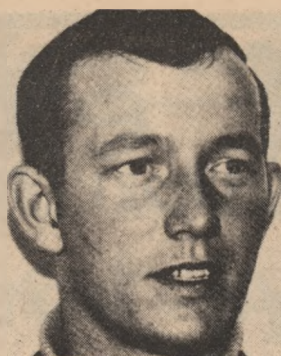


CRACCUM

REGISTERED FOR TRANSMISSION BY POST AS A NEWSPAPER

VOL 43
ISSUE 6

5 cents
Free to Students



Farrier.



Van Ruyseveldt.



Waite.

After Capping Fiasco

THREE EXEC MEMBERS GO

Three Exec. members have resigned after unofficial Capping stunts misfired. They are Andrew Waite, Social Controller; Bob Van Ruyseveldt, Societies Rep; and John Farrier, Capping Controller.

Andrew Waite resigned at an Executive meeting on May 29, after being fined \$75 the previous Tuesday for being an accessory to the conversion of two army landrovers from Waiouru Military Camp.

It was planned to return these vehicles to the Student Union Building. A prize of one crate of champagne had been offered for the most interesting or unusual object to be brought back to the union building during Capping Week.

This stunt had not been approved by Capping Committee or by the Executive. It had no official Association backing.

Implicated in the same incident were three other students: Geoffrey Hoey, Bob van Ruyseveldt, and Gregory Waite.

Also involved was Colin Bower, an unemployed freezing worker.

On the evening of May 5 all of the defendants went to Waiouru in a van which had been rented for Capping Week.

At an Army compound, four of the party went to two landrovers, leaving Andrew Waite in the van.

Ruyseveldt started one of the landrovers by bridging the ignition while Gregory Waite

started the other.

The two vehicles were driven away by Bower and Hoey.

One of the landrovers seized up and was left on the side of the Desert Road about six miles north of Waiouru.

The other vehicle got as far as Bombay Hill before it, too, broke down. It was towed to Auckland behind the van and left outside the Student Union building.

At a subsequent hearing, Hoey and Greg. Waite were fined \$50 each. Andrew Waite was fined \$75 with costs and \$18 restitution.

At the same hearing van Ruyseveldt was charged with three other breaches of the law.

On May 6, Ruyseveldt and Bower, wearing disguises so as not to be recognised, took two N.Z.R. buses worth \$7000. They drove the buses to Albert Park and left them there. These were also intended for the unofficial Capping stunt offer of a case of champagne.

Van Ruyseveldt was also charged with dynamiting the Waitangi flagpole.

On April 23, Ruyseveldt went to Waitangi by car with a girl

and three other youths who have since fled to Australia.

The flagpole was gelignite by the three youths while Ruyseveldt and the girl remained in the car.

Ruyseveldt later told the police he had personal feelings about the Treaty of Waitangi and had often talked of chopping down the flagpole.

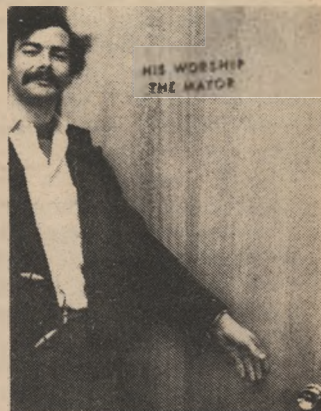
Mr Coates said the offence had all the hallmarks of gangsterism.

Later Bower and van Ruyseveldt were charged with stealing gelignite. This was intended to blast a tunnel into the old air-raid shelters under Albert Park.

Van Ruyseveldt claimed this was a Capping stunt. Once again, however, Capping Committee and Executive had at no time approved the stunt.

Van Ruyseveldt was sentenced on all three counts to three months' detention in Waiakeria Prison Farm. His resignation was received in the mail.

Also resigned is Capping Controller John Farrier. He refused to state his reasons for his resignation. The Executive accepted his resignation unanimously.



HIS WORSHIP THE MAYOR

A Successful Stunt: International Affairs Committee Chairman Trevor Richards poses in the cafeteria with Mayor Robinsons door.

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CONSTITUTIONAL SGM

8pm Tuesday, June 10.

All amendments must be in by
Friday, June 6, 1969



MISS CAPPING 1969: This year's Miss Capping is 19-year-old Teariki Short. Seen here during Procesh, Miss Short is originally from Rarotonga. She is a first-year student and was selected from a field of fourteen other contestants. She is studying Geography I and Maori I.

Robbie Explains Collection Ban

Many students are angry and a little bewildered at the Auckland City Council's recent ban on collecting for charity during Procesh.

Many opinions have been formed but not many students knew really what the ban was all about.

During a recent interview with Mr Robinson, the Mayor, Craccum reporter Jim Bentley the following statement relating to the ban.

"I know many students are angry, they don't understand."

"You've got to recognise that when a council is elected, it is determined on a policy. We can't change that policy in one minute just because the Students' Association ask for it."

"For years and years we've had complaints, thousands of them from the public and from the business community about street collections. In 1957, that's a hell of a long while ago, we decided on a policy of allowing only one street collection a year."

"That was for Poppy Day, for Returned Services."

"Then we decided to cut down the number of house to house collections if we could by having Community Chest Day."

"This was approved by

the business community. That made two. Then the students approached council and said they would like to take up a collection for Community Chest during the procession."

"Council agreed to that as a special exception because it was going to be for Community Chest and because the Community Chest wasn't bringing in anything like as much as we'd hoped."

"That was three street appeals. The one though was strictly for a Community Chest collection by the students!"

"Now when the students come along and say that they want to use that day for something other than Community Chest, the council said 'No, we gave them permission for Community Chest only! If they're not going to collect for Community Chest then we're not going to give them permission.'"

"I was not in favour of that."

"I said, 'well it's up to somebody to move a motion', and Councillor Max Tongue,



Rudman . . . "turned down". who's a bit shrewd, said, 'No, Mr Mayor, it's your prerogative to move a motion.'"

"So I said that judging from the views that have been expressed I think that this reflects the opinion of council which was carried unanimously. And Bill Rudman was turned down."

"I was not happy with it. I thought that we could for this occasion have allowed it, but I was so overweighed and the whole 21 councillors with the exception of Cr Dreaver, who suggested a 50/50 split which would have made the whole thing worse, were against it."

"I did what I was expected to do and formulated a motion in accord with what I understood to be the will of council."

A brief explanation...

This issue of Craccum was produced under the following circumstances:

(1) The Editor, Mac Price, was ill, and unable to help in its compilation in any way. He consequently should not be held responsible for its contents.

(2) Most of the staff was on holiday.

(3) The Technical Editor had resigned, leaving no competent staff to help with the layout of the issue.

(4) The Advertising Manager had resigned, leaving only \$73 worth of advertising (at least \$280 were required).

(5) The typesetters in Auckland reported that they were unable to set the copy at the last minute, and arrangements had to be made by the Publications Officer for the setting to be done in Hamilton, with only eight days to go before publication.

(6) The former Technical Editor, who was being paid by E.U. to lay out their advertising supplement, disappeared into the Ureweras, followed by eight angry citizens demanding pedigrees for the Great Danes sold them by her travelling companion, and submitted her copy one week late.

(7) The film and record reviews disappeared mysteriously from the office overnight.

(8) E.U. found that they could not meet the expenses of their advertising supplement and threatened to withdraw their copy (and their finance) until two hours heated negotiation produced a rather spurious compromise.

(9) Executive (by proxy) decided it could not afford a 20-page issue and consequently cut the planned size to 16 pages, only eight of which were editorial pages.

(10) The issue was eventually compiled in the course of one all-night session by the Publications Officer (who was aided until 2 a.m. by another member of the executive who will remain nameless) who wrote, subbed, and layed out all but one page of the final issue in order to meet the typesetter's deadlines on the following morning.

The result of all this is:

(a) An advertising income of \$421.7 (twice as much as ever before).

(b) An eight page newspaper with an eight page E.U. supplement (it cost them nearly \$300) for which neither the Editor, the Publications Officer or the Executive is prepared to acknowledge any responsibility.

(c) A newspaper which is having to be run without the assistance of two of its key staff members — the Technical Editor and the Advertising Manager.

(d) The opportunity to write an article to fill this space at the top of a rather poorly layed out page, and to plead with students who feel they are capable of filling either of these vacant positions to apply immediately to the AUSA office in order that the confusion which has reigned up till now need not occur again.

Michael Volkerling,
Publications Officer.

letters to the editor

CAPPING FIASCO

As we all know capping is a time when students celebrate the success of their fellow students. We all trust that this is done in a reasonably responsible manner. Let's now investigate the sequence of events that occurred in 1969 Capping.

Firstly capping book. This is the first indication to the public of the commencement of capping festivities. Fortunately or unfortunately capping in the public eyes is judged by this publication together with many of the publicised stunts. In light of this I think it should be the decision of the Executive as to who should censor the magazine. Their decision for the present is irrelevant, whether it be the Mayor, the Bishop, President of AUSA or whomever they may choose. The important fact is that it should be the decision of the students' representatives — the Executive.

Overall stunts were unfortunately ruined because a few students decided to use them for their own ends. Stunts require the approval of only three people — the President, Capping Controller, and one other. This power of approval could cost the Students' Association considerable sums of money if abused.

It is unfortunate but during Capping the Capping Controller has complete control and he must at all times act in a responsible manner. On May 5 the Capping Controller gave permission for the capping van to be driven by another executive member to a supposedly unknown destination (I would hardly call this responsible). This member along with another executive member was involved in an escapade (which I am sure you all know about), that was passed off as a capping stunt. Although this did not have the approval of the President it cast a slur on all capping stunts.

However the most disappointing thing followed the convictions of the two executive members who both thought they were still worthy representatives of the students because at no stage in the two weeks following their convictions up to the time of writing did either of the two offer their resignations.

Finally when capping week is over the work begins for the Capping Controller tying together the many loose ends and finalising the accounts. This year the supposedly responsible Capping Controller resigns. Well we would be stretching a point if we said that this was a successful capping week. We should disperse a little more of the responsibility even if it is only to the elected executive — because in 1969 even they didn't know what was happening.

Ron Mayes,
(President, Engineering Society).
(Abridged — Ed.)

SUNNY STORIES



OBSCENITY RAMPANT

Dear Sir,

This publication is openly on sale in Auckland dairies. The shopkeeper I bought it from brazenly admitted that most of his sales were to eight and nine-year-olds.

It does not take much imagination to see the real meaning behind this cover. This imported publication is aimed at young children, the future leaders of our community. Can we allow such depraving and corrupting literature to be openly available?

As a taxpayer I feel the Customs Department should be more responsible in the use of our overseas exchange. Even the middle pages of Capping Book were not in colour.

If I knew who the author was I would have no hesitation in punching him in the nose — and running away.

W. B. Rudman.

THE BIG BOOK SHOP SALE STARTS MONDAY

Fight your way into the U.B. with 8,000 others when the doors open at 8.30 a.m.

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VEHICLES

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370-935.

Union Extension plans Discussed

Following threats of University Club sit-ins, and invasions of Admin, the University is considering extensions to the Cafeteria. Recently Exec members Rudman, Farrier and Law discussed plans with architect Miles Warren. Several plans have been discussed. One popular plan is to extend the cafe into the gap between the Cafe Block and the Admin block. A later suggestion has been to extend the Cafe towards the new science block. This move would be exceptionally cheap and could be effected in the shortest possible time.

Education Officer, Peter Stallworthy, expects Auckland's role to be very close to the 10,000 maximum next year. To avoid the queues that have developed this year, it seems essential that Cafe extensions be completed by the beginning of 1970.

Social controller, Andy Waite, was adamant that more space must be made available for social functions.

At a later meeting final plans for the Theatre were discussed between the architects, Professor Musgrove and Exec members Law, Rudman and Volkerling. Negotiations regarding the theatre and Squash Court-Gymnasium complex have been continuing for many months, but a decision is expected shortly.

Meanwhile Exec is reluctant to pay the final accounts on the Student Union. Since taking possession of the building in January last year, the Association has experienced many difficulties. Exec feels that until all the outstanding defects are remedied, the University should refuse to pay over the final amount of monies.

With the University reaching capacity the Exec seems determined to ensure that students maximize the benefit from their building levy.

Dispute over Capping Book

Constructive Meeting Marred by pettiness

Following a controversial Capping week, the Exec meeting of May 15th was marked by a resignation and a strong motion of disapproval in the President. The meeting got off to a shaky start when Vice-President Michael Law dissented from accepting the apologies. Claiming Exec members were elected to do a job he refused to condone habitual lateness to meetings. While the student visitors waited for discussion on Capping, President Rudman ensured that all other matters were treated constructively.

Blues were granted to sportsmen who had excelled over the past year, grants totalling over \$3500 were made to societies.

Following dissatisfaction with the conduct of Sports Tours, Exec requested finance committee to closely examine three tours that could involve the Association in expense totalling over \$1000.

Other important decisions were the acceptance of a resolution, proposing the holding of a seminar on Community Col-

leges and discussion of the forthcoming AGM of NZUSU.

Capping was the late item discussed. It was resolved that the President issue a statement pointing out that individuals were using capping as an excuse to carry out illegal activities.

Much of the discussion was carried out in committee. Out of committee was a motion from Engineering rep Ron Mayes disapproving of the President's action in not consulting the Executive over censorship of Capping Book.

In moving the Motion, Mayes claimed that he had no objection to the book, but he thought that the President should have let Exec decide who would be censor.

Bill Puru seconded the motion but despite prompting from acting Chairman Mike Law, he failed to qualify his seconding. A great deal of heated debate ensued; in reply to the charges Rudman claimed that Exec members could have raised the issue at any stage prior to the publication of Capping Book. He maintained that the dispute arose only after the public reaction and that the book had been discussed at Publications Committee.

Blues Dinner To Be Held

AUSA Blues Dinner will be held on Friday, June 13, 1969 in the Auckland University Students' Association Cafeteria. This is the eve of the Welsh-All Black Test in Auckland.

During the evening the Blues Certificates will be presented. In addition, the W. D. and H. O. Wills' award for the Sportsman or Sportswoman of the Year at Auckland University will be presented. The winner of this competition will be announced at the dinner for the first time.

University sportsmen and sportswomen will be able to collect tickets for this dinner as from June 3, 1969 on the condition that they are Auckland blues holders.

rounding community, we must admit, as university people, that we may have been deficient in what are called public relations."

Pro-Chancellor of Victoria University, Mr K. B. O'Brien added "It is of great importance that we let people know that the universities have engaged in an enquiry into the role of universities in a world that is changing swiftly."

—NZSPA

ARTS FESTIVAL AND TOURNAMENT COMPETITORS

It is essential that figures for travel to Dunedin be finalised immediately. All competitors MUST REGISTER at the AUSA office by Friday of the first week of this term.



Survivors of the Raft Race

— Gary Coston

Public Relations Vital:

"University Must Define Role" claims Titchener

New Zealand universities must settle their primary objectives, and then inform the public adequately, the conference of university institutions was told by Auckland's Professor A. L. Titchener.

They had boomed in size and wealth, "yet to judge from the discussion and comment that appears in the press and is heard publicly, the boom yields little public satisfaction," he said.

Professor Titchener was speaking on the opening day of the conference at Victoria University, at which 52 delegates represented not only the universities but the University Grants Committee, the Association of University Teachers and the New Zealand University Students' Association.

Recognising the disagreement among university staff as to the functions of a university, Professor Titchener said, "because of such differences of opinion, which are entirely proper, universities in the corporate sense seldom attempt to set out their objectives in public statements."

"Yet it is surely obvious that, having settled these, it will be wise for it to state them publicly," he said.

"Only in this way can misunderstandings be replaced by understanding."

Pursuing this theme the Vice-Chancellor of Victoria University, Dr D. B. C. Taylor, told the conference "as for the relationship between the university and its sur-

VEHICLES FOR SALE

CITROEN, 1951

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Capping Committee and Exec on many occasions. Rudman also maintained that the SRC could have questioned him about it but failed to do so.

After most Exec members had spoken, Law asked Puru to qualify his seconding of the resolution. When he failed to do so for a second time, the Vice-President claimed that he had an obligation to inform the President why he disagreed with his actions. Law pointed out that had Puru not seconded the motion then it would not have been tabled and the debate would not have eventuated. He claimed that as Chairman he expected movers of motions as serious as this to either qualify their stand or resign. Sports Rep, McKenzie, was even more definite. He maintained that Puru had no alternative but to give his reasons why he opposed the stand of Rudman or he would have to move a motion of no confidence in Puru.

Puru finally muttered a case

against Rudman, which the President dismissed quickly. Publications Officer Mike Volkerling made a solid protest against the whole concept of censorship.

He said that if anyone had had doubts over the ability of the editors they had ample opportunity to object to their appointment. Volkerling said that Exec didn't censor other Association publications, and they had no right to censor Capping Book provided that it had been cleared by the legal advisor. To do so was a vote of no confidence in the Editors to whom they had delegated authority.

In the final analysis the President's arguments were upheld and the resolution soundly defeated. Prior to this John Farrier had resigned after arriving 3½ hours late. He refused to explain the reasons for his resignation, but it was accepted unanimously.

The meeting finished after seven hours at 1.15 a.m.

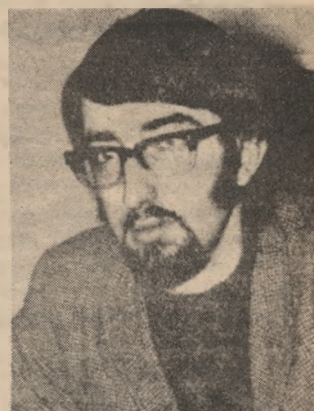
Press Seminar To probe Deep

A weekend seminar on student journalism and its problems will be held in the first weekend of Mid-Term Break. This will be open to Craccum Staff, and all other students interested in journalism or other aspects of Newspaper production.

"The exact method of running it will depend on the number of responses we get," said organiser Max Oetli. "If we get a large turnout it will consist mainly of lectures from well known journalists and other experts, possibly some from the student press, followed up by some form of panel discussion and evaluation. We hope to get experts in Newsgathering and Newswriting, Layout, Featurewriting and Advertising."

Also there will be a prominent speaker on the actual function and place of the student press in New Zealand. If only a small number of people express interest, the emphasis will be somewhat shifted to the more practical side of Journalism. In this case the lectures would take the form of discussions and practical demonstration of layout etc.

Meals will be arranged, and the cost of the whole seminar should be in the region of two



Max Oetli

to three dollars, which will also enable those who attend to come to a social evening on the Saturday night."

If you wish to attend you will have to be quick. Leave your name and address at the Studass office as soon as possible — the first Friday of term at the very latest, and you will be informed of further details as soon as they come to hand.



Greasy citizenry watch tame processh

— Max Oetli

INTERVIEW

Although he labelled it as "pornographic" the Mayor of Auckland, Mr Robinson, admitted during an interview with Craccum reporter Jim Bentley last week, that he hadn't read the 1969 Auckland University Capping Book.

Mr Robinson said the book was pushed under his nose by a representative of the NZBC.

"He told me he wanted my comment so I said 'I don't want to comment, I don't want to be dragged into it.'

He asked me why not and finally I said I was depressed by the whole thing. When I said that I realised I had made a comment.

"He carried on and said 'Why are you so depressed?' and I said 'I think it's obscene or it's pornographic' or something like that.

"I was more or less dragged into it. But I didn't even know until you mentioned it that I was mentioned inside the damned thing.

"I haven't read it, I haven't had time. I haven't got time to read one tenth of the important stuff that comes in let alone the unimportant."

Now read on while . . .

Robinson Speaks Out...

ON CAPPING

What did Robbie think of Capping in general and the capping stunts?

"I enjoyed them. I like a bit of fun. Next year if I can't swing one back on you my name's not Robinson. I enjoy fun and games, I enjoy them as much as you fellows do and if I can think up something without wasting too much time, you look out."

Bentley: Do you think any of the stunts went a bit far, stepped over the line so to speak?

Robinson: I agree with the magistrates entirely, some of the stunts went over the line. There's a limit and once you get over the limit then you get into criminal activities and I just can't approve of that sort of thing. When a chap starts using dynamite or taking motorcars then that's coming under the criminal code. We just can't tolerate that sort of thing.

Bentley: Do you think the Capping controller was asking for trouble by running the competition in which students were asked to bring to the Student Union the "most unusual object?"

Robinson: I didn't know until just now that they had run that competition but I don't think there was anything wrong with it if they had specified that in taking part in the competition they (students) didn't commit a breach of the criminal code.

I think the Student Association just took it for granted that whoever took part in this competition wouldn't do anything that was illegal. I haven't spoken to Rudman about this and I would say he is probably as upset as anybody. Some of the fellows went over the limit.

ON BILL RUDMAN

Bentley: The day after the capping book went on sale you spoke to the Kiwanis club and during the course of your speech you said some members of the student group had "thrown out a challenge to society" and you for one "were prepared to pick up this challenge."

Robinson: No, no I wasn't referring to the students, it was Rudman's article which appeared in the Herald that morning in which he condemned the hypocritical outlook of society, condemned religion and defied all the accepted standards which we've . . . which we have.

This was in my opinion a challenge to all the standards which we accept and if that was the way he was going to go about it, okay, I was going to take up the challenge.

Now, I want to make this quite clear, I don't think there is anything in life sacrosanct, nothing. Sex, religion, the capitalist system under which we live, no no, in my opinion there is nothing sacrosanct, everything should be examined. We accept those things which are good and we reject those things which are bad. Now that's my standard but that doesn't mean kicking everything to pieces before we've got something better to put in its place.

This is what it looked to me as though Rudman was saying in that article in the Herald. Is that quite clear.

Bentley: But Bill Rudman as president of the Students' Association represents the student body. Therefore by criticising Bill Rudman in that capacity you are criticising the students.

Robinson: I'm only criticising those students who agree with Bill Rudman's attitude. I don't think his attitude represents the majority of the students by any means. I honestly believe that it's not what Rudman said that he believes in.

I don't think he really believes it. I believe it's a form of braggadocio. I know Bill Rudman, I like him, I get on fine with him. We spent a couple of hours boozing together after that capping book television interview. He's going to come in here and I'm prepared to collaborate and work with him.

I like him but I think he's got a few wild ideas and he'll probably grow out of them.

ON THE STUDENTS' PUBLIC IMAGE

Bentley: Do you think that because of the various capping activities, the Landrover incident, the railway buses and the tunnel and so on, that the public image of the students has suffered?

Robinson: All I can say in reply to that is those people who have written and spoken to me, I would say that the image of the Students' Association and probably of the university itself is probably at the lowest ebb it's been for many, many years.

I've never heard such bitter criticism, never.

Bentley: Why the low just now?

Robinson: Because of the capping book and because of what appears to a lot of people the irresponsible behaviour of a few of the students.

I feel that these few, a very small percentage, irresponsible students have dragged the rest of the student body into disgrace. I resent it. I have friends and relatives at the university and I resent that they are being dragged into disrepute by a very, very small minority.

ON NEWSPAPERS

Bentley: Looking through some back files of the Herald the other day I found the photographs of the procession this year and there was a photograph of the winning float but right beside this was a photo of a student struggling with a police officer . . .

Robinson: Yes I remember that, now you see there's one damn fool, and I'll say he was a damn fool, who must have known he was going to cause trouble and bring the whole procession into disrepute. The only photograph of the procession that I remember was the one of the student struggling with the policeman. Why the hell did he have to do that?

Bentley: But was it not irresponsible of the newspaper to print a photograph like that which did not give an overall impression of the procession?

Robinson: I would not hold any torch for the newspapers. I probably think the same as you do about them. You know what the newspapers are, they're out for sensationalism.

I would be as critical of the newspapers as I am of this capping magazine, in some respects. We have no control over them. But at least as far as the questions of obscenity and decency are concerned they do maintain a certain standard.

Bentley: Do you think that the newspapers are partly to blame for the image, the bad image, the community has of students?

Robinson: Let me put it this way, there's no smoke without fire. The newspapers would have nothing to play up if students didn't give the excuse for doing so. It's up to you people to see you don't give them any opportunity to take advantage of it. You chaps have got to become responsible, you've got to become responsible members of the community. You've got to recognise you've got to take responsibility for your actions. If you do something that's going to give you, as individuals, or the Students' Association or the university a bad reputation you've just not got to do it.

Just the same as there is lots I would like to say but that I'm not prepared to say because I know it would be misunderstood, misinterpreted or exaggerated out of all proportion. We can't be as frank or as uninhibited as some of us would like to be. We've got to learn to conform within reason and work within the limits which society has set for us. That doesn't mean to say we can't change those limits but it's got to be done by reason and by what we would call the normal democratic processes, not be irresponsibly kicking things to pieces.

ROBBIE'S OPINION OF STUDENTS

Bentley: What is your personal opinion of students?

Robinson: Let me answer that in the way I answered when I was asked what is my standard in music. I like what I like and I don't like what I don't like. In other words when it comes to students the ones that I get on well with, who I



(N.Z. Herald)

respect, I like them very much. But the larrikin type, irresponsible type who misbehave themselves to my standard, I don't like. I would say that of the students that I know, a least nine out of 10, or even more are people with whom I'm on the very friendliest of terms.

I think that if they realise what I'm trying to do, they probably recognise that outside their own circles I'm probably the best friend the students have got.

I'm prepared to help them and encourage them to do as we did, sponsor their hostels.

I felt a little bit let down through some of the things have been said which I can imagine as the feeling of a few people. But I don't think it was the opinion of the majority of the students.

Bentley: When you say things that have been said, you give me an example?

Robinson: It has been suggested that I've got no respect for young people and that sort of thing which is just a lie.

ON THE FUTURE OF CAPPING

Bentley: Before the magazine came out it was reported in the Herald that you had been given an assurance from the Students' Association that the capping book would be a higher standard than Masquerade. Did you feel let down when you wrote a foreword to next year's book without the material to be published first?

Robinson: My first reaction when I saw my foreword printed upside down was — well this is a bit of fun, students are usually irreverent. Nothing wrong with that: they have mutilated the foreword itself, so I didn't worry about it.

Then when I saw, what I consider lewd photographs particularly the middle page spread, I felt well if I had written a foreword, I wouldn't have been prepared to write a foreword. I thought it was Bill Rudman, whether he said it over the telephone or whether he wrote — I know I was assured that the book would be nothing like Masquerade. I remember the foreword was something like 'of course Masquerade is full of sex and curs is going to be nothing like that.'

Now with that understanding I said I would be happy to write a foreword, and I felt I was let down.

I didn't resent it very much. I'm so used to being let down. I'd waste a hell of a lot of my time if I started resenting things.

Bentley: But will you write a foreword to next year's capping book?

Robinson: Provided I get assurances, sure, I'm prepared to write a vindictive.

Bentley: Would you demand to see some of the material before you wrote the foreword?

Robinson: Well, I'm probably going to take a few more precautions than I took this year. In fact I hope next year we can make some more satisfactory arrangements vetting the magazine.

The present feeling among the councillors is that it may be inclined not to give a permit for the sale of the (capping book) in the streets.

Of course if you can't sell it in the streets you may as well not print it.

I feel that council has the final authority to prohibit sale of the magazine and to prohibit the holding of the procession.

I feel that after this year that council will require some pretty solid assurances regarding the standard of the magazine and the parade.

If we get those assurances then there's no possible question of them not issuing a permit. But without those assurances they could withhold the issuance of such a permit.

You might have done the Students' Association a lot of harm through incidents such as these and you've got to avoid that in the future.

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Editorial

To be or not to be -a key to life

That, said Hamlet, is the Question. And Hamlet seemed to feel he had good reason to consider killing himself a better alternative than living when his personal world had collapsed about his ears. But take by contrast that modern cross-section of the Hamlet action: "Rosencrantz and Guildenstern are Dead". And dead they certainly are, at least figuratively, through the whole play, as they try to find something to do which will justify them in occupying the centre of the stage for three hours plus.

Man is a useless passion. It is meaningless that we live and it is meaningless that we die. Good reason to escape into the fantasy world of drugs, drink or a fertility freak-out. That would be a practical confession of the pointlessness of attempting to live in a mechanistic world that could offer only existence without significance, or life without logic.

Quote "Beyond the Fringe": Life, my friends, is like a tin of sardines; we're all looking for the key. That the key to life lies in the exploration: the search for the key, the goal a receding abstraction. But explain the puzzle that the man in the condemned cell is not the one who commits suicide. Perhaps there is more to living than the search for an adequate reason not to kill oneself.

The principle of every living thing is death: thus the Marquis de Sade. Then when I die, my body becomes one more leaf on the compost-heap of life. A comforting thought: the race perpetuates itself perpetuates itself. And you would have the significance of the crushed ant or the worn and discarded bearing.

Quote Jesus of Nazareth: The man who wants to save his own life will lose it; but the man who loses his life for my sake will find it. That death to self should lead to the finding of life and what is really you. But without the fact of the infinite-personal God Who is there, this is as meaningless and hopeless as de Sade's universal principle. 'For My Sake': ay, there's the rub. And there's the key. The key to attaining that condition of complete simplicity which costs not less than everything.

They say that God is dead: we killed Him. But what if God both died and rose again? — in space and time, about 1940 years ago when Tiberius was Caesar; in Jerusalem, which the Arabs and Israelis have been fighting over. Those are facts that make sense of "die to live", facts that demand the action. They show the pattern of the way for man as lived and taught by Jesus Christ: If anyone wants to be a follower of mine, he must forget himself; he must take up his cross and come after me.

— Allan Bell.

STOTT SERIES SUPPLEMENT

Editor: Allan Bell.
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LETTERS

Capping Bk On Protest rubbish + societies

Sir, — Bill Rudman states in the press that building a cathedral is blasphemous when thousands are dying of starvation — and perhaps he is right — but to use this as an excuse for blasphemy in the capping book, is surely evading the question in hand. What is obviously implied is that blasphemy, pornography and obscenity are no longer personal issues affected by the individual conscience. Morality applies only in the more general, public sphere, and this is the only sphere in which one need have a conscience. Mr Rudman says, "We have to use sex to convey our concern for society." But how he expects personal immorality to clear up public immorality is beyond me. Concern for society can only come from a concern for the individuals who make up society. This is certainly not displayed in "Capping Book 1969."

— Concerned Student.

And another complaint

Sir, — Whether the Capping Book is or is not pornographic depends on one's criteria. What is undebatable is that the book has aroused considerable ill-feeling and comment. Is the profit made from Capping Book so great as to warrant the storm of ill-feeling it has aroused? At a time when the whole future of university education is being debated, when Mr Muldoon is uttering threats, the best policy could be to improve relations between the university and the community. Capping Book certainly did not help.

The argument of the Craccum editorial that because people buy pornography it is valid to produce it is specious. One might also question the ethic which sees profit as the sole, or even the main, criterion of success. And surely Capping Book should perform a different role than merely titillating 'a vicarious appetite for exotic, off-beat sexuality'?

Mr Rudman sees Capping Book as a comment on society; this it should be, but to regard the 1969 Capping Book as social satire demands considerable imagination.

— M. J. Powell.

"WRITE
for CRACCUM"

On apathy and study

Sir, — I wish to register a protest against the great unmoving mass of the student body. It is a disgustingly apathetic animal. While I and my mates, that is Bonehead and company, try to make students aware of the great problems of society, they just don't care. The greasing animals try to

curry favour with lecturers handing essays in and some study. It just doesn't seem fair that our efforts are not recognised. We try different but nobody takes notice. I hate students their apathy — books and is all they care for.

— Bollin

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WHAT'S UP

God's Gravediggers

Whatever happened to the death of God? Three years ago no theological issue was more likely to stimulate the adrenalin. Cynics crept down the coffin lid and kicked earth into the grave, while pulpits rang with denunciations from well-meaning clerics. Journals, popular and scholarly, were thick with discussions of it. Today the subject is forgotten. The sermons and the magazines have turned to other themes. Was it just a passing fad? A triviality blown out of all proportion by press and pulpit? Or a real "cri de coeur", saying something deeply meaningful not only about God but about twentieth century man as well?

Truth to tell, it was probably a bit of both. The slogan "God is dead" was proclaimed with too much enthusiasm for its nihilism to be felt, and heard with too much fear for its positive side to be taken seriously. It takes a while after any funeral to regain one's equilibrium. Perhaps we are now in a better frame of mind to think about the issue more dispassionately. In the interlude Christians may have come to see as a demolition of idols, a necessary recovery of the biblical stress upon the transcendence and invisibility of God. For the unbeliever the truth may also dawn, grey and heavy, as he dimly senses the emptiness of human existence without God.

In this article Rob Yule puts forward the thesis that if God is dead "we are bloody well done for".

FROM JEAN PAUL TO SARTRE

What is the "death of God"? The question is best answered by interrogating the perpetrators of His death.

The crime is first contemplated by the German romantic poet Jean Paul who wanted to give an idea of how it would feel if atheism were true. In his nightmare vision, "Address by the Dead Christ to the Effect that there is no God" he has Christ say to the dead at the Last Judgment: "There is no God. I was mistaken. Everywhere is only stark staring nothing, the death rigour of infinity." The message, "There is no God" is juxtaposed with the absence of resurrection. Jean Paul knew that the reality of God is bound up with the resurrection of Christ.

Hegel, in 1802, interpreted the death of God as a "speculative Good Friday", making the god-forsakenness of Jesus a symbol of universal god-forsakenness. In this light, resurrection, as a resurrection of the totality of being out of nothing, becomes a prospect necessary to all that is. God must disclose Himself, not only for the forsaken Jesus, but also for the god-forsaken world.

In Friedrich Nietzsche, the German philosopher, we meet not a schemer of God's death, but the murderer himself. "God is dead! God remains dead! And we have killed him." Here the death of God is not God's expending of himself, but a Promethean act of man. The cross becomes the symbol of man's victory over God. In this deed man bestows his own identity. "Dead are all the gods: let us now see the superman live." The deed is so great that men themselves become gods to be worthy of it. Man arrogates to himself the attributes of divinity: he is god emeritus.

For Jean-Paul Sartre, the French existentialist, the death of God is simply presupposed. We of the post-Nietzschean world are "God's widowers". It is not enough to say that God does not exist: "it is necessary to draw the consequences of his absence, right to the end." Dostoevsky once wrote, "If God did not exist, everything would be permitted," and that, for existentialism, is the starting point. "Everything is indeed permitted if God does not exist," says Sartre, "and man is in consequence forlorn, for he cannot find anything to depend upon either within or outside himself." There are no values to legitimise behaviour or personality; human existence is absurd.

THE QUESTION OF GOD

Philosophers and theologians have been saying for over a century that God is dead. What now confronts us is the possibility that man, too, is dead, transformed into a thing, a producer, a consumer, an idolator (in the absence of a personal God) of other things. A man drinks his beer or watches a bad television programme, and does not know that he is bored; he reads of Vietcong casualties in the newspapers and is not moved by compassion; he learns of the peril of nuclear suicide, and does not feel fear; he joins the rat race of commerce, where personal worth is measured in terms of production or market values, and is tragically unaware of the prostitution of his personality. If there is no God, then, as Zorba the Greek bluntly put it, "We're bloody well done for."

Professor Rudolf Bultmann has remarked, "The question of God and the question of myself are identical." This enigmatic statement does not say that the essence of man is identical with that of God, as if God was a man-projected figure or a codeword for human aspirations. Rather it points to the questionableness of man, the awareness of his finite, limited humanity, which arouses the question and the search for God. Questions of ultimate meaning: "Where do I come from?" "Who am I?" "Where am I going?" — expose the uncertainty of human existence and point beyond the questioner to the transcendent source of that existence. The fact that man's identity is open to question opens also the question of God. Only the blase will never ponder the immense mystery of human consciousness, and only the incurably dull mind will never think to ask: "Why is there something and not nothing?"

It is one thing whether the death of God leads to the enthronement of autonomous man. The fact that we do not bring ourselves into existence, and the fact that we die, give the lie to such autonomy. It is quite another thing whether the death of God exposes the stringent nature of our predicament and forsakenness. For then, knowing that the question of God's existence is also the question of our existence, we entrust our future to the God who is hidden in the experience of Good Friday and revealed through the resurrection.

Rob. Yule.



An allegory of Crabs

A strange story has been circulating on campus lately. It is suspected it may come from that active group in last year's elite. You know, the ones that wrote subtle stories about all sorts of things. They used to give them out in the coffee bar and places like that. No-one really knew why. Something to do with kindergarten free expression. Well, the latest one (mind you, we're not blaming them for it) goes something like this. In one of the islands of the sea, there was this crab with powerful front nippers. He lived under a coconut tree. He watched the nuts getting riper every day until he thought they were just right for crab consumption. So he whipped up the tree and clipped them off with his strong front nippers. Then he scuttled back down the tree trunk and cracked the nuts open, one by one. They had been worth waiting for... succulent, high protein and fat content. Just the very thing. The funniest thing about the crab is that he can be interpreted symbolically. Those other literary wizards never used to tell you the significance of the story. It's too bad when that sort of thing happens. Means the eternal critic still has his place in society. The point behind this story was likewise obscure. But we asked one of the types who would be likely to come from the aforesaid islands of the sea what she thought about it. The girl we asked just happened to be a Tongan. She smiled quietly because she was used to being asked about crabs and things. They really do have crazy crabs like that there. Just think of all the stories we could tell if we knew more of the leaders they categorise as 'overseas students'.

Dean Martin Sullivan has recently expressed amazement that A.U. has no department of theology. The only thing we could say was... Give the Queen a chair...

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DOWN HERE?

gotta stop that man

Executions aren't what they used to be. Time was when the public liquidation of notoriety, rivalled a royal visit in organisation and spectacle. This year people prefer such spectacle (air-conditioned) in glorious technicolor, cinemascope and stereophonic sound; a slow motion shoot up in a 31 Chev. In the bad old days before civilisation dying in public was not an exultant experience. The death penalty conferred not only death but thorough degradation. Pain and pillory.

When Heracles had 15 rounds with the Lernean Hydra he discovered a significant political fact of life: the elimination of the head of a conspiracy does not always bring on the body's decease. Part of the purpose in the grim execution circus was an endeavour to avoid such

pitfalls. A slow jarring ride in the tumbrel down an avenue of spitting abuse to an ignominious end tended to ensure, coincidental with the leader's demise, the vertebral collapse of any cause. And there was no mother's son saying keep your chin up lad. So it was when the man who had to be stopped was Jesus Christ.

Mind you, he was a hard man for any church hierarchy to live with:

"a'as for you, lawyers and Pharisees, hypocrites that you are! You shut the door of the kingdom of heaven in men's faces . . .

"you travel over land and sea to win one convert; and when you have won him you make him twice as fit for hell as you are yourselves . . .

"b'ind guides! You strain off a midge and bolt down a camel!

"you are like tombs covered with whitewash; they look well from the outside, but inside they are full of dead men's bones and all kinds of filth . . ." (Matt. 23).

He saw through the religious rigmarole. Saw to the heart.

This was too close to home. What to do? "This man is performing many signs. If we leave him alone the whole populace will believe in him and then the Romans will come and sweep away our temple and our nation . . . It is in our interest that one man should die for the people than that the whole nation be destroyed . . ." (Jn 11:50).

It wasn't original or unique. In quite a different business a certain Bud Frump could sing "gotta stop that man 'fore he stops me . . ." To stop the man Jesus good and proper

called for special expertise, but via devicous acumen the tumblers began rolling. The crowds were co-operative, eager; the jeers were loud; the pain obvious; the execution professional; the death assured. (Pity about that earth tremor). The man was stopped. His following disintegrated.

But the serial refused to end in the tenth episode. Some additional reels came to light. A new word appeared on the telex: resurrection. Suddenly there was no cadaver to venerate; to panegyricize. The man had not been stopped. Both sides found this (justifiably) a bit hard to take. Then the disciples began to recall their master's scattered sayings — as one discovers an overlooked piece of a jigsaw puzzle and sees that it is the key.

"For a little while I shall be with you then I am going away to him who sent me. You will look for me, but you will not find me." (Jn 7:23).

"A grain of wheat remains a solitary grain unless it falls into the ground and dies . . ." (Jn 12:24).

"Destroy this temple and in three days I will raise it again." (Jn 2:19).

"The Son of Man will be mocked, maltreated and spat upon. They will flog him and kill him. And on the third day he will rise again." (Lk 18:31).

This man could not be stopped. This was no martyr dying for a cause. No John Brown mouldering while his soul went marching about. There was no body. Jesus espoused no cause. His death was sacrificial, so steeped in theological significance as to defy finite faculties. Small wonder. By it God and man were reconciled.

The disciples' expanding awareness of this can be graphed in their post-resurrection responses. They saw too that the resurrection should have come as no surprise; that it had followed the cross. Inexorably. "The ancient patriarch David . . . spoke with the foreknowledge of the resurrection of the Messiah," said Peter in a sermon. (Acts 2). "The Jesus we speak of has been raised by God, as we can all bear witness."

"We expressly ordered you to desist . . ." said the clergy. (Acts 4, 5). "The God of our fathers raised up Jesus whom you had done to death . . . We cannot possibly give up speaking of the things we have seen and heard . . ."

The Son of Man could not be stopped . . .

Then a Pharisee addressed the temple council when the upstarts had been removed. ". . . if this idea of theirs or its execution is of human origin, it will collapse; but if it is from God, you will never be able to put them down, and you risk finding yourselves at war with God."

. . . cannot be stopped. — Peter Inman (courtesy 'Australian Interservice').



John R. W. Stott, where he is a theologian and ministry director of All Nations Church in London. He has been in Australia since 1964. Stott has given addresses in Asia. In the World of the Word, a book he speaks. 'Basic Christianity' — is the book he translated. Mr Stott's address is: Mr Stott, 100, Victoria Road, London, W14 9BT. During his visit to Australia he will give addresses at various conferences.

John Stott at varsity and on

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HOSTILE TOE C FRIENDLY TESU

These words just about sum up the atmosphere since 1964. Lots of people in England; I wonder if it's that this is home in New Zealand. Hence this

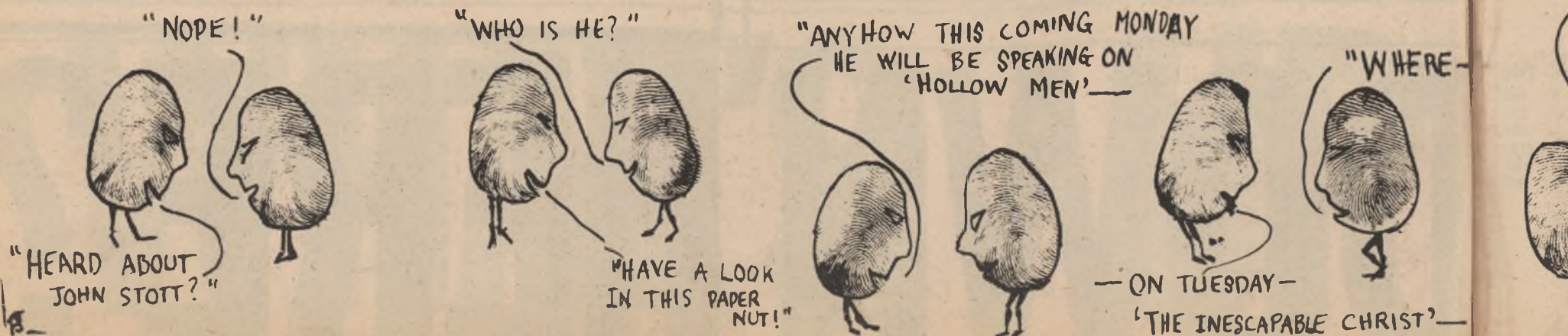
Many people are fed up with the Church, but my n seems to them an establishment hangover, a contemporary of privilege, reactionary and stuck in the muds of today. (although I think they exaggerate a bit) I can't see We're going to gether blame them. As a member and minister's predicament church I cannot disassociate myself from it, understanding (accept my share of the blame for its present past His solution ment. Yet no Christian can be very proud on radical end church's record, past or present. Then 'the i

Jesus Christ is different, however. He was a people do run yet gentle. He championed the cause of out I shall ask if and outcasts. He was fearless in breaking our integrity. I tions which dehumanised human beings. The tents which d He showed for man, woman and child astonished with the contemporaries. He also seems to have been Jesus as merely plete control of Himself in a way we are no. That brings was a fully human existence. And he gave 'a scandal' of cou without hesitation and without reserve in the his is the cro: of others. back to the cr

People know this, I find. Even those who had teaching of the Church do not similarly reject the Christode which left church it is supposed to be. Jesus Christ con. In 'the true to fascinate and intrigue. at Jesus is th

At the same time, what surprises me in women both a i versities I have visited is the comparative ignominious. Final there is about Jesus of Nazareth. Students oftenance to weigh cede that Jesus was a great teacher, but can gallower of Jes a poor account of what He taught. They say H. I look forw a wonderful man, but have never investigate series and n evidence which suggests strongly that He was to come a than this. pen your mind

Perhaps nothing troubles me more than find hold in Hi dency to dismiss the claims of Jesus Christ problems which adequate consideration. I've met hundreds of things over du ents who have reached non-Christian or anti-Choup, I'm at yc conclusions, although they've never even re



a play on words

John R. W. Stott studied at Trinity College, where he gained "firsts" in modern language and theology. He was ordained into the ministry in 1945, and five years later pastor of All Souls' Church, Langham Place, which is well known to students in the West End. He has been Honorary Chaplain to the Queen since 1959.

Stott has addressed a wide variety of audiences in Britain, South America and Asia. In 1968 he was present at the World Council of Churches at Uppsala as a speaker at the Urbana Convention in Uppsala — reviewed elsewhere — is the best known of Mr Stott's books which have been translated into over a dozen languages. During May he has already spoken at a series of meetings at Otago University, and will address at the annual Inter-Varsity Conference, held this year at Lincoln.

John Stott will be giving a series of lectures at varsity next week — details appear in the programme and on posters scattered around the

"What are you playing at?"
"Words, words . . . they've all we have to go on."

The bewildered question comes from Rosencrantz after a display of verbal juggling by his fellow protagonist Guildenstern in *Rosencrantz and Guildenstern are dead*, that play on words recently staged at the Mercury Theatre.

That words should be all these attendant lords have to go on is rather frightening, in view of the total inadequacy of words which this play illustrates. In dialogue Rosencrantz and Guildenstern are constantly at cross purposes; for they find that a world with no values and no point of reference, a world where nothing is remembered and no direction can be established becomes also a world where words lose their meaning. Even names, apparently the most explicit and reliable of words, are likewise emptied of meaning, so that individual identity is called in question:

"We are Guildenstern and Rosencrantz."

"Which is which?"

"Well, I'm . . . You're . . ."

The fact that this play is funny on stage does not lessen the seriousness of its implications.

Language may be a barrier as well as a means of contact, the concealment of meaning as well as its expression. Not surprisingly, the greatest users of language have sensed most keenly both its power and its limitations. They have been conscious of the discrepancy that can arise between the meaning of a word, and the full reality of that to which it refers. On the other hand, they may have intensified that very reality by the artistry of their language. D. H. Lawrence is one such writer. No one has more sensitively expressed the passion and communion of love, and yet no one has more readily affirmed the inadequacy of words to describe it.

T. S. Eliot also speaks of "frontiers of consciousness beyond which words fail, though meanings still exist." Yet he did not hesitate to push these frontiers to their limits, presumably because he knew that all of us are better able to apprehend the "meaning" of reality when we express this, however inadequately, in words. So he engaged in "the intolerable wrestle with words and meanings."

In past ages when drama and poetry were closely bound up with religion, words were capable of an independent existence quite apart from any object of reference. In pagan societies potent magic was believed to lie in the ritualistic incantation of certain words and symbols. For the Romans, that which was spoken by the gods ("fatum") also took an independent existence of its own and played itself out as "fate." Similarly, in Jewish thinking the word of God was regarded not only as an extension of the driving personality

but also as a power in itself, able to accomplish divine will without hindrance. The Greeks saw in the universe and in man himself a divine principle of order and reason, and they called this "logos," which basically meant 'word' or 'meaningful utterance.'

A number of modern poets have aimed at giving their poetry, their "word," a similar autonomy — in the phrase of the American poet Hart Crane, "an orbit or predetermined direction of its own." Crane himself was concerned with formulating what he called an "imagined word" which would be not merely a definition, but an embodiment or emanation of his experience. "It is as though the poem gave the reader as he left it a single, new word, never before spoken, and actually impossible to enunciate, but self-evident as an active principle in the reader's consciousness."

ness henceforward."

The terms of Crane's discussion are presumably borrowed from the New Testament writings of the apostle John. In his gospel John describes his encounter with a man who fully expressed and summed up an absolute reality never before revealed to men; and the fullness of this expression, John shows, lay in the fact that the man was completely identified with that reality, was indeed an embodiment or emanation of it. And so John sees this man as the true word—Jesus Christ, the Word of God.

"In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father."

Since He is "the image of the invisible God," the meaning of Jesus Christ, the Word,

is necessarily infinite and ultimately unfathomable by men. Yet this in itself brings with it the challenge that men should expose themselves to the full impact of this Word, should hear and respond to Him with every faculty of mind, imagination and heart, that He may become "self-evident as an active principle in their consciousness henceforward."

— Elsie Vine.

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THE CHURCH, AND JESUS CHRIST

up the atmosphere since they were kids at school. I can't see how it's that this is honest.

Hence this series. We've not given it a general title, but my major concern is to present Christ as a contemporary who is relevant to the complex life of the modern world.

We're going to begin with 'Hollow Men', i.e. with the predicament of the modern man. I hope to show that Jesus Christ's understanding of man is the true understanding, and that His solution to man's problems is the only solution worth pursuing.

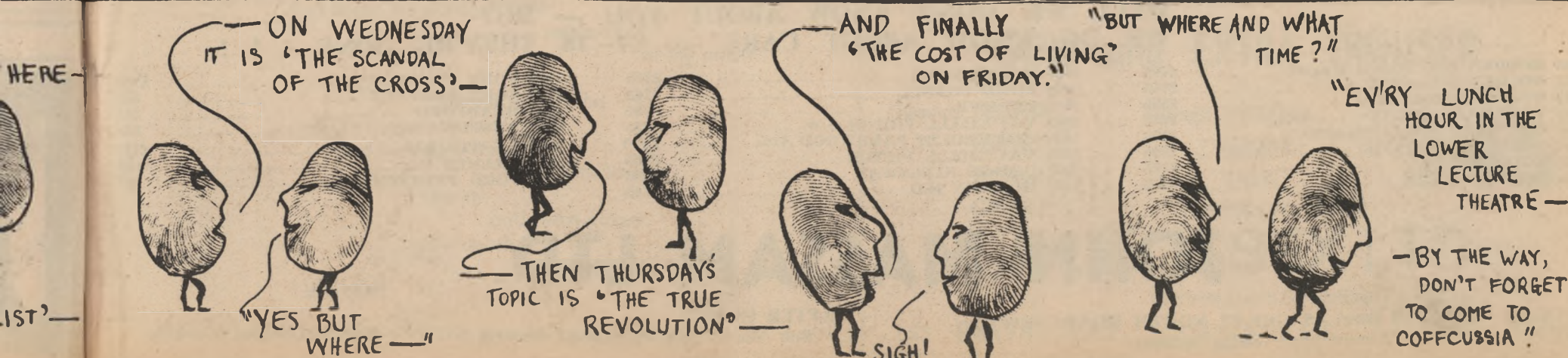
Then 'the inescapable Christ'. Of course lots of people do run away from him and seek to escape. But I shall ask if we can do that and retain our honesty, and breaking our integrity. I want a chance to marshal the arguments which demonstrate the uniqueness of Jesus. Child as I am, I find it's not possible to dismiss Jesus as merely a good man and a great prophet.

That brings us to 'the scandal of Christianity' — and he gave scandal of course in the sense of a stumbling block. This is the cross. Why on earth do Christians hark back to the cross? Can't we follow the example of those who taught of Jesus and forget that disgraceful episode which left Him hanging on a gibbet?

In 'the true revolution' I shall make the bold claim that Jesus is the real revolutionary, offering men and women both a revolutionary ethic and a revolutionary paradigm. Finally, 'the cost of living' will give us a chance to weigh up carefully what it costs to be a follower of Jesus Christ.

I look forward to meeting many students during the investigation series and making many friends. I'd like to invite them to come and consider the claims of Christ, to open your mind to the possibility that He may be true, and to hold in His hand the solution to the massive problems which baffle us today. If you'd like to talk over during the week, either alone or in a group, I'm at your service.

— John Stott.



ALFRED STREET-CALCULATED RISK

At this moment tension is mounting over the danger presented to students attempting to cross Alfred Street. Observers stationed in the area over a period of time report the increasing risks being taken by motorists. Last Friday at 6 p.m. one man was noticed to stand half-exposed to the

onslaught of traffic for 20 minutes before attempting to cross the road. His present condition is said to be satisfactory, but there was considerable damage to his personal effects. Under such dusk conditions, especially at peak hours, the most obvious remedy seems to be the introduction of

fluorescent lighting which has been proved effective outside other local institutions.

Student suggestions on the resolution of the problem have been numerous. The only difficulty is that they are likely to be expensive and so may be viewed with disfavour by the financial cabals associated with the institution.

One student plan involved the extension of the Rudman Memorial Catacomb from its current position outside the Caf. door to form a subterranean passage which would link the Library Arts block to the Stud Ass. complex. The only objection raised to this proposal is that the renaming of the tunnel

could lead to some unfortunate disturbances among student interest groups and may be the final straw which causes widespread and violent student repercussions.

Reports claim that Australian experts have been consulted on this matter but can offer very little practical advice. The most feasible suggestion to be made public has been the construction of an Alpine-type swing bridge from the first floor of the Library Arts building to the balcony outside the women's common room. Failing this, our resident correspondent stated that the resolution of the problem may be strung out over a period of months.

Today universities are catering for an increasingly wide section of the community. Several student mothers when questioned on the danger to their children in crossing Alfred Street have stated that they will be circulating a petition within the next few weeks to effect the closing of the road as a public thoroughfare. Stu-

dent life, they say, is becoming centred in the immediate area served by Alfred Street, and adequate safety precautions should be taken to protect local residents.

The situation is hardly clarified by the huge plane trees which line the blind side of Alfred Street. They have been incorporated as fundamental to the aesthetic quality of the area. The suggestion that they be tickertaped to provide a point of reference for motorists has considerable merit. These trees have traditionally been used as campus noticeboards... why shouldn't their function be extended to help cope with the immediate problem?

The only other alternative is for an official party of observers to investigate local primary school crossings. The solution they offer to a similar predicament is simply to make two sand buckets of psychodelically red flags, similar to those used by the N.Z.R. The idea is simply that on an attempt to cross the road the victim grasps a flag and, waving it blatantly, makes his leap.

BOOK

Christianity will not succeed as Self-Delusion

Sustained Communist persecution has failed to eradicate the vital and vibrant Christianity of the underground church of Eastern Europe. Yet Communism has traditionally subscribed wholeheartedly to Marx's dictum that "religion is the opiate of the people", the illusory palliative for the evils of an unjust society. One of the great influences on modern thought has been the work of Freud, who saw religion as an obsessional neurosis. Michael Green's new book examines this sort of claim that Christianity is an evasion of the stark realities of everyday life: a retreat for religiously-inclined escapists.

Not Self-Delusion

Green says the evidence throws doubt on the validity of Christianity, and the rejection of any view of Christian faith as wishful of how blind filment or self-delusion. In the first place, it is intellectually dishonest in otherwise intelligent people (who admire scholarly integrity in their own field) to ignore the compelling weight of evidence supporting the historicity of the life and death of Jesus and the origins of the church. Historically, archaeological, and literary evidence points to the grounding of Christianity in solid fact and disposes of the view that belief is unreasonable from the start because it is founded on

poem by
Christene Yule

Sudden Spring

Sudden spring!
Taken in the trap I'd made
With the fine tendrils of my intellect,
A Christ-catch.

If he is good and bearded and mild,
(Images of faded posters on Sunday School wall)
How dare he guess my wild
Explorings of uninnocence to find the all.

If he is piercing justice and revenge
(Images of law court, council, and the middle class)
How dare I turn my apprehensive
Searching for the good, towards his blast.

Trespasses forgiven! Rot.
Either not guessed or deeply engraved.
Away with him. Inscribe this on his grave,
"Trespassers persecuted".
He who has taken in the masses
I have taken in my mesh.

Sudden spring!
Agonising new life in
A bush resigned to winter;
A push designed to resurrect the dead,
To burst the net he's fallen in.
He towers above me,
Knowing, better than I know myself,
Penetrating my root desire —
Inclusion in the caul of His forgiveness,
So taken in by Him, to have the all.

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REVIEWS

RUNAWAY WORLD — Michael Green. Inter-Varsity Press (paperback), 1968.

myth. Furthermore, the author asks, how can we account for the well-attested character transformations, past and present, of "prince and peasant, black and white, learned and illiterate", and the reintegration of shattered personalities?

Scientists Can Believe

Disputing the popular belief that scientific advance has outmoded Christianity, and that Christian belief and modern science are irreconcilable and incompatible, Green endeavours to demonstrate that there is no reason why top-ranking scientists cannot honestly be convinced believers. He also throws doubt on some common assumptions: in particular he investigates deeply the problem of how blind chance produced the complex, thinking animal—Man. He then goes on to point out the irrationality of humanist social concern "for the random products of a universe where chance is king" (he praises highly this regard for humanity, but says its very morality disprives the atheistic theory behind it). Shallow optimism about man's ability to reform human nature, and existentialist pessimism and despair, are equally foreign to the realism of Jesus, the source of true Christian concern for mankind: Christ rejected the fallacy of false optimism about human nature, and yet cried an uncompromising "no" to the pessimists. Christians follow Him in proclaiming that the evil in man can be eradicated,

through the sharing by the individual in the new dimension of life that Christ gives.

Church Should Not be Dull

Contemporary ideas of the church see it as dull, respectable, and irrelevant. "This view would have astounded the early Christians. They belonged to a burning revolutionary movement, headed by the most adventurous and challenging of leaders", a founder who propagated radical theological and social ideas and still challenges the man who wants life at its best and wants to realise his full potential — challenges him to renounce conformity and the Establishment, and follow Christ. Maybe the church has on occasions (to its shame) tolerated social injustice and propped up the status quo, but this is not the characteristic Christian attitude: the deadly institutionalism and hypocritical religiosity of conventional "churchianity" does not invalidate Christianity and the claims of Christ.

Green faces objections squarely and honestly. It is not possible to do justice to the whole of his case, but the whole point of his wide-ranging but penetrating study is that Christianity, a remarkably persistent "illusion", is "the very antithesis of escapism": on the contrary, it is our society, in refusing to examine the evidence and face up to the implications, that is escapist.

Christian Tenets can still be stated with Conviction

BASIC CHRISTIANITY--- John R. W. Stott. An I.V.F. Pocketbook. 144 pages. 55c.

Modern religious climate tends to find a definitive statement of Christianity unacceptable. Tenets of belief are no longer essential or even necessary. We are led to believe that one can no more propound axioms of faith with any measure of intellectual honesty or integrity. "Basic Christianity" by its positive and thoughtful affirmation of Christian belief gives the lie to this view. This book is written for the many people today who, as the author says in his preface, "are friendly towards Christianity, but are not convinced of its truth. They have a sneaking suspicion that it is not intellectually respectable. They were perhaps brought up to accept it uncritically, but when they began to ask questions for themselves, they found it easier to discard the religion of their childhood than to take the trouble to investigate its credentials." University students swell this body perhaps more than any other group.

Credentials of Christ

Stott here investigates the credentials of Christianity. His starting point is the

This Intervarsity Fellowship book by John Stott is one of his best known and most rewarding

from 'His' by Lloyd Thompson Valley of Bones

And I was set in the midst of a valley filled with
thousands of bones
and I saw the hand of God
in the wind
and
I heard
in the wind
a voice
questioning me.
And I gazed off
into the wind
and marvelled.
And the words of God
leaped out of
my mouth
and the valley shook
and the mountains quaked
and the bones came together
and flesh covered the bones
and I marvelled.
The bones
and
the flesh
formed bodies
yet they were without
life.
And I was downcast.
And again the words of God
leaped out
of my mouth
and the valley
began to breathe
and life swept into the valley
and the valley was filled
with life.
I saw life
and I was afraid.
I saw death
yet I was brave.
I saw God
and life
and I was amazed.

historic figure of Jesus of Nazareth, with the clear understanding that "essentially Christianity is Christ... Christ is the centre of Christianity, all else is circumference". One's assessment of the character of Christ is therefore of primary importance. He examines in some detail the claims of Christ both direct, indirect, and as dramatised through miracles, particularly His claim to deity. He points out the intellectual fallacy and impossibility of allowing Jesus the status of a very great moral teacher, but denying Him the truth on this point, one of the chief subjects of His teaching.

From the claims of Christ, Stott moves to an examination of the character of Christ which may be expected to vindicate His character, particularly in its complete selflessness. The resurrection of Christ is shown as the supreme vindication, adding cumulative weight to His stupendous claims about Himself and His morally perfect life.

Christ Against Chaos

Man's need is then considered, because man consistently fails to attain both the goals he sets himself and the standards God has stipulated. These shortcomings result in alienation from God, bondage

to self, conflict with others, and necessitate a Saviour. This leads into an analysis of the importance of the death of Christ and an assessment of the place of the Spirit of Christ and the Church in the world today.

Personal Conviction Needed

Stott is at pains to point out that basic Christianity includes and demands a response from the individual. He states quite categorically that "intellectual assent is one thing; moral decision is another... intellectual conviction must lead to personal commitment". The active rather than passive role essential to becoming a Christian is also essential to being a Christian. Christianity is not for those who "suffer from moral anaemia or want to live a life of easy-going self-indulgence". It is a vigorous life of self-discovery, deeply satisfying to our God-given natures.

Basic Christianity is a clear, concise and analytical assessment presenting exactly what its title suggests. Although strongly affirming traditional Christian doctrine, it is exceedingly honest in its approach. Conclusions are reached because of a reasoned investigation, not in spite of it.

— Jenny Stephenson.

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Science is not a totality, nor can it exist without a complementary

Science conquered Christianity last century, and in our time has become the omnipotent god of both East and West. The final battle was provoked by Charles Darwin's *Origin of Species*, and the ensuing debate left science triumphant and orthodox Christianity bleeding from a near mortal wound. For many people, time has only grown a crusty scar over the wound. Many Christians still seem defensive and hesitant to reopen the question. Scientists have that slight touch of condescension, and are eager to share "the truth" with any who will listen.

What and Why Complementaries

But a fundamental change has occurred which makes both these attitudes obsolete. Science and Christianity are now seen as complementary, not conflicting; both are different views of the same reality. Science looks at man and the cosmos and answers "What?", Christianity answers "Why?"

Suppose we ask: why does water boil at 100°C. and not at some other temperature? The scientist will perhaps relate this temperature to other facts and laws and theories of molecular structure, but will eventually reach a point when he says: this is simply a brute fact, and it is meaningless to ask why it is thus. Again, science may answer how man and the world were created but it will never answer why.

One of the most popular attitudes seems to be that science and Christianity are so different that the only proper thing to do is keep them both in strict isolation. One suspects this may be for fear they will suffer that dilemma of modern marriage, incompatibility. But if what Christians claim is true, namely that God is both creator and sustainer of all that is, then we should expect a basic unity. We expect God to practise what he preaches; His works in creation cannot clash with

His words in the Bible. If there is no unity, there is no God.

The Bible not Scientific

The way some Christians use the Bible has proved one of the greatest barriers to unity. The Bible has been used as a scientific textbook, when it makes no claim to be one. Its purpose is to teach us about God and man, and their relationship to one another and the universe. Its language is popular and pre-scientific, the language of the market place, not of the laboratory. Christians haven't been the only offenders. Scientists have always been guilty of expanding their techniques of investigation to become a total account of the world; of turning a method into a metaphysics. A. N. Whitehead calls this "the fallacy of misplaced concreteness", which takes particular scientific abstractions as if they were concrete reality, and uses one mode of description as if it was the only one possible.

Two Different Dimensions

The unity between Science and Christianity has been pictured in different ways by two well-known British scientists. Prof. C. A. Coulson (Professor of Applied Mathematics at Oxford) likens total reality to a building. When an architect designs a building he draws many plans from several different aspects. Each gives a two-dimensional picture of the three-dimensional building. In the same way, the different disciplines (art, history, philosophy, science, etc.) give different descriptions of the one reality. No one discipline is complete in itself; all are necessary to give an overall picture of reality. Christianity is not just another plan from a different point of view. It should be compared with a three-dimensional mental picture of the complete building. God's reality is total reality.

Science plus Religion -a Unified Universe

Three Sorts of Knowledge

The second illustration comes from the astronomer R. L. F. Boyd. He claims that we speak of knowledge in at least three senses, mathematical, scientific, and personal. Each has presuppositions which cannot be demonstrated. Mathematical knowledge requires the assumption of axioms and meaningfulness. Scientific knowledge requires the assumption of the existence of the external world and the

Christianity then, is a personal relationship with the Mind behind the Universe.

Despite all this, the attitudes of the old scientific humanism persist. Bertrand Russell's approach is a good example. In *Why I am not a Christian* he says "Science can enable our grandchildren to live the good life, by giving them knowledge, self-control, and characters productive of harmony rather than strife."

Such a statement looks peculiarly dated in the aftermath of two world wars and the continual fostering

the key to making men good and bringing in a united, educated, prosperous, and peaceful global society "by relatively simple adjustment in ways of living".

Personal Encounter

But if the old humanism has been shattered at the national and international level, many still fondly cling to its basic assumptions on the personal level. We all have a tremendous capacity to better ourselves, but somewhere in life every man

This article was written by John Brook, BSC Auck, who is travelling secretary for the Intervarsity Fellowship of the Evangelical Union

uniformity of nature. Personal knowledge requires the assumption of other minds and personalities like our own. Scientific knowledge gives an I-It relationship with the external world, while personal knowledge depends on an I-You encounter. Science is concerned with description, and religion with encounter.

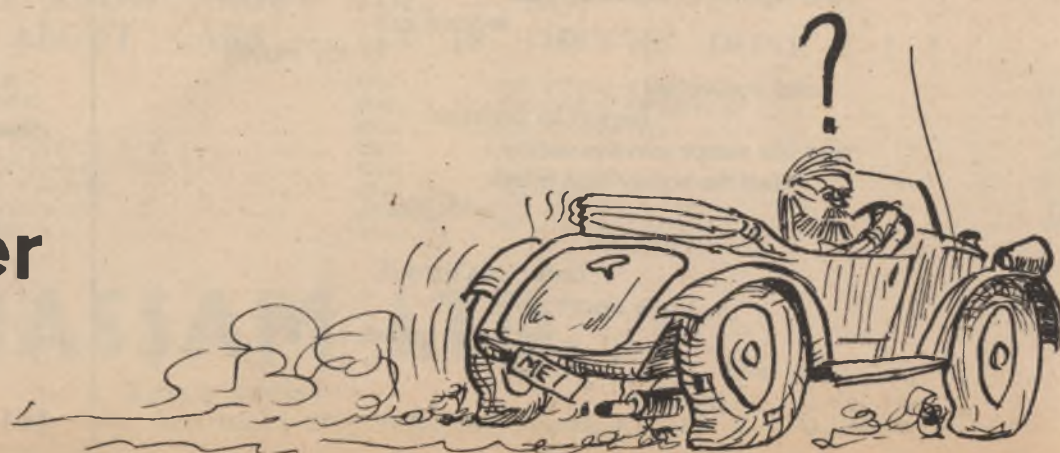
"Science can enable the good life"
-Bertrand Russell

"There is a tragedy at heart of things"
-Martin Buber

experiences the frustration of not being what he should be. Martin Buber exclaimed in disillusionment at the end of his life, "Who can change that intractable thing, human nature? There is a tragedy at the heart of things." The change needed is a personal miracle, which can come only when a man meets God at the heart of things. This encounter requires man to commit himself in total trust to Jesus Christ, admitting he cannot be the person God made him to be. The God forgives, heals, and totally transforms him.



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Labour Party Conference

Unity Enjoined — but Youth Still Excluded

'Unity is a principle' and not a theme of the Labour Party, said N.Z.L.P. President N. V. Douglas in his opening address to the 1969 Conference. And, by some ironic twist of the nation's political life, this standard piece of political rhetoric was a fair summary.

Political commentators predicted beforehand the likely course of the Conference. Some reckoned the death-knell of the Labour Party's "Old Guard", the entrenched executives, would be sounded; others felt a groundswell of youth rising to swamp oldies in the Party; and even a few thought the Labour Party would dance ritualistically to a tune called by the FOL.

But, by and large, the overpowering impression of Conference was good old Kiwi compromise. Long-hairs, short-back-and-siders; 'intelligentsia' and 'industrial labour'; labour women and labour men, sat down and had a bloody good talk.

It had been suggested before Conference started that the platform would dictate to the floor. And this still seemed likely during the early stages of Conference. But by the second day of debate on the remits the general tenor of friendliness in debate and in the control of debate had been struck.

But like the good socialist party the Labour Party is not without its own internal contradictions.

Style is perhaps the key to this often baffling aspect of the Labour Party performance. Much has been made of the fact that in recent years verbal brawling has been a feature

of the Party's Annual Conferences. And it is just not enough to explain it away as the "youth" confronting the "Old Guard".

The election of officers is a convenient example to illustrate the way a confrontation of styles was spread throughout the business of the Conference.

Norman Douglas was re-elected President with a very comfortable majority over Bill Rowling, M.P. Douglas's victory pretty well represents trade union power within the party.

But Rowling's landslide victory for the vice-presidency over incumbent May was probably decided on the free votes of the delegates. This seems to be a fairly reliable indication of the personal impact Rowling has made on the rank and file of the Labour Party in recent years.

Rowling's speech of acceptance was short, personal and above all convincing. It highlighted one of the features of

the Conference for younger elements: the imminent demise of old-style political rhetoric.

Florid, overblown phraseology, hackneyed slogans and political clichés are about as relevant to the future of the Labour Party as are faded, personally-autographed photos of Mickey Savage.

Norman Douglas's opening address to Conference was littered with rhetoric. From his preamble about "vicious lies and subtle innuendoes", and the attempts of the Dominion to "fracture" Labour Party unity, through his effusive praise of Norman Kirk and sabre-rattling challenges to Labour opponents to come out and be slaughtered in the arena of fair play, to an all-encompassing argument which holds that Muldoon is responsible for the rise in the crime rate he gave the impression of suffering from a communications breakdown.

The changes which have taken place in the mass media in the parliamentary lifetime of some of the older M.P.'s of the Labour Party have sent their oratorical styles all to hell. If the "new politics" is to play it "up tight" then M.P.'s like Rowling, Amos, and Rata, for example, are doing the communicating for the Labour Party.

Even if the above was the dominant impression to emerge from debate, the absence of (socialist) ideology was equally noticeable. At a time when



Kirk "like Captain Ahab".

ideology seems to be on the upswing in world politics, the New Zealand Labour Party Conference was dominated by a concern for formulating positive legislative requirements.

The executive sitting on the platform came under heavy fire for the poor standards of Labour Party publications, the lack of positive Labour image, and the difficulties of communications both within and without the Labour Party. The head office, and the permanent secretariat, were accused of stifling communications at the inter-branch level and of attempting to dictate the life of the Labour Party at grass-roots level.

The whole bureaucratic apparatus of the Labour Party was strongly criticised for preventing discussion. Exchange of opinion, it was felt, should permeate the Party apparatus both vertically and horizontally.

Press commentators had a lot to say on the role youth played in opening up the Conference in terms of vitality and fluency of discussion. Talk of youth "bulldozing" its way into the bastions of power is newsworthy, but unfortunately it is probably fairly far from reality.

It seems more likely that the attempts of the "Old

Guard" to "organise" the Conference even before it started generated some form of backlash among all delegates. Thus the motion calling for the election of a Youth Representative from the floor was probably seen as a relatively harmless way of jumping on a few too-powerful toes.

The question of whether there has been a real redistribution of power within the Party structure is unanswered as yet.

If anything, the presence of a young Labourite on an executive composed largely of elderly, bureaucratic-minded workers might make the Labour Party administration just a little more publicity conscious.

In conclusion, what has the 1969 Conference revealed of the Labour Party's form for this year's elections. Since the 1966 debacle the Party has given the impression of a foundering galleon. This year's Conference suggests that the Party is still a man-o-war, but one which has been dismasted and is only now being re-rigged.

At the helm is Norman Kirk, whose performance this year reminded one of Captain Ahab emerging from time to time to set the course for the Conference, but spending most of his time scanning the political horizon.

U.S. "could become police state" claims visitor.

The possibility of the United States becoming a "police state" is frighteningly real for an American academic, said Urban Whitaker, who recently visited this country. Professor Whitaker lectures in International Relations at San Francisco State College, one of the most strife-torn campuses in the United States.

Because of the nature of the system at present, Professor Whitaker argued, dissent is predisposed to be violent. Even though violence has been directed largely against property rather than life, he pointed out that the violent repression of dissent with which the authorities responded has only led to further violence.

The legal limits that have been placed on protest, and the willingness of the authorities to use police to force dissenters back into line, Professor Whitaker contended, is bringing America to the point where a right-wing "police state" is a possibility which cannot be ignored.

Professor Whitaker examined a number of factors contributing to student dissent, and in particular to its violent manifestations.

Racism, he maintained, is the "number one" issue, and it is going to get worse. (The Black Revolt has been particularly strong at the San Francisco campus). He pointed to the vital relationship between jobs, housing, and education, because in the United States local schools are financed from local property taxes. Where revenues are low, as in ghetto areas, the availability and quality of education suffers.

What is needed to solve the problem, Professor Whitaker argued, is "more than equal treatment" for the blacks, but most whites at the present time are unwilling to give even equal treatment. Whether this situation will lead to a civil war of blacks vs. whites, Professor Whitaker was doubtful.

A black revolution in America would be a minority movement, and therefore unlikely to succeed.

The problem facing moderate black leaders is that of keeping their following in

the various movements in line. To do this they have of necessity to appeal to violence. The leaders of these movements, Professor Whitaker argued, have become afraid and intimidated by the psychology and ideology of the movements they nominally head.

Yet the most dangerous development Professor Whitaker sees in this situation is the recent claim that argument according to "reason" is no longer tenable. This would lead to a complete breakdown in communications between blacks and whites.

Militarism in its various forms has aroused student anger Professor Whitaker said. Conscription, in particular for the Vietnam war, was the best-known instance of militarism on campus, but recently there have been strong protests against the Reserve Officer Training Corps (a sort of university military drill affair), in which course credits for a degree could be gained.

Professor Whitaker also pointed out that there has been considerable opposition for some time to open recruitment on campus by the various organisations which are gathered under the omnibus title, "the Military-Industrial Complex," e.g. the armed forces, Dow Chemical (the manufacturer of napalm, defoliants, etc.).

On the question of relations between the students and the community Professor Whitaker cited the repercussions of the variety of obscenity movements (e.g. the Dirty Speech Movement). Although students argued in favour of such things in terms of freedom of the press etc., the citizens of California and elsewhere have been asking if community money should really be spent on publishing pornography.

Deteriorating relations be-

tween the students and the community, Professor Whitaker observed, reflect the crisis of confidence among the students in the social and political processes of American life, and especially in the competence of the older generations to run America.

But Professor Whitaker did qualify his remarks later by saying that it is a mistake (for both sides) to talk of the Youth, the Student Revolt. He thought that the majority of students of any university were conservative and concerned only with their own work.

In discussing the problems facing San Francisco State College, Professor Whitaker necessarily touched on the problems facing the university system in California as a whole. He noted particularly that the public now reacts negatively to student protest, no matter how legal the original protest.

He said that San Francisco



Prof. Whitaker.

State has had three presidents in two years, and that the third of these, Hayakawa, has finally met with public approval by "cracking down on faculty and students". As a consequence it is now illegal to pass out pamphlets or have a rally on the campus.

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Monday, June 16, 8 p.m.: Dr Gluckman (psychiatrist) — "Ethnopsychiatry."

Monday, June 23, 1 p.m.: Dr E. Gerringer — "Political madness in our mental health policy."

Monday, June 30, 1 p.m.: Dr Marie Clay — "Educational responsibility in mental health."

Thursday, July 3: Panel discussion on mental health in the university — Dr Ruth Butterworth (Chairman), Mr Brew (Student Counselling), Rev. McCullough (University Chaplain), Mrs Volkerling (Training College).



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In the last few months, debate in educational circles has centred on the concept of the community college. Public opinion in this issue has been led by Professor R. M. Chapman, of the University of Auckland Department of Political Studies.

AUSA has recently taken up his lead by agreeing to sponsor a teach-in on the subject in the first half of this term.

The following articles explain the functions that community colleges fulfil in America. It is a reprint from 'American Education' and presents . . .

The case for Community Colleges

If there is anything that characterises junior and community colleges as phenomena of the sixties, it is the young people attracted to the opportunities they offer. Junior colleges and community college students come from every walk of life. They comprise all races and national origins. Most of them probably would never have seen the inside of a college classroom had not a two-year college been spawned in their immediate locale.



Irvine Community College near Los Angeles.

There's no good answer to the question: Who is the junior college student? The student is a housewife whose educational career was interrupted by marriage and family. Or a bright but poor youngster who works and studies while living at home. The student is a ghetto kid with limited opportunities, or a youngster whose middle-class family wants him closer to home for a couple of years before sending him away to the big university. The student may even be a doctor of philosophy, satisfying his curiosity about computers in an evening course or brushing up on art in a Saturday class. Perhaps the only answer is that the student is one of two million lapping up everything these colleges can put out.

Junior college campuses may be very, very new or very, very old. Some are hardly identifiable as campuses, because most community college planners don't wait for shiny, new physical plants to be built. They take temporary locations in old, unused school buildings or in warehouses, abandoned department stores, and even on farms. The "interim" campus has come to be an acceptable approach to making education available to the community once voters have approved establishment

ity, the current trend is toward careful but rapid planning and construction of bright, imaginative campuses. In the warmer climates campuses usually include much open space where students can congregate for study or conversation.

There are now about 960 junior and community college campuses, not one of them just like any other. With their latest teaching devices, computers, and TV circuitry, their vast parking lots and lengthy daily class schedules, these "now" colleges clearly represent an "explosion" in education. Diversity of programme is another important characteristic of the junior college phenomenon. While the transfer track—the preparation of students for entry into four-year institutions at the end of two years—continues to be a major concern, there are two other programmes that are equally important. These are occupational education or preparation for jobs and continuing education for adults.

It is estimated that about one-third of the students who enter the two-year colleges eventually complete job programmes and that one-third transfer to other schools. It is difficult to account for the other third: Some simply don't succeed and drop out. Others complete a couple of courses in an occupation rife with personnel shortages and jump right

into a job. One college reported for example, that it had not been able to graduate anyone from its data-processing programme, because the students were snatched up as soon as they had enough background to take jobs as programmers or computer operators. Changing technology, which has resulted in the elimination of many jobs once handled by high school graduates, is one reason for the growth of occupational education at the two-year college level.

Engineers, doctors, scientists and teachers need assistants. The junior college programmes are designed to prepare people for important supporting roles as semi-



Rio Hondo Junior College, Whittier, California.

professional workers. Although continuing education is nothing new in education, community and junior colleges, because of their close community orientation, consider this field to be a most promising one.

Often, evening programmes enroll twice as many as the regular day classes. The junior colleges have added refinements, too, whereby students can eventually earn a degree

through "weekend colleges." Classes often operate until 11 at night, and there's at least one instance of a 12 a.m. class. The continuing education programme is not dissimilar to the day programme, although special effort is made to provide training and upgrading courses for men and women who may lack that broader knowledge that makes advancement a real possibility.

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JUDO CLUB THRIVING BUT NEWCOMERS WELCOME

There are many students who do not even realise that a judo club exists at this university. In fact the sport on this campus is thriving as the photographs of the beginners class which accompany this article indicate.

Many students who have joined only this year are already beginning to show considerable skill in their techniques, but as always there is room for more active club members.

Skill at judo is essentially the

product of hard practice, but of course the initial period is often a wearing and a bruising time for the learner, and many tend to drop out after a very short training period.

Many people who join in the expectation of being able to

throw 15 stone giants over their shoulder after two lessons are disappointed with Judo. One of the sad facts of Judo is that the big man normally beats the small man. It is only the very skilful judoka who can defeat a competent man who has a weight advantage even as slight as two stone.

Auckland University Judo Club began its new year with two large beginners' classes. Unfortunately the club is always suffering from a lack of graded members. This is disappointing from the point of view of the instructor who works hard to get the Judoka up to the yellow or orange belt in his first year and then finds that he gives up.

Auckland University has always suffered from the lack of higher graded judoka especially when they are involved in National University competitions. Auckland has in the past been consistently beaten by smaller universities who have members who have attained higher grades.

This year's tournament is in Otago and it is to be hoped that Auckland will improve on last year's performance.

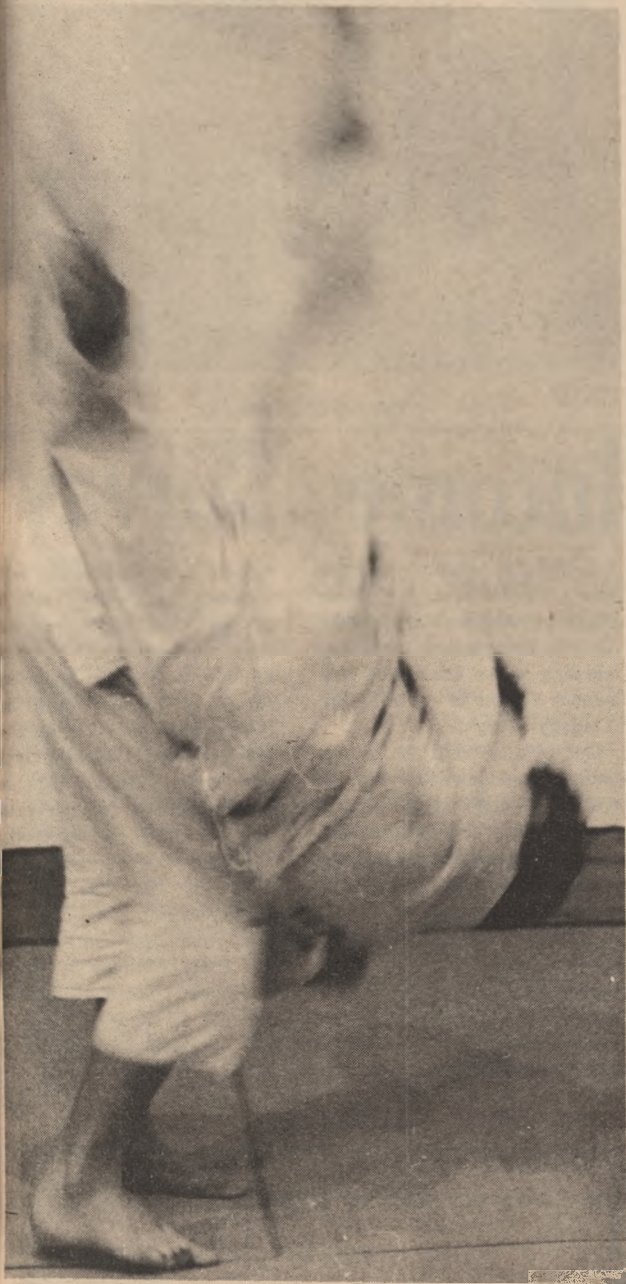
The instructor this year is Mr Gerry Van Culemborg who is currently the New Zealand Open Weight Champion. A holder of a third dan black belt, Mr Van Culemborg has held the New Zealand Open and light-heavyweight titles on several previous occasions.

It is obvious therefore that the university club provides students with an opportunity to practise with an extremely skilful exponent of judo who is well versed in all its aspects.

Anyone who is interested in learning or practising judo should leave their name and address in the judo letter box or pin a note on the notice-board. The club is drastically short of women members and while the present girls have a wide diversity of talents, they often feel the strain imposed on them by being outnumbered by males in every class — by about 20 to one.

If you are at all interested in judo or in the university club itself — it doesn't matter what aspect you wish to be involved in — you can be certain that you will be very welcome.

— Story and photos by Tim Haslett.



Tournament Controller for Easter Required

As most of us know Easter Tournament is being held in Auckland next year and the Master of Ceremonies is needed quite urgently. This position, which is not easy, but very rewarding, must be filled before NZUSU meets in August. This is due to the presenting of the trial budget to the Council and must be accepted before Tournament can be organised.

Anyone who thinks they can handle this assignment should get in touch with Stu McKenzie Sports Rep. on the Exec.

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STUDENTS MASH STUDENTS

The Uni XV gave our tertiary friends a real whitewashing in the last week of term winning by the almost unbelievable margin of 58-3, a score not seen at Eden Park very often.

Ron Peters was in magnificent form with his goalkicking — 11 goals from 14 attempts. Dennis Thorn back in the side after a spell again showed what a good footballer he is and could be in line for further honours.

VARSI GETS ANOTHER INTERNATIONAL

Graham Smith, 'ace' of the Uni League XIII, becomes our latest 'Star' with his being picked to tour Australia with the Under-23 NZ League side. Graham, a 19-year-old second-year student has been a great asset to the Uni side this season getting the backline moving in grand style.

Of stocky build Graham is an excellent mover with a genuine side-step not seen enough in big football these days. Add to this his attribute of being able to kick drop goals with either foot and you have a natural footballer who could be the player NZ League is looking for.

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Recent arrivals include:—

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by Stokely Carmichael and Charles V. Hamilton.

STUDENT POWER

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and Robin Blackburn

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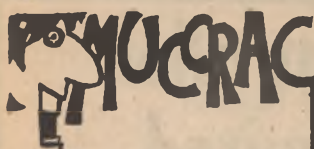


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★ ★ ★ ★ ★

Latest issue of Vic's paper 'Salient' contains a lead story on Capping Book censorship. Also contains a desire to swap Presidents with Auckland, impressed with Bill's stand on our Capping Book they are offering six months of Vic President Curry for one week of Rudman. The gardens will be negotiated separately.

★ ★ ★ ★ ★

N.Z.'s leading battered legal relic, the AUSA Constitution, has finally been revised. Six years after the present edition was subjected to an S.G.M. and thus to constant amendment, the new constitution is weighted more than ever in favour of the establishment. Vice President Mike Law claims that many of the amendments of recent years have been illconceived and passed with little consideration.

The new constitution will try and present the Association rules in one cover. Accepted by Exec, Craceum expects the S.R.C. to ratify the Constitution and to recommend the Constitution to an S.G.M. If the S.G.M. accepts it, then it is hoped to have a new printed version of the constitution available by mid-term break.

★ ★ ★ ★ ★

'Must be election time again' said Andy Waite at a recent Exec. meeting. The polarisation of certain schools of thought on Exec. would seem to vindicate his views. Having announced his Presidential candidacy late last year, Bill Puru is still looking for issues. Com Soc has been dismissed by many as a glorified capping stunt. If you know the passport to electoral success then contact Bill immediately . . . he needs something fast.

★ ★ ★ ★ ★

'Great Scene' of the vacation was Craccum editor Price's Engagement cum twentyonh. Gifts included a kitchen sink, a Craccum subscription and a chastity belt. All the in-crowd were present, Father-in-law to be, Remuera M.P. Highet, maintained that his Auckland All Black team would beat Rudman's Blue Movie Collegiates anyway. Price is going under fast. Anyone who gets a photo of Bill Mandle for his birthday deserves to die.

Pow Wow on Varsity decides

Failure Result of Bad Teaching

Of the 8700 students at this university, only about 4000 will complete their degrees within the prescribed time. Some 1500 more will eventually finish, taking at least one additional year. The failure rate for first year students is especially high — in some subjects only 30% may pass. This is not a problem peculiar to Auckland University — it is common to all New Zealand universities and to most throughout the world.

Late last term Pow-wow held a discussion to bring this problem to the public attention. Speakers invited were Dr Ruth H. Butterworth (Political Studies), Prof. A. L. Titchener (Engineering) and Mr J. J. Ward (Engineering).

Dr Butterworth suggested that the idea of a 50% failure is misleading. A student who has not attempted cannot fail, and a high proportion of the 50% do not attempt.

In New Zealand, 14-15% fail to complete what they set out to do, and it must be remembered, that with open and non-competitive entry, a greater number have the opportunity of going to university than in many other countries.

Dr Butterworth said that there are four underlying factors determining the performance of students — motivation, emotional stability, curiosity

and need for order.

Failure is the result of bad teaching and lack of application. The university has not worked out its priorities in teaching, so that more and more is demanded of the student. Dr Butterworth also suggested that the high failure rate at Stage 1 could be attributed to insufficient awareness of course content and connection between courses at entry.

Studying a group of students at different universities, said Professor Titchener, it was seen that in five years 38% had not dropped behind schedule, 35% were behind, and 26% had dropped out altogether. But Professor Titchener pointed out that it was difficult to generalise, because the number that had dropped behind varied considerably (49-27%) from university to university.

It was shown that the performance of the student can best be judged from the end of school examination performance — but even this is far from reliable.

Mr H. Ward said that the prime function of a university is to educate the undergraduate, but that the university does not accept its responsibility in this. The ratio of students to lecturer is far too high.

Mr Ward said that teaching is often incompetent, so that the student suffers in his career. Emphasis is too often on anything but teaching. Curriculum is often outdated, and there is little co-operation between lecturers about pressure of assignments.

ROSIER'S ASIAN BODY SETTLED

A new Asian regional student organisation has been established to replace on a regional basis the international student conference (ISC) which folded two months ago.

The Asian Students' Association (ASA) was established by a conference in Kuala Lumpur attended by the president of NZUSA, Mr Peter Rosier, and NZUSA vice-president Mr David Shand.

This new structure, which is open to all democratically elected student unions east of Turkey and as far west as New Zealand, aims to encourage greater co-operation within the region, especially at student level.

Seven national student unions in addition to NZUSA attended the Kuala Lumpur conference and unanimously agreed on the creation of the new body, which will officially come into being on July 1, 1969.

An interim part-time director for the new body has been appointed, and he will be replaced by a full-time secretary general duly elected by postal ballot.

A head office and secretariat will be established in Kuala Lumpur, although the next conference is planned for next year in Hong Kong. Future conferences will however be held no more frequently than every 18 months in view of the high travelling costs involved.

Only democratically elected unions representative of the students of their country will be allowed to join in an effort to exclude unions regarded as "government puppets".

Membership otherwise will be subject simply to a majority vote of the existing members.

Finance for the new body will be provided by a levy on members (NZUSA — \$800) and any other available sources, although the Kuala Lumpur conference agreed that funds from known CIA-front organisations would not be acceptable.

Mr Rosier said the aims of the ASA would include aid programmes and possible scholarships, a monthly



MR ROSIER

newsletter, student exchanges for both study and vacations, and seminars on such subjects as national development and higher education.

ASA will also promote and assist the formation of national student unions where none exist and where, as in Singapore, such unions are specifically prohibited by governments.

"The conference had a genuine spirit of co-operation," said NZUSA vice-president Mr David Shand. "ASA will be of great value in creating awareness of Asia among New Zealand students while at the same time our membership will serve as an indication of our desire to work in with other university students in this region."

The formation of the ASA is the first new regional grouping to be formed since the demise of the ISC, but it is expected that other non-communist groupings will probably follow, perhaps in Africa and possibly in Western Europe.

— NZSPA



DR BUTTERWORTH

Income Survey

Details of student incomes and expenditures at New Zealand universities should shortly become available, according to the Education Research Officer of NZUSA, Mr Lindsay Wright.

The results from the survey conducted earlier this year are now all in, the computer cards are punched and information should be available by the end of May. Though no results are yet in manageable form, one interesting fact has emerged.

New Zealand students, though faced with an annual barrage of forms to fill in, are still prepared to tackle a lengthy and complex questionnaire.

While Waikato students

fielded an indifferent response with a return of only 32 per cent, their southern rural brethren at Lincoln College netted a surprising return of 100 per cent. Between these were Canterbury (65 per cent), Massey (64 per cent), Otago (62 per cent), Victoria (55 per cent) and Auckland (53 per cent).

This gives a national return with 1432 responses to 24 questionnaires, of 59.4 per cent — a return that compares with that obtained in 1968, the British National Union Students of 52.6 per cent, that obtained by the Scottish Union of Students in 1952 of 50 per cent at Glasgow University.

"Eat to please thyself

but dress to please others"

—Benjamin Franklin

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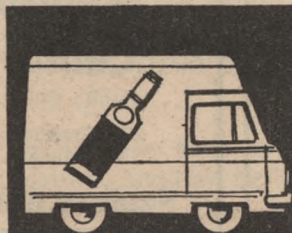
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