

official organ of the auckland university students association

CRACCUM

Volume 41 Issue 3

April 26 1967

Free to students

Big cuts in grants to sports and societies

The grants to sports, societies, Elam and the Law and Architectural societies have been cut to £1400 in the 1967 budget. The total money available for these organisations is less than half the 1966 figure.

The grants figures for the last three years are:

1965 ----- £2162
1966 ----- £3229
1967 ----- £1400

The following division has been made tentatively for 1967: grants to sports £750, societies £500 and £50 each to Elam, Law Society and Architecture Society. In 1966 sports took £1543, societies £1153, Elam £173, Law Society £111 and architecture £249.

The grant to the engineering students at Ardmore, listed as £400 in the budget, a decrease of £93 on last year's grant was referred to finance committee for re-investigation following an objection of the engineering school rep.

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QUIET ARMS DEAL

ARMY TO USE SUSPECT RIFLE IN VIETNAM

By the Editor

Members of the 150-man New Zealand infantry company to fight in Vietnam soon will use the controversial Armalite rifle, a weapon suspect under the Geneva Convention and which the Government has refused to buy.

A supply arrangement is being worked out with Australian troops, according to an Army major. And sources close to the Army speculate this deal has been arranged to allow the Army the superior fire-power of the new weapon while keeping the Government at a distance from any repercussions publicised authorization of the weapon for New Zealand troops might have.



Dr. Finlay:
The rifle should be banned.

The Armalite's .223 bullet inflicts a more grievous wound than the dum-dum bullet which is illegal under the Geneva Convention.

Dr Martin Finlay M.P. claims the Armalite, "logically, by inference, should fall under the soft-nosed bullet ban".

Craccum rang Major Hotop at Army HQ, Wellington following a recent statement by the Chief of the General Staff, Major-General McKinnon.

Craccum asked the Major, who is in charge of equipping the New Zealand Vietnam force whether the New Zealanders would use the rifle and if so, since the Government will not commit itself to buying it, how they would obtain it?

Rent

"We will get it from the Australians and pay rent for it" the Major said.

Previously, Major-General McKinnon had avoided a direct answer when asked if New Zealanders would use the weapon by saying the New Zealand troops would use the same weapons as the Australians. Australia supplies the rifle to forward scouts and section leaders.

Major Hotop denied the Government was scared of the public reaction to the rifle.

Turn to page 11

New uni. club?



A lease is currently being negotiated for this old house at 25 Princes Street with the intention of forming a university club to bring together senior students from all faculties and departments.

About 100 people are needed — they will need to pay the entrance fee to the club of £5 and an annual subscription of £5 to join the club,

but initially, to enable the lease to go through, the organisers will take a deposit less than this amount.

One meeting of the proposed club has already been held. Twenty people attended and 15 apologies were given. Another meeting on Wednesday April 26 will decide whether the club can go ahead with obtaining the lease.

LATE NEWS

Auckland students will take over Radio Hauraki breakfast session from 5 a.m. to 9 a.m. Thursday May 4th.

student: NZBC poll wrong

An Auckland student who has carried out a survey on the listening time given to Radio Hauraki versus listening time given to the NZBC has concluded that the survey recently carried out by the NZBC into the listening times is not a valid one.

The student, Gary Gottlieb, used market research techniques to interview 200 people

in the 14-81 age group and get what he claims is a representative cross-section of radio listeners.

He found 56.5 per cent of people interviewed listened to Hauraki more than any other station.

"This is so different from the NZBC survey which found the Hauraki listening audience far below 50% of the total on

every day except Sunday, that one of us is absolutely wrong," Mr. Gottlieb said.

"The result of my survey is confirmed amongst the age groups covered by a previous independent survey. The NZBC survey also showed Radio Hauraki had 12 per cent of the listening audience between 6 and 9 a.m. on Sundays - but

Radio Hauraki is not even broadcasting during these hours. Also, I was biased against Radio Hauraki at the time I made the survey and certainly did not select people I thought would help my survey come out the way it did. For these reasons I think my survey is a more valid one than that carried out by the NZBC.

CRACCUM

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EDITORIAL

Thump

Last issue, Craccum reported price increases and expenditure cut-backs which, relatively, in the university community, far exceeded recent price increases and expenditure cut-backs on the national level.

We waited, half-afraid of the reaction. Would students stage stop-work meetings and put forward an 11 point plan? Would the girls organize CAMP - the committee against meeting prices? Would letters pour in, debating Student Association moves to get over its economic difficulties, criticizing, questioning, agreeing?

The student reaction was squeezed into a ball and rolled towards Craccum doors. Thump. One student poked a head in the door and said, "They shouldn't get away with it". That was it.

Like Mr Skinner, we were "amazed and disappointed". Since then the 1967 budget has been cut below half last year's expenditure. Nearly every item is a casualty, if reduction in money allocated constitutes an injury. We print the story resignedly, but using bold type and banners. If not a rational reaction either for or against then perhaps an emotional response?

The pill

The acting head of the Student Health Service, Dr D.B. Gash recently declined to outline policy to a weekly newspaper on the supplying of oral contraceptives to female students. Publication of Student Health policy in this matter "could bring the service into disrepute and prevent it from functioning as it should", he said.

Studass president, John Prebble said he had "no idea" whether oral contraceptives were being prescribed indiscriminately through the Health Service. The registrar, Mr Kirkness refused to comment at all.

Why all the side-stepping? The pill is prescribed by Student Health Doctors to unmarried university girls. Each case is treated on its merits and Student Health Service doctors are not even stepping outside the adopted policy of the British Medical Association when they so prescribe it, whether the girls are married or not.

No doubt the contortions of university officials by which they avoided giving a 'yes' answer to the supply question were due to the darkly perceived implications of unmarriages and the pill...visions of sex outside marriage even. Tut tut.

The church-based morality which would keep sex sacrosanct for marrieds has long since crumbled and the pill no doubt hastens the erosion by practically removing the fear - whether this represented a real bar or not is debatable - of unwanted children. And given that pre-marital sex will take place the pill is cheaper for the Government to subsidize than are the expenses called from the State by illegitimate children.

Craccum knew that questions would be posed to the university by the outside press. It gave an undertaking not to publish anything unless the outside press did, a promise easily given because we would rather have taken this aspect of the Student Health Service as a simple function of the Service not worthy of comment.

The pill is now so respectable even Time magazine lauds it. The unfortunate connotations of the newspaper story could have been avoided by a frank unembarrassed reply to the press.

LETTERS

Poll gripe

Sir,

If the results of the referendum on Viet Nam surprised campus observers they also surprised me as none of the percentages given add up to 100%, e.g., 106 1/2% of students answered a question about possible Chinese invasion of N.Z. but only 87 1/2% answered (in some form or another) the question about the relative merits of the North and South Viet Name governments.

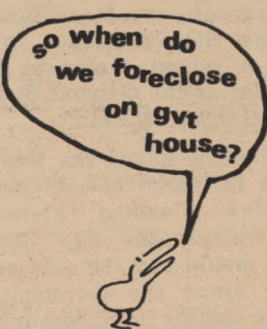
Moreover, some of the questions were very vague, notably, "Would you say that it is necessary (for who?) to contain (how? at what cost? to what extent?) Communism (whose?) in South East Asia?"

D.L. Lenny

Planche

Dear Sir,

While Planche's comment on the building programme ('so what', Issue 2) shows a developed philosophical consciousness, I overheard a further comment which suggests Planche has attained also an embryonic political sensibility:



Planche's Mum.

Exam bitch

Dear Sir,

I would like to complain - somewhat belatedly about the supervision of degree exams during 1966 (and other) finals. One would expect that such important exams would be conducted in a strict, organized and scrupulous manner. Instead the supervision of the exams, the conduct of the supervisors themselves, and the position of the actual exam rooms leave much to be improved upon.

My first complaint concerns the lachadaisical adherence to the regulations for exams - which state that the first ten minutes are for reading the paper and that no notes may be made during this time, and secondly, that writing must cease upon

and I have noticed - particularly in 1966, that many examinees make copious notes during the reading time, and that a number continue writing after the three hours is up. Both activities go unnoticed by supervisors. I do not personally resent the attempt of individuals to get more time - or more marks, but I object to the insufficient control and supervision of the exams.

My next complaint refers to the personal behaviour of these persons employed to supervise the exams. With all due respects to the women who perform this thankless task, I must suggest that some of these people are physically unsuited to fulfilling the requirements of an exam supervisor. I do not exaggerate when I say that some ladies are simply too old to get round some of the exam rooms with the urgently required ink or paper, - especially near the end of the 3 hours, - fast enough. Sometimes it takes at least half a minute to attract their attention in the first place.

Finally, would someone please inform these supervisors that extra paper for use at the beginning of the exam is not rationed. Some seem to have a personal stake in paper conservation and persist in annoying already tense students by refusing to allow them just one sheet of extra loose paper each.

Lastly, could not something be done to select exam rooms that suffer the minimum of traffic noise. The upstairs rooms of the main arts block which face the road are particularly noisy. I realize that lack of space makes this problem the most difficult to remedy.

B.A.

Or....



Sir,

Study in this country is thought to be fruitless and all efforts in learning wasted unless one has a degree from the university. Without the resonance of a degree ringing around one's name, one goes quite unheard of and looked down upon.

Indeed, so long as he is still a student, particularly in medicine and law, he is held in contempt, especially as these students are notorious for neglecting their studies and giving themselves over to misbehaviour of every

insolence and indolence insubordination are scarcely less demanding of the attention.

The day they spend bed, but the midnight burns for them in hours of indulgence and corruption where they drink in tribes and touch their glasses together without cease. Here you see them unbuttoned and shabbily clothed, their hats on the back of their heads, as perpetually startled.

From such conduct needless to say, comes mischief, riot and disobedience.

Many such students never enter the lecture halls, preferring to start an uprising to repeal a law or fire a professor. I witnessed one of the greatest of botanical scholars being badgered by these id students.

As I entered his lecture room, I noticed that the attendance was twice the normal size; that is, there were many students I had never seen there before. No sooner had the professor entered, in formal apparel, than the students began to cry out at him, to whistle, to scream, and stamp their feet. Whenever he began to speak, they drowned him out with their clamour.

Meanwhile, the President of the University came in to reason with them, begging them to listen to the lecture in peace. His entrance increased the tumult. The professor gave up and the class triumphantly dispersed.

For myself, I was struck dumb with astonishment. I felt like a man caught in a storm. I trembled with shock and incomprehension. The very building might have been about to fall on me and such insolence left me with a feeling of giddy weightlessness. Was I in a student club or the lecture hall of a university, in a civilized school in Paris or in Gehenna among devils?

Upon asking for enlightenment, I was told that this particular professor was a strict examiner, and that the eruption I had witnessed was staged by students who rarely looked at a book; in short he stood in the way of their getting a degree.

To look at these students discloses their essential slovenliness. Their trousers are so tight that one wonders why they do not split at every seam. Their jackets are so short that their buttocks are scarcely covered. Their hair is so long, dirty and uncombed. Their hats are steep and have broken brims. The more battered the hat, the more advanced in fashion the wearer. Some hats are so fashionable as to be a veritable ruin, so that no knowledgeable person will miss the fact that a student is approaching.

-From Francis Fath-uh-Lah Marrash's Rihlatu Paris (Paris Journeys) Beirut

capping starts to roll*****



The water competition: Co-winners Dave Reid (white shirt) and Don Henderson (hand to face, left) drank a gallon and a half each.

WHO WHERE

AND

WHEN

WHY

WHAT

you

Monday May 1st: 1.00 p.m. trike race, Albert Park. 8.00 p.m. capping cabaret, Mt. Eden War Memorial Hall.

Tuesday May 2nd: 10.00 a.m. boat race. Starts Esplanade Hotel, Devonport. 1.00 p.m. beard growing contest ends. All day: drink-a-pub-dry. Hostelry to be notified. Night: folksoc concert in quadrangle.

Wednesday May 3rd: 1.00 p.m. Miss Capping contest and Mr and Miss mod fashion show.

THURSDAY May 4th: All day: Charity collection. 12 Noon: PROCESH leaves Princes St. 8.00: p.m.: Phred's phunction; rugby shed, Wynyard Street.

FRIDAY May 5th: Graduands procession from university to capping ceremony to reach Town Hall by start of ceremony. 9.00 p.m. Grad Ball. Peter Pan Cabaret.

"Capping Committee is confident that this year's celebrations will be the best ever."

More people participating.....1000 charity collectors (hopefully); over 600 in PROCESH (unfortunately)

High standard.....some sophistication.....Humour broad, but with emphasis on subtlety. "Close co-operation between town and gown.".....Mayor McElroy.

Don't question it darlings, God has moved



Capping Controller Berry and moody moody blues.

man "Humour broad but never sleazy" HARTE. Profit from CAPPING BOOK designed to make CAPPING a profitable and successful show.

CHARITY COLLECTION

Same day as PROCESH: early morning to late afternoon. Proceeds (hopefully at least £5000) to Auckland Community

Chest. Disappointing response from local bodies who think that something like charity can be limited by borough bound-

aries petty parochialism. Hope to have 1000 collectors on the streets. Crazy gears will be worn £5 prize for craziest. PHRED'S PHUNCTION - at night in Rugby Shed for collectors.

PROCESH

Thurs May 4th ...leaves Princes St 12 noon; returns 2.00 p.m. Controller....Cedric Witters (B.Com. 4th year). Aim to have 50 floats approx half foot floats. Many faculties taking part: Architect's monopoly threatened by Elam, Norman Spencer Hall, Engineers, Cathsoc. No flour or projectiles of other kinds. Close co-operation with City Council Traffic Department. Procession will be accompanied by Charity collectors. Individuals to play a large part bikes, foot phloats, clowns, etc.

STUNTS

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MULTILATERAL TREATIES NO FINAL ANSWER

International co-operation is more important in the long run than bilateral or multilateral treaties, Dr. A.M. Finlay, MP for Waitakere told students during a lecture at the university on April 10.

New Zealand would do better to support the United Nations than to 'snuggle up' to the United States because of its wealth and power, Dr. Finlay said.

While he was not in a position to challenge the diagnosis of New Zealand's ambassador designate to the United Nations that the United Nations was groggy and semi-paralyzed, he did challenge the prognosis of a pact America instead.

"The role of keeper of the world's conscience sits uneasily on America's shoulders," he said.

"Maybe some of the new members of the United Nations lack maturity. So once did we and Britain and the United States. The new countries must be tolerated and we must learn to help them. They should be treated on the basis of parity with older members."

United Nations agencies like the International Monetary Fund and the World Bank had partially misconceived their present role in the world, Dr. Finlay said.

"Their true function is not to bail out of shock developed nations like Britain and New Zealand. The most intractable

problem in the world today is not the cold war or imperialism but the increasing gap between the rich and poor nations -- a gap which is broadly the division between black and white countries. This gap was breeding resentment and no appropriate attack of it was being made by the international agencies of the world," Dr. Finlay said.

"The area of activity open to the IMF is an area which seems almost totally neglected.

TERTIARY LINKING

A tertiary Students' Association comprising representatives from A.U., North Shore Teachers' Training College, the Auckland Technical Institute, Secondary Teachers' College, Teachers' College Association, Auckland Hospital Nurses, and the Secondary Teachers' Association has been set up.

The new organization represents 30,000 tertiary students and aims at co-operation in students activities.

THE UNION

Maureen Rawson, Women's House Committee rep on executive has resigned giving pressure of work as the reason and after attending on meeting of the executive. Applications are being called to fill the post and Women's Vice President, Hilary Brown will take over the WHC duties in the interim.

* * *

Four applications for building officer have been received by executive and an appointment is expected within days. Executive decides who the officer shall be because no applications were put up for judgement at the recent polls.

* * *

The position of treasurer is still vacant and no applications for this post have been received. The job is considered less onerous this year than previously because the treasurer will be working with a full-time secretary and an accountant. On the other hand, the applicant should have a reasonably sound knowledge of accounting, to enable intelligible discourse with the professionals.

Security — not stagnation

Mike Keenan.

Trade Unions in New Zealand should work to safeguard old security, not the old methods of workers said Mr Eddie Isbey, President of the N.Z. Watersiders Union and the Auckland Watersiders' Union.

Mr Isbey was talking on 'Trade Unionism and its Role in Society' in the series of lectures 'The Left in New Zealand' organized by AUSA.

In the near future New Zealand will face major advances in modern mechanization and automation and properly applied it could be the most exciting age. But in its application, by management and Trade Unions, automation should benefit society as a whole, otherwise there could be something of a social explosion, Mr Isbey said. Trade Unions should equip themselves with these new facilities for their operations and attempt to carry on their discussions in a 'non-crisis atmosphere', which required a spirit of conciliation from both parties at the negotiating table. Mr Isbey foresaw a change in Trade Union policy from one of full employment to one of full incomes following the Swedish and American pattern by which workers have a guaranteed minimum annual income.



After a brief review of the history of Trade Unionism in New Zealand Mr Isbey observed that the New Zealand Government had still not ratified the Covenant 98 of the Charter which accorded workers the right of combination for collective bargaining. denial of this principle while employers have the right to hire and fire, sign of totalitarianism New Zealand cannot to be a true industrial democracy.

In conclusion, Mr Isbey spoke of the dominance of the Labour Party by the Federation of Labour subject which 'so extends that droll fellow on the in Wellington'. The Labour Party devotes some of its time to all sectors of society said Mr Isbey, and with FOL comprising 30 members the Labour Party must heed the voice of a large organization as it pays attention to various farming, manufacturing and business interests throughout the country.

Mini-budget for 1967

The 1967 budget, approved subject to re-investigation of some items by finance committee, provides for less than half the expenditure of Students Association during 1966.

Items on the income account, with 1966 figures in brackets, include:

Fees.....	£18,800 (£17,481)
Coffee Bar.....	£850 (£485)
Expenditure:	
Office salaries.....	£3,505 (£3,124)
Telephones/tolls.....	£250 (£543)
Craccum.....	£570 (£1,596?)
Cafeteria.....	Break even (£2,900 loss)
NZUSA levies.....	£750 (£1,844)

Income is estimated at £20,250 and expenditure at £22,964. The excess expenditure over income of £2,714 will be provided by bank overdraft.

The comparative 1966 figures of actual income and actual expenditure were £18,745 and £26,649 respectively. Though this year's budget puts expenditure at £22,964, £10,250 of this is set aside for debt repayment, leaving the real expenditure total at £12,714.

Graduation service April 30th 7 p.m. MacLaurin Chapel — Sir Douglas Robb gives the address.

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ENUE

Once, in the very nick of winter there was a girl who was ten. She hadn't always been ten but this winter she was. Because it was so cold and always because the sun set earlier and it was dark outside she sat by the fire on the wide red hearth and watched the flames. Her name was Erith because her grandmother was Welsh. Even though she was ten, Erith was still small. And even though she was ten, Erith could not read because her eyes were blind. So instead of looking, Erith watched and listened and touched. There is a difference between watching and looking. Watching can be done without eyes but looking cannot.

So, when Erith watched the fire she heard the different flames that come when different wood is burning or when there is only a little wood left. The bright spitting sound of the young wood meant that her father was burning the pruned wood from his summer trees. But Erith only heard that wood sometimes, and never in winter. The other dry wood was more slow to hear and often made Erith so sleepy that she lay on the hearth and held the sound just below her mind. There things were much vaguer and you didn't have to talk to people, in fact people were not real there. It felt as if her hands were cupping her whole self.... When her feet were inside. Erith often did it in the daytime by cupping her hands over her whole face and fitting there, inside.

Outside the house was a shed, stacked with rows and piles of wood that her father cut into small pieces which made packing easier. If it seemed there would not be enough wood for the whole winter, Erith's father bought two cartloads from a neighbour

NZBC symphony orchestra

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Preludes and Arias from *Aida* and the
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Puccini: Arias from *Madame Butterfly* and *Tosca*
Dvorak: Symphony No. 9 in E Minor (from the
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and Erith would help him to stack it. By the feel of it she could tell whether or not it would fit into the next space on the pile.... Some pieces were curved in the back and still had hard knobbled bark on them. Erith liked these best because they were very rough and yet because they were curved, it made them seem warm, as if they were hands of the tree, encircling the tree so that the inside were hidden and vague. The pieces from the inside of the tree were cut into oblong strips with straight ends and straight sides and the saw blade cut them quite smooth. These pieces Erith didn't like, because she was sure that inside the curved tree, they had no shape. They were all joined in a mass of trunk and should not be brought out of the tree. Erith thought that the tree's secret was inside and hidden, but when the inside was cut open and sliced into blocks, the secret was already gone because it could never be shown outside itself.

Then one day Erith's father made some cube blocks from these inside pieces of the tree. He cut them all the same size and made twelve blocks from six pieces. The edges were rather sharp and cutting so he and Erith sat on the hearth by the night fire and sandpapered the corners smooth. The wood smelt very fresh and living to Erith who grew more and more excited as they sandpapered block after block. She placed the finished ones beside her in piles of three blocks each until they were done. Erith was not quite sure what she would do with the blocks once they were made, but however they still made her very excited. She left them in their four piles on the brick hearth and still feeling the smoothness of the cut and sanded wood between her hands she went to bed.

In the morning, before her parents were even awake Erith went down to the fireplace and packed all the wooden blocks into her basket and carried the basket back to her bedroom. She didn't want anyone to see her, especially her father, who had helped make the blocks. She counted them on the floor of her room and stood them again in piles, and they were all there. Twelve lovely smooth fresh blocks of wood. She hugged them between her arms and enclosed them all. Now the secret had come back into the wood. She had helped it come back by making the raw pieces into something else. She had made real blocks of the pieces and had rubbed them smooth, and rubbed all the rawness off them and discovered the wood. The secret wasn't the same as the secret of the tree. But that didn't matter at all, because the blocks weren't the tree any more. The blocks were the blocks with their own new secret, and Erith had made it for them so she felt very close to the blocks.

In the evening Erith would set the fireplace with paper and kindling after her father had cleaned out the old fire's ashes. That day he and Erith's mother went out for an hour before dinner so he cleaned the ashes early and left a pile of kindling and paper on the hearth for Erith. As soon as they were gone Erith brought down the basket of blocks and set the paper and kindling on the grate. She crisscrossed the paper over the kindling so that it would make a good fire and then set all the wooden blocks on top of the kindling. She found the matches and got close to the fireplace and touched and listened very carefully to what she was doing.

Her hands felt a corner of the paper and she lit a match under it, held it for a second or two and threw the match into the fireplace.

Then she sat down again on the red hearth and curled herself into her hands and watched. The whole fire seemed to be very steady and still yet at the same time Erith knew the blocks were really burning. She stayed there quite still on the hearth all enclosed with herself and the wooden fire. And her father never asked her why she had burned the blocks and Erith didn't tell him.

Jan Kemp



put it out

Ardmore Teachers College students in their usual efficient manner controlled a fire at the college in the early hours of April 17 before fire engines arrived.

Students scrambled after a milkman gave the alarm for a kitchen fire. The students, using the College fire-engine confined the blaze to the kitchen and dining hall helped finally by six outside fire-engines.

* * *

Eight borough councils have refused to allow the capping week charity collection in their areas. Capping controller Kevin Barry called the refusal petty parochialism.

* * *

The loss on Freshers' Prom this year was £198. An estimated 60 people who attended the ball did not pay. How they managed this remains a mystery.

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THE SOUL AND IMMORTALITY



by **RICHARD NORTHEY**

Professor Geering's recent sermon to Victoria University students has initiated a nationwide debate and considerable rethinking by New Zealanders on one of the fundamental questions of human existence. The major point around which controversy has revolved in his contention that immortality of the soul, in the sense of a continuity of personal consciousness after death, has no scriptural basis, and is a misunderstanding of the Christian hope of eternal life. As far as I can see the belief in personal immortality of the now orthodox Christian kind is not only lacking in supporting evidence from scripture or any other source but has so much factual and logical evidence contrary to it that it is unreasonable and dangerous to rest any hope in it.

Identity

Because the belief in the continuity of personal identity after death is so prevalent, I will examine some of the defects in this before considering how we can reasonably say that man can attain a form of eternal life.

Beliefs in true personal immortality are derived basically from three main sources. There is the belief of people like the Spiritualists that the part of a man which survives death includes a kind of ethereal body which is still capable of observing the physical world, and even of being observed by, and communicating with the world's inhabitants. Many Greek philosophers developed the idea that the essential person was of a completely different nature from the physical world and was released from the confines of the body in death, perhaps to enter the bodies of other creatures in later lives. Most traditional Christian theologians have held that the essential person is composed inextricably of both body and mind (or soul) and that the person can only attain

immortality when God resurrects his whole body.

Confused

There have been attempts by many philosophers, such as Aquinas, to derive a doctrine of personal immortality which combines the best features of these essentially different theories. However, too many people in practice hold a confused mixture of these beliefs without realising the contradictions between them.

The Spiritualist belief in the only one of these which can be tested by observation. Many would say that the numerous recorded instances of observations of apparitions, communications received by mediums (or media, perhaps) and so on, constitute overwhelming evidence for this theory. However even strong exponents of this theory admit that virtually all of these phenomena could be explained by telepathy, for instance. If this explanation of Psychic phenomena is not accepted, the evidence obtained is still not compelling enough to exclude explanation by a combination of coincidence, hallucinations and straight-out fraud.

Senses

There are also compelling logical objections to this theory. When we consider things like the lower animals or robots it becomes very difficult, if not impossible, to ascribe senses and feelings and other essential attributes of personality to them. However, these are closer to what we are now than we could be without any body at all. Thus it seems logically impossible to have disembodied sensations and feelings of the physical world. In other words, whatever part of the person survived physical death would be so changed as to be incapable of sensing, let alone affecting, the physical world, and so the Spiritualists' conception of immortality, although often found confused with Christian views seems contrary to them as it has no place for concepts like salvation or perfectibility.

Ambiguities

Many of the arguments Greek philosophers like Plato used to derive the theory of immortality of the soul arose from ambiguities in the Greek language itself. For instance, because in Greek, as in English, expressions like "I flogged my protesting body on" were common, they assumed that the "I" referred to was something actually existing which was distinct from the body and non-physical. However, the fact that we use such expressions does not prove that this person actually exists as a non-

physical entity distinct from the physical body. Another such ambiguity arose from the Greek word for soul "psyche". Like the Latin "anima" this includes not only the idea of soul or mind but the idea of animate, having life. Plato argues that because the soul is both the ruler of the body (see above) and also the principle of life; and the principle of life is immortal, then the ruler of the body, the essential person, is also immortal.

Fallacious

However this argument is fallacious because it confuses the two meanings of the word "psyche". Thus the whole reasons Plato and other Greek philosophers used to develop their theory of the immortality of the soul, and consider this immortal soul to be the whole personality and consciousness of the person are based on linguistic ambiguities in the Greek language.

Plato also believed that the soul has an independent existence before it enters the body, which it resumes on death, and after which it may, as many of the Eastern religions see it, re-enter another creature's body. His notion of pre-existence has interesting implications in that it overcomes objections to the

theory), and that without being able to sense things and so have our understanding and personality develop we could not say our personal consciousness continued in a desirable sense.

The doctrine of the resurrection of the body has been developed partly to meet this drawback in the other two theories. Another contributing factor was the experience of the Apostles that the presence of Jesus was still with them after His death.

Reconstitution?

This doctrine holds that at some future time God will reconstitute those persons who are dead so that they might resume their existence as complete, but immortal, human beings.

This theory is much more resistant to investigation by scientists and philosophers than the other two. However even this theory has considerable drawbacks. For instance, if our body was resurrected, how could it be any more resistant to senile decay than the previous one was? If it was truly immortal, how could it be the same body and thus the resurrected person be the same person?

Even if this difficulty can be overcome we can still ask, because there is a gap in personal consciousness between death and resurrection, how we can be

old his memory fails, his feelings are dulled, his reasoning power reduced and his whole mind (or soul) seems diminished. At the point of death most of man's personality seems destroyed already.

Brain damage

Even in death by accident or disease the same process seems to occur but at a faster rate. There are many instances, of people who have suffered brain damage or had the flow of blood to the brain cut off for a time who as a result, have had their mental age and indeed, their whole personality, greatly reduced. If physical changes short of death have such destructive effects on the personality, death would surely be even more destructive. Thus it would seem that when a man dies there is nothing left of his soul to survive, or if there is, it is hardly worth surviving.

If it were argued that when people died by accident or disease in the prime of their life their personalities or souls attained immortality undiminished then it would seem grossly unfair on most of us who would enter immortality with a senile and diminished personal consciousness.

To meet this objection it could be argued that we all revert to the person we

Personal survival denied

sure this is the same person and not merely an artificially produced replica. It can be answered that the reconstituted person would be identical to the one who died and that he would know that he was the same person. However, there is no empirical reason to prevent a number of identical persons being made and the question whether one, or all, or none of them is the same as the person who died demonstrates a major difficulty facing this theory.

Insane?

Saint Thomas Aquinas tried to overcome this problem by postulating that the soul has an independent existence between death and reconstitution. It would however be difficult for a person's soul to remain sane and stable over millennia of sightless, soundless, senseless existence. Even if it could, it seems that it would change sufficiently in the interim to no longer correspond to the form of the physical body it had left, and resurrection of the same person would be impossible.

It is also a debatable point whether at the time of death there is any soul left to survive. As a man becomes

were in the prime of our lives in attaining immortality, but in most cases this is a vastly different person to the person we are at the point of death and it is difficult to imagine how there could be any continuity of consciousness from one to the other.

Unlikely

For all of these reasons a form of immortality in which a person remains conscious of his identity after death, with his essential personality unchanged, and still capable of enjoying his existence, is an extremely unlikely possibility. If people persist in believing that their life after death is the most important one, it can make them less conscious of the problems and sufferings of people in this world, with potentially disastrous consequences for the future development, or even survival, of humanity as a whole.

Look elsewhere

If there is to be any meaningful hope of eternal life we must find it elsewhere. I believe that there are at least three senses in which it may be possible to attain this.

Professor Geering enunciated one of these in his

IMMORTALITY

ils, his... d, his... ed and... l) seems... e point... man's... stroyed... accident... process... a faster... instances... suffered... he flow... cut off... result... tal age... whole... reduced... s short... structive... onality... be even... Thus it... a man... left of... or if... y worth... at when... dent or... of their... ties or... mortality... would... on most... enter... ile and... conscious-... objection... that we... son we... ed... of our... mortality... his is a... n to the... he point... fficult to... could be... conscious-... e other... reasons... in which... conscious... r death... rsonality... capable... istence... unlikely... e persist... eir life... e most... n make... of the... ings of... d, with... conse-... develop-... ival, of... be any... eternal... ewhere... are at... n which... o attain... g enun-... in his

our ideas and personality having the kind of soul which, create an impact on the minds like an appendix, could be and actions of those who will preserved for posterity in outlive us. The changes that a bottle. If our conception we have initiated among of immortality is along these our acquaintances will in sort of lines it is at least turn have an effect on people reasonably possible that it that survive them and so on corresponds to the truth. as long as humanity persists. It should also help us to Although this impact soon lead a life which is concerned becomes so diffuse that its with the problems, suffering actual origin cannot be traced, and personal development of we are all capable of having other people. For ourselves some effect on the future it should make our own nature development of the human race. more generous and outgoing and our search for truth more persistent.

In this sense we can and our search for truth more attain immortalists if we persistent. can help secure the immortality of the human race as a whole. If people were to adopt a more rational and plausible idea of immortality it would In any or all of these three help ensure the future survival senses we may be able to progress of mankind as attain a form of immortality which is both meaningful and desirable and of vastly development of other human more significance to us than beings as individuals.

The Novel

Auckland University was recently visited by the world-famous novelist Iris Murdoch and her husband John Bayley, English don and novelist. The Australasian tour was arranged by the British Council. The Bayleys appeared under the joint auspices of the English Department and the Philosophical Society. Both speakers agreed during a 1½ hour discussion entitled 'The Modern Novel' that the basis of the traditional novel was tension between the individual and society, and that this tension could still be explored by modern novelists.

The modern writer is often said to have lost faith in society, Iris Murdoch said. She contrasted the modern writer's rejection of society with the 'deep belief' of 19th century thinkers.

The loss of faith was partly the result of wars this century, of the development of science in sinister directions and the successive philosophical and psychological shocks to the concept of persons as solid entities capable of being judged.

Mr Bayley said the kind of novel now being produced showed the author as his own hero and his own justification. He said the basis of the novel is tension between an individual and society. The novel emerged at a time when the individual was becoming socially mobile and was struggling to rise in society.

Society v the Individual

In the mid 19th century two kinds of novel had developed. Both types were concerned with the tension between the individual and society but one type emphasized society, the other, the individual. The first type, typified by George Eliot, was social and sometimes Marxist and saw clearly how people were conditioned by their society. The other type concentrated on the individual character. It too recognized the opposition between the character and his society but its reaction was to ignore society and to describe the lonely individual, usually a thinly disguised version of the novelist. Goethe's Sorrows of Young Werther was an early example of this type.

"I think the novel tends to bifurcate here. The individual is saying 'here I am, please be interested in me'. This is the kind of novel we have got now, with the author as hero. Society becomes like fantasy; something the author can manipulate at will. The novelist is creating, like God, and trying to persuade us his world exists".

The problem faced by such modern novelists, Norman Mailer being a typical example, was that they must make their individual worlds convincing to other people. Perhaps such

TENSION BETWEEN

novelists were attempting more than the novel form could sustain, Mr Bayley said.

Mobility in society

Miss Murdoch said that because she was not a critic she was cautious about attempting to fit literature into definite patterns. But she agreed the novel seemed to arise in a society where the individual was becoming SELF-conscious and conscious of changing his position in society.

In contrast to early writings the emergence of the novel came when great individuals were portrayed as having their characters forged through their opposition to society.

Miss Murdoch said 19th century writers like Jane Austen showed society as the moral world with which you reconciled yourself in the end.

Writers like Tolstoy and Dostoyevsky showed individuals in revolt against society who, although dissident, were portrayed as coming back into society in some way though the resolution was not such a happy one.

"Even Dickens, whose criticism is far more bitter than Jane Austen, thinks the conflict he presents us with can be resolved within society. The character and the social world must be saved together even though the parts of the social world saved must be small."

Miss Murdoch said she was struggling herself with the problem of how to reconcile her characters with modern society.

One reason why the personal type of novel dominated fiction today was because the modern novelist had lost confidence in society.

The modern novelist saw society as very fragmented and the person as very fragmented and less easy to judge from a moral point of view. Unable to describe such a society he described himself and invented a social world. He tried to make a plausible but artificial world or used a metaphysical back-cloth to his stories as Kafka has done, she said.

The metaphysical backdrop

Mr Bayley, then said novels of this kind face the possibility that readers might reject the metaphysical basis and insist that this was not their world.

"The author without a society who creates a religious or metaphysical one may be doubted. Graham Greene creates a Catholic world in which the whole being of his hero is involved. This is a weakness. Surely the Pope would say 'Hoi', this is not the Catholic world of which I am head'."

Only a rare writer like Melville in Moby Dick can persuade readers to accept his universe, Mr Bayley said.

During the question period Miss Murdoch was asked whether some of her novels were based on a metaphysical concept. Also, did she use symbolism as did writers like Melville. Miss Murdoch said she did not want to create a system of symbols and then impose them upon her characters. She allowed the characters to create their own symbols.

"This is a very natural process. People spontaneously create symbols to carry emotional significance as a sort of shorthand method" she said.

The novel should last as long as it dealt with tension between society (which is relatively fixed and permanent) and the individual (who is more mobile), she said. Novelists should continue to find new ways to explore this tension.

W. SOCIETY & THE MAN



Our leader Prebble resplendent in purple smoking jacket, lecturing engineering students on the solemnities of power in student politics paused, the lights went out, a smoke bomb went off, a motorbike screamed in and a firehose played over the stage. Pissle was Prebbed off according to the engineers.

Ask John for his ID card and he will shuffle embarrassingly and remain silent. Ask him again and he will reply he hasn't got one as it got burnt when a trial batch was put through the processing machine. An unlikely story.

The man who got fined £3.10s. by Students Assoc. on two charges, of upsetting Lady Fergusson's dinner party in the caf, by grabbing food from the establishment, and complicity in an attempted ransom of a 'Phloat' banner, is Blue (havanabana) Grant, Craccum's Man of the Year (see cover).

Water drinkers vomiting during the recent water-drinking contest which advertised capping drew a visceral reaction from the crowd. They lapped it up, in a manner reminiscent of the great coliseum shows.

Dick Wood, past president, has been nominated by executive to fill a V. president post on NZUSA. Wood has the reputation of moving Mountains apparently.

Bruce Jesson, forming a Republican Association and featuring in Craccum last issue has since lost his job with a law firm. The boss read our article. Jesson isn't much worried.

Who said click? When applicants for the building officer post were heard at a recent exec meeting, Nigel Long asked applicant Hansen, whether his nomination supporters Berry and Brown could be taken in any way to support rumours of cliques developing within executive.

Photo Cover

by

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SOCRED - myths and misconceptions

Last issue Mr V.F. CRACKNELL, M.P. for Hobson, prefaced an article on his party's policy with the words: "I welcome the opportunity to write on Social Credit for a university publication, because it is from your readers that many of tomorrow's leaders and thinkers will come". The writer this issue, Mr KEN TUCKER, junior lecturer in economics, would add: "If they are not misled".

The reason for writing this reply to Mr Cracknell's article is to attempt to unravel the subtle and persuasive intertwining of orthodox economic theory, present government fiscal and monetary policy, and the myth of "Social Credit". The crux of Mr Cracknell's deceptive and inconsistent argument is as follows:

"We say that the people through their elected government should create the nation's money supply. Further, that supply of money must be kept in balance with the prices of goods and services."

Emotive Terms

This basic argument (to be later analysed) is bolstered by the use of unpopular terms like "the spiral of debt", "tax" and "inflated costs". These contrast suitably with attractive phrases like "our own credit" and "the real wealth of the country". Further, the "supply of money" is given some mysterious and inherent quality of being able to generate goods and services.

The first portion of the above statement draws attention to the question: "How does an economy achieve growth and a rising standard of living?" The second sentence refers to the problem of maintaining equilibrium while this growth takes place. It is granted that the balance between goods and services and the supply of money is a necessary condition to prevent inflation or deflation. However, it is misleading and mistaken to say that the future standard of living of the people of N.Z. depends upon their control of the money supply or the undefined "social credit". The remainder of this reply to Mr Cracknell will therefore dispose of the myth of Social Credit and attempt to disentangle feasible theory from present practices.

There is no doubt that many of the proposed policies of the Social Credit League are sound in terms of orthodox economic theory. (Although they have more recently accommodated themselves to this

but have as yet to show a blue print for action in the monetary sphere). The usual thing is that Mr Cracknell is trying to convince people that these methods are new and have to be seen in action to be believed, i.e. under the government of the Social Credit League. The keeping of an equilibrium balance between the supply of money (a medium of exchange and a measure of value) and the goods and services produced, representing the incomes of those engaged in this task, is the continuous role of present government policy and the Reserve Bank authorities.

But how does Social Credit suppose that the supply of money (Social Credit) be governed? Their solution is that "the people", by some mysterious and as yet unexplained manner, should print

NAC WANTS

On Friday 5 May between 12 noon and 2 pm a live broadcast will take place from the Building Centre, in which students are especially invited to take part. This particular programme will be the high point of a campaign by N.A.C. to promote Tourist Air Traffic to the South Island.

Eliminations by Selwyn Toogood during this live 12B broadcast will result in 5 finalists, each of whom may take a companion, flying from Auckland on Saturday, 6th May, for a 7 day "Air Safari" to the South Island. All flights and accommodation are free.

It will not be a group tour, but a giant scavenger hunt during which certain feats and stunts will be performed, thereby gaining a number of points depending on which task they select from a list of objectives.

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the stuff on the basis of what they think the country is worth.

Two Fallacies

Mr Cracknell commits two fallacies and personally destroys the myth of Social Credit that he intends to perpetuate. First, by implication, he equates the value of accumulated assets plus current goods and services with potential production and capital assets not yet in being. This is to say that natural resources such as iron sand, timber and water are to be mortgaged before they are needed and utilized in terms of this need. He also assumes that the factors of production of labour, land and capital should be rewarded before effort, enterprise, skill and ingenuity are applied to this natural heritage. It amounts to this: Mr Cracknell would have us believe that printing or cancelling money will develop our natural resources and that as they stand unharnessed, unwanted and unallocated they are valuable as such.

Now to the second fallacy. Will not the expansion of this "national credit" be inflationary if it exceeds the rate of growth in real terms? Money only represents goods and services for transactions purposes and supports assets as a measure of their value. Too much represents them at less real value, i.e. at higher monetary prices, a major problem already.

So far we have ascertained that in the area of economic equilibrium, the government uses monetary (and fiscal) policies to bring the system into balance. This is not to say that Social Credit is wrong in proposing that balance must be maintained; it is only to say that people are being misled into believing that Social Credit would do something that is not already practiced in situations of imbalance.

Saving for Growth

Having established the necessity for balance between production and capital formation and the money supply, and having dissolved the myth of Social Credit by pointing out two initial fallacies relating to the nature of resources and factors of production and the nature and role of money, it is now appropriate to ask: "How does this economy in equilibrium, achieve growth?" Similarly expressed: "What do we need to do now to be better off in the future?" Most people know that the only way they can purchase a permanent asset (e.g. motor car, television set) is to save some of their income over a period of time until enough funds accumulate to acquire what they want. Similarly, with the total economy; assuming that people are initially spending all of their income on goods which they immediately consume, then there would be no goods or funds available for future consumption or the purchase of capital equipment. However, a person may either save to spend more on the same sort of goods or he may purchase or make an asset which produces more goods than he initially sacrificed. He would be no worse off and would probably be better off provided he was industrious and skilful. It is the "Robinson Crusoe" decision to make life better in the future that involves going hungry today by catching one fish rather than two and instead spending the time to make a net to secure two or more fish tomorrow. Similarly for the nation; only the resolve to sacrifice for the present and to prepare and work for the future will secure the potential wealth of the country. The fish will not jump out of the water and neither will the net make itself.

Personal voluntary saving and company reinvestment of profits is not the only way of securing this "tremendous potential for development" (to quote Mr Cracknell's own words and to reveal his inconsistency compared with the former concept "the real wealth of the country"). One other method is that of compulsory saving (taxation) which takes a portion of our income so that we can learn (education) how to make the best use of our resources and to enjoy their benefits. This "government saving" also provides for the mobility and distribution (roads, railways) of goods and factors of production. While taxation is not popular, it is necessary to achieve what industries or "the people" may fail to do for themselves and their children. Similarly, with government and local body loans (national debt); these funds collected from private savers and subsidised by profits on trading activities both redistribute income and provide the infrastructure necessary for the securing of the potential wealth. A third way of achieving growth is to use the funds that another country has saved by foregoing their own development or being satisfied with the "reasonable" for the

sake of the "better". Foreign loans and overseas investment are quite legitimate if we know that our use of these funds will at least repay the cost of acquiring them. How would we know that these funds are hard to come by and can be improperly spent if there is not a penalty of interest to guide our investment decisions?

Money reflects wealth

Thus saving, taxation and overseas loans and investment are means whereby the standards of living can be raised in the future, provided we or others want what we make and the cost of doing so does not exceed the expected benefit. It follows that the efficient allocation of resources, the conscientious application of skills, knowledge and effort, and the foregoing of present consumption will only be worthwhile if the long-term gain exceeds the short-term loss. When Mr Cracknell speaks of the ineffectuality of arguing about the prices and markets of produce, the injustice of various sections of the community and the pressure groups, he is neglecting the very motive forces that make this growth in welfare possible. It is pointless to produce goods that are not wanted or cannot be paid for. It is futile to maintain ties with areas of little market potential. The lazy, speculative, unskilled pressure groups are the very forces that hold back economic and social advance. The only solution to these problems lies in recognising that money is only "a reflection of our real wealth" and that controlling our destiny is little comfort if the policies we use continually undermine the standard of living that have been built up over the years. In an uncanny sense, Mr Cracknell's article by its inconsistency, mistaken assumptions and misleading arguments is very like the unbalanced and ungrowing economy that he discusses. Unfortunately he has not given reasons or explicit policy measures that prove Social Credit's ability to remedy the situation.

K.A. Tucker

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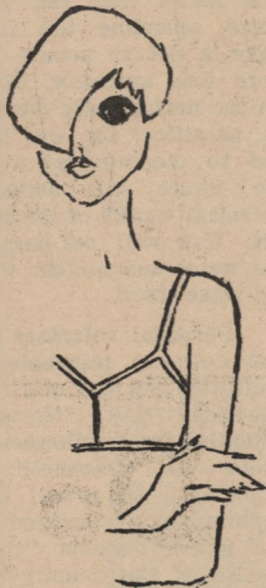
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PAUL SMITH

Pure, Pure Red — the new lipstick, the new colour that's brave, not bright. Luscious with winter tweeds in rich warm tones, tabu with summer stuff, at its best under night lights. Keep eye make-up to basic browns and greys, highlighted with white.

The Undercover Story Exposed — the most important part of any structure is good foundations, and revolutionary thought and action is needed for Underwear '67....with the swinging skirts and skinny sweaters, the rigid, "controlled" figure has gone, replaced by master-pieces such as the body stocking which make for a softer shape. This look has been echoed in underwear separates too, bra's are mere net, girdles (if you like them) are light and lacy. Designs and colours are fun, anything goes from art nouveau to plain, dark colours. Mini-petti's are pretty, but more practical are the "semi mini petti's" (sorry), a sort of half-mast effort that's just the right length for above knee skirts. Petticoat shape has changed from the done to death "ribbon straps, lace top and bottom" formula to the "single" shaped top, with V or U necklines and cutaway shoulders. Accommodates the '67 shape, and yours, with ease. Neck and sleeves bound in mad contrast colours — orange with brown, green on mauve, cyclen on navy.

Did a Double Take at Bizarre — two purses clipped together to make the snappiest shoulder bag around, newer still, to match, are the suede belts with tiny purse attached (its the small half of the bag (detached) and worn aslant on the hips. A smashing threesome to cut a dash with skirts or simple wool dresses. Wouldn't buy a bag anywhere else but here — all leather work is done by Gaye while



Nicky specializes in knits and crochet, like the crunchy wool stockings, berets. Knitted frocks are especially notable for their beautiful finish, striking designs and zany colours, like the navy one with waspish rusty red stripes. Bizarres ball season gear is a treat — ostrich feathers, vibrant screen-prints, and bevelled edged aluminium squares are interesting for openers.

All in Clover About Green — its winters topic colour and whatever shade its going to be seen. I can't stop raving about colour, not while Sonny knitwear are turning out

gorgeous winter woolies in bright, bright colours — orange, violet, green and pink, all turned into polo and V-necked sweaters with slacks to match, and mix, and go mad with.

Edwardian suit jackets caught the eye at Jennifer Dean, waisted and long they top slacks and skirts with aplomb Coat-dresses — the new concept all they need is a cravat at the neck for casual daytime dressing, at night undress them as far as you dare; at Jennifer Dean the selection is stimulating, pure wool in ice-cream colours. Pinny-fores in primary colours come equipped with contrast polo-sweater. Twee ski-sweaters in coconut ice hues and darker — delicious.

Getting nearer — Ulla, the boutique from way down the bottom of town has moved to 55 High St. Choice of new winter collection were the skilfully cut 7/8 coats topping skirts and slacks in tweed tones the caramel/charcoal houndstooth checks. With the ball season on the way Ulla's selection is exciting. I esp. liked the waffle-weave white wool frock, floor length, edged in soft wool braid at the neck and long sleeves.

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SPORTS

Auckland did badly at Vic. this year finishing second to last and continuing its poor summer tournament record. However among the sports were a few individual performances.

Peter Walker's and Lindsay Kepple's win in the Cherub class yachting for one — I was on a boat in Wellington Harbour the day they whipped all other Unis by 9½ minutes and it was one of the best displays of yachting I have seen for many years. Congratulations Peter and Lindsay on your NZU Blue too.

In Athletics the Tony sisters, as expected performed well and again deserved their NZU 'blues'.

Ruzio Saban bettered Tony Graham's old breast-stroke record by .2 sec. and he deserved an NZU blue for this.

In the other sports A.U. had mixed fortunes — basketballers lacked height and consequently had little time on attack; the cricket side only won a single game (v. Victoria) but the surprise of the tournament however, was the defeat of the A.U. women's crew in the rowing. Great things were expected of this N.Z. championship winning crew but they failed to come up to the expected standard.

N.B. All summer blues nominations must be in the Sports Rep's hands by April 24th!!

REVIEW

THE SEDUCTRESS (R16)
Century

Emotionally vivid, sensitive and wholly credible, Damiano Damiana's 'The Seductress' is a film deserving a better fate than a screening at the Century.

The film's paramount concern is the relationship between an intelligent yet unstable artist (Horst Bucholz) and an amoral sensuous seventeen-year-old girl (Catherine Spaak).

The artist, feeling a complete lack of artistic inspiration, and a real uncertainty as to whether life is worth continuing, has a violent affair with the girl. He soon becomes pathetically infatuated with her, hoping that their relationship will be both stable and enduring. But she is not interested in stability endurance, or for that matter, him. She likes him, but she likes and makes love to other men as well. Her notions of

fidelity are not dissimilar from those of Julie Christie's Darling — 'fidelity is being in bed with one man at a time.'

She refuses to marry him. He bribes her with the fabulous wealth of his mother (Bette Davis). Still she refuses. The agony that he goes through is remorselessly contrasted with the almost complete indifference she treats him with. 'Inside of me I guess I'm a sort of Nomad's land' she freely admits. Agony frustration and desperation in the young artist lead to a tragic but wholly creditable dramatic climax and a satisfying ending.

T.R.

TRAVEL

Watch for a survey on travel. Information obtained from this survey will be tabulated and presented to various bus companies in order to try and obtain the reintroduction of bus concessions.

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LANE INTERCOURSE

Long ago, when the Auckland motorway system had just got under way, and some of us were worried about tar and cement which was intruding too much into the rural scene, a Ministry of Works engineer took us aside.

'Come for a drive,' he said. We climbed into his grey Austin as we drove along the great curving strip he told us a road was like a river.

'Forget about your no-access frontages and look at it with a tourist's eyes,' he said. With every twist and turn it creates new landscapes. Its fluid. It opens new vistas to a million eyes where before only a meditative cow or a cocky paused. God made rivers and they were good, but the MOW rivers are new and exciting and progressive.

We nodded as a 70 m.p.h. Caddy-canoe whipped past on the side.

That was long ago. The funds dried up soon after and the Government was getting scratchy and the City Council was being starchy about changes in the De Leuw Cather report.

But eventually the chairman of the Roads Board cleared his throat and someone thought he said 'start the Auckland motorway system again'.

The motorway penetrated into the urban areas and some of us were getting shifted from our homes. But a MOW engineer came to see us and took us to the top of the Newmarket overpass. He swept his arm to encompass the museum through to Rangitoto and he said: 'that view from this angle didn't exist before. It's one of the best views in the city.' And he told us about planting grass alongside the sweeping curving concrete arcs so the motorway would be cushioned on green. He told us how engineers had been disciplined by architects to create beauty as well as strength in the structures.

The ring system was held up during the financial muddle of the Holyoake administration in the 1966-69 term, but the 'dizzy' with Tizzy' spending followed and the motorway nosed under Wyndons Street and poured in four 55 m.p.h. lanes down what was Wellesly Street. Some of us were worried about the Grafton graves.

Some of us who worked in the new physics block and the new city library were worried about the noise and the shaking of delicate measuring equipment but a MOW engineer took us aside and whispered 'you musn't spoil it now. The grand scheme is almost complete.'

And he took us up in a helicopter the day it all opened and showed us how the motorists rushed headlong from Hamilton, posing to the wheel not looking at the scenery, forgetting the scetic railings of the overpass which arched thinly against the sky, ignoring the solid blockiness of the underpasses with their preceding planes of concrete. The flowing steel converged on Auckland at a screaming pace. Down Grafton Gully like a swift wind through bones, down the hill by the library, at fantastic speed and then, GRANCHIKACRAUNCHIWUMBOW they hit Queen Street.

'Like lemmings to the sea,' muttered the engineer. 'We had to give them their chance and they died with the poetry of the motorway in their blood.'

G.C.

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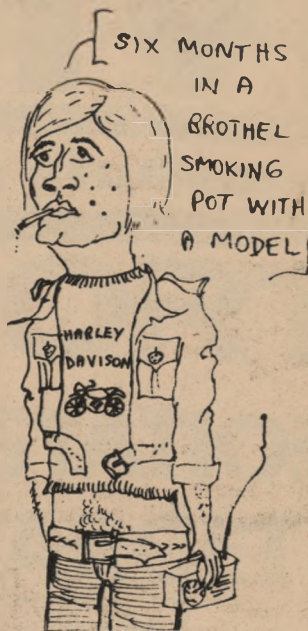
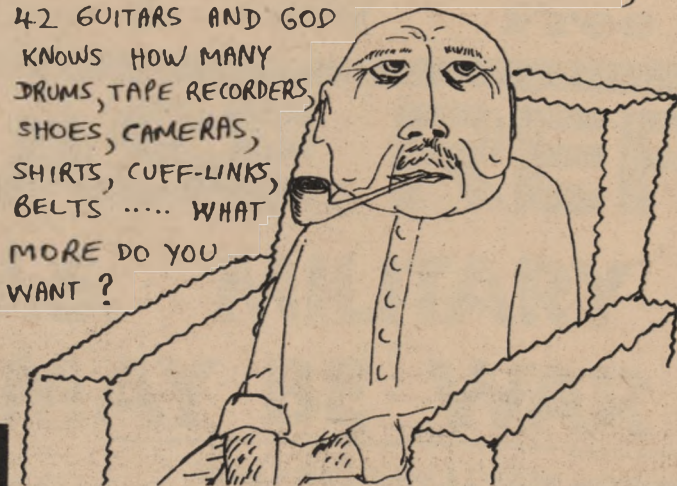
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Armalite - illegal?

He said "financial considerations" had stopped purchase to date.

Major Millichip, chief instructor at the School of Infantry, Waiouru, said he did not know whether NZ troops would use the rifle in Vietnam. But he said "I would believe this to be the more likely course".

Defenders of the rifle claim that the much publicised bolo effect, which caused the bullet to spin end over end and caused doubts of the legality of the weapon under the Geneva Convention, was caused by a barrel fault now overcome.

But the nature of the wound inflicted by the Armalite bullets remains. If the bullet touches even the tip of a finger it will break bones in the whole arm and nearly tear it off. It will destroy nervous systems by its impact.

Dr Martin Finlay, a major opponent of the Vietnam war, said the type of wound the Armalite caused indicated it would appear to fall under the ban on soft-nosed bullets.

"With the Armalite, almost any wound becomes major,"

The lack of medical resources the Vietcong possessed meant all such wounded became major casualties, he said.

The departure date of the infantry company for Vietnam is still sub-rosa.

The Armalite weighs 7.6 pounds. The barrel and breech block are of normal steel, but the bulk of the weapon is fibre-glass and aluminium alloy. The bullet leaves the gun at 3250 feet per second. The rifle can fire at a rate of 750 rounds a minute, voiding the 20-round magazine in less than two seconds.

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