

government of angels couldn't solve South Africa's problems, and she certainly hasn't one at the moment.

"I was in Ireland after I left the States last July, just before Eire became a Republic. I had a talk with Mr. Costello, who assured me that he wanted good relations with the United Kingdom, and that this separation was a step towards getting them. I can see what he meant in a way—after all it's sometimes only after you leave home that you begin to appreciate your relations—but personally I have always felt that it's so easy to break a tie and that it takes so long to build one up. And I couldn't sympathise with Eire over her failure to join the Atlantic Pact. The existence of partition seemed a very inadequate reason for refusal."

### Australian Paradoxes

Dr. Carter found Australia a land of paradoxes. "I find it difficult to reconcile the individualism of the average Australian with their dependence on State action," she said. She was also struck by the fact that in spite of the immense area of Australia there is such a remarkable homogeneity among Australians. There is not nearly so much difference, for example, between a Western Australian and a Sydneyite as between say a Southerner and a New Englander.

Australia was seething with political activity, and there was a strong swing away from Communism in both the unions and the Labour Government. Australia is more aware than New Zealand of the implications of its geographical position, and hence is more regional in its attitude. It was this consciousness of nearness to Asia that led it to take a separate policy on Indonesia, and to raise a loud voice in regard to the treatment of Japan.

"You in New Zealand are still looking westward (in the European sense of the term), and are perhaps too conscious of the isolation value of the 1200 miles of ocean that separate you from Australia. But I feel you are not sufficiently aware of the implications for New Zealand of what is happening and will happen to China.

"Not," continued Dr. Carter, "that I think we should feel unduly oppressed by the menace of Communism in the Far East or anywhere else. Communism is a real danger only in our own political weakness, and I feel we can regard the spread of Communism as a challenge as well as a threat to our democratic way of life. We must see to it that we do not provide the conditions favourable to its growth."

New Zealand is the last of the Commonwealth countries on Dr. Carter's visiting list, and after nine days here she begs to be excused any sweeping generalisations on it. "I would merely like to state," she said, "that I have not yet noticed signs of the complacency and inertia that so many of you have told me you are noted for." Dr. Carter has always been interested in our social and economic experiments, partly because of her acquaintance with Dr. Leslie Lipson, who coined the phrase "politics of equality." She was agreeably surprised by the number of one-man farms throughout the country. "It's almost a Jeffersonian concept," she said, "except that Jefferson didn't take into consideration the effects of international trade on the one-man farm." While in New Zealand Dr. Carter hopes to give some

time to the study of the relations between Maoris and whites. "You seem to me to have achieved some sort of solution," she said, "though I have not yet gone into the matter thoroughly. I am not sure how far the solution is achieved by assimilation and how far by a process of living side by side in amity without assimilation. I am inclined to think the latter the better course, since one would hate to see the Maori culture surrendered to a mere aping of the European way of life."

(Dr. Carter was heard from the National stations recently when she gave a Sunday evening talk on "The New British Commonwealth.")

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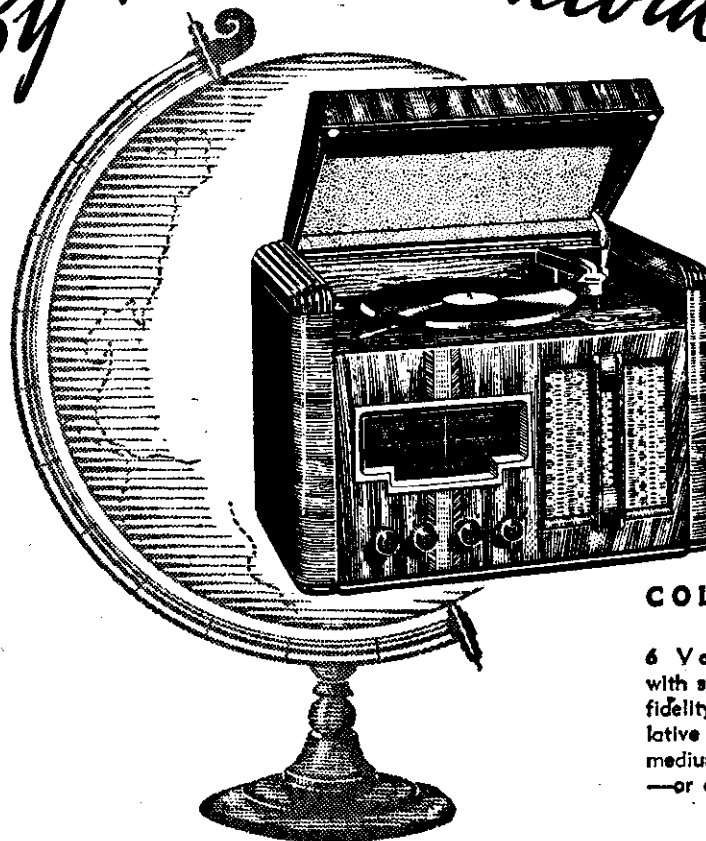
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