

THE GODFREY FILE

TO SPY OR NOT TO SPY

Security Intelligence seems likely to take its men off Auckland University campus and keep them off. This follows the exposure of Intelligence man, D. Godfrey at the end of last term by the student press.

Godfrey bungled when he tried to enlist Studass support for his spying activities on foreign students and the repercussions have probably closed the university as an area for Security surveillance from inside.

The Vice-chancellor, Mr Maidment, was reluctant to talk about the affair but told Craccum:

"Students can pursue their studies in future without any fear of interference from outside."

This seems to point to an extraction of a bond from Security to keep its men away from the campus.

Craccum asked Security Intelligence this following a person-to-person call to the head of the department, Brigadier Gilbert, in Wellington.

The Brigadier was 'unavailable' but an anonymous spokesman said the question would be put to his chief and an answer forwarded within a few days.

Asked whether Mr Maidment's statement indicated Security would be calling its men off, the man, who would not give his name, said "We can't answer anything like that at the moment".

Asked was it true, as Craccum had been informed, that the Prime Minister had handed down a reprimand or at least had spoken strongly to the Security chief over the incident the man said:

"You must be well informed, are you? This is a question which perhaps requires no answer."

Craccum's sources informed us that the varsity incident was among Brigadier Gilbert's most embarrassing since he was sued by Auckland Lawyer Frank Haigh for statements about Communists, the affair being settled out of court.

Craccum rang Godfrey at 22675, the number of Security Intelligence in Auckland, to enquire about his plans for next term. He would not comment.

Other sources indicate he will not come back. If he does a split between Administration on one hand and Students Association and a staff member of the Political Studies Dept. on the other seems inevitable.

Mr Maidment has stated that Godfrey can come back to the university as a student -- he has committed no serious breach of discipline and is academically satisfactory, and while he fulfills these requirements there are no grounds for 'sending him down.'

But Students Association President, Mr Dick Wood, is seriously concerned that Godfrey may be allowed to continue his activities. He told Craccum that he was seeking assurances that Godfrey's 'studies' would end.

And Craccum has been told that at least one of the lecturers in Political Studies will refuse to teach Godfrey except extra-murally.

Security has created the embarrassment and it seems Administration has some sort of assurance from them to make amends.

Security may have other men here. If so Administration should be sure the process of making amends includes their withdrawal, if this has not been done already.

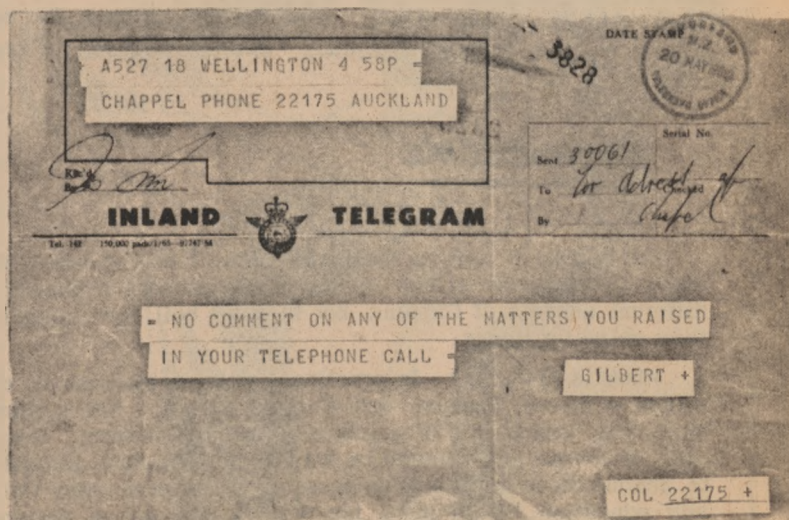
MELTING MOMENT

I first met Norm in the Wellington Town Hall "Gents". Now to brush shoulders with a gentleman of such repute (leader of the Parliamentary Labour Party, no less) in such a common place really means something to the sensitive observer. Here was the basic affinity, openly demonstrated, between the ordinary man and his leader.

I was proud to line myself up with Norm. And so I stood there beside him, my cares floating away on a tide of shy inspiration. It was nice to know that a great man should share simple biological functions with the lowly; most important it was nice that Norm didn't mind my knowing this.

Well, it couldn't last forever. Norm chugged back to his mightier task of chairing the Labour Party Conference. I remained, inspired, and with a hope -- that when Norm becomes Prime Minister he will remember that even the lowly have the same basic needs and desires as he does.

D.W.H.



an answer forwarded within a few days.

CHARGES LAID

Remember last issue's bit on the burning of the Massey Capping Books? And remember how we said something about how difficult legal action would be? Well, it seems Massey are going to go right ahead and take action against Auckland anyway.

In fact, the Massey University of Manawatu has gone so far as to lay charges against certain Auckland students connected with the burning. These charges were made through the Palmerston North police who have since handed the matter over to their Auckland colleagues.

The Auckland students involved include Association President, Dick Wood, Capping Committee member, Kevin Berry and Capping Book co-editor Dave Calder.

As yet no formal action has been taken by the police. But when Craccum talked to the officer who is handling the case it was revealed that the Auckland students could possibly have the book thrown at them. Everything from wilful damage via trespass against property up to assault.

However, partly because they are very busy at the moment, and partly because they think the affair is being somewhat overplayed, Auckland police would very much like to see some kind of agreement reached out of court. They

were hoping that some kind of accord could be reached at the meeting of Presidents scheduled for the 28th May. And they were therefore letting the matter rest until then, in the hope that Massey might withdraw its charges.



Dave Calder

Question is: Will common-sense prevail or will Auckland find itself led by a President with a criminal record? Question also is: Will the Auckland University Students Association also have a record? It appears that Dick Wood might be considered to have acted in his official capacity as Studass President in authorising the burning of the Massey Books. If so, Studass might well be held responsible. It's a funny world.

Miss Issue 5



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Editorial

Let's take a look at Capping. What for? you ask. Well, there are just one or two things. They concern a number of different aspects of Capping, but they all boil down roughly to this: value for money.

What is Capping? In practical terms it amounts to three things - Revue, Procesh and Capping Book - set against a week-long background of celebration and tom-foolery. Originally, of course, the celebration was to commemorate graduation, to honour those who had successfully completed their University education. This is no longer the case and no amount of head-shaking or muttering about misplaced values will ever make it so.

Which is where Capping Book fell down. Every year the public, championed by Mayor and Mother - of - Ten, has cried "Shame!" and damned Varsity corruption to eternal hell. But every year they have bought Capping Books. They don't want academic fare forced down their reluctant throats. When they read Capping Book they want to laugh a lot and snigger sometimes. Alternatively, they want to purse their lips and write to the Herald. This year both sides were disappointed. We're not saying Capping Book should be dirty. We are saying Capping Book should be funny - funny satirical, funny nonsensical, even funny dirty. You can't just ignore traditional concepts and hope to get away with it. Capping Book 66 looks like selling about 14,000 copies, about 40% fewer than normal.

Revenue from Capping Book sales is supposed to cover costs for Capping as a whole. Well, this year it just ain't gonna do that. And next year people are going to remember and it's going to be mighty hard to sell Capping Book 67.

Revue 66 was a flop, unmitigated. Fairly hard to say why, but one suspects that it, too, suffered from a mixing of concepts. It wasn't a lavish, noisy, bouncing spectacle, big cast, big sets, plenty of action and not much acting, as it was last year. And it wasn't the witty, intimate Cambridge Circus-style revue, dependent on a top-class script and top-class acting. It tried to score somewhere in between and it missed.

Where the humour depends on dialogue you have to have, actors who can do it justice; and you have to have a production that doesn't allow dialogue or lyrics to be drowned by sound effects, musical or otherwise. We'll pass over, for the moment, the administrative bungling associated with Revue. We'll just say that the final loss, including the loss on tour, won't be much under £1000. Last year Revue made a profit, a nice little profit.

Procesh was a success. It was "clean" (one float even made a joke out of this fact) but it managed to make a few points and be funny at the same time. It is possible to be outrageous without outraging anyone. Unfortunately Procesh does not make money; more unfortunately Procesh costs money.

Other aspects of Capping - stunts, Harbour Race and so on - came off more or less as planned. Community Chest benefited to the tune of some thousands of pounds through the Charity Collection, but even this did not come up to expectations. all very nice.

I suppose all this has sounded a trifle mercenary. That is not our intention. But when Revue loses what it is going to lose and when the loss on the rest of Capping comes to around another £1000, it's hard not to get all worried, money-wise. Ideally, Capping Week should be a ball for all, grads come join the fun, sort of thing. But you can only afford a "damn the expense" attitude when you're not losing money. Ain't that so?

LETTERS

Dear Sir,

As a graduate and teacher I was much intrigued by points raised by E. Frances McDonald in the last Cracum.

Accepting her suggestion that the people who claim the most experience are those fitted "to make a sound and balanced judgement" it follows that we should all adapt our beliefs to those of the most experienced man at any given time. As this person would undoubtedly change (correct me if I am wrong) so too would our beliefs change and this would have the admirable result that no given body should gain too much power over too long a period. The actual choice of this person and the procedure of such would no doubt be ably guided by such acute intellects as that of E. Frances McDonald.

However it is hoped that in the furthering of her 'experience' at Varsity your correspondent may come into contact with a subject called History where she will be forced to qualify her statement that "religion can do no possible harm". I would also raise one further quibble. In view of the vast experience claimed by the writer I feel that it is a great pity that she has deprived us of her many conversations, if not with Carlen, at least with Florence Nightingale.

Yours in anticipation
P. Christine Laird

P.S. Has your correspondent attempted to explain the actions of a just benevolent God to those suffering in a children's ward?

Dear Sir,

I was interested in Mr John Lesnie's comments in Cracum (26 April 1966) concerning the lack of fitness of University students. There is much truth in what he says but I cannot agree with his criterion of physical fitness and endurance as set out in his challenge - 50 one-arm push-ups in four minutes for men and 50 two-arm push-ups in two minutes for women. I look on such efforts as being tests of natural physical strength and acquired knack rather than fitness and endurance. A much better test of the latter would, in my opinion, be something involving sustained physical effort over a far longer period.

Accordingly, if Mr Lesnie would care to repeat his sporting offer in the following terms then I shall be happy to produce ten students who will comply. The test I suggest is as follows. The men would run a distance of twenty miles (if Mr Lesnie likes, over the world

famous rugged Waiatorua course) in not longer than two and a half hours. Women would run a distance of five miles in less than fifty-five minutes. For each student up to a maximum of ten to satisfy the test, Mr Lesnie would, I understand, pay £10 towards the new Student Union Building.

J.A. Farmer
Sports Editor

Dear Sir,

As the gentlemen's conveniences beside the Library entrance on the main floor are unsanarily overcrowded, I have always left my briefcase outside while using the amenities. But, owing to the activities of the University-paid bagsnatcher, a quick leak is a thing of the past. This odious bagsnatcher seems to take a perverted pleasure in finding new places to hide my briefcase. Next time I will use a certain gentleman's pocket to good purpose - at least then I will be able to hang on to my bag with the other hand.

Neil Wilson

Dear Friend,

This chain letter is started by a man not unlike myself. It is hoped that it will bring relief and happiness to bored and tired men. Unlike most chain letters, this one does not cost you a penny, simply send a copy of this letter to five of your friends who are equally tired and bored, then bundle up your wife and send her to the man whose name appears to the top of the list, and add your name to the bottom of the list. When your name comes to the top of the list, you will have received 17,747 women, and some of them are bound to be a hell of an improvement on the one you have now.

Have faith and do not break the chain. One man did, and he got his wife back.

Yours faithfully,
John Profumo
Rock Hudson
Lord Astor
Richard Burton
Albert Steptoe

P.S. At the time of writing this a friend of mine had received 357 women, and they buried him yesterday. I understand that it took five undertakers 36 hours to get the smile off his face.

P.P.S. Do not under any circumstances send a copy of this to Liberace as you might get his brother George.

Dear Sir,

After having eaten at the main universities during Easter I have found A.U. to be one of the most poorly equipped (food-wise) of

Food which should be an essential part of the cafeteria menu and which is found everywhere else is absolutely neglected here, namely Salads (winter or summer), essential for those who cannot eat stodgy food)

Soup
Milkshakes (not essential would be appreciated)
Fruit: at least oranges, apples all the time and of fruit in season.

And how about some of the extras which would help maintain at least a reasonable level of health. What's the use of having a Student Health Service without being able to find suitable food to keep oneself healthy! Extras such as (segment) cheese, nuts, raisins and even yogurt sure can't be any more difficult to store than chocolate and cigarettes. Ice cream is fine but five times a week.

The cafeteria is meant to be for students and non-profits making at that. I for one don't mind paying slightly more for decent food and a decent amount (the other universities however, keep the prices the equivalent of ours but weren't afraid to be generous).

Food is necessary; we are the ones who have to eat it here. So let's stop putting up with gulping down food soaked in tomato sauce to disguise the quality and see that something is done. This is my bit - how about some support?

D.L. Smith

Dear Sir,

I was very interested in Miss Hursthouse's article 'Why I am Still an Atheist' in reply to Professor Blaiklock's 'Why I am still a Christian'. Her critique was light and defensible. She is an Atheist; she and other atheists are happy therefore it has no meaning to say that Christians are "happier" people. Of course not. There are as many sources of happiness as there are places. The Bible is saying "Happy is the people whose God is the Lord" defines a source of joy which is denied to the atheist by definition, and Christian experience finds that this is a joy which is inextinguishable and quite independent of the present situation.

But all this quite misses

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MORE LITTER

the point of both Professor Blaiklock's article and what the University student is interested in. Surely the main point at issue is on what grounds does one make the "leap of faith" from agnosticism to Christianity, or atheism.

The faith of a Christian is based on historical fact and present experience — the historical fact of Jesus Christ, a man who claimed to be the Son of God and the One by whose death a man could be reconciled to God. Three days after He had been murdered by men who could not face up to this claim, he came to life again — a fact attested to by many infallible proofs. Either this Jesus was the Son of God and His claims are true; or He was mad; Ane He was not mad.

So I believe in Jesus Christ. Like other Christians I communicate with Him through prayer and Bible reading and corporate worship. What is historical fact has become fact in my own experience. No one would become a Christian to be "happy", but having found God we are then "Surprised by Joy". A man becomes a Christian because he is compelled by Jesus Christ as He may be found by anyone in the pages of the Bible. He is then basing his life on an eternal truth. To turn from agnosticism to Christianity is a leap, not in the dark, but towards the Light.

Christine Webb.

speaks of "theories learned" but evidently not understood, whereas Miss Hursthouse would prefer to reach understanding and from thence derive theories.

The argument that if religion were taken away from some, they suffer, I can liken to the situation of removing habit-forming drugs from an addict — one could not deny the harm these do to humanity. This is not to indict Christianity but to point the argument's invalidity.

The most serious mistake Miss MacDonald makes though is the implication that if one is not governed by the rules and restrictions of religion, i.e. Christianity, it is not possible to make a worthwhile contribution to society, especially in troubled times, and be a "good" person. If she has had the opportunity of studying the mores of some other primitive and civilised societies, she could not help but be struck by the similarity in basic principles to our own Christian dogma. They may differ in practice, but the principle is still the same — the rules represent, at base, a method of self-preservation of the society involved.

Surely Miss MacDonald would not deny the philosophies of Lin Yu-t'ang and Krishnamurti as thoughtful guides for living; yet, were they Christian?

M.R. Littlewood.

Dear Sir,

In the dispute as to whether an atheist should have married in a Christian chapel to obtain benefits of a dignified service and surroundings — the thing that has been overlooked is that there was no need to use this chapel at all.

Atheists, free thinkers, agnostics, and non Christian theists are quite well catered for by the humanist group within the Auckland Unitarian Church in Ponsonby Road.

The church is a beautiful old Kauri building with great lofty beams.

Improvements — lighting, heating, new stage, amplification, a fantastic coffee bar, have all been done without destroying the architectural beauty.

A beautiful setting for a free thinker to enjoy, if desired, a completely secular marriage.

Once a month the modernist group (on the morning of the first Sunday of each month) take over for an up to date Family program that has drawn newspaper and magazine comment both in England and in the U.S.A. Folk songs replace hymns, a dialogue script replaces sermons. Topics may range from God is

dead, womens rights (including students), the Hidden Persuaders, The Playboy Philosophy, through to Teenage and Student Revolt.

How many students take an interest? None — absolutely none — but how many students have the courage to be free thinkers — is there any real freedom of thought in Auckland University on religious matters? How many student minds are completely closed to new religious ideas, whether those ideas lean towards atheism, or to a rethinking of theism.

How much student thinking is just dull, apathetic conformity to a status quo. To what extent do those who might be tempted to do some thinking and questioning on religious matters, find themselves stifled by the aggressive attitudes of those who regard religious creed and dogma to be, at this early stage in mankind's history, already set and unchangeable on into the thousands of years still to come.

Does the entire student body accept, almost without question, Christian creed and dogma as the be all and end all in religious thinking.

The public of Auckland probably assume this to be the case; University life is completely cut off from the city you are part of — we don't know what you think — or if you just conform to old religious teachings.

The Unitarian Church in Auckland has been without creeds or dogmas, and has encouraged only a search for ultimate truths (as far as we can see) and a search for values to live by since it opened 60 years ago.

Sixty years later, wouldn't it be reasonable to expect that University students might be moving toward this same approach to religion.

What are Auckland's students — thinkers or conformists. We don't know you — you are a closed book to most of us — us ordinary citizens.

The move to get Craccum out to the public, via the box in Queen Street, is excellent. How about a column to tell the public of your doings — your coffee evenings — your folk club — any religious discussions, your beauty contest — sex education (if any) — problems — perhaps there are even small organisations like the Unitarian church could do to help.

Perhaps then we could begin to feel that it is our University, not just Your University.

Thelma and Noel Blyth.
Speakers
Unitarian Church.



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THE LABOUR CONFERENCE

The Labour Party Conference was this year less fiery than usual. Problems are becoming more complex and less easy to solve by good honest emotionalism.

The situation is further complicated by the fact that there are now two processes going on simultaneously in politics, and often the difference between them is forgotten. First, the Welfare State has largely been created — it only has to be perfected by improving the lot of pensioners and fixing benefits to the cost of living. But second, it is necessary to ensure that the potential for fully humanised life is encouraged within the Welfare State — giving rise to the need for more consideration of the development of community values within housing programmes, and so on.

In New Zealand we have, as has very often been observed, a very conservative electorate. Consequently the issues that the Labour Party has to make the most noises about are the issues of creating and perfecting the Welfare system. The electorate is not yet ready for the notion that humanity housed and clothed may still be influenced to further development by political means.

So Mr. Kirk, whose chief concern is to perfect the accomplishments of the 1930's, is leader of the Party. He is the figure most acceptable to the electorate and is facing his duties as such with considerable imagination. Especially notable is the proposal to have welfare benefits set at what is now a realistic level for dignified living, and then making the machinery automatic for adjusting benefits to the fluctuations in the cost of living.

As well as being just in itself, this proposal has the added advantage of removing welfare policy from the political football field. Benefits would no longer be obvious material for any party wanting a so-called "bribe" in election year.

In this area of perfecting the Welfare system, Conference knew what it wanted, advocating that medical treatment should be available at token private cost, that specialist attention (from opticians,



Norman Kirk: distrust of what the newspapers might do

etc.) should be mainly paid for by the State, and that dental treatment should be free. Also, great concern was shown that programmes for the construction of the maximum number of houses should be implemented.

And there were the proposals that could be seen in either category — either as perfecting the Welfare State or as moving towards more humanised conditions for all New Zealanders. For instance, Conference endorsed a remit "that when siting State houses regard be paid to social and economic factors, so as to provide for the orderly and balanced development of the particular area." And, as Professor Chapman of Auckland later pointed out, concern with the inner city blight was a new type of question to be raised at Conference.

Education, too, was sometimes seen as a means of making the Welfare State function more efficiently. For example, Mr. Kirk's only concern about education seemed to be that "we have a smaller percentage of University students studying science and technology than virtually any other developed country on earth."

But this was not Con-

ference's only thought on education. It went to considerable trouble to affirm as an objective of the Labour Party "that students attending University receive an income

the possible retiring age for MP's with "RETIREMENT CALL TO SIR WALTER" — a call for Nash's blood which came from a tiny minority at Conference, and which has never been a serious issue in the Labour movement.

And it was largely because of distrust of what the newspapers might do that debate on foreign policy was severely curtailed.

Mr. Kirk stage-managed Conference to demonstrate the "spirit of unity" that exists between the industrial wing of the Labour movement and the political wing. No doubt he is concerned to regain the Labour voters who demonstrably could not be bothered voting while Nordmeyer led the Party. Many who thought it important to demonstrate the spirit of unity day by day, in the mood of the evangelical missionary must have been afraid of foreign policy as a potentially dividing issue.

It is hard to understand why. For it is in the field of foreign policy that the Labour movement in general is most unanimous about what human values the modern Welfare State should embody. Without dissent Conference proclaimed

relieve international tensions."

The reason for the easy unanimity is not hard to find. As we have seen, complexity becomes most apparent in the issues of the created Welfare State, but in the underdeveloped areas the situation is similar to that of the Western world in the depression. Depressed conditions give rise to vigorous policy and the easy acceptance of vigorous policy.

So, in considering foreign affairs, the Labour movement is easily united — the spirit of 1935 still lives strongly and foreign policy fits that spirit. But domestic issues are outgrowing the older suit of welfare policies. Greater expertise is needed to face the problems of the created Welfare State. And it is here that University element in the Labour movement is becoming increasingly respected.

The value of the advice of those professionally engaged in the social sciences is being recognised. One of the most significant aspects of the Labour Conference 1966 was the close attention given to speakers like Dr. Blizard, a psychologist from Victoria University, Dr. Butterworth, a political scientist from Auckland and Dr. Bassett and Dr. Holt from Auckland's History Department.

The increasing reliance on sophisticated statistical method now employed by the parliamentary party is rather different from the enthusiastic dogmatism of earlier days. Complex problems require complex thought; but the humanist motivation of the Labour movement has not changed.

Bill Montgomerie.

KIRKS CIRCUS

not less than that of apprentices of equivalent age" — and that this should cover not merely scientists and technologists. It also urged "that higher education be revitalised by the establishment of a network of junior colleges in the main secondary centres" — something along the lines of the American system.

Conference was also concerned to see that New Zealand should get newspapers and radio and television services suitable for a modern state. News media that are not afraid of controversy and arousing people's interest in what is happening in the world are essential if a nation is to know what it is to exist in the 20th century and what it is to be human in a Welfare State.

Problems associated with news reporting came all the more clearly before Conference because of the grossly misleading headlines that appeared in some papers reporting Conference. There was little that was actually false — merely the same old misleading headlines (and remember it is what the headline says that stays with the reader.) The New Zealand Herald prefaced a fair report of a debate on

that it supports "a policy of increased economic, medical, technical and educational assistance to countries in the Pacific and South-East Asian area — a policy which will raise living standards and



"A call for blood" — Mr Mason and his successor, Mr Jonathan Hunt

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PROSP

Hursthouse Revisited

Naturally when a student picks up an article written by a trained philosopher he is prepossessed to find some evidence of its writer's background - a few ps and qs perhaps, or a reference to empirical possibility or to entanglement - but surely he may expect that these philosophical tools will be used only to add to the strength and lucidity of the writer's argument. What I am objecting to in Miss Hursthouse's article "I am still an Atheist" is the use of philosophical language and argument by logic in a case where ordinary language and empirical argument would not only have made the article clearer, but would also have made its thesis a great deal stronger.

My own views on the relative amounts of happiness achieved in the lives of theists and atheists are comparatively irrelevant to what I am going to say, except that to prevent any misunderstanding of my purpose I must state that I do wholeheartedly agree with Miss Hursthouse's 'happy atheist' conclusions, before I start objecting to the way she argues for them. I should also like to thank her for an article which did not require the reader to be able to understand Polish or algebra. Apart from the fact that in the second column the reader may become somewhat misled by his ignorance of the terms 'logically necessary' and 'entails', he should find him-

self carried along with great ease by the writer's witty style.

But ... No-one (yes, Professor Blaiklock included) is trying to assert that it is logically impossible for there to be a happy and contented atheist. For presumably anyone who is qualified to make correct use of the expression 'logically impossible' in this context or any other, must be aware of the fact that by doing this he is asserting a built-in contradiction between the word 'atheist' and the words 'happy and contented' - (and surely any definitions which did this would be just too warped). It is, however, just this assertion (which no-one is actually asserting), that the bulk of Miss Hursthouse's argument sets out to invalidate. Her argument is therefore weakened because it persists in stressing the logical possibility rather than the actual existence of the happy and contented atheist, and anyone who has attended the first three lectures of Philosophy I will be aware that the most outrageous things are classed as logically possible - and that in fact the only things that are not logically possible are those that are self contradictory. It is logically possible for me - or Miss Hursthouse - to fly, or turn into a frog; the only sort of thing that is not logically possible is for us to meet a bachelor who is not an unmarried man!

Miss Hursthouse points out herself that Professor Blaiklock seems to be saying "that atheists could not be (in comparison with the theists) really happy..." - and by introducing this parenthesis she damns her own argument. For to introduce a comparison is surely to deny that we are talking about logical impossibility - if something is logically impossible there is no 'comparatively could not' about it. The thesis under discussion is the contingent statements that atheists cannot be as happy and contented (etc.) as theists are, and, even allowing for the fact that it sounds much wittier and more impressive to launch an attack on logical grounds, an attack on empirical grounds could have been so much better.

The writer is herself a happy atheist, she knows a number of other happy atheists - why then could she not have upheld her argument by stating this and then explaining why it is that these people can be just as happy, contented, and appreciative of beauty and the arts as theists are? Towards the end of her article Miss Hursthouse does indeed progress to sound constructive argument along these lines, but this is only after she has performed her deft but pointless logical feat. That part of the article which deals in logical possibilities and impossibilities and entailments is as unconstructive and ridiculous as an argument relating that grass is green by saying that it is logically possible for it to be red or blue!

I remain a strong advocate of argument by the tools of logic when this is productive of strong and clear conclusions, but, please let us not prostitute the gentle art of philosophy by allowing our preoccupation with logic to weaken and obscure an otherwise reasonable empirical argument.

Susan Moller



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YOUNG NATS

While the wild hordes were madly carousing - or whatever it was they were doing - in the hall on the evening of Thursday, March 24, a relatively small, but equally determined, group was meeting in Room 6 as the first step in their efforts to prove that the traditional view that all students are by convention leftist in their political views - where they have any - is just so much poppycock.

This was the year's first meeting of the University National Club - a group of students probably more conservative than rightist - and the primary aim of the gathering was to divide the members into various remit groups within the club.

The University National Club works like this: the members are divided into groups who formulate ideas and suggestions and discuss remits which are considered at domestic, district, and ultimately national level by various executive conferences. The most popular of these - not necessarily the best

unfortunately - are then included in the Party's election manifesto. The University National Club is divided into six remit groups, and members can choose to belong to any number of these. The fields which are covered by the groups in the course of discussion are topical and comprehensive.

This is election year and the club has mapped out a very ambitious and vigorous programme which will include those who are interested in active campaigning. It is almost assured that when the A.G.M. of the Auckland Central National Party is held in May, the majority of the office-holders and committee members will be drawn from the University National Club.

Anyone interested in seeing how a youthful livewire group can run, and perhaps win, an election campaign, or who would like to help, should contact either Judith Lee ('phone 20-408) who is secretary or Brian Woolf ('phone 64-076 OH) the President.

MINERVA



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SOCIAL CREDIT

a criticism

Cutting through the popular fog surrounding New Zealand's monetary and fiscal systems came Social Creditor Mr. Gerald Hunter to the campus this month.

Using 'tax' and 'loan' as dirty words, Mr. Hunter addressed an audience of about 20, finished with a rousing cry for Social Credit policies lest child, child's children "pay for the folly of their elders in blood and sacrifice."

If that sounds like Shakespearean tragedy it fits; Social Credit is tragic.

Mr. Hunter put forward four main points. The first was giving to the people ownership of credit. This led on to the second main point, the reduction of taxes and less for loans and so to a reduction in the cost of living.

How does Social Credit get the savings from the changeover in ownership of credit to enable these concessions? Mr. Hunter's reason was only interesting in the light of recent past Social Credit statements.

Then, Social Credit's main contention was that there was a gap between purchasing power and prices. This gap could be closed by the issue by Government of debt free money. Part of this money could be used by Government and there would be less money needed from taxes or borrowing. This policy has some persuasion (unreal in fact) while deflation reigns but the fact of inflation has at last sunk in, judging by Mr. Hunter's remarks. With inflation the above policy could not conceivably work and the Social Creditors appear to have been caught with their pants down. They still need to convince people there would be a surplus after the changeover in credit ownership which would enable reduction of taxes and borrowing.

Mr. Hunter steered clear of the 'Purchasing power gap.' Instead he said: "Trading

banks are creating money by giving credit against which cheques can be written (This led to inflation).

"The profits of creating money are so enormous that the first Government which takes over this function will be able to give benefit from the profit to the people." Presto, lower taxes and less need for loans.

The profit made by the banks must be enormous to justify such a statement surely? Strangely enough, Mr. Hunter did not know what their profits were. They were "not made public".

Evidence I have discovered in discussion with Financial experts suggests the Bank of New Zealand rarely makes a profit of more than a few thousands, and the other banks show no more profit than any other large and efficient business in New Zealand. If Bank profits were high, Bank shares would be far higher than they are. If this is the argument then it holds for nationalisation of every money making business in the country.

Banks "create money against nothing - ledger accounts" says Mr. Hunter. They do and that is their function, a service quite strictly controlled by Reserve Bank (state) reserve ratios. By the reserve ratio system, and other controls, the Reserve Bank can alter the percentage of cash the banks must hold and so limit lending. Mr. Hunter should look to Government deficits and high but unfrozen export receipts for

his culprit for inflation. The trading banks ride the wave of inflation for a time but they don't start it. Against the profit of interest on 'created' money should be considered the cost of the large banking staff to handle the transactions.

Thus Mr. Hunter's two main points seem to have little validity.

His third main point was that social credit would pass on the modern automated methods of production in higher living standards and more goods. This isn't a world shaking claim. It is now being carried out by national and would be carried out by labour, it's inevitable.

Lastly he wanted freer trade and more trade with underdeveloped countries ("our poor brothers"). This is admirable except that National has already accepted this view, the last prominent advocate for New Zealand's economic autarchy was tossed out with Dr. Sutch, and labour is coming round to it. Trade with our 'poor brothers' is made difficult also because they are agricultural countries and so are we.

While advocating freer trade, Mr. Hunter did not like the very organisations set up to improve world trade through increased liquidity. He would not have New Zealand as a financial member of the International Monetary Fund.

Having my first vote next election, being a floating voter not impressed by National's economic fumbblings, Labour's vacillating over important issues or Communism's fish out of water impotence. I went to this meeting to find a light in the gloom. Instead, economic quackery and vague mumbles which wouldn't convince a grey mare.

Chapple.



PRISONER AT THE BAR

"Prisoner at the bar will rise!"

"You Joshua Black, are accused of making a subversive statement contrary to the provisions of the Law and order (Maintenance) Act 1960. I have listened with ever diminishing interest to your evidence and the undistinguished argument by counsel, for the case seems to me to be clear-cut, and similar to others that I have tried."

The accused freely admits making the following statement before a crowd of some 200 Africans:

"We must not let ourselves be trampled into the dust by the whites. Two hundred and twenty thousand of them own most of the land; four million of us have nothing but the clothes on our backs. We want equal voting rights! We must improve the condition of our people and we must fight to get the vote."

The style of this speech is deplorable, while the content is even more so. It is clear that conduct such as this, namely the advocating of revolutionary ideas, can do nothing but excite disaffection against the Government, and goes beyond the bounds of free speech.

The Government has thought it fit and for the benefit of the African population to establish proportional voting. This system is by no means new. For over 700 years, Britain, that bastion of democracy, had a system of proportional voting rights, and it was not until the year 1928 that the "one man, one vote" system was fully in operation in that country. Rhodesia is but a young nation, and conditions here are quite different from most other countries. Universal suffrage will come eventually and probably more quickly than it did in Britain. I have no doubt that our Government will keep abreast of the latest developments in countries with similar con-

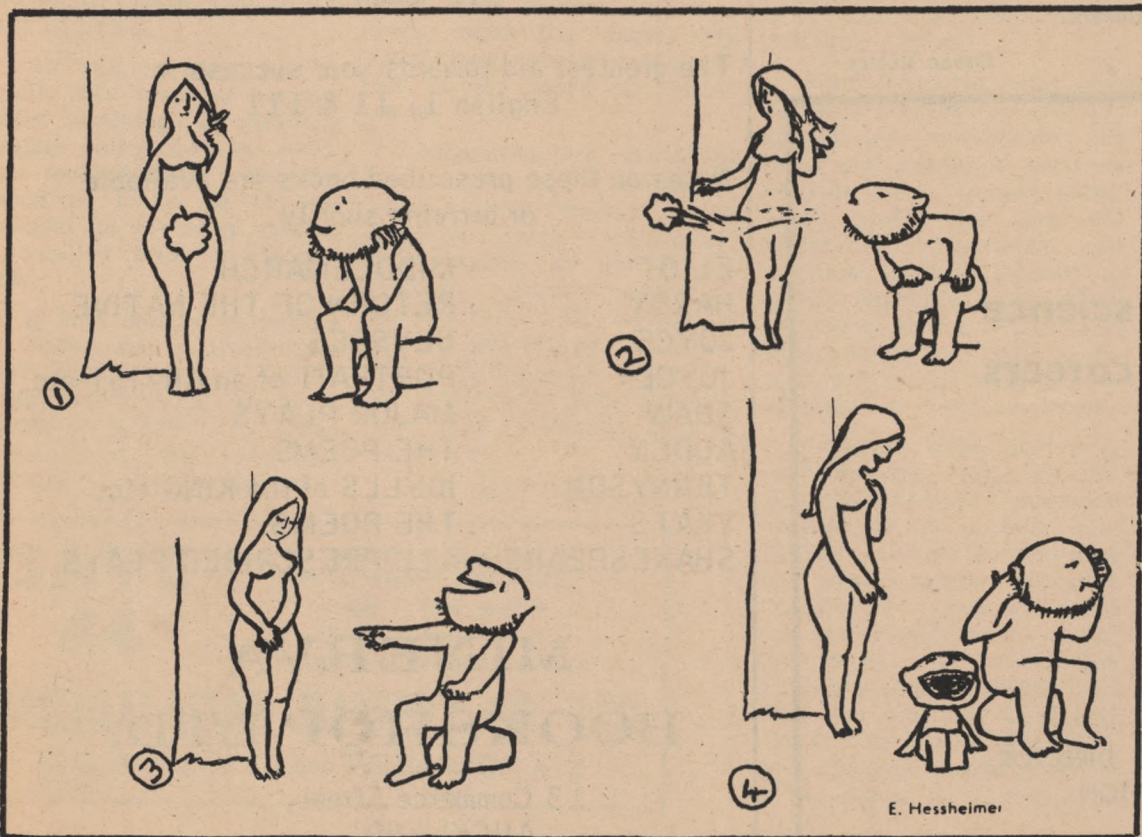
ditions to ours like South Africa, where the manifestly just system of "one white, one vote" has found favour among all right-thinking members of that country. The Bible, so people tell me, says somewhere, "Love thy neighbour as thyself", but I can do no better than adopt the words of my learned brother, Mr. Justice White, who once said, "The Golden Rule is not applicable to white rule."

I would not have attempted any justification of our system of Government, had not the prisoner, Black, so vehemently denounced its alleged injustice. (The mere fact that I own ten thousand acres of farmland and a gold-mine, have African servants, and am paid my annual stipend by the Government, whether legal or allegedly illegal, does not sway my judgment whatsoever.)

Now, I have watched and listened to the accused airing his views, and have come to the conclusion that his opinions constitute a real danger and threat to our State. I find the accused Black guilty of being black, pardon ... I mean guilty of the offence under the Law and Order (Maintenance) Act, and sentence him to two years' imprisonment. I express the fervent hope that he will have time during this period to radically alter his views for the better.

Court will adjourn for lunch."

- D. Vaver.



E. Hessheimer

THE YELLOW PERIL

A DEFENCE RETHINK BY DAVID HOWARD

As evidenced by our membership of Seato the basis of our foreign policy is the fear of China and Communism. From government statements and slogans it is apparent that the two bogeys are seldom differentiated. Failure to do so makes our "rabbit-in-a-hat" aggressiveness unnecessary and possibly disastrous. There is a need both to re-assess (calmly, this time) China's real potential for terrorizing us and to re-assess China's place in the Pacific. We must investigate the alleged malicious intent of China to conquer New Zealand, her capacity to do so, and then frame our policy accordingly.

NEW ZEALAND

CORNUCOPIA?

Our primary industry could feed about 16 million people (a little less than the annual Chinese birth rate). Our annual wool production is enough to give every Chinese one pair of woollen socks. It is wishful thinking to consider N.Z. so bounteous a land as to be coveted by the white China. The Chinese (at least before Vietnam) viewed our king with customary humour. They tell me, point out that China can support a staggering population, that little more than 1/9 of their resources are as yet being tapped.

CAPABILITIES

One main indication of whether a country can wage war is made on the basis of per capita income. China is at present 2.5 times below the level of Japan when Japan launched into World War 2. Moreover, China's navy could never be the basis of pacific domination, it is virtually non-existent in Great Power terms. According to "Jane's Fighting Ships", the annual survey made by the Royal Navy, the basic Chinese navy contains 4 destroyers (Taiwan has 5), 4 destroyer escorts, 12 frigate escorts (Taiwan has 6 frigates), 30 submarines with an equal number of submarine chasers (Taiwan has 25 sub. chasers), 40 minesweepers, and 60 amphibious types-landing ships. Just how the Chinese plan to get here the sinophobes don't say. Six thousand miles is a goodly distance to float on rice barrels.

It might, however, be possible to land a task force in New Zealand. Our coastline is so great that it is

almost indefensible. But any attempt to maintain the force would be hopeless. Not only does China not have the naval capacity but, should the attempt be made, the exposed area of transport would present a real gantlet to be run.

CO-OPERATION NECESSARY

This still leaves the obvious fact that it would be useless for an enemy to take N.Z. without a large measure of local co-operation. N.Z. is well suited for guerilla warfare and any invader would suffer years of hell. New Zealand, too, is an agricultural country. Passive resistance would reduce our food-producing capacity to the minimum. Imported labour could maintain vital secondary industries in a country worthy of the effort but it is doubtful whether Asians could for some time cope with the nature and methods of primary production in N.Z.

CHINA IN ASIA

It is both incorrect and suicidal to see China as the insidious master-mind of conspiracy who, once knocked out, will permit all the bad things in South East Asia to disappear. The essential fact about these "bad things" is that they are at bottom indigenous to the countries where the social order has broken down. They are not originally or essentially conspiracies engineered from the centres of communist power.

The fact that communism, is no longer monolithic but has become well permeated with nationalism and solely national problems, is, perhaps, better appreciated in South East Asia than it is here. If it were appreciated here we would, of course, have to make a difficult change of policy. According to Lee Kuan Yew, Prime Minister of Singapore, "We should always remember that when the Chinese leaders speak of revolution they mean revolution, not conquest. If Communism means Chinese soldiers marching across national borders replacing one set of puppets with another, then the people of Asia will have nothing to do with them. It is not their soldiers who are going to march across frontiers. It is their ideas."

NATIONALISM IN ASIA

Our best allies in containing China and Chinese influence - not to mention the U.S. - are the nations of



South East Asia. The current experiences of both China and America throw light on the question of containment of Great Powers. Indonesian nationalism which ousted the Dutch is now expelling Chinese influence with a vengeance. Indo-Chinese nationalism which swamped French colonialism is now equally rejecting American influence. There is apprehension about the feeling towards China of some South East Asian countries. If the Americans (under whose banner we march) were to scale down their aggressive intentions and actions in South East Asia no doubt we should soon see the whole of Indo-China treating China as brusquely as Indonesia now is. We seem to be content, however, with "kicking over the dominoes" ourselves with China moving in to pick them up. We are certainly bombing the North Vietnamese - who have no greater love for China than we do - into "the dragons arms". In fact, present American actions tend to vindicate Chinese views about American belligerence and imperialism.

GREAT POWER POLITICS

With regard to basic Chinese requirements, we must concede that no power - great or small - can afford to have a border contiguous with an actively hostile neighbour. This must be as true for China in Asia as it is for the U.S. in the American hemisphere. Neighbouring states may differ and jealously guard their own interests but they cannot be hostile. For Latin America, the U.S. will always be there. For South East Asia, and for us, China and some form of communism will always be

there. We must realize this, even if Seato and particularly the U.S. which belongs in another hemisphere - does not.

N.Z.'s POSITION

We must seriously consider a change of policy. We must appreciate that N.Z. is not the centre of the globe - that Asian eyes are not all turned towards us. While no threat to us exists at present we must ensure that our armed forces have equipment that is relevant to a situation which might threaten N.Z. We might also consider getting value for our money. Defence expenditure is uneconomic when two of our three one-year old, £1 million a-piece U.S. Hercules are grounded indefinitely. We should not send 303's out of the country but retain them and, on the Swiss model, train every man to be a marksman - a merit which is particularly applicable to guerilla warfare.

We must withdraw from South Vietnam and urge the U.S. to follow. Pacification rests ultimately on the establishment of a government which has general support. So long as this government restricts its affairs to Vietnam it matters little to us what form it takes. We must attempt to maintain the principle of collective security while not rushing into wars on the coat-tails of a nation which holds a dangerously oversimplified (or convenient) view of a China bent on expansion and global domination. It is no use talking of "welshing on our commitment": this is a poor slogan designed to be a substitute for thought about the implications of our present "defence" actions.

David Howard,



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ITSAM

the arts page

INSTANT BALLADE

(upon the occasion already described)

Psephological technology
Won't help. The machines are silent. They can tell
The secrets of the neighbourhood. They see
Into our motives. God! they know us well.
How greed made us change colour. How we fell
In with the wrong party - in too far.
The things we do together they can spell
Out - But, please, who stole their boss's car?

Someone voted against psephology
In Secret. Is that fair? Is that - Hell!
How would You like to lose Your Model-T
Just because someone thought he had Free Will?
While Bob talked about Bombs while the Bombs fell
Just as Bob said they would, and just how far,
This THING took one! Non-statistical
Non est. Nobody stole Bob Chapman's car!

After the party I hardly knew it was me -
Just made it to the car and drove like hell
Homeward, I thought. But then I saw this knee
Asleep by mine. Whose wife? I couldn't tell.
What had I done? Frightened, I dreamed that a bar
The tank emptied, then slept - dreamed that a bell
Sold bottled girls and headaches. Clear as a bell
Daybreak: the wife was mine, but not the car!

A floating voter setting sail for Hell
Was asked (in secret) as he crossed the bar
'Will you (Yes. No. Undecided.) tell
Who stole the Big Head Counter's touring car?'

K.S.

TAKE

BALLADE UNE FEU BATARDE OCCASIONED
BY RECENT MEETING OF THE PRINCES
STREET BRANCH OF THE LABOUR PARTY
DEBATING THE FUTURE OF SOUTH EAST
ASIA

Prince, you're aghast; and rightly so, I say.
Our times are troubled, and security's
One factor less this term, our security's
In Constitution Hill's declivities
Meeting of late by night.
Who was it flogged Professor Chapman's car?

Let flights of memoranda go astray.
Loose flouting motions; wipe off policies.
Remake the whole of Asia in a day.
Or just the southeast sector's boundaries.
But council little to upset our ease...
While students wailed with MP's from afar
The greater world's profound dishonesties.
Some fellow flogged Professor Chapman's car!

Historians, psephologists, delay
To voice your protest and our sympathies.
Just retributions down? Distempered pleas
Abash the night, portentous felonies.
Prompt eloquence that's foreign to our bar.
Who was it flogged Professor Chapman's car?

K.S.

ME FOR

Following a recent meeting of the Princes St branch of the Labour Party, there was discovered a crime so heinous, so foul that Craccum thought it beggared description. But Craccum was wrong. The crime - we speak of the conversion of a car belonging to Professor Bob Chapman - was so enormous that it has prompted several of the nation's leading poets to immortalise it in the folk-verse of this country. Craccum is proud to print the following gems.

A BALLADE of a great theft committed in WYNWARD STREET hard by the ROYAL COURT during a secret meeting of the PRINCES Street revolutionary cell in April 1966.

The HISTORY of this saddest of events
May never be revealed (in times gone by
War chariots hacked - and left no evidence -
The golden Empire of HAMMURABI).
Yet in ROYAL COURTS, where many secrets lie,
Some truth is known - or so says a canard.
'Tis whispered, quite sub rosa, ONE did spy
Who flogged Professor Chapman's touring car.

JOB knew the whole divine malevolence
And knew 'tis vain to ask the reason why.
Push up the hill with SISYPHUS; dispense
With sighs for wheels; distaste for humble pie.
Or if worn out with walking call on G...
Can invoke the fifth commandment from on high.
Who flogged Professor Chapman's touring car?

- 'Tis writ perhaps in FREUD, who found much sense
In mythic OEDIPUS. Or PROUDHON try:
He saw that 'property is theft' - and hence
Would say, 'the robber's robbed' - or might imply
That POLITICS' the source and ask us why
The NATIONAL PARTY men grow jocular.
Or hint it was a Vietnamese or Thai
Who flogged Professor Chapman's touring car.

Envoi

Prince, just be brave and politic and sly.
Discreet and watchful (as you ever are,
The MACHIAVEL of the SENATE) and you'll descry
Who flogged your blue, ancestral touring car.

K.S.

BALLADE

Within the chamber, speakers leap
To catch the chairman's active eye
And raise their cliches ceiling-high.
Discoursing on the ways to keep
(Now Labour's tide is at the neap)
The Labour ethic's powder dry,
When comes a sudden stilling cry,
Who's flogged Professor Chapman's heap?

For sacrifice that makes you weep
On Labour men you may rely,
When hungry proles for justice sigh
No conscience has so wide a sweep.
But still they find it rather steep
When have-nots get it all away
Who's flogged Professor Chapman's heap?

The major issues, as they seep
From caucus-level: how and why
On Mr Kirk they should rely,
The Vietnam war, the price of sheep,
The Common Market, and the deep
Concerns of wharves, and the deep
When larger issues fructify,
Who's flogged Professor Chapman's heap?

Envoi

Prince, I awake you from your sleep
To comfort us, and certify
He was a Tory, was the guy
Who flogged Professor Chapman's heap.

J.C.R.

A DRIVE

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NZ ON THIN ICE

AN ECONOMIC REVIEW

During the past year, the performance of the New Zealand economy has aroused some concern mainly because business activity has continued to expand at a time when a relatively high level of imports coupled with some softening in export prices has caused considerable pressure on the country's liquid resources.

Latest figures released by the Department of Statistics show that during January this year imports were running at an annual rate of £30.2m compared with £27.7m for the previous year. During the same month the value of exports, however, rose from £28.9m to £39.6m because increases in production were able to offset the softening in export prices. Between 31st December, 1964 and 28th February, 1966, the price index for all exports fell from 1156 to 1114 (1960 = 1000). Largest falls were recorded in pastoral and dairy produce. In effect during January, 1965, New Zealand incurred a deficit in current overseas transactions of £3.2m compared with £4.0m during January, 1966. (The favourable balance between imports and exports being more than outweighed by invisible costs such as insurance and freight). Over the year as a whole net overseas assets of the New Zealand banks fell from £8.0m to £52.4m.

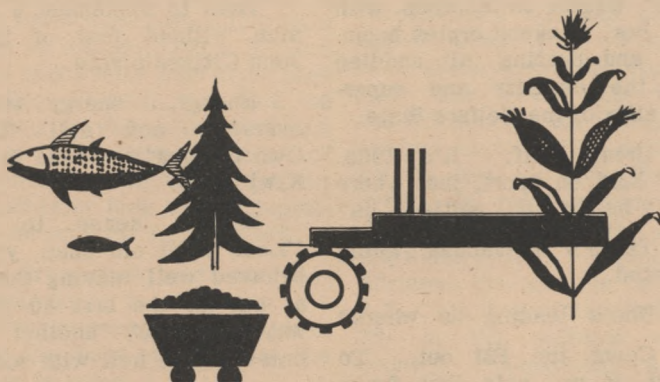
The problem is aggravated by the buoyancy of internal demand. For instance, at the end of February this year there were 363 registered unemployed persons as against, 8228 notified vacancies, and with the present pattern of increasingly high government expenditure there seems little prospect of restoring any degree of balance in the internal economy in the foreseeable future. The recent government decision to increase social security benefits by 9s. per week, 4s. more than would have been necessary to bring benefits into line with rising prices, seems to underline this.

Government concern at the way in which the economy has been over extended had already become apparent in April last year when an increase in the trading banks' statutory reserve ratios made it necessary for them to borrow directly from the Reserve Bank. In May, 1965, trading banks were asked to achieve a reduction in advances and a 5 per cent reduction in overdraft limits before Christmas. Subsequently building controls were reintroduced, fire purchase restrictions tightened up, and a number of financial institutions were asked to reduce their lending to the private sector. These measures were followed up on the external front with an arrangement to draw a £22.4m loan from the International Monetary Fund. Furthermore, the 1966/7 import licensing schedule has shown considerable reductions compared with previous years. Significant is the 15 per cent cut in allocations for manufacturers' raw

materials, and the 20 per cent cut in private motor vehicles.

Despite the fact that for the year ended 31st March, 1966, the trading banks were able to more than achieve the original target set last May of

with a view to conserving overseas exchange, and to the maintenance of domestic employment levels. The contribution towards New Zealand's GNP which these resources are making is hardly likely to be as significant as the increases



£400m for total credit limits, they have been asked to continue their policy of restraint in regard to lending.

Regardless of whether it is possible to achieve the purely short run objective of arresting demand through the maintenance of credit restrictions, the restoration of a balance in the economy cannot be regarded as an end in itself. There remains the longer term problem which concerns the direction of the flow of the country's resources. If New Zealand is to achieve a worthwhile rate of growth, then obviously land, labour, and capital must be encouraged to move into sectors of the economy where they are likely to be most productive.

In the past, official encouragement has led to large investments, particularly in the manufacturing sector, simply

in GNP which might have been brought about had these resources been deployed where real returns are greatest. A telling commentary in this regard is the fact that during the last decade, New Zealand's per capita real rate of growth of approximately 2 per cent per annum is considerably behind rates achieved in the more developed regions of the world.

Inasmuch as a misdirection of resources persists, its long term debilitating effects could ultimately jeopardize the future growth of the primary export sector. New Zealand has powerful reasons for maximizing the value of her exports because her ability to export will always be the main determinant of her capacity to import, which she needs, *inter alia*, to build up her manufacturing industries.

Quite apart from these longer term considerations, the

immediate problem is, of course, associated with improving New Zealand's external payments position. Though much will depend upon the success of being able to curb domestic demand, it seems quite possible that export income for the year up to June 1966 could rise to nearly £400m compared with £372m earned in 1965. Reasons for this relate to the possibility of continuing improvements in prices of meat and wool. It seems clear, however, that the reduction in the price of butter in Britain, coupled with the recently announced quotas that are aimed at preventing any price rise, will cause this year's dairy industry income to drop quite considerably.

On the capital side, the recent United Kingdom budget move to restrict British investment in New Zealand is a matter of some concern. During the 1964-5 March year, the latest for which detailed figures are available, overseas investment in New Zealand totalled about £24.4m, of which £16.5m comprised retained earnings of overseas companies, and £2.7m derived from an expansion of these companies' net assets in New Zealand. This indicates an actual cash inflow of about

£5.2m, of which about £2.3m probably originated from the U.K. If one adds the retained earnings of U.K. subsidiaries of £9.8m to this figure, it seems that New Zealand stands to lose somewhere in the region of £12m. per annum in overseas investment. This, coupled with the possibility that New Zealand - based British subsidiaries could now be tempted to borrow on the local capital market, suggests



that New Zealand's liquidity position is likely to be even further taxed.

With this prospect in view, two possibilities seem worth mentioning. Firstly the desirability of some upward revision of the country's interest rate structure, and secondly, a more liberal policy in regard to overseas loans, especially where self-liquidating loans are concerned. At present New Zealand's annual interest payments represent less than 2 per cent of GNP, and by international standards her debt-servicing capacity is considerable under-utilized.

D.L. Gadiel

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INJUSTICE

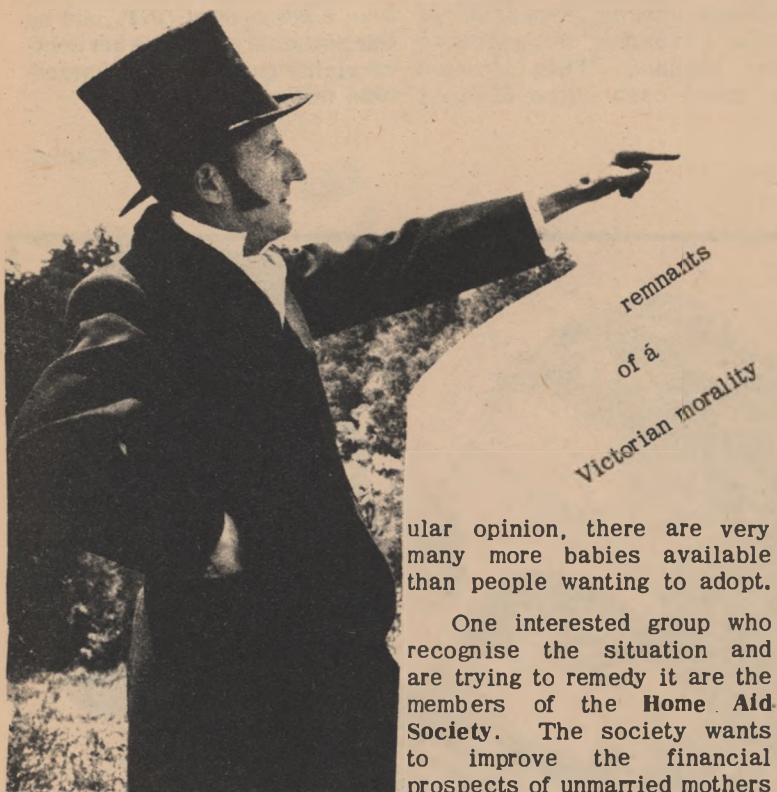
THE UNMARRIED MOTHER

Yes, this is another article written in protest at what appears to be considerable social injustice.. and this in N.Z. with its mass of legislation providing pensions, benefits allowances and grants for almost anybody it sometimes seems with the slightest need.

The injustice lies in lack of any substantial government assistance to unmarried mothers, a steadily growing group who usually have much more than a slight need.

The situation may be attributed to a number of causes; perhaps partly to the remnants of a Victorian morality over-ready to condemn, but also certainly to a general unawareness of the public as to the actual situation. Few people, it seems, want to know anything about the conditions which exist for the unmarried mother until they are forced abruptly into or near to such a situation themselves. It is time people stopped debating the moral issue and faced the pathetic conditions which actually do exist for the girl in this predicament.

others for a token wage. As an alternative girls may instead claim the Social Security sickness benefit £5. 6. 0. if over twenty years of age, £4. 1. 0. if under, for three months before and three months after the birth. As this is a sickness benefit, the claimant is not permitted to work for money at the same time. It is ludicrous to expect a girl to support herself and provide for a baby on such a pittance. Few are of course able to, and are thereby often forced to give away the child against their wishes. This in turn creates another problem, as contrary to pop-



ular opinion, there are very many more babies available than people wanting to adopt.

One interested group who recognise the situation and are trying to remedy it are the members of the Home Aid Society. The society wants to improve the financial prospects of unmarried mothers by firstly establishing an award wage for domestic help, and secondly by having the sickness benefit changed to a maternity benefit which would enable girls to claim social security as well as take employment.

These modest aims would, if achieved, considerably ease the predicament of the unmarried mother. But they cannot be realised without an increase in public support.

Anyone prepared to help in any way, even if only to add his or her name to a petition to parliament should contact (after hours) Mr. Paul Beck of the Home Aid Society. Telephone 44-489.

The main problems she must face are emotional and financial. Probably the emotional problem must always exist, but it need not be increased as it is at present by the economic difficulties she must confront. Naturally the expectant mother is limited both before and after the birth of the child, in the type of employment she can cope with. Often two choices only are open to her i.e. housekeeping and babysitting, neither of which are protected by legislation requiring a minimum award wage. Consequently a number of the mothers are exploited. Many must work in return for just their keep,

THE GROWLERY

I'm a Kiwi — dinkum — born and bred that way. Young one too.

But that's just it. There's a somewhat new Kiwi image slowly beginning to throw off pangs of difficult childbirth.

Yep. I reckon I can perceive a subtle changing in the nation's growing Kiwihood.

Looking around, I see bigger money burning holes in bigger pockets, more of the lads in fast powerful cars, more dolls strutting up and down Queen Street, less volunteering for the defenders of the standing order — the Armed Forces, big-beat bands blaring louder, mates in all sorts of trouble from 'family way' dames to scrapes with the law, weekend orgies booming and busting, all coddled by the security and superficiality of the Welfare State.

Great stuff. It's 1966. But hold on sport, just where the hell's it getting us?

There's a vacuum being created.

Who's leading us where?

Count the PM out. To most of us, he's that funny looking joker in newspaper political cartoons or the subject of some crackpot varsity stunt.

Even the mighty rumblings — equal to any earthquake — of enraged rugby unions and the non-stop chant of the racing commentator — the best known voice in New Zealand — even these seem to be very gradually losing influence among fledgling Kiwis.

The Welfare State presiding maternally over all.

I can't fall in behind a Government bumbling with internal indecision and depending on the dogmatic ideologies of a major allied power for its external outlook.

Nor can I feel any union with a second-rate, still declining outfit no bigger than New Zealand who has led us down the glorious path of Empire under a bloody procession of kings, queens and other dubious paraphernalia only to kick us in the pants by trying to unite with the European continent.

Because I'm a Kiwi — dinkum — I'll still listen in fear and trepidation as the result of the first leg is announced at Te Rapa and to the policy decisions of the footy blokes.

And wait for it — the Breweries are still booming (God bless them) — and I'll still fight for a place at the bar with the six o'clock swill in full swing.

But booze, broads, bands and bets still don't give me someone to follow, someone to tell me where I'm headed, someone to tell me just what the hell's going on outside these fair shores.

Someone to put the nation on its feet, someone to tell us

what to do for our own benefit (because right now we're incapable of doing it ourselves), someone to get out and sell our produce to South East Asia and China and to hell with America.

Someone with guts.. guts to scrap useless institutions like the Navy and build something we can try to defend ourselves with should the need ever arise.

Guts to implement a decision without fear of losing John Citizen's vote.

Energy... energy to get overseas and sell 'God's Own Country' to those in non-Kiwi lands.

Sense.. sense to say: "Look Kiwi old chap, you've behaved well leaving the pub at six for the last 40 years: why not stay another four hours and to hell with wifey's



dinner for once."

And determination to get rid of all these pseudo intellectual bums, spouting crackpots and fanatics sporting beards, barefeet and filthy dials.

There's not a Kiwi — dinkum who wants to listen to the morbid rubbish of minority fanatics.

Give me the smoke filled roar of a pub at 5.45 on a Friday night, give me a seat on the stands waving my 10 bob each way tickets at the tote while my nag's number goes up on the board, give me my dame in my left hand while

my strong right arm carries Zealand Ju half-doz. to the booze up the 1963 Fred's on Saturday night, Champions! sixpence for the 8 o'clock tactical race! give me all me many though cheerful mateys with only lucky vague, biased and general reached the ideas on what the hell athletic su on around us, the ordin the followi joker in a sports shirt selectors c boots laying his concan N.Z.U drive on a Saturday morning Aust the whine of Sunday afternoon Otago and motormowers, the good steeplecha she'll be right call, the thum Welsh, an of the crowds at the park heard from Auckland carries the sh But John v off, mud to sling at the god that tour w: ever-moaning farmers, ain the test me.. hold on mate.. I'm sime of 14 short of incentive for an id that that tir I haven't got anywhere never run

Pity. Nah.. to hell with Junior. I mean what's surprise third Zealand Se use sport? Arguing ne earlier this got anyone anywhere — much fanc can you do about Vietnam New Plym all them starving pease

DINKUM KIWI

EAT A
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AT R

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M

round the joint.

Don't waste your breath have a chip — or a piece of fish?

Apathy, mediocrity — I'm living up to the fine New Zealand tradition.. what's that? Me lead the country with those ideas I was spouting before? Not me mate. Think too much now and then — that's my trouble. I'll pl along o.k. until some joker mug enough to use 'em on an election platform, then I'll jump on the bandwagon and be in.

Great stuff eh? Yep, I'm a kiwi — dinkum.

Athletes Extraordinary

The

OTAGO

Scene

JOHN BECKETT
(Engineering student)

This season has given John a confidence and aggression which he had previously lacked. Because of his ungainly style he had been nicknamed "the Crab" by his A.U. Clubmates. Always possessing a fast sprint (Neville Scott says the fastest of all the A.U. middle distance runners), he has in the past been condemned as a sitter, a runner who could do nothing but follow a lead until the final strait. But when he stole a march on Bill Baillie and national 3 mile titleholder and Empiad nominee Ian Studd in this year's Auckland 3 mile title race by running into a 20 yard lead half a mile from home (and holding it until the final 60 yards), it was clear that the Crab possessed a pair of pinchers which will make our top athletes look to their laurels in the race for Mexico 1968.

Craccum extends its congratulations to John on his recent performances and wishes him the best of luck in the races to come.

ADRIENNE TONG
(Science student)

After a dismal 4th placing in this year's national 440 title race, A.U. science student Adrienne Tong, the Otorohonga Express, was given no chance of selection for the athletic team for the 1966 Commonwealth

Games to be held at Jamaica. In drawing up lists last month of certainties, probables, possibles, borderline and outside chances, the Auckland Star athletic correspondent made no mention of her. But when Adrienne smashed the N.Z.U. record at Easter Tournament with a sizzling 56 second flat quarter, she came right back into consideration so that it was a well-deserved nomination for the team to Jamaica which came her way a little over a week later.

An Auckland import from the Waikato, Adrienne has gained much stimulus and inspired competition from her twin sister Lorraine (also at A.U. this year) who placed second to her in the Tournament quarter at Dunedin, defeating her in the 100 and 220 yd. events in running second to another Empiad nominee, Penny Hayworth from Wellington. Adrienne ran harriers with the A.U. Club last winter, finishing 7th in the national cross-country championships at Whangarei and is obviously reaping the benefit on the track.

We feel sure that all A.U. Sportsmen and Sportswomen will join in wishing Adrienne the best of luck for Jamaica, should her nomination receive the stamp of approval from the British Commonwealth Games Association.

Dear A.U.S.A.,

This is your late W.H.C. Chairman reporting from exile in Dunedin. Following in the footsteps of our worthy President Romanuk, I have immigrated to the Otago Law Faculty, and the first problem I encounter is the distinction between the O.U. campus and Dunedin City: — just where the hell does the campus end and the city begin? I still haven't decided for sure. 'Cos there are students, steaming students, everywhere; patrolling the streets, monopolising the dairies, invading the P.O. and even providing a meaning in life for butchers and grocers. Rumour hath it that if the Varsity were sabotaged, it would mean disaster for the economy of North Dunedin.

HOSTELS

There are about five different hostels in Dunedin; four are segregated, and one caters for both sexes. Life in a hostel I understand is an excellent aid to orientation, and provides an unparalleled training in such belligerent activities as interhostel espionage and raids. One must also note the basic similarity between a hostel like St. Mag's and an establishment such as Buckingham Palace. The comparison lies not so much in the facilities as in the publicity attached to the so-called private lives of the privileged inmates. (I

use the word 'privileged' because membership in either institution is accorded only to those with certain qualifications, and rigid exclusionary rules operate in both.) Accordingly a 'gay caballero' wishing to date a senorita from St. Mags or Studholm is advised to treat her with as much care as he would accord a member of Royalty — on pain of full publicity. Many a caballero has found that his performance palls behind the footlights, and hurriedly withdraws to a more anonymous 'cassino'.

"GROTTY"

Compared to Auckland, Dunedin is the 'Summertime' of 'Porgy and Bess', for the living is indeed easy, very easy. Landlords are sympathetic and live well away from the premises; neighbours are fellow student and one borrows their glasses anyway; up the road is the M.M.M. butcher where one may pick up a roast for 2/6, or half a sheep for a pound. One has no trouble in finding a flat with a room to oneself — in fact anything else is not worth looking at. Nor does one expect to pay more than £2 p.w. while 30/- is quite common. Flats are in fairly reasonable condition: most of them are waterproof and the furniture is capable of taking above average wear and tear. A common feature however, that detracts from an otherwise attractive proposition is the outside location of the loo — known locally as 'The Grott'. The Grott is usually of the 'flush' variety, although a chain, dangling from an above-the-head water-box is still the vogue; only a few flats have substituted the more practical if less aesthetic handle-release on a chest-high water-box.

The Grott is normally reached from the back door and in certain establishments is discreetly placed around the corner, thus causing some confusion for guests, particularly on a dark night. The inconvenience of a hasty visit in the rain will be appreciated: I dare not imagine the situation come the winter, and the snow!

But at present the living is still easy, and the temperatures remain around 60°F., and it is exceedingly pleasant to live in a society where students are "in" and everyone else is "out".

Luv
from
Rhoda O'Shea.

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Name

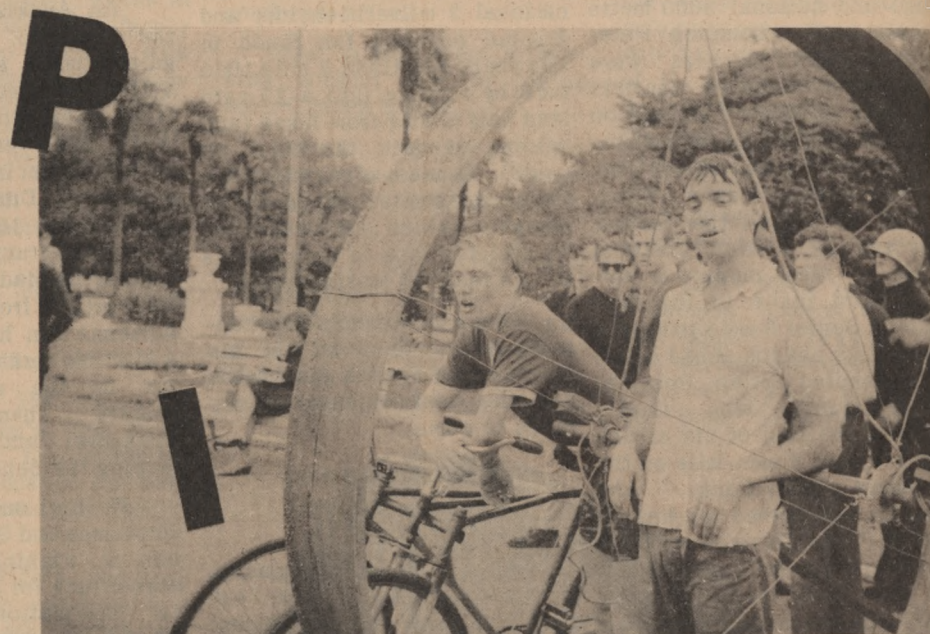
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Following the Student approval of the objective of the university. At 6:15 students gathered at the Political Science building for the second picket line. The picket line was led by Mr. Godfrey and a group of students. A little later, a group of students, including Mr. Godfrey, were seen in the window of the building. At 6:45, a group of students, including Mr. Godfrey, were seen in the window of the building. At 6:45, a group of students, including Mr. Godfrey, were seen in the window of the building.



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