy. Tools had to be rounded up from all over the town. The tourist-tinged attitude of the camp members further detracted from the building effort, and the Public Works Department did not expect us to finish. With this atmosphere surrounding the camp, we didn't.

Our building efforts proceeded in fits and starts. There were problems of camp harmony. Party recoveries hampered building progress. Workers failed to appreciate the cook's problem of feeding 32 people when supply aircraft are unable to land on a flooded airstrip.

Rain played havoc with early work. Seven inches of rain in four days is enough to deter any builder when there are no drainage facilities. In these circumstances the over-all result was one building completed and the other half done.

The last three days were more of a celebration. Most of the party went to an election rally, followed by a sing-song, while the writer had chartered an aircraft north to the base of Mount Wilhelm. This 15,400ft peak was climbed in time to catch the charter return to Kainantu three days later, arriving ten minutes before our aircraft left for Port Moresby. A day in this humid paradise and it was home to Sydney for all but a few — among them Herb Romaniuk, who stayed on for a few days.

It is hoped that the Work Camp scheme can be started in New Zealand, incorporating the primary aim of the camps: the aim of getting Asian and New Zealand students together to promote friendship and understanding.

—MIKE HARRIS



Children



Teachers



Work Begins

Work Camps

N.Z. ADVENTURE

HERB ROMANIUK, AU President, has been appointed director of the first International Work Camp to be held by NZ University students. The appointment was made after the choice had been approved by NZUSA at Easter Council.

A camp will be held in NZ over the next long vacation, probably somewhere in the Urewera country. At the same time a camp will probably be conducted in Vietnam, in co-operation with the National Union of Australian University Students and the Malaysian Student Federation.

NZUSA is also looking into the possibility of sending a team to the Cook Islands.

Buckminster Fuller, Professor of Design-Science-Exploration at Southern Illinois University, Carbondale, recently in Auckland as the guest of the Auckland University Architectural Society, has granted the use of his world-patented Geodesic Dome system at a purely nominal fee. These domes can be used as the first major shelter units for projects. They are cheap, modern and functional, as well as being in harmony with domestic architecture

— as their universal principles can readily utilise local material, whether bamboo or extruded aluminium.

The camps are designed to appeal to students interested in travel, adventure, the life of other peoples or communities, human brotherhood and international understanding. Services are to be voluntary, although fares will be substantially subsidised. Applications will be called throughout NZ from both students and staff. The selection criteria are:—

- Some experience in building and construction.
- General university history.
- Ability to harmonise in a group.
- Responsibility and keenness.

Asian students will be welcome team members.

The decision to hold these camps is wholly NZUSA's, although it is in line with recent experiments in Australia and other COSEC countries.

C. O'L.

The Work Camp Committee has vacancies in the following positions:—

- SECRETARY
- TREASURER
- ASSISTANT DIRECTOR
- PRESS OFFICER
- LOCAL DIRECTOR

All applications to Herb Romaniuk, c/o Stud. Assn. Office.

The Tenth International Student Conference, considering the various means for students to express concretely their solidarity, states that one of the most effective means of uniting students in a common achievement lies in International Student Work Camps.

These work camps should be organised where especially pressing needs exist, and where such an undertaking would be a symbol of solidarity and serve to help the country concerned with one of its most challenging problems.

—Resolutions from the 10th International Student Conference, Quebec, 1962.

The President

