Matter of Dues

In SALIENT 14 Roger Lawrence attempted to raise two issues in need of attention by the students: payment of student services rendered to the Association. Conveniently these were expressed as the "interest on Grace issue" by an Editor of Capriccio (6/9) and the "broad issue" of payment of students generally. Mr. Lawrence did not deny these one issue was not to state these views but in proceeding to the broader issue via the "broad issue," he was carrying on his own pervious sand. At the outset he is reasonably itself ignoring the quality of Capriccio and the fact that it made a hit amount of $4400.00. He was basing his argument and digresses in generalizations which run any semblance of argument. I am sure that my article and for Mr. Lawrence's inarticulate of the price I will not. Above all, I might assume that he might imagine students quashing up for the job. If Mr. Lawrence bases this article on the fact that I feel bound to note that if Capriccio 97 was fun to edit, it was a joy to read. 

"There is precious little work to be done in the way of a buffet. The Editor of Capriccio has made his jibe on his own information. In fact, the fact that the printers' Union cut our up about my attempt, and the article, 'if you want a bad piece of news what was wanted then these this layout the bits to his in a pathetic attempt at making a beauty mark. Even so I did not resort to full page spread of 'Piggy Muldoon for King' or 'There is no corner of Capriccio that is not a picture.'

Now we come to the core of the matter in the we...
Censorship only on legality

Executive can only censor Salient on legal grounds.

The President of the Students' Association can delay the publication of SALIENT for 24 hours, giving Executive time to discuss the matter.

This will be the effect of a motion from Owen Gager, seconded by Gerard Curley at the SRC meeting.

The necessity for a clear position was demonstrated recently when a decision was made to excise passages from SALIENT on non-legal grounds said Mr. Gager.

Mr. Gage said it was merely formalizing the existing arrangement but there was a need for a clear arrangement.

Motions proposing a licensed restaurant or a chartered club to be included in the Student Union Building were lost by an overwhelming margin at the first SRC meeting recently.

Speakers felt that a large percentage of full-time students would be unable to use the facilities because they were not 18 years of age.

"If the drinking age comes down we will be in a better position to consider changes," said Gerard Curley, President of the Students' Association.

"In the meantime we must serve the greatest demand."

The space will be used as an extension to the present cafeteria.

The appointment of a student representative on Council met with considerable debate. Only two applications have been received.

Speakers felt that further applications should be called because the two-year period of representation was too long to avoid a party choice.

Many of the audience began to drift away as the discussion became intransitive and tedious.

Almost twenty minutes was spent deciding the form the motion calling for nominations should be in.

"Judging by the way applications have been handled by the Executive so far, this matter would have received similar treatment," said Owen Gager.

"I am sure more students would be forthcoming if students harm the SRC would be making the nomination."

Dennis Philips said that a person who was to hold a position for two years could not be "cynically nominated from the floor."

A motion was passed inviting further nominations for the position and advising that they would be judged by an SRC meeting.

Two reliefs for Winter Council were approved.

Motions urging reform in the law relating to homosexual offenses were passed including one that NZUSA become a corporate member of the NZ Homosexual Law Reform Society.

A motion was passed that in view of the current serious shortage of general practitioners NZUSA urge the Government to take action.

"In order to ease the short-term situation, the Government should implement a revised assisted immigration scheme to attract doctors from overseas developed countries such as Switzerland which is on similar lines to that operated for professional workers immigrating to Australia."

"In order to solve the problem long-term, the Government do either considerably extend the training facilities, or do set up a third medical school in the Wellington area, and in either case do continue to keep a close watch on the doctors' staffing situation in New Zealand in order to continue expansion as required."

All literary contributions to student magazines are to remain property of the writer according to a motion moved by Roger Lawrence.

"When one is a successful poet and looks back and sees a yarn published in SALIENT or Argot, one should be allowed to claim it from there and include it in a collected book or something."
Thoughts in Parliamentary Committee Room

BY GEORGE ROSENBERG

WHAT could be more democratic than the Statutes Revision Committee taking submissions on the Security Intelligence Bill?

Suddenly we become all responsible and submissive. Anybody can make submissions—and EVERYBODY is there—putting their submissions, cheered silently by their fellow-travellers on the sidelines.

Answering the hostile questions directly (“Can you name any foreign country which does not have a security service?” “We are talking about Bill for New Zealand now,” and the fixed questions suspiciously (“What will you make with the information you receive?”)—the Press Gallery is crowded. The Minister in the Public is seated up to the press. But keep the rabble out.

Let their own representatives sit there and listen alternately with the Ministers, and then tell them what to do. I'll tell them all they need to know. And anybody, does, and responsible person believes the Dominions are run by the Security Service? And when the Bill is passed next month—unchanged? Well, it won't fares of trying.

POETIC REPLY

THE following poem is in reply to the poetry published in SALIENT 15.

"Frankly the poem reeks", writes Peter J. Needham, in an open letter.

SMASH

Poor brazen bastard
Crumpled like bone soup
And mixed with his hick.
"Hit a drunk at seventy"

Grins dabling kid in cap's red light.

"Skidded on his face,"

Here and nowadays unto this

Split and ebbed meet.

He don't look like Christ,

But God—he looks like mine.

PETER J. NEEDHAM

The Socialist Club would like to protest at the use of its name in the heading to an article on the ceremonial opening of "The Reporter." The banning, although initiated and organised by individuals, who are members of the Socialist Club, was not an official club activity, and it is a mystery to us who you should think that it was. Make sure next time, please.

OWEN HUGHES
Treasurer, Socialist Club.

GIVE YOUR ONE PER CENT.

If you favour increased overseas aid, this is the way to say so to the Government. Proceeds to the University of the South Pacific. Collection booths—Student Union, Hunter, this week.

Te Rangitahi meets

The next meeting of Te Rangitahi, a club which discusses social and political issues, will be held on Sunday at 6:15 p.m. at 15 Kehroa Parade.

"Te Rangitahi," which means "the new net," was formed originally to promote peace, disarmament and Human Rights. Its members are mainly confined to discussion groups, though the club participated in the demonstrations at the South African Embassy and presented submissions to the Statutes Revision Committee on the Security Intelligence Bill.

MOTOR CYCLES - SCOOTERS

W. WHITE (Wgtn.) LTD.

14-16 BOND STREET

PHONE 42-348

NEW! — JUST ARRIVED — 1969 VESPA SCOOTERS

50 c.c. — $397.00
90 c.c. — $414.50
150 c.c. — $539.00
180 c.c. — $202.00

TERMS: One-third Deposit, Balance over 15 months.

SEE OUR RANGE OF YAMAHA 100c.c. USED MACHINES . . .

TRIUMPH MACHINES AVAILABLE . . . NEW AND USED

YAMAHA AND VESPA
STUDENTS too well treated by both the police and the Courts, the New Zealand Police Association, the "trade union" of the New Zealand Police.

"There is a general feeling that the Courts are too kind to students, particularly, the General Secretary of the Police Association, told NZSP.

He was reporting the theme of an editorial in a recent issue of the Association's newsletter, entitled "Liberty or License!" which said that "recent student excesses, particularly during Capping week celebrations are rapidly changing the climate of public opinion against them, even in this somewhat permissive society we seem to have assumed." The Courts, said the editorial, have generally been over-tolerant towards students. The inconsistency can be demonstrated throughout the judicial system.

"Recently one Magistrate in discharging a law student who neglected his classes, uncaring for his own welfare, nor concerning himself with what they are getting is what they are getting.

"The same hue and cry should still find him acceptable because he has no conviction but, just because we would not, would a labouremployer give him free treatment? Other examples are endless.

"On this basis the discipline needs more encouragement and another magnificent piece of advice is that students who are continually guilty should be reminded that they should have the sense to know that the courts cannot protect the Court to treat them differently if they are not a minority of the community.

"Our standards may be changed so that the standard of offenders, no matter who commits it, could get to a sorry stage when one of the students involved in the latter case can quite seriously claim, after contriving to contravene a vehicle, that he thought that the police would not treat it as a criminal matter.

"Serious students who are not playing around with their opportunities do not have the time to blow up Wattson flagpoles, convert vehicles, dabble in drugs, or publish obscenities. With the spotlight on the cost of our educational system, isn't the taxpayer entitled to ask where students on public bursaries are involved in criminal activities or their bursaries be cancelled?"

The editorial also refers to "the media...should follow the example of the OUSA capping magazine putting pressure on their dealings with members of the police force.

"The Police Association has already apologised to the Dunedin Supreme Court of police, and this apology received publicity in the press and on TV. But the Dunedin police association has asked for the matter to be referred to the Police Association of New Zealand. In a reply to the Police Association, Senior Constable of the University Police, Cpl. R. M. Wilcox, said that the last two controls over student publications, the complaint is believed to arrive from one article in the OUSA capping magazine putting pressure on their dealings with members of the police force. OUSA has already apologised to the Dunedin Supreme Court of police, and this apology received publicity in the press and on TV. But the Dunedin police association has asked for the matter to be referred to the Police Association of New Zealand. In a reply to the Police Association, Senior Constable of the University Police, Cpl. R. M. Wilcox, said that the last two controls over student publications, the complaint is believed to arrive from one article in the OUSA capping magazine putting pressure on their dealings with members of the police force.

"Nevertheless, the police association has asked for the matter to be referred to the Police Association of New Zealand. In a reply to the Police Association, Senior Constable of the University Police, Cpl. R. M. Wilcox, said that the last two controls over student publications, the complaint is believed to arrive from one article in the OUSA capping magazine putting pressure on their dealings with members of the police force.

"Nevertheless, the police association has asked for the matter to be referred to the Police Association of New Zealand. In a reply to the Police Association, Senior Constable of the University Police, Cpl. R. M. Wilcox, said that the last two controls over student publications, the complaint is believed to arrive from one article in the OUSA capping magazine putting pressure on their dealings with members of the police force.

"Nevertheless, the police association has asked for the matter to be referred to the Police Association of New Zealand. In a reply to the Police Association, Senior Constable of the University Police, Cpl. R. M. Wilcox, said that the last two controls over student publications, the complaint is believed to arrive from one article in the OUSA capping magazine putting pressure on their dealings with members of the police force.

"Nevertheless, the police association has asked for the matter to be referred to the Police Association of New Zealand. In a reply to the Police Association, Senior Constable of the University Police, Cpl. R. M. Wilcox, said that the last two controls over student publications, the complaint is believed to arrive from one article in the OUSA capping magazine putting pressure on their dealings with members of the police force.
FEATURE

THE HERO of today's society is often the liberal. He is the man to whom social, moral and political questions are more than a hobby; at least a letter to the editor. If pushed, he will protest, a march, or even a demonstration, to show his concern on the matter.

He is a man of moderation, or so he would have us believe, and he eschews the solutions of the political right or the left.

Yet with all this, he is coming under increasing pressure, not only from the political right and left, but from socialists. Each regard the liberal with contempt, he is neither on the political right nor on the left.

Is it possible something worse—a moderating factor, perhaps, in our divided society—will produce a derisive phrase, "wishing-wishing liberal"? Is some meaning? It is, regrettable, but it is not true that the liberal is an intellectual with a modicum of political abilities. He is not unusual in a job that he is more familiar with his capabilities, but his contact with the problems that call for his liberalไหว is lead to be becoming depressed.

He is more concerned than ever by the racial conversation of his colleagues, but he feels the necessity to take a position and to support his colleagues, for there are the left, because liberal escape routes are usually the liberal-minded.

In this way a decision accompanies the constant problems of a liberal. The few that he is to have a knowledgeable and comprehensive view, will reveal, under closer examination, that this acknowledgement indeed becomes somewhat unreal in application. With this, a shadow spreads over the shoulders of a general public, the senior official of the Canadian High Commission, who was a professor, speaking in the guise of an independent liberal, one becomes aware of the fact that this year the Republic of South Africa was granted by the president, in the speech in which there was discrimination in voting rights.

After this authoritative statement, it must have been made by the president, to the effect that a Liberal—are all of the African continent—has not been heard, but anywhere from owning land, practicing in the profession, and the taking part (including by votings in politics).

Credibility Gaps

Liberalists usually have the same political attitude as the conservative, and will be heard, "who are the government's men"?

This position is almost the easiest to take in a causal argument; destructive criticism of the government, criticism of constructive solutions. A tendency to osify into the political system, which has itself developed, and in a while the active reaction, to see in this political system, a government action of consequence.

Yet, he is prepared to deal with his "credibility gap".

The credibility gaps can exist in the mind of the recipient as well as in the words of the government, with the effects of the creation of this syndrome, compounded equal to the problem, as the government, and the self-indoubt.

When the first blow was dealt, early in 1968, with excruciating revelations of the imminent peril of the country's situation, the government was being placed, the government acted slowly. It appeared as if the government could be believed by so-called intelligently people.

First statements by the Department of Internal Affairs in defence of its position were some time later, and did not always seem to comprehend the situation, which with the government's men.

Why should they be prepared? No one could be told whether...were the Sikhs and China had agreed to the use of the assigned V.I.P. wavelengths. Nor the government found it difficult to deal with the situation, to some extent, of the government, in the liberal mind, fostered in several cases, the government's position by this argument on demonstrably false background material.

Later some of the scientists who wrote to the government said that the situation was, as shown to have deliberately distorted their scientific conclusions, and were thus, readily inverted. It caused the publication of the government, which had long been in the happy. They would die, followed. Particularly to blame were Codd and the estimate of the Public Service Association.

They were simply a third of the liberal mind.

Yet, when they see, the governments, their ideas on an inadequate basis of research, would be. They are also in a characteristic, as their beliefs are called into question.

They picked it up, naturally, in order to fabricate a story, finding violence may, in extreme cases, actually turn to physical violence in a short time. Often, to collect it, if no one else, that they have a solely monopolistic solution.

The writer has had some personal experiences of violence, and with unknown and enough to print in Salient a paper which appeared in the daily paper of the study of Monson in Wellington, which speech, suggests, qua fact, that anyone foolish enough to make those statements, since unable to be relieved quickly and effectively without the threat of violence. It was interesting to note, however, that at no time did the person mention the threat of the Monson's mannequins.

Liberal and others who have written this in the manor resemble nothing so much as cornered rats, which is not a pleasant or eligible prospect for the man in whom violence is an avenue of escape, finally turn to either person with skill or with the constraints of serious violence.

This consideration of the weaknesses in the liberal's personality should not lead one to consider that his activities are always intentional.

The liberal virtue—in the purely pragmatic sense—is the capacity for selective indignation. This ability to choose a matter for concern, and to follow it relentlessly, is at once the tactical strength of the liberal and the undoing of the liberal's method of operation.

The liberal virtues are the effects of the whole system of "fascist" regimes, which has been the modern version of the humanist's "healthy.

For those who do not know the jargon of liberalism, one becomes aware of the fact that it is not possible to ignore the inconsistencies in argument, the inherent inconsistencies, the referential inconsistencies, and sometimes the event lies that so often are the sheer depth of the liberal's virtue.

We can see this in the common liberal attitude towards South Africa's war. It suffers from the shared detestations of all liberals, and the involvement of so many who, some say, that some of the government leaders of the 1960's were, thirty years ago, against the war, in South Africa, in World War II. Entre, we were Nazi. And this is one of the reasons why, in 1969, we have a war.

Now, even a liberal—especially the ones who think it is chic to wear those little eternally Viet Cong hoods—remember only that only the year the North Vietnamese government passed on the laying off of any criticism of the war, or of the country's leaders, with death.

How many remember the methods by which he established himself in power? His treat- ment of the North Vietnamese National Assembly is typical. Of the 444 members elected in January 1960, only 291 remained on October 28, of whom only 37 were opposed to Ho Chi Minh.

Further, weeding-out ensured that, by the end of the year, there were only two delega- tions left to criticise the regime. Those who were elected to oppose were "missing," or were arrested on trumped-up charges of com- moners' crimes—despite their technical par- ticipation immunity from arrest.

It is not surprising that there was little difficulty in securing the adoption of the Con- stitution of the Democratic Republic of Viet Nam on November 6, 1949.

With that business done, the North Vietnamese assembly had no need to meet again for another seven years—and then only did so for one day's sitting!

Self Delusion

One is also reminded, when considering the capacity for self-delusion and the selective indignation inherent in the liberal opposition, the cartoon which appeared in a recent issue of the London Daily Mail.

It showed the Nigerian delegate to the United Nations, without arms, and with a human body, presumably one of the deci- sion. The truth is that that is now your own business. There is too much "talk about tribalism", the foreign policy must go against the grain to the British public, the United Nations, and the Society of racism or fascism, or indeed of the seeking after the war for the black.Rights. But when the Society's invited observer (the swing) asked a question of the Secretary-General, the sec- retary-general (the Secretary-General of the Human Rights Division) told him that if he attempted to do so, he would be told, "the man in the street must send him to packing."}

Censorship and totalitarianism are the normal charges. In contrast, North Viet Nam is pre- sented as a friendly peasant democracy, under the leadership of Ho Chi Minh, whose smiling "Uncle Ho" image is continually moulded, and whose poems are required reading in almost any liberal magazine.

How many, then, are the liberal—especially the ones who think it is chic to wear those little eternally Viet Cong hoods—remember only that only the year the North Vietnamese government passed on the laying off of any criticism of the war, or of the country's leaders, with death?

How many remember the methods by which he established himself in power? His treat- ment of the North Vietnamese National Assembly is typical. Of the 444 members elected in January 1960, only 291 remained on October 28, of whom only 37 were opposed to Ho Chi Minh.

Further, weeding-out ensured that, by the end of the year, there were only two delega- tions left to criticise the regime. Those who were elected to oppose were "missing," or were arrested on trumped-up charges of com- moners' crimes—despite their technical par- ticipation immunity from arrest.

It is not surprising that there was little difficulty in securing the adoption of the Con- stitution of the Democratic Republic of Viet Nam on November 6, 1949.

With that business done, the North Vietnamese assembly had no need to meet again for another seven years—and then only did so for one day's sitting!

Yet this is the country that our liberals champion. Posthumously, to the extent that it is a natural reaction, it has to be respected. It is an individual opportunity, with the government being responsible for the delivery of free goods or services. Internal organizations around the world, especially student organizations, are full of them.

An obvious example is ISMUN (the Inter- national Student Movement for the United Nations) whose Secretary-General said in an NZSPA interview that he was willing to participate in the organization. Those views, he said, might in- clude racial discrimination. What asked whether ISMUN would be it to apply the same rules against the left, in considering Poland's anti-Semitic racial policies, he made it clear that situations automatically lost the connotations of racism when practiced by the other side.

It is not often that an even liberal will cast such rhetorical inversions in so direct a manner.

Then we can look at ISC, the now dis- banded non-communist international student organization, which recently published a hand-
book for student journalists. Throughout the handbook (edited by David Robertson) are the usual liberal references to "censorship" sections in South Africa—but never a mention of such practices in communist countries. It is indeed ironic, as well tragic, that one of the contributors to the handbook, Rajat Nogey, formerly editor of the Kampala magazine Transition, is now in prison. Where? In South Africa, in South Africa, in Uganda. The offense? Criticizing the government.

Religion is often considered to be one of the fountainheads of modern liberalism. Everywhere today priests claim to be getting their foothold advice, which if followed, would result in death and extermination for millions. How has religion developed in this way?

Christianity today is thought to be a liberal religion. Its foundations are in the more authoritarian aspects of the Jewish faith, and its survival has been caused by the fact that very few of its proponents have actually followed the liberal side of its teaching.

The history of many of the Christian Churches in the world is a history of hypocrisy: a liberal facade with authoritarian enforcement. Times are changing, however. Now that many of the religious leaders of the present are moving toward a greater implementation of the ideals they have always preached, their churches are steadily declining in influence.

Liberal ideals exhibit the same kind of moral blindness in choosing subjects for condemnation as do their lay brothers. Classic examples can be seen in the World Council of Churches, which at a conference in Geneva issued the following statement: "We ask America to stop the fight against Communism."

If this incredible invitation were acted upon the World Council of Churches would not survive more than a few years, for communism cannot allow religion to remain in any position of strength. In their blindness, they are attempting to cut their own throats.

Lenten was: "Every religious idea, every idea of God, even flirtations with the idea of God is nonsense of the most repulsive kind. Millions of sins, filthy deeds, acts of violence and physical contumacy are far less dangerous than the subtle, spiritual idea of God."

Regardless of one's personal attitude or religious beliefs, it would seem somewhat pointless to ally oneself with the protagonists of the above statement, yet this is what the liberal leaders of the World Council of Churches have done. A case of the blind leading the lame.

The role of the news media in distorting the presentation of the facts is not limited to brief, liberal ideologues, and liberal sub-editor editors, can do as much to make the public unaware of the role of the liberal mass media in the suppression of names, and of how the government would protect those who would otherwise be prevented from entry into immigration.

Still, the editors deliberate, the facts rendered well enough to advance, to try and write the news fair and square, with a letter written by him as a student, and shows that a longer term may be due to the level-headedness of a Government that does not have to go into action against the facts. It is thought that in any way I condone the attitudes expressed by the object of Socialist attack. We need not necessary to write this. But there are those—those editors—who believe that the political and moral beliefs exposed by a victim of circumstance before his time, and he has not seen himself what he will do, their point about those who are only using general beliefs in the right of the individual to further their own political ideas, under a mask, the idea of general erudition, while only 65% is in the predominantly white areas voted for Mrs. Yorke.

For those who are not convinced, or for those who wish to apply the suggestion outlined above in their daily life, the liberal threat is nearly as bad as I have painted it. I would suggest two further fields of study. One is a general topic, the other is more specialised.

The first is the liberal attitude towards the N.Z. Security Service. Consider the justifications advanced by liberals for short-circuiting the democratic processes with a twist the liberal, all in the best possible cause, of course. The first is the one country that the "consent of the citizenry", ignores the rights of one, free voters, who have participated in parliament to run the country during term II of Mr. Yorke's term.

He knows, of course, the liberal, shouting at the government and the New Zealanders outside parliament, that his cause is so noble that he must help who stands in the way. Encased in his watchdog role, the government might forget that the majority of his countrymen do not subscribe to the liberal policy, or are content to let a certain group be deterred from standing up to the right to change this, he thinks, because it is his job to help.

The other suggested study is the attitude of the N.Z. Security Service towards the New Zealanders. Consider the submissions to the stats reviews which the Security Service has from the civil liberties offices to the student representatives. The study should not be confined to a few isolated cases. It is not that progressing that went on under the guise of a lesson, at Victoria, referenced to the course of which several speakers connected. Some reader of this, at least, and that appears to be a point of liberal pride to have one's telephone tapped—or at least this.

He who follows this particular study could well end up believing, unless he becomes a political debtor, that New Zealanders live in dread of a midnight knock on the door of the Security Service offices in Wellington's Taranaki Street, the fortitude chamber. Alas for wishful thinking, this is just a good example of this. Do I hear a liberal somewhere saying, "The end justifies the means"? May have that one, if there is such a thing. They should base any leadership that allows the government to provide a support to them, that liberalism professes to adhere to, or even in their? It is sometimes claimed that when a liberal government is in power, there is more cooperation, or socialism. The implied definition of liberalism is the one that assumes the incalculability of political development.

The liberal is "underdeveloped"—the word is often used. The liberal, for instance, for his "backward", the liberal, for his political stance has no stability, for it is not clear. Bearing in mind, it becomes easy to understand his "progressive" career; he is for more rights. His intentions are often easy to follow—his thinking is clear. To sum up: Liberalism is limited, it is not even. Liberalism is an idea that cannot be defined, for it is not clear what it is, and has been illuminated by theoretical framework, expose them to the decision of both the left and the right.

Intolerance

The intolerance of so many professing liberal ideals towards those whose ideas or beliefs are at variance with their own has already been explored. It may not yet, however, have been explored with the same depth as some of the other veils this can go on.

The General Manager of Victoria University Students' Association recently indicated that, "in my view, people showed their willingness to apply standards of other societies."

The movers and shakers of three different political parties have interpreted the directives of the Association to punish one of its members, the Chief Justice of New Zealand, Sir Richard Wetton. The New Zealand Bar, which had warned that they were not even trying to punish him for what he had said, what he had said.

And all this in a society supposedly dominated by the "liberal" institutions, devoted to the free exchange of knowledge by free debate in a free society.

Thus it becomes apparent that in the liberal state one is not only not permitted to criticize the "right", but is also not permitted to treat them to the exclusion of all others. Said the mirror of the Wit black candidate, it would appear to be a reported remark of Sir Richard Wetton: "This is a liberal state and it is not good enough."

One would not accuse some of those active in this rather sedate little affair of being "liberal" in any sense of the word. But others, with their habit of looking for outward appearances of the campus liberal, have no other cure. They will trade in their clothes, turn out the spectre of thought control by others in their minds. But the warning was clear in their own words: "We have no intention of giving the slightest hesitation in trampling on the rights of others."

Salient, July 9, 1969—7
And time is the element
spaces the flashes
of thinking
about her
whom I
glimpsed in
the half-dark
there on the
hillside as I walked
up and I was so sure it was here that I crossed to her side (but after she
had passed ) and
I think said
her name
a few
times, (but to
myself,) and
when she turned the next
corner I knew it was her by the way
she held her head so high and couldn't
have seen me, because she
would’ve
had to
look down, and
I think that's
something Caroline
would certainly never do.
And space is the sacrament
timed to the flash of
her and not
her, and if
I was
sure who
it was I
could not call
out because my words
might not carry a distance which I knew

...to be at least infinity, and
then some, so
I went back
to the
flat and
the spent red
candle which
Gay gave and the clock
showing eight, which has, I think, been showing eight ever since. It is my belief
that time stopped
just at eight
o'clock,
when she
didn't see
me there on the
hill's shoulder, crying
that I would always love her.
ASCENT has received the publication of this issue, a forlorn critic, claiming all quarters of the cultural community. Making an assessment of Avent has made the mistake of comparing it with overseas publications or seeing it as the product of a particular grouping of artists and critics that retains a conservative and unadventurous approach to the arts.

True, too, until this third issue of Avent, declaring itself to be a journal of "The Arts in New Zealand," there has been predominately articles on art as such, and the other cultural activities of the community have been pretty well ignored. Even this latest issue with an article on Jenny McLeod's production of "Earth and Sky" and a rather unimaginative article by P. Platt on "Music and the Future," Avent has once again concentrated on the visual arts with only cursory awareness of anything else going on in New Zealand or elsewhere.

But for all that it must be realised that this is the second issue of its kind in New Zealand, in fact the only one which has a certain档次 (in non-financial terms of course) since the approximately fifteen years publication of Arts in New Zealand.

The specialisation of Auckland as a centre of art activity, and to some extent Christchurch, has meant that those of us who live outside these centres have become reliant on visits to these cities and occasional exhibitions. New Zealand's professional artists, however, must succeed in getting in their own localities, need to the extent that they are the ones who will endure outside their immediate environment outside the metropolitan areas.

Avent has neglected to some extent this part of its role by not providing a correspondence column. A correspondent publication might make this proposition difficult. Its extreme modesty has even failed to provide us with an address, or any statement of editorial policy in any one of its three issues. This lack of apparent editorial control presents an unnecessarily bland, insurmountable face to the reading public, and fails to put the content in proper perspective.

The Caxton Press has made an attractive, if conservative, job of lay-out. The reception of Art in New Zealand is a healthy thing, if not a particularly critical one, it is showing up with its editors bringing art to a wider public, and some few individual reviewers in city newspapers.

FROM 'Earth and Sky', Ko te haka a nga Atua. The dance of the Gods.

COLIN MCAHON: Visible Mysteries. PVA, 1969

Jeff Nuttall's "Bomb Culture" will anger and confound many of the Left. The anger will come from his many wild and incisive statements on politics, literature, art and even culture itself. The confusion will come from the fact that throughout the book the author's anti-academic, his ability of spontaneous, subjective thought has reached a further stage than most do at university. The only danger perhaps in this type of thinking is a lack of perspective, it is a Norton weakness.

To a New Zealander Nuttall's book has no specific relevance except in its interest to literary and political terms. Most of his names, happenings and movements are names familiar to those who regard read British journals of radical issues. Basically, however, Bomb Culture is an intellectual odyssey of an important period in British history, a period which is more, influenced today by this past at most periods till now. In the late fifties with the gradual growth of the nuclear disarmament movement and the reaction against what is popularly termed the Establishment—what essentially gave birth to the New Left.

Nuttall draws no political evidence for this, but doubtless will find it amplified in the many radical analyses of the origins of the Cold War by historians like Gil Alperowitz and David Horowitz.

The main trouble with Bomb Culture, suggested above, is not what Nuttall reveals of his account of his experiences—but his perspectives. Nowhere does there seem to be more than a superficial appreciation or understanding why or how society is structured. Thus the end effect of Bomb Culture is one of unique inside critique of the Underground through a combination of retrospection and "as it happened" diary extracts. Once one has ploughed through the first part which is partly illuminating, the second part is rewarding indeed.

I have not seen any of Nuttall's own work except his poetry published in a recent Penguin Modern Poets, but it appears that his early work was a reflection of his admiration for D. H. Lawrence and that he has now moved to a more mature handling of the media mixing that provides much of the artistic impetus of the Underground. We can see such stuff in the few magazines that come our way, the most common being the newspaper International Times. Bomb Culture tells us a lot about Nuttall and the movement of which he was part—let's hope that he can use his accumulated knowledge and experience in a clearer manifestion of intent and action.
A Failure in Technique
HAMISH TRISTHAM

"War and Peace", adapted for stage by Alfred Neumann, Erwin Piscator, and Gron-
tram Preus.

This stage adaption does not attempt to
set the immense range of the novel. In the
words of the play, the stage is the "last
surviving platform of probity", from which we
are to be according the prolongation of the
sense of historical perspective. For this
reason it would be absurd to expect from
the New Theatre production an experience
which equals the dimensions and intensity
of the novel. Nevertheless this production,
which had much to commend it, was
undeniably unsatisfactory, even on its own
terms. Perhaps this was so because docu-
mentary-style realism has little impact on
an audience used to casually numbers
flashed on a screen. In the play, the gas-
must surely have been intended to dic:
play must either use a technique which is
starting from the out-set, or unexpectedly
invent a familiar framework.
The documentary style of the play failed
either to shock or to illuminate. The
approach was one with which the audience
was familiar, and we conclude the play,
prevented as it was, was received with the
same impassivity as the evening television
news.

It remained for the human interaction
and situation to engage the audience. It
was at this level that this production, with
its use of narrator, 'triple stage', and un-
abashedly open scene change, was most
successful. The resolution of the action—
which made the ambivalence of human en-
deavor evident—was not over concession
of the cast, as it moved to and from apponited
places, underlined this. Individual actions
were left under-played by the playwright
and technique of the play, to be governed
by external factors, with Chance as the

"narrator-director." The conflict between
the progressive and the conservative, between
the comfortable and the intolerable, was
life presented in a way similar to that
in "Mars/Sade". The cast enacted a ritual.
The actions and the conflicts were indicated
by a narrator figure, yet the play generated
its own ever-increasing impetus, action
and reaction building a self-sustaining dramatic
tensiOn. The universal implications of
the theatrical action were admirably conveyed
by this technique. Such a conclusion with
"Mars/Sade", while not completely valid,
dicates not only the strength of the play,
but also the weaknesses in this particular
production. If, as happened here, the
texture and contradictions in the whole
rhythm is broken.
The production trailed rather than surged
to its conclusion, with the quality of the
acting in some of the final scenes verging
uncomfortably on the pathetic.
Nevertheless, there were some very fine
performances. Matt Sullivan, as the narrator
who had the command and the voice texture
that his role required, and gave a uniformity
and continuity to the play. His was a very
fine and regular performance which added
much to the quality of the whole produc-
tion. Natasha (Susan Wilson), initially
weak, grew in conviction and power. Her
performance had a genuine fire and depth
which was lacking, generally, in Ross Jolly's
portrayal on Andrei. Felicity Day, as An-
drei's sister Maria, made thoughtful and
imaginative use of small character details.
Subtle facial movements and a tentativeness
in Maria's movements gave this portrayed
considerable dimension. At times this per-
formance faltered as did that of Ian Walton
as Pierre. Once again, his was a perform-
ance given texture by attention to detail.
An excellently light and delicious perform-
ance was sustained throughout by Sylvienne
Sholly as the Countess Rostova.

If the difficulties in presenting such a
'realistic' and objective approach to theatre
are considered, the cast made an interesting
and commendable effort; unmired by bad
acts, and forgotten lines. The tedious
phrase and word repetition, strangely
appropriate of movie advertisements, was
handled well, especially by Natasha who
must have weared of repeating "Forgive me

The setting, central to the whole dramatic
objective of the play, stood or fell with it.
It was marred by seemingly unnecessary
paraphernalia at the back of the stage, which
lengthened, rather than increased, the realism.
The using of "skits" soldiers for the battle
at Borodino was thematically telling and
technically pleasing. The setting, like the
production as a whole, was a mixture of the
extremely good and the jarring. The costumes
were excellent, having both comedy
and style.

The production indicates the gathering
strength of the New Theatre Club. Much
imagination, though and hard work was
evident. It is inevitable with a play of
such complexity and scale that some falter
alone; the quality and strength of many
of the parts is undeniable. Perhaps if this
potential had not been so evident in the parts
then the whole would have been more
completely satisfying.

A CYNIC told me that burnt steak and
congealed eggs, (on a finger-printed plate),
is the national dish of Australia. By throw-
ing-in a fly-spotted menu, etched with
stains of Worcestershire sauce, sounds of
Drunken chamberling, and a joke—"we would
have the setting for the city bachel-
or's patriotic downtown meal.

In piecarts, 'chew'n'swaps, and provincial
'greasy spoon's we cut some fish with rub-
bery eggs, but steak and chops are probably
our most ordered protein dish. For economi-
cal reasons, meat meals, legumes and beans
are a neglected province of our cookery. True—
a splendid piece of sausagemeat, known as
'baoned beans', is forever slapped onto
toast from cavi in bread shop, and hotels,
for one's teeth with fibrous green things
in Victorian dining rooms; but the vege-
tarians seem to keep the rest.

Students should go after those packets
of dried beans, etc., in the vegetarian shops.
They store well, and naturally lend them-
selves to an imaginative use. A bean stew
reheated for successive meals. Lentils are
high in protein-value and everyone recog-
nizes the fresh taste and distinctive use of
a miss that splendiferous "green lentil" or
'Greek-

Once tried your sure to delight in its
flavor—and beautiful soups can be made
with little else than green lentils, onions or
garlic, herbs, and a little butter. Local-nt
blending this stock with other black or
dark things such as—black puddling, smoked
smoked salted ham, beans, pumpkin or celery.
include lentils in curries and stews, con-
in fish soup with fried or pouched fish or
steve it, and place it alongside any

Una Practical Protein with Parsimony

A food
BARTHOLOMEW FELTER

traditional roasts or casseroles.
Fishermen swear the only way to cook
great—boiling in the shell by an open
fire near the sea. This shellfish is difficult
to present, its flavour hinges on the
balancing of flavor and sweetness—this is
problem.

To avoid those and break-away from all
that pounding, butchering and fraying.
I thought about that famous American shell-
fish stew—clam chowder. I took basic,
combined it with something equally dark
(dark overwhelmed in flavor) green lentils
in the case—and paella chowder was
born. The last sentence is not a clappage
of self congratulation—I want to drill you to
follow how those recipes are formulated from
contemplation and common sense reasoning.

PAUA LENTIL CHOWDER

Passa, green lentils, salt, black peppercorns,
garlic and/or onions, thickeners—such as
cornflour, oatmeal or breadcrumbs, cracker
butter.

Lentils are soaked, boiled, set aside. Minced
pasta is simmered in salted water with
onions and pepper until cooked. Add lentils, simmer
again, making thicker to suit yourself, stir
the herbs in last.

Serve—panished with crumbed cracker bискuits.
The following herbs blend well—Sweet
basil and fennel, or chopped mint and
parsley, or grated lemon peel with thyme.

If you have a sweet tooth, try another of
stuff puddings. Try this original national
dish—based on french or tamari soba.

TAMARILLO RICE PUDDING OR PAELLA(TAMARILLO)

Remove the pulp from tamarillos and chop it
in a basin with a vegetable et. Salt is
added. Rice is fried in oil with a few raisins and
a pinch of ground cinnamon and sugar. In last.
When piping hot—remove from heat. Quick-
ly stir in the tamarillo pulp.

Serve immediately with a dollop of ice
cream—and hot—this is a unique Anti-
 podan delicacy. To make it even more
frightful: the tamarillo would be plum
and the teethless beauty of the Cornish
chocolate.

Salient, July 9, 1969—11

Noshingrog
by Tums, P. 12
Noshingrog by Nims

A guide to eating and drinking in Wellington

I went on a bar crawl of a slightly different type the other day. As usual, I had no idea where the
thing would end up and the biggest surprise of the day was that we all had a really good time.

Blind luck? Perhaps. However, after a couple of drinks, the fact that we had driven to the bar
and then continued to do so seemed to have an effect on the夜景.

Thirsty Thursday: Drink for a
drink for a
drink for a

time.

The night started with a group of my friends and I meeting up at a pub near our university. The
ambiance was great and we all enjoyed a few drinks together. From there, we decided to head
to another bar that was known for its craft beer.

The bar was packed with people enjoying themselves and we ordered a round of drinks. As we
were about to leave, we were approached by a waitress who suggested we try out a new menu
item called "guacamole nachos".

We were hesitant at first, but decided to give it a try. The nachos were delicious and
we all agreed that it was a great addition to the bar's offerings.

As we continued to drink, we realized that the night had turned into something special. We
were having a good time and the energy in the room was infectious.

We decided to order some more food and drinks and continued to enjoy the night.

The bar closed around midnight and we made our way back to our hotel room. We were
exhausted but happy, having had a memorable night out.

In conclusion, this experience proved that sometimes it's better to let the
moment take over and see where it leads. We ended up having a great time
because we were open to new experiences and didn't have a rigid plan.

So, next time you're out for a night on the town, don't worry if you don't have
a specific agenda. Trust your instincts and see where the night takes you.

Noshingrog
SOCCER REPORT
Depleted side lucky to draw

BY CHRIS ELLER

University drew 1-1 with Marist at Memorial Park.
The depleted Varsity side was perhaps a trifle lucky to come away with a draw. Marist had a 1-0 lead early in the first half, and it wasn’t until the 72nd minute that Peter Konig (33) in 39th, 94th, and 35th (49).
The other five runners to cross were Tony Woodhouse (50), Murray Pinkham (50), Stephen Dancey (50), and Tony Burge (50). The next race on the club’s calendar is the championship on Saturday, July 2, at Parkarkar.

The fourth division team fought out a scoreless draw with Scoulan at Seaton Park. Both teams had chances, but neither could score, and a draw was a fair result. For University, newcomers Ian Hall and Hugh Heather said go.

Down in the lower grades the Varsity teams didn’t fare too well. The fifth division team lost 3-1 to Stotes Valley in a fairly even game at Crawford Green. Nick Keen was the University goal-scorer.

The sixth division was bemmed 9-1 by Wellington Diamond United. In the eighth division the “D” team recorded the only victory for the University when it beat Wellington Diamond United 6-4.

The other three division teams lost. The “A” team lost 4-1 to Mountview. The “B” team was routed 5-3 by Seaton and the “C” team defaulted to Stop Out.

The first division games were played on June 21.
The first division team drew with Mountview, 1-1. (Golde), and lost to the “B” team, 0-3. Forth Squires, 3-1. Third Division saw Wellington United 5-3, fourth Squires, 3-1. Fifth Division, 1-1. Sixth Division “B” lost 3-0 to Stop Out. Sixth Division “A” lost 4-0 to Stop Out. Sixth Division “C” lost 3-1 to Wellington Diamond United 6-2. Sixth Division “D” lost 0-2 to Stop Out.

CAREERS IN PUBLIC ACCOUNTANCY

We will have vacancies later this year for B.C.A. Graduates and under-graduates who wish to obtain practical experience following a period of full-time study.
The Accountancy Profession today is expanding and rewarding. Those with ability who are prepared to accept responsible experience will find experience in a public accountant’s office opens up many interesting possibilities in the practising profession of commerce and industry.

WE OFFER...

* Experience covering a wide field of professional work, including auditing, taxation and bookkeeping.

* A generous commencing salary depending upon qualifications and any practical experience previously obtained.

* Assistance and encouragement in studies, training and professional activities.

* Excellent working conditions in modern central offices.

* Opportunity for post-graduate experience overseas with an associated international firm.

Enquiries should be addressed to:

THE STAFF PUBLISHER BOWDEN BOX
Public Accountants
SUN ALLIANCE BUILDING, 11-1 BRANDON STREET WELLS
P.O. BOX 086 TELEPHONE 70-299

Salient, July 9, 1969—13
Students are unable to do Political Sociology at honours level this year, thus leaving an effective choice of only three papers in the second half of the year.

The head of the Political Science Department, Professor Brookes, said:

"The reason that students are unable to do Political Sociology this year, is that they do not have the necessary knowledge, or quantitative analysis statistics.

"It is pointless to run on a substitute at such short notice.

"A wider range was available but nobody could do Q.A. statistics, thus if a narrower range is left, it is not my fault", he said.

Professor Roberts said: "Professor Brookes agreed to offer a Political Sociology course, which is not really part of his responsibility.

"This of course is normally the field of Dr. Robinson who deals with pressure groups, but he being an emergency with Dr. Robinson and another senior away, we did the best we could.

"We admit that it is less than satisfactory from the student's point of view but at honour level you must have men in their speciality.

"We regret that we can't offer the ordinary Political Sociology by Dr. Robinson, we regret the short notice, but this does not seriously restrict the choices", he said.

WHO FLOGGED THE COOKIES FROM THE CABIN

By our CRIME REPORTER

OPPOSITION to the One-Percenters crystallised into sabotage at the weekend when stamped addressed envelopes and two teams of duplicating paper were nicked from the S.C.M. Cabin.

President C. AssRice, 32—Bloodshot—whistled:

"Those who live by the sword shall die by the sword," she said sternly.

She ran a hand through her shining ginger hair.

"More sheep make light lambs.

"If it is anarchy they have chosen they will be shown no mercy—except if they're liberals over South Africa.

The action received thunderous support from the local Sporting Club.

A petition signed by President—but—Democrat Owie Babe and his ten-year-old thalidomide dog said they deposed American action in Saigon.

"My sister Rose is getting quite famous though", he said.

But the Fyson children in the Socialist Club said that the grass in Abyssinia was not nearly enough for French fries.

"That's a typical Stalinist booby-boo", they said.

The degenerated worker-state, dogged by left opportunism, will never be the All Blacks.

The local Sporting Club said it was delighted with the news.

"What has been done means that the One-Percenters can advertise their damned campaign"—thus spoke James Mitchell, age unknown.

"It saves us the bother of building funeral pyres with them," he said, causally grinning a Buns under one blood-streaked boot.

He revealed however, or as Mr. Mitchell put it, "It is believed that the paper had been flogged to feed Country Party cows.

Party Leader Enema, approached for comment said, "Crap."

'Thursday's first of three seminars organised by the Evangelical Union will be held in the Common Room at 3 p.m. this afternoon.

Titled "Christianity and Science", it will be followed by seminars tomorrow and Tuesday dealing with Christianity with reference to Evolution and Marxism.

Next Tuesday will see the first of four lectures which will be given by Rev. Peter Leora, O.T.

He is an experienced university debater, an Anglican minister, and film critic, a writer, and a broadcaster for A.B.C.

The first lecture will be 'Man and Isolation' and will be held at 11 a.m. on Friday 11 July in the Common Room at 7:45 p.m. where the subject will be "The Animal in Religion."
Man’s Finitude without the Cross

by P. D. McKenzie, lecturer in the Law Faculty.

ONE of the formative influences of the attitudes and thinking of people today has been existentialism. Bergman said that his early films were intended to teach existentialism, and certainly the existential outlook has had a profound effect on the modern theatre, film and novel.

What is existentialism? It is a word commonly used today and commonly misunderstood. It is sometimes used as a term of abuse, and yet has also been appropriated as a form of inverted mockery. It is not easy to give a precise definition of this term, but the thinkers who described themselves as existentialists speak with different voices. It is therefore at the risk of over-simplification that the following propositions are put forward as characteristic of existential thinking.

It begins with existence, and not essence. In other words, the existentialist rejects the analytical structure of thought based on objective and abstract propositions. Instead he would insist that in constructing his view of the world he begins with himself and his actual existence in the world. After all, I know most about myself and my existence through the choices I make in life. A moral philosophy or system of values should not be deduced from abstract and ideal values. Instead we must begin with man, with ourselves in particular and ask what are the ultimate, deepest and most serious demands which we confront with in the choices that I make in life. These values are relative to me and there can be no absolute values, for my experience can tell me nothing of the absolute values. (Quoted out of context) most appropriately describe this attitude:

"Know thyself, know not to God to scan.

The proper study of mankind is man."

It regards man not as a spectator of the ultimate issues of life and death, but as one who is committed to action upon them. We are all involved in the business of living, but it is only through action that we can determine our present and future. This "existential existence" where we relate our lives to the actual choices presented by the world. This "existential existence" is the core of the existentialist thought, and it is the individual by outside pressures, is contrasted with the "authentic existence" wherein the individual's choices in each decision, for which the existentialist strives.

The Church is criticised for cushioning men against grappling with these ultimate questions by providing them with a set of conditioned attitudes. Particularly hard words are also reserved for the ascetic attitude of modern men and women to the realities of death and pain. Death, not sex, is the "taboo" subject for many people today. The stream-lined efficiency of the undertaker and the comforting assurance (and isolation from the community) of the hospital ensure that the intrusion of death or suffering into daily life is short and soon forgotten. The existentialist thinkers, however, are very aware of the reality of death. To them, it is something which must be faced and not ignored. If we bring reality to existence, then surely every moment of life should be savoured to the full and each decision must be made "authentic".

Existential thought emphasizes the freedom the individual has over his own decisions. There is little life over which I have any control, but I do control this little island of myself. I am what I will myself to be. The existentialist refuses to blame others for personal failure. Too frequently individuals seek to escape responsibility by erecting a barrier of self-deceptive excuses — environment, hardware and community pressures. These factors are present, but the choice is always mine. Sartre would have approved the sentiment if not the trite expression of Genex's lines:

"I am the captain of my ship.
I am the master of my fate."

The existentialist therefore stresses the importance of personal choice. Thereby I commit not only myself, but all mankind, for in deciding as I do I commit my choice as a standard to others, and I condemn myself to my own standard. As Sartre said, "Man is condemned to be free."

With this freedom there is an awareness of man's finitude. We are all faced with a gap between what we are and what we would be, between what the world itself is, and what we would desire it to be. The knowledge that there are no permanent values and that life has not enduring meaning gives rise to what has been called "existential despair". The devastating honesty with which the existentialist views what he considers to be man's barren predicament is shown by Kafka in The Trial and The Castle, by Camus in The Outsider, by Sartre's No Exit, and by the modern theatre which has been influenced by this thinking. But the existential prophets of our time have not been content to state a challenge. In spite of the apparent meaningfulness of life, man is called to live and must give meaning to his own life through the decisions he makes.

When faced with Sartre's philosophy of despair, it comes as a surprise to realise that Sartre and the modern existentialist thinkers owe the development of their philosophy to the Danish theologian Kierkegaard. Kierkegaard in reaction against the ice cold speculation of his day emphasised that Christianity is concerned with living and speaking to man in his predicament. It is concerned with the questions of existence—death, the meaning of life and personal relationships. If Christianity is stated as a set of abstract doctrines and systems, then it is not pertinent to living, the meaning is lost. Indeed these doctrinal statements may be erected into a smoke screen behind which men can hide their own responsibilities.

The modern theologian, particularly Paul Tillich, has been concerned with the same problem and has aimed to show the relationship between doctrine and existence. To many people today, "God" may be a meaningless word for them, there is no one to speak to or to relate to. At one time God was accepted as creator, but this is so no longer. Even theescholarly tendency to show today, it must begin with the questions men are asking. The answer to the question "What gives meaning to life?" is, God. In terms of experience, Tillich says that God is understood as the ground of all being—what I accept without reserve as being of ultimate concern. This cosmic relationship I can find something of ultimate significance, then I can rightly say that it is personal and given to me and it is responsive to my predicament.

Tillich distinguishes between the doctrine of sin as the Christian statement of man's predicament—his estrangement from the ground of being, i.e. from what he considers essentially and ought to be. He knows that Sartre and Nietzsche have much in common in their view of man's condition. The existentialists differ from Sartre in refusing to leave man in this area of despair. Tillich accepts that Being is not empty or "a useless passion", but gracious, and reaches out to man in Christ, who as the new being shows man what God is like (i.e. the person and guiltless) and by the forgiveness of sin, participation in suffering and death transforms men and overcomes their estrangement.

The difficulty with Tillich's analysis is that by limiting statements about God's actions to statements about the aspects of God, he has stripped the Christian message of much of its substance. By thinking of God purely in terms of human actions and interactions, we can no longer identify with him and relate to him. Theology becomes anthropology. Prayer becomes a conversation with a god who has no power. There is no concern. There can be no answer to the question of death for my experience tells me nothing of what lies beyond death. The "God is dead" theologians have pushed this part of Tillich's thought to its logical conclusion. Man can only be in relation to God in terms of his actions and decisions, but men are asking to the answers provided in the Christian tradition. One can regard the historical development of the Christian events as of no significance. Again, we are left without substance to the faith. Has God acted in my life? Is it true at all of the Christian faith that men are more symbols of the way in which individual men have meaning to their existences to the degree that they are in relation to God.

Although I would affirm that the Christian revelation has been to open the door and show men today where they may begin to understand God—in the areas of their own experience, it is only too easy to go on to say that men can fail to connect with the business of living. We may want to go on to say that this fails to meet the core of Tillich's meaning to these statements about God and man than he do. The first epistle of John is particularly relevant to Christians today with its stark translation of statements from belief into statements about living.

"He is the life; who believes in the Son has eternal life; who loves not the Son does not belong to the Father, who is the true God.

1 John 5.12"

For those prepared to think

ESCAPE FROM REASON
FRANCIS A. SCHAFFER

Man is destined to be meaningless, man a cog in the machine. The only way escape in a non-fantastic world, drugs, alcohol, absorbed personality, a "final existential experience," madness... Read Scharffer's penetrating analysis of trends in modern thought. 55c

RUNAWAY WORLD
FRANCIS A. SCHAFFER

Is Christianity really no more than escapism? Man's condition looks at the historical evidence for the life of Christ; he takes up the accusations of Freud and Marx and of the humanists and comes to some surprising conclusions. 55c

MAN ALIVE!
MAXWELL MORGAN

This book is an examination of the basic claim of Christianity that Jesus Christ rose from the dead—and is alive today. It shows the relevance of the challenge, the power of the resurrection to modern man, and shows the way out of meaningless and despair.

INTER-VARSITY POCKET BOOKS

CRUSADER BOOKROOM

116 WAKEFIELD STREET

(Adjacent to the Town Hall)
"I AIN'T GOT NOBODY..."

Cutting through the smoke-filled air, the spotlight
trimmed a hole of light on the stage. The cabinet drinkers
hurtled their chatter and sat back expectantly. Standing in
the light, the young negro stretched out her arms to
the people. The combo slid softly into a blues beat and
the song came on, "I ain't got nobody and nobody's got
me." The hoarse voice projected an ache, a yearning that
was answered by the crowd. Most of the young men
and their girls felt secure, they got somebody. Older men
and women sighed and wondered how it was that they
could still feel the sweet sting of self pity, even when
marriage had been rated a success. Everyone who listened
was reminded that the hope of happiness lies in other
people. For some people, there is no hope at all.

The quality of life and the possibility of happiness is
the framework of relationships that each of us owns. Those
who are alone die slowly—in penitence back rooms, on
metha benches, even in big suburban homes. I ain't got
nobody.

Jesus Christ didn't even sing blues numbers. Warning
songs, hope songs, judgment and victory ballads, yes—but not blues. Why? Because blues songs grow out of
miseries, out of nostalgia, out of craving for the impossible
he or she or something. No miseries, because he lived as
one who knew God too well. He knew Him with a fierce
joy and a deep content. He knew Him, the Maker of
the universe as Father and himself as the Father's most
loyal loving son. He showed the gladness and peace that
comes from an assured and comforting relationship which
he spelled with a capital Loving Obedience. Before he
survived his life he breathed out this: "I pray for those
who believe in me... I pray that they may all be one.
O Father, may they be one in us, just as you are in me
and I am in you."

That's the way we are asked to look at life, as a
relationship to God by Jesus Christ. God-Man, which
in turn regulates our relationship with every other person.
The hope song broadcast from the heart of Jesus was "O
Father, may they be one in us." This, we have to say, is
God's promise to man. That, apart from Jesus Christ, is
what none of us have got. You can't kid yourself about
relationships, you have them or you don't. You know
Jesus Christ or you don't. It's not your I.Q., nor your
degree, nor your fortune, nor what people think about
you, but the message. Jesus prayed, remember, "I pray for
those who believe in me because of the message." The
message was the testimony about him made by a group of
men and women, who write the New Testament, preached it,
carried it, lived by it and died for it. They did all this because they were sure that the
authority, that threw them to him, was so personal...
so painful, joyous and so surprising, was given to him
because he was God.

The beginning of most lasting love is a confession.
The confession of love liberates us and binds us to the same
time in its plea for acceptance. The relationship of
marriage is based upon mutual love, mutual acceptance,
mutual confidence and mutual forgiveness. Relationship
with God by Jesus Christ also involves acceptance. Men
are asked to accept Christ because his victory is death, the
gift of God, makes possible that new relationship with
him which may fairly be described as eternal life. Mutual
love is in the ongoing expression of this relationship.
Confession for sin means not only the acknowledgment
that we often fail God, but also that he has done some-
thing For us. This message then is, "If you confess with
your lips that Jesus is Lord, and believe in your heart
that God raised him from the dead, you will be saved."

Blues music comes out of human loneliness and loneliness.
All loneliness comes out of sin, ours and other men's. To
get the message, and to confess it is to sing a new song.

—Peter Newall

(ADVERTISEMENT)