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Hanged By the Neck Until Dead...

By RONALD CHEFFINS

The government has announced there will be a parliamentary free vote on a bill to abolish capital punishment this session.

It was made clear that there would be a free vote on this bill, which means that a defeat of the proposed legislation is not considered a vote of non-confidence in the government. This leaves government members free to vote according to their own conscience rather than according to party policy. It is extremely rare for any government under our system to have a free vote, but then capital punishment is a very unusual issue. The basic question posed is very simple, but the emotions aroused by it are so great that it is unlikely that even the most powerful cabinet could coerce its supporters into unanimous support for the Bill.

"We seldom execute females, and a man's life often depends on whether he can afford top quality legal counsel."

Massive studies have been done by scholars, royal commissions and parliamentary committees on this subject. Despite a massive collection of evidence, statistics and opinions, it still seems that men make up their mind on this question with an essentially emotional rather than a rational approach. It has always been my contention that if one were allowed to ask a stranger one question to help analyze his emotional make-up, the best issue to put to him would be, "Do you or do you not favour capital punishment?" This question probably more than any other would reflect a man's basic attitude about his fellow man. Many of our attitudes are basically formed early in childhood depending particularly on the inidividual's relationship with parents and other representatives of authority. It is my suspicion that abolitionists would probably tend to be persons coming from more permissive family backgrounds as compared to the possibility that retentionists are persons who feel more at ease with a more rigidly authoritarian approach as a result of early family experiences. Perhaps this is too glib a generalization, however, surely it is hard to argue against the proposition that man's approach to this question is especially emotional in comparison with other political issues.

Mr. Cheffins, Associate Professor of political science at University of Victoria, prepared this article as a talk for the Canadian Broadcasting Corporation, April 14, 1965.

ABOLITION

The trend in the western world has been towards the abolition of the death penalty as a sanction. The first real indication that Canada might soon follow this trend took place with the coming to power of the Conservatives in 1958. This new cabinet began immediately to commute the sentences of the overwhelming majority of murderers to one of life imprisonment. This power of commutation of the death penalty is part of the residual power vested theoretically in the crown but exercised politically by the cabinet of the day. Finally the Diefenbaker government became so embarassed by the number of commutations that they finally introduced into the law a distinction between capital and non-capital murder. This meant that a murder conviction no longer automatically resulted in the judge handing down a death sentence, unless the accused was convicted of capital murder; which, put crudely, means the killing was planned and deliberate. The use of commutation and the introduction of the concept of non-capital murder clearly showed that Canada was little different from the rest of the world, in that a reduction of the number of executions had little or no impact on the number of murders committed.

"This revelation has meant a diminution in the desire to punish for its own sake and a realization that external punitive factors have only a limited value in controlling man's activities."

This trend towards abolition in the western world is, in my view, a reflection of the tendency towards greater tolerance and permissiveness in inter-personal relations. This is a direct result of the increasing acceptance of the psychiatric view that man is often not in complete conscious control of his activities but his behavior is often governed by psychological factors of which he is unaware or often unable to control. This revelation has meant a diminution in the desire to punish for its own sake and a realization that external punitive factors have only a limited value in controlling man's activities. Public opinion studies show that there is diminished support for the use of the death penalty. The American Institute of Public Opinion found in 1953 in the United States that 68 percent of the population favoured the death penalty for murder whereas by 1960 only 51 percent of the population took this position. This trend is almost identical in Canada where in 1953 71 percent of the population favoured the death penalty for murder whereas in 1960 only 51 percent of the population held this view. Assuming this trend has been holding steady, then it is quite likely that at the present time less than 50 percent of the population in either country support the death penalty.

CONTENTION

In the debate on capital punishment it is usually assumed that the abolitionists have responsibility for proving that it should be abolished. It is my contention that this onus rightfully belongs to the retentionists. My reasoning for this is that one of our basic assumptions is the sanctity of human life. We allow very few justifiable departures from this principle, e.g., self defence both personal and national. This means the retentionists have the duty of showing why and when this most fundamental of all our principles should be abrogated. However, due to the fact that capital punishment does exist, for all practical purposes, the onus has always lain with the abolitionists and, therefore, it is incumbent upon me to outline some of the major arguments in favour of reform. As stated earlier, it is my view that most arguments on the subject of the death penalty are rationalizations for one's a priori emotional position. Nevertheless, this still does not mean that the object should not be discussed as rationally as possible.

". . . it is unlikely that even the most powerful cabinet could coerce its supporters into unanimous support. . . ."

It is quite common to hear retentionists argue that abolitionists are basically emotional people motivated by their emotions rather than their reason. It has always been my contention that the retentionists are just as much influenced by emotion, particularly when one witnesses the flamboyancy and aggression with which a retentionist tells an abolitionist that he is letting his feelings dominate his reason. My first argument in opposition to the death penalty is that it is criminologically unsound in that it is the antithesis of the rehabilitative non-punitive orientation of modern penology. It brutalizes the administration of criminal justice and the penal system. It is a source of embarassment and often guilt on the part of prison authorities, lawyers and judges.

"This trend towards abolition in the western world is, in my view, a reflection of the tendency towards greater tolerance and premissiveness in inter-personal relations."

It was my experience while articled as a law student to a defence lawyer, in several murder cases that judges were so influenced by the fact that the penalty for conviction was death that they often twisted and strained in their charges to the jury in order to reach a particular verdict. Further, most murders are committed by persons suffering from severe mental disturbances. Uusually when the layman thinks of a convicted murderer, he immediately thinks of the paid killer acting on behalf of a crime syndicate. An American survey shows that 95 percent of sydicate murders go unsolved. In fact, the overwhelming number of persons convicted of murder are first persons who have killed a spouse, common law wife or a third party of a female-male triangle. In addition, a study by D. J. McNamara shows that a convicted murderer is one of the very best rehabilitative risks on release from prison. This study showed that of one hundred and fifty convicted murderers released from jail, none ever killed again, and only two committed any other crime. In fact, if recidivism is to be the criteria for when we should use the death penalty, it should be used not against murders but against the worst of all rehabilitative risks, namely the embezzler.

"Despite a massive collection of evidence, statistics and opinions, it still seems that men make up their mind on this question with an essentially emotional rather than a rational approach."

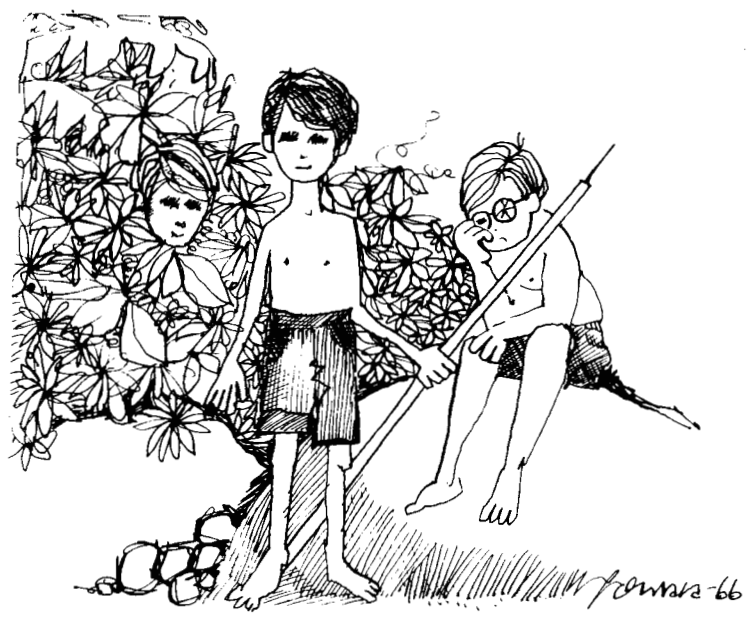
NO DETERRENT

There are a variety of other arguments against capital punishment: The fact that in the past a number of innocent men have been executed. Furthermore, capital punishment is often prejudicially and inconsistently applied, for example, we seldom execute females and a man's life often depends on whether he can afford top legal counsel. Studies by the eminent American sociologist, Thorsten Sellin, and others, have shown that execution does not act as a deterrent to capital crimes. Furthermore, the state sets a bad example when it takes life. The hanging of a handful of people usually achieves little in the way of social utility but is paid for by the high price of cheapening our attitude towards life and marring the whole atmosphere of the judicial and penal process. Also, it is my contention that society is amply protected by incarceration, particularly if we remember the study on released persons convicted of capital crimes. If we are unconvinced, however, that a convicted murderer will kill again, we have the ultimate protection of retaining a person in an institution for life, though this is, in fact, seldom literally necessary.

Recognizing the sanctity attached to human life in our culture, the onus, therefore, rests on those seeking to carve out exceptions to this principle. They, accordingly, must present an extremely well documented case to justify such a dramatic departure from such a fundamental proposition. It is my view that with respect to the use of death as a penalty for crime that they have never discharged their burden of proof.

Lord of the Flies, Fable or Prophecy

By JANE TAYLOR



One puzzling aspect about **Lord of the Flies** is to what extent it is didactic. Golding himself answers this question in a chapter from **The Hot Gates** entitled "Fable:"

"The fabulist is a moralist. He can not make a story without a human lesson tucked away in it. Arranging his signs as he does he reaches, not profundity on many levels, but what you would expect from signs, that is overt significance. By the nature of his craft then, the fabulist is didactic, desires to inculcate a moral lesson."

Golding is no different in this respect from a classical fabulist such as La Fontaine.

SYMBOLISM

Golding organizes his fable by the conventional use of symbols. One could say that the symbol representing something much larger than itself is really the essence of the fable. La Fontaine in his famous **Fables** made use of animal types and characteristics to represent and criticize, at least for the most part, the people at the court of Louis XIV. He realized, as did Golding, that "the pill has to be sugared . . . or engaging in some way or another." La Fontaine sugared the pill by using animal imagery, allowing the effect to be felt reasonably gently. The same is true of the symbols in **Lord of the Flies,** which on a childish

"The symbol of the Pig's head, representing evil, is opposed to order and goodness, represented by the conch."

or primitive level have counterparts in the adult or civilized world, and yet, as with La Fontaine's animals, their true significance is quite obvious.

MURDER

The symbolism of the pig's head, which gives its name to the title of the book, is central to it — **Lord of the Flies** is a translation of the name Beelzebub, the incarnation of evil. Opposed to this is the symbol of the conch, which represents the forces of order and goodness. The huts, of course, symbolize the comforts of civilization. Complete freedom from the restrictions of the civilized" state is signified by the paint behind which Jack and his hunters hide, "liberated from shame and self-consciousness," and Jack's knife represents the instruments of hunting of the adult world which have been turned into instruments of war, just as Jack's knife becomes a murder weapon. The hunt which Jack tries to rationalize as provision of food is really the manifestation of the blood-lust which grips him and his followers. These are just a few of many symbols. Most details of physical description can be interpreted symbolically, including the island, its mountain, the fire, Castle Rock and the surrounding sea.

Miss Taylor is a fourth-year Arts student at University of Victoria.

LORD OF THE FLIES

by

William Golding

Penguin Modern Classics

PIG'S HEAD

Golding uses perhaps too many symbols, however and with too little subtlety. Moreover the symbols often do not seem to be well incorporated into the story, and remaining symbols for their own sake. An example of this is the pig's head with which, during a scene considered crucial to the book, Simon imagines himself to be conversing. What the Lord of the Flies here represents is made rather too obvious:

"You knew didn't you? I'm part of you? Close, close, close! I'm the reason why it's no go? Why things are what they are?"

Too obvious is the implication that the evil it represents is nothing external, but to be found within the very nature of man. The point is hammered home too vigorously, too explicitly. This incident, and others like it, seem to consist of pure didacticism.

REPRESENTATIVES

However, Golding also creates his characters as representatives of something larger than themselves. Among the several interpretations is the Freudian analysis of Jack as the id, Ralph as the ego and Piggy, the superego. This analysis does not include Simon, the mystic, the Christ figure.

A political interpretation pictures Ralph as the representative of western democracy and the conch as the rights and privileges of the speaker in parliament. Jack and his hunters then become the totalitarian state. The conflict between Jack and Ralph now resembles the Peloponnesian War between Sparta, the totalitarian state, and Athens, the democratic. The totalitarian state, in constant readiness against attack, knew how to defeat its enemies, while the democratic state was a tapestry of various interests. War, in fact, was the main interest of the former, while the latter lacked the knowledge and experience to enable it to make the right decision, thus making it more likely to break down under stress. Golding seems to endorse this view through the fact that Ralph gradually loses his grip on himself as the book progresses while Jack and his hunters gain absolute supremacy over the island.

A third interpretation is based on the concept of good and evil. This seems to be an oversimplification of the situation as it denies the fact that all individuals contain within themselves elements of both good and evil.

Finally, a fourth interpretation sees the characters as representatives of the four basic characteristics of human nature—the physical, the emotional, the intellectual and the spiritual. Golding does not exclude all but one element in his characters' natures but rather emphasizes one of these four elements. Jack is the embodiment of the physical or instinctive quality, the basic, primitive man of pre-historic times which is still to be found in man today, but combined in varying proportions with the other three elements. Jack's appeals to his hunters reach out in a direct, physical way; he can offer them creature comfort and a way to express their basic blood-lust. Ralph represents the second element, emotion. His appeals to the boys are based both on the physical—food, water, and shelter—and on the emotional:

"This is our island. It's a good island. Until the grown-ups come to fetch us we'll have fun."

With Peggy's assistance, Ralph can also function on the intellectual level, for it is this third element that Piggy represents, the intellectual level, for it is this third element that Piggy represents, the intellectual, the completely rational. What Piggy fails to realize, however, is that appeals based purely on reason simply are not enough to convince people of the truth.

"The implication that the evil it represents is too obvious . .. the point is hammered home too vigorously, too explicitly."

The fact is, they are "kids" and lack, as do most adults, the rational faculty needed to function on the intellectual level.

DIVINE PART

There is a fourth level of action, the spiritual, which is represented by Simon. He is the part of man which comes to understand through revelation the essential illness of the human condition. This part of the mind, according to religious thinking, is in direct contact with the source of knowledge. This part of the mind does not need to be convinced on a physical, emotional or intellectual level. This divine part of man simply knows what the truth is. Thus it is that Simon, in his hallucinatory conversation with the Lord of the Flies divines the answer to the question that is plaguing the boys; they want to know "why it is no go."

TOO LONG

Several non-fabulistic elements contrast with the use of symbols

(continued on page four)

The Prayerful Use Of Contraceptives

By CANON HILARY BUTLER

The Anglican Church has made no ruling about "the Pill." Nor is this likely — unless, of course, the Pill were found to be undesirable on medical grounds. In that case, one hopes it would be universally condemned.

"The desirability of some sort of family planning and the dangers of a too rapid growth in world planning have been increasingly borne in upon us all."

No ruling on the Pill, however, does not mean that the Anglican Church is not concerned about birth control. The Pill is only one factor in the wider issues of family planning, population explosion and the best use of sex.

Canon Butler is Canon-Lecturer of Christ Church Cathedral and Anglican Chaplain at University of Victoria.

On all these big questions the minds of informed people have changed quite a lot during this century. The desirability of some sort of family planning and the dangers of a too rapid growth in world population have been increasingly borne in upon us all. The switch from rural to urban living, and the need to plan on a world scale, have raised questions not vital in earlier ages.

IDEAS CHANGED

Moreover, ideas about sex have changed. Clinical psychology has made us all aware of many facts about sex which, though usually provided for in the mores of earlier ages, were not consciously faced up to by the systematic moralists of pre-Freudian days.

New facts and new knowledge compel a thinking Church to reappraise its teaching. The fundamental principles, of course, never change — that is what one means by the word "fundamental." But the application of the fundamental principles differs according to circumstances and knowledge. The Church's job is to think out and to declare the application of its fundamental insights in the actual circumstances of the day.

The history of official declarations by the Anglican Church on family-planning and its methods reflects the development of our knowledge in the many fields that bear upon the subject. The Lambeth Conference, a gathering of bishops from the whole world-wide Anglican Communion, is the best indicator of the Church's mind on most subjects. The Lambeth Conference of 1930 passed Resolution 15, which reads:

"Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception-control from motives of selfishness, luxury, or mere convenience."

"The MEANS of family planning are in large measure matters of clinical and aesthetic choice, subject to the requirement that they be admissible to the Christian conscience."

The next Lambeth Conference did not concern itself with this matter. The last Conference, however, was more explicit. "Family planning," says the Lambeth Report of 1958, "ought to be the result of thoughtful and prayerful Christian decision . . . " The **means** of family planning are in large measure matters of clinical and aesthetic choice, subject to the requirements that they be admissible to the Christian conscience. Scientific studies can rightly help, and do, in assessing the effects and the usefulness of any particular means; and Christians have every right to use the means of science for proper ends."

STRONGEST TERMS

After stressing the moral value to husband and wife of seasons of abstinence, the Conference indicated various methods of birth control that it would not approve. These include "persistent one-sided denial of the right of bodily love of husband and wife," and this is distinguished from

"COITUS INTERRUPTUS is disapproved in that it "precludes, in husband or wife, the full completion of the sexual act."

a mutual decision, which is permissible. **Coitus interruptus** is disapproved in that it "precludes, in husband or wife, the full completion of the sexual act." In strongest terms induced abortion or infanticide are rejected, "except at the dictate of strict and undeniable medical necessity." Sterilization the bishops recognized as a highly complex ethical problem, and they dealt with it sympathetically and at length.

The long section on "Family Planning" in the 1958 Report merits careful study. The bishops unquestionably face both sides of the question. They insist that birth-control is permissible but should only be engaged upon after a prayerful consideration, by those concerned, of all the known factors in the situation.

ONLY MANAGEMENT

The Anglican Church has never allowed that pre-marital or extra-marital intercourse could be ethically justified. However dependable a contraceptive device might be it would not justify sexual intercourse outside marriage. Only in marriage is sex life satisfactorily related to its biological end. This is not to say that all sexual intercourse should aim at procreation of children, but that it should take place

"However dependable a contraceptive device might be it would not justify sexual intercourse outside marriage."

only in the milieu of a relationship in which both partners are fulfilling to the best of their ability a responsible role in propagating the race.

If the Pill helps to build happy marriages in which families are well planned, and provided it has no deleterious side-effects, Anglicans would welcome its responsible use. If the Pill promotes widespread sexual intercourse outside marriage the Anglican Church would undoubtedly frown on this consequence. The grounds for disapproval here are that any dissociation of sexuality from responsibility encourages selfishness within one of the strongest citadels of the human personality. It is doubtful, to say the least, whether men and women who are essentially frivolous in their sexual life can ever become mature adults. It would be a pity if the Pill were to have the effect of arresting personal development at an infantile-egocentric stage.

Editorial:
A Story We Couldn't Print

This week's issue of the Magazine was to have included James Scott's PARABLE, the story the Tryste couldn't print.

Well, this week it also became the story The Martlet Magazine couldn't print. Our printer, Art Mauger of Acme-Buckle Printing Co. Ltd. wouldn't print it. He's not prudish; he is a quiet man with the law on his side. For as a licensed printer, he can refuse any copy he likes.

LEGAL GROUNDS

The funny thing about it was that his objections are not based on legal grounds. They could have been; we went to two lawyers about this story and both advised us on legal grounds not to print it.

But Mr. Mauger's objections avoided the intricacies of legal disputation. They were simply the arguments of a man in business who can't afford customer ill-will.

"I don't really see the point in the whole thing," he said, "I don't think printers should be censors, but at the same time I don't want to get myself in trouble."

TROUBLE

The kind of trouble he feared, he said, was the reaction of his steady customers.

The story itself probably isn't worth all the fuss. It's just a little story, 106 inches long, satirizing the commercialization and mechanization of sex. It is, however, written in a manner some find shocking.

PUBLIC OPINION

The question raised by the whole business is the influence of public opinion on the intellectual life of the university. For all censorship and decisions not to print are based on an estimation of public reaction. This is true of the legal opinions too. The lawyers told the editor that local judges would probably find the story obscene. That is, in their estimation the local judges would think the story exploited sex, horror or violence unduly.

ELSEWHERE

The point is, another judge somewhere else might not.

In other words, what you read is controlled by the feelings of the community. As long as public intolerance in Victoria towards ideas remains so strong, publications and consequently the University of Victoria will never sing with the excitement one expects from a real university.

This strikes at the heart of the institution. It impoverishes us all, students, faculty, even the prudes whose voice is so powerful in this city.

—Guy Stanley

Letters

Dear Sir:

It seems to me that there is no justification for last week's reprint of the review of Professor Jackman's book, unless both the following conditions now prevail on Martlet:

a) The newspaper intends always to reprint reviews from other journals instead of hiring its own reviewers.

b) There is a policy to print reviews of all books written by members of Faculty.

Unless Martlet is observing both these conditions, I fail to see the relevance of last week's reprint. If Martlet intends to have regular reviews of books to the student body, I am very glad to hear it. But if not, why this one review reprinted from another newspaper?

Andrew Carpenter,
Department of English

Ed. Note: I liked it.

Dialogue: University Potential

By THOMAS R. WARBURTON and JOHN MUNRO

Warburton: Something should be written in the Martlet about the enormous potential of Canada as she emerges from the period of her adolescence.

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Munro: What you are talking about then is the intellectual potential of Canada.

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Munro: Remember . . . only in the post-1945 period does one see in this country the development of an environment generally conducive to intellectual achievement on any scale and even here it would seem that Canadian development is being determined largely by traditional external forces.

Warburton: What exactly do you mean?

Munro: Well, one is accustomed to seeing Canada pictured within the context of the North Atlantic Triangle: that her shape and substance have largely been determined by Britain on the one hand and by the United States on the other.

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Neither Canada's achievement of national status nor the effective dissolution of the North Atlantic Triangle as a result of Britain's changed power status has erased Canadian dependence. Canadian needs have simply altered, as a concomitant of Canada's urban industrial growth.

Warburton: Are you saying that Britain and the United States are influencing the direction of contemporary Canada through their export of academics to Canadian universities?

Munro: Yes, an export demanded by the need to train Canadians to meet the challenges of urbanization and industrialization. It is curious and perhaps mildly irritating that while Canada is in a position to exploit her intellectual potential really for the first time, she is forced to do it within a framework that is a vestige of her colonial past.

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Munro: Take a quick look through the calendar of this university or for that matter the calendar of any other Canadian university with the possible exception of our French-speaking institutions and you will see that the academics recruited to meet the needs of higher education in Canada today come in substantial numbers from the U.K. and U.S.A.

Warburton: What about Canadian-born academics?

Munro: It seems to me that many follow that well beaten path to the United States in search of opportunities traditionally denied them at home.

Warburton: But the world of the future is, as I see it, one of endless international mobility, particularly of professional and academic talent. It is in this environment that the seed of Canadian academic and educational development will be nourished. Since investment in talent from diverse backgrounds and different cultural and intellectual experiences produces high dividends, the future of Canadian higher aducation must be judged as promising.

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The important factor is that Canada or, if you insist, English Canada is and must continue to be hospitable to the potentially creative talent which it imports. If in addition the bright young Canadians who continue to migrate southwards were one day to return disillusioned but wiser, this would assure the promising future that I have described.

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Munro: There seems to be a mild contradiction in your position. You seem to be advocating Canada's immersion or submersion into some yet-to-be-created internationalism and yet, at the same time you evidence concern for the development of a Canada distinct from other advanced nations.

Warburton: No, not immersion. Canada has everything to gain from welcoming the contribution which these two groups — academics from other countries and returning Canadians who have acquired an immense wealth of experience elsewhere.

Munro: But, what is there to suggest that Canadian expatriates will find something sufficiently attractive in Canada to promote their return when there has not been anything to attract them in the past?

Warburton: I venture to predict that as a significant number of these expatriates acquire more and more experience in the U.S. they will be attracted back by the chance to contribute to the moulding of their native country at the university level. Moreover, the recent proliferation of establishments of higher education and the vast increase in available faculty appointments is symbolic of the challenging opportunities presented by the requirements and aspirations of a young industrial society with a potentially vital contribution to make to the world of the future.

Munro: Then, Canada's present dependence on imported academics will one day considerably decrease and instead there will be a self-sufficiency complemented by a free interchange of academic and professional personnel at least within the English-speaking world with Canada all the richer for her experience and better able to contribute to the enrichment of this nation and the world.

Warburton: Precisely, but the present generation of Canadian students as those who will occupy positions of influence and power in tomorrow's Canada must play a responsible part by deciding what kinds of excellence they wish their country to striye for and then, doing their utmost to help to achieve them.

Mr. Munro is an instructor with the Department of History and Mr. Warburton is a lecturer with the Department of Sociology at the University of Victoria.

Flies

(continued from page two)

and the representational use of characters. The length of the book necessitates the use of several novelistic techniques, the first of which is description. The setting cannot be left totally obscure, thus Golding paints a very realistic picture of a tropical island. In the same way, the characters must be personalities as well as representatives of something larger than themselves.

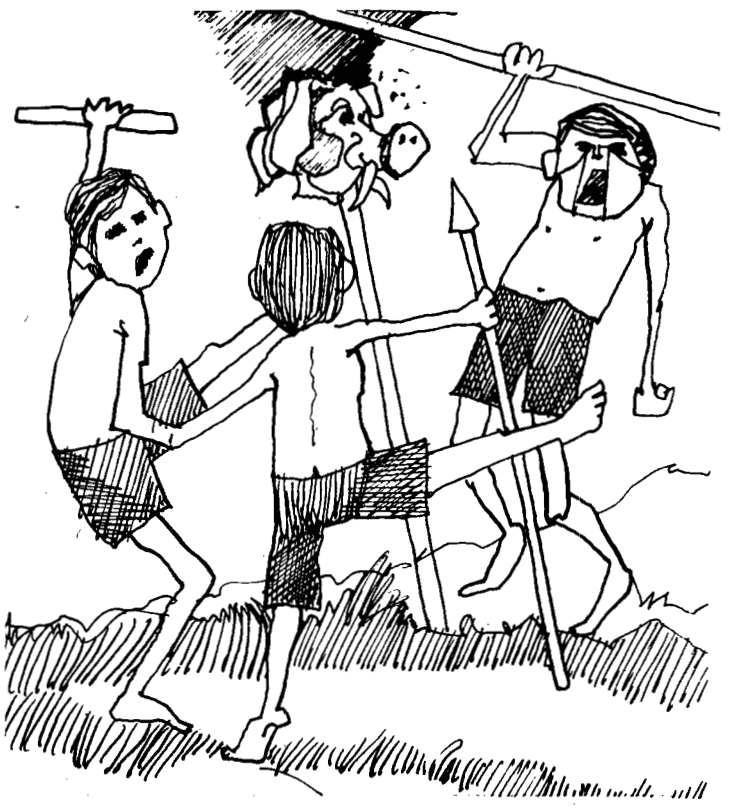
The most striking non-didactic feature of the book is the absence of a paragraph or two at the end explaining the moral intent behind the novel, like the familiar couplet at the end of most of La Fontaine's **Fables.** Perhaps there is no moral lesson, perhaps it is not an attempt to tell the human race of the faults within its nature. Perhaps it is not a warning that without control, the evil side of man will dominate the potential for good. Perhaps, instead, it is simply a description of the human condition. After all, the arrival of the naval officer on the island serves only to throw the picture into perspective. Jack and his hunters are little boys. A moment's reflection will show that the officer will only return to wage the war he has left, the war which is the bloodlust of the adult world.

"Piggy represents the intellectual, the completely rational. What Piggy fails to realize, however, is that appeals based purely on reason simply are not enough to convince people of the truth."

EVALUATION

Finally we might say that an evaluation of Golding as a didactic novelist depends on the reader's own attitude to life: for a pessimist, Golding is not in the slightest didactic. Indeed, he is as hopeless and fatalistic as the worst pessimist.

But to a reader with a more hopeful view, who wants to maintain his optimism, Golding must appear didactic. For his Cassandra cry of inevitable annihilation is too convincing to be faced with equanimity.



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Guy Stanley

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