

The Magnet

For Men's Wear
144 Featherston St.
Wellington

Salient

An Organ of Student Opinion at Victoria College, Wellington N.Z.

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Leaders in the Field
of Athletic and Sports
Equipment

Briscoe Mills

Cnr. Victoria and
Hunter Streets

NZUSA INEPTITUDE

The Easter Conference of NZUSA held during Anzac Weekend must have approached an all-time low in its negative and destructive policy on certain student issues. Main target for attack, after the disaffiliation from the International Union of Students on the first day, was the Student Congress, the first of which was held at Curious Cove last January.

A knotty problem that arose was that of Congress finance. Subsidies to last year's Congress came as follows: AUC, VUC and OU £50 each, and public support, £150. Canterbury had contributed nothing, neither had the Agricultural Colleges. The Canterbury delegates then introduced a remit: "That the cost of Congress be reduced." They stated that they were against College associations making subsidies to Congress, and suggested that in future no subsidies should be paid. It should be paid by the students attending. Mr. Taylor (President) pointed out that as the chance of further public support had been seriously prejudiced by Rev. Martin Sullivan's irresponsible statements to the Press concerning the Congress, the need for subsidies from the College associations was even greater this year. If Canterbury's proposal was adopted, the cost to students attending would be something like £8 or £9 each, and "we might as well give up the idea of Congress now."

Mr. Robinson (AUC) said that each year, Students' Associations paid large subsidies to tournaments, so that students could come together and play sport. Auckland's attitude was that it was just as important for students to come together and think, and therefore these subsidies relatively small as they were, were entirely justified.

Motions . . .

The next hotly debated question was that of the appointment of a Controller for the next Congress to be held in January, 1950, at Curious Cove. An application for that position had been received by the Executive of NZUSA from Rev. M. Sullivan. The exec., for reasons which we will consider later on, refused to recommend him and referred the application to their Council. Otago University moved "that this application be supported." Their case seemed to have only one relevant point—that the Rev. Sullivan was an experienced and capable organiser; in fact, more experienced than the last Congress organiser, Mr. Downrick. Such flimsy grounds for support scarcely warranted the heat with which they were put forward, and it seemed to us that personal allegiance rather than merit was at the back of it. Mr. N. Taylor vacated the chair to speak on the motion. He opposed the application on the following grounds:

1. That the Rev. Sullivan was not capable as organiser. Remember the £5 per students appeal?

2. That the Rev. Sullivan had shown by his statements to the press after the last Congress that he, at least in this instance, was capable of acting stupidly. His statements to the Press were not correct and a man of his experience should have realised the interpretation that the press would put upon them. He waited till the Congress was over

and made his criticisms to the press without having put these forward to the people concerned—though he had every opportunity to do so both at Congress itself and on the NZUS Congress Committee. These press statements have done untold harm to the University in general in N.Z. They have earned the censure of prominent University men who were interested in Congress. A person who could be so short-sighted as to behave in this fashion is not one in whom the faith of NZUSA could be reposed. Mr. N. Taylor went on to say that, when asked to explain his actions, Rev. Sullivan admitted that he was in the wrong, but the damage was done. He concluded by saying that the residents of the NZUSA were not prepared to let Rev. Sullivan have anything further to do with the running of NZ students' affairs. Mr. K. O'Brien also opposed the appointment, citing a breach of



faith which had been committed. The Rev. Sullivan had been asked to write to the press correcting the published statements. This he agreed to do within a fortnight, the letter to be referred to the Exec. for approval. This he did not do, eventually handing in the letter at such a late date that there was no point in reviving the issue.

. . . mules . . .

In fact of this indisputable evidence, OU, backed by CUC continued to support the motion. It was obvious that the support was not grounded on the capabilities of Rev. Sullivan. At this point it was clear that if the original motion had been voted on then and there it would have been defeated. There followed a rapid succession of amendments, withdrawal of motions, and intricate manoeuvring, until finally AUC moved a 10-minute adjournment. When the meeting resumed, Mr. Evison, of VUC, moved that "while Rev. Sullivan had certain undoubted ability, it was unwise to accept his application without giving others interested a chance to apply, or giving other colleges a chance to consider nominations." He therefore moved that Rev. Sullivan's application be received and referred to the resident Exec. for consideration along with any other nominations which might be received within a set period.

. . . and messes

OU then withdrew their earlier motion and moved "that the appointment be made at this conference." Mr. Tizard (AUC) and Mr. Evison (VUC) objected strongly to this, since there was no mention of it on the agenda paper. There was no remit submitted on the subject by OU and therefore, no other college had any opportunity to offer nominations for the position. This motion was carried, the chairman called for nominations, OU immediately nominated Rev. Sullivan, and as no other colleges had nominations ready, he was automatically appointed. To us, it appeared that the Controller was not appointed on his merits, but due to some clever manoeuvring by OU and CUC for reasons best known to themselves.

Lincoln and Massey stated that it was unlikely that any of their students would be able to attend Congress; CUC refused to subsidise Congress for no obviously good reasons. CUC's miserable attitude in refusing

to pay their share of Congress expenses was matched only by their impudence in seeking to dictate the choice of Congress controller. Some CUC students may attend, but entirely at their own expense, which will be prohibitive to many students. That means that AUC, VUC and OU are going to be the colleges interested. Of these three, both AUC and VUC opposed the appointment. Further, VUC will have most of the work to do and it seems distinctly unfair that they should work with a controller in whom they rightly have no confidence.

Finally, it has been noted that the resident Exec. of NZUSA refused to recommend Rev. Sullivan, so that the action of the Council, and particularly that of OU and CUC is tantamount to a vote of no-confidence in their own Executive.

Together with Mr. Taylor, Salient has nothing whatever to do with Rev. Sullivan personally; we wish this to be understood. But the manner in which this appointment was made, considering the lack of confidence in Rev. Sullivan, which has existed since his unfortunate press statements, leaves Salient staggered at such ineptitude.

LETTRE FRANCAISE— VUC Veterans In Paris

Six hundred million people declared their loyalty to international friendship and peace at the World Congress for Peace held in Paris from the 20th to the 25th April. At this Congress, convened by the World Committee of Intellectuals for Peace and the World Federation of Democratic Women, the VUC Students' Association was officially represented by distinguished graduates, Jim Hollyman and Steve Scoones. Two days before the Congress began they wrote to the Stud. Ass. Secretary in the following enthusiastic terms.

Here are some brief details concerning the Congress, which promises to be one of the great historical events of our times. It is being held in the Salle Pleyel, Paris, from the 20th to the 25th April inclusive, with a break in the work on the 24th for a huge Peace Demonstration at the Buffalo Stadium on the southern outskirts of Paris where the delegates will be acclaimed by Peace Caravans from all over France and neighbouring countries in Europe and from Britain.

There will be two thousand delegates, representing 600,000-000 people from more than 50 countries.

The list of world writers, artists, scientists, musicians, actors and intellectuals in general who are sponsors or delegates is enormous—they range from Paul Robeson to Queen Elizabeth of Belgium, from the Patriarch of all the Russias to Charles Chaplin, and from Joliot Curie to Shostakovich.

A certain section of the European Press is, of course, attempting to present the Congress as a Left-wing political demonstration. But the women of the Argentine pampas, the Negroes of Central Africa and the Housewives of Holland cannot easily be given a political label. The breadth and scope of representation precludes any political sectarianism.

The clear and obvious basis of the enormous success of the appeal for the Congress is that the peoples of the world want peace.

That this is not to the liking of some Governments is borne out by the attempt of the French Government to restrict this breadth of representation by establishing a quota of visas. Italy, however, has sent a delegation of over 300 members (in-

cluding the mayors of 25 large towns, etc.). Britain, a delegation of 200 members, the USA 40, and so on.

The Maison de la Pensee Francaise, which is the organisational centre, is a hive of activity and a Bulletin is published daily, at present in French, but with the opening of the Congress it will appear in the five official languages. There is also a press service which issues communiques to the press agencies and arranges press conferences.

Interpretation at the Congress will be on the model of the system used at UNO meetings.

A huge exhibition has been organised which will be open for a month. Held at the Cirque d'Hiver its aim is to show the history of the struggle of the peoples of the world for peace. It is a pity there was not the time to arrange for a good contribution from NZ for it.

On the day following the closing of the Congress delegates from all over the world will speak in the main provincial towns of France.

The theme to be debated in commission are disarmament, economic relations between nations, war propaganda, etc.

We will attempt to keep you informed as far as possible of the general trend of discussions as the Congress proceeds, but since there will probably be night sessions this may not be possible. In any case, full reports will be sent airmail as soon as we can prepare them. Copies of the Bulletin will be sent surface mail.

Already at this stage no words are adequate to tell the tremendous response there has been in favour of the Peace Congress.

JIM HOLLYMAN,
S. T. H. SCOONES.

Salient

An Organ of Student Opinion at Victoria College, Wellington

WEDNESDAY, MAY 4th, 1949.

COUP D'ETAT?

The revelation of Otago's manoeuvres at NZUSA Conference to put Rev. Sullivan in charge of Students' Congress 1950 has been received by VUC students with all the manifestations of utter astonishment. Members of VUCSA Executive and others closely associated with the first Congress registered strong indignation at the prospect of having Congress in the hands of its most vigorous opponent.

The only non-student in the last Congress organisation, Rev. Sullivan was asked to serve on the NZUSA Sub-committee in an attempt to get a broadly representative gathering at Curious Cove. This privilege he abused by making a highly misleading statement to the press designed to discredit the Curious Cove gathering and any future attempts.

We can do nothing but go on record as completely rejecting the procedure adopted by OU at the NZUSA Conference. Nominations for Congress Controller were not called for; none of the other colleges had instructed their delegates in the matter; the election was a surprise move.

Massey and Lincoln delegates stated they were not interested in Congress; CUC has not paid their last year's subscription and refuse to do so. It was the votes of these three groups who have not sufficient interest to support the venture that appointed Rev. Sullivan, in face of vigorous opposition of AUC and VUC.

We can gauge the extent of OU's real interest in Congress by the fact that they moved that Congress Remits be voted on without discussion.

When weighing up this situation we must bear in mind that Rev. Sullivan's relationship to the University and the Students' Association has never been formalised. The Association, by motion in Executive has aligned itself with the NZUSA Congress Sub-committee decision to avoid entrusting any future student activity to Rev. Sullivan.

We feel that VUC cannot under any circumstances support a person who has done them great disservice in the past and who has no established ties making him responsible to them for his actions.

—P.F.J.

Again

Sir,

Emboldened by their numerical superiority and fortified by the knowledge that they stand foursquare with the status quo the staff of the Biological Departments imagine that they can dispose of the heretical PJA by mere display of strength without discussing the case for "Michurin Genetics." "We do not propose to enter an argument on the relative merits . . ." say our biologists, while students of genetics wonder why detractors of Lysenko the world over refuse to discuss Lysenko's actual claims, preferring to vilify USSR with statements about "concentration camps" and violent "suppression of supporters of Weismann."

Persistent "reports" of Vavilov's death in prison are refuted by a statement in *Journal of Heredity* that he died in 1942 at Magadan in the Arctic, breeding frost-resistant wheat. Sincere students of genetics should study the genetics of the "Big lie" material for which may be found in *BMJ*, Nov., 1948, to Jan., 1949. On Nov. 13 that journal printed Darlington's review of a translation of an address by Lysenko, wherein Darlington, rather than discuss Lysenko's views on a scientific basis, made a propaganda attack on Russian science by deliberately distorting the content of the addresses; the ensuing correspondence amply refutes Darlington's innuendoes against the Russian Academy of Science.

Many Western scientists have themselves come to doubt the validity of Weismann's Theory and its later developments, e.g., *Quarterly Review of Biology*, June, 1948, 124, publishes a reassessment of Weismann's original papers which concludes that his observations on Hy-

droid could not fairly be considered a basis for such a theory. Or consider the implications of a paper to the *AAAS* (*Science*, Nov. 26, 1948, 580), which concludes that it is established that "the cytoplasm, as well as the genes, play a decisive role in determining heredity traits"; or the conclusion of Dr. Hammond, Reader in Agricultural Physiology, Cambridge, in a recent book: "Thus man can direct not only the evolution of his domestic animals but also his own by creating the environment . . . in which he brings up the next generation."

Finally, I suggest that Waddington's remarks during a similar controversy (*Lancet*, Jan. 1, 1949, 41) are relevant to this discussion: "I heard the broadcasts of the four scientists (Harland, Fisher, Darlington, Haldane) referred to. Three of them put political prejudice before their duty, as scientists, of considering the facts and wasted their time . . . in political diatribes and ranting accusations against Russia, for which they had not the slightest grounds of proof."

If there are any serious students of genetics in Victoria I shall be pleased to supply them with references and/or articles for and against Lysenko which, being a fair cross-section of the current controversy, should enable them to decide for themselves where the truth lies.

W. H. Oliver.

Sir,

I would draw your attention to the unwarranted interspersions of editorial comment in letters and articles to *Salient*. The effect created by these intrusions detracts from the value of the articles and upsets their readability. I would suggest that the editor reserve his comments for the editorial column, or that they be inserted after the letters or articles.

HENRY E. CONNOR.

SALIENT STAFF Comments

Editor: Pete Jenkins.

Desk Editor: Denny Garrett.

Sub-Editors: Conrad Bollinger, Frank Gawn, Jeanette Murray, Ephra Garrett.

Literary Editor: Cliff Strathern.

Sports Editor: Tui Keiha.

Assistant Sports Editor: Daphne Davey.

Reporters: Oscar Melling, Nick Jennings, Jean Melling, Gwenda Martin.

Distribution: Pip Piper.

Correspondence: Jack Gibson, Jeanette Murray.

Sir,

In criticising the "tone" of *Salient*, "Veritas" and others are expressing feeling with which I am inclined to agree, but to such people I would say, in all earnestness, that the remedy is in their own hands. "Veritas's" otherwise excellent article showed neglect of a fact which I would assure him is at the root of *Salient's* troubles.

Time devoted to the production of a University magazine does little to further the aims of an earnest individualist or an advocate of free enterprise. His aim is to put himself

NO MAN'S LAND

Sir,

The Charter Society, a newly formed Nationalist organisation, has recently obtained for itself publicity of one sort and another, but now, abandoning such things as broad-sheets and notices, they have now begun to publish a small paper known modestly as "Charta." It is at present suffering badly from lack of copy, and is blatantly padded with oversize headings and meaningless self-advertisements, but once this initial difficulty is overcome, it should be able to propagandize in quite a satisfactory manner. The intention of the paper (it says here) is to arouse interest in politics. This in itself is a good thing, but it is to be hoped that the staff will not confine themselves purely to material which illustrates their own party line. There are a few *Salient* people on the staff, but most have had no previous journalistic experience. We wish them joy of it.

Mr. Hutchings enjoys himself making caustic references to the "mystic ritual of Communist justice" and says further that "any digression from the metaphysical ideal Communist society is a most horrible sin, to be suppressed by force . . . it (Communism) is a philosophy and an eschatology claiming to regulate the whole life of society, all religion and culture and finally the state itself." But he doesn't make any reference to the time when Roman Catholicism maintained an identical position by identical methods. Nor, furiously enough, does he make any mention of the Great American Witch-hunt. Hmm.

"About People" is a charming little essay in veiled personalities, from one of the sub-editors. It is one of the few articles here that is up to any standard at all.

The Literary Editor expresses a desire to publish "strong meat," and then gives out with some rather rank parsnips. To be perfectly frank (and Ernest), it is a long time since I have read such sententious rubbish as—

"To go ahead is to prevent to prevent it is destruction of the significance image in the raindrop."

It is also incoherent, and if it is a joke, it is in extremely bad taste.

The Drama Club's major production is given an enthusiastic review, but the author should be more careful. To say "after three performances as a maid I would like to see her in some wider role," is a statement liable to be misunderstood by low-minded people like myself.

Mr. Reid states the orthodox position on conscription with more logic than is usually seen in such articles, and provided a very satisfactory excuse for blowing the dust off somebody's old picture of a tank.

"Children's Corner" is in the sympathetic little hands of Francis Curtin.

The Sports Editor invites progress reports from clubs and wants to foster club rivalry.

On the whole an entertaining little tuppence-worth, in a handy size on soft paper; it is only in its infancy now, but we can expect some good material from the paper when the editors grow up.—Anon.

(This letter does not necessarily reflect editorial opinion.—Ed.)

at the top of the tree, so, naturally, his primary interest is in personal promotion and the improvement of his own professional qualifications. His very individualism precludes its own propagation. However, to a rabid red, or a disciple of Marx, all instruments of publicity and mediums of expression extend an invitation and present a duty.

Though conservatives may be in a majority, their role is the negative one of participating in the existing mode of life. They are so busy enjoying it they have little time or inclination to organise for its preservation. Conversely, radicals, as such, are dissatisfied with the available mode of life; and in proportion to their dissatisfaction is the time and energy that they devote to the objective "changing the system." The bulk of conservatism is pitted against the intensity of radicalism—and in the long run the odds are always in favour of change—but not for its own sake, not without complete discussion of all sides, and certainly not in the face of majority hostility.

On *Salient* the effect of this general condition is that the ratio of Left-biased to Right-biased articles available for publication is almost six to one, while good quality, thoughtful and objective articles are literally as rare as hen's teeth.

An editor who wishes to present both sides of the story, or better still an intelligent appraisal of both sides (and I believe the present editor does so wish), finds that lack of an adequate supply of (unpaid) contributors leaves him little opportunity to discriminate on literary grounds, or of producing a balanced paper. The spirit of healthy (and for God's sake intelligent) controversy no longer finds expression in his pages.

The solution is entirely in the hands of "Veritas" and other like him. Instead of one article criticising *Salient*, what about a dozen articles on a dozen other subjects? Of course, it is realised that criticism of the efforts of others is a necessity of life to some people, and it is hard to criticise a paper in which one's own articles appear.

Francis Gawn.

EXEC. AND CHARTER SOCIETY

Members of the Charter Society Committee waited on the meeting. Moved Piper, seconded Cook: "That the Executive, having heard the facts of the case regarding the false accusations in the Charter Society's pamphlet 'Scoop' against the Secretary of this Association, and their allies, censure the Charter Society. Carried. Miss Ilott and Mr. O'Brien abstained.

Moved Cook, seconded Pearce: "That a public apology be requested under an appropriate heading and that it be published in 'Salient.' Carried.

Moved Evison, seconded Milburn: "That in view of their irresponsible management and unwarranted accusations in the leaflet 'Scoop,' the Charter Society be required to give an undertaking that similar occurrences will not happen in future. Carried.

RAINY NIGHT

The rustling sheet is slowly drawn
covering the night's empty shell—
Rain beating down
on my mind
with the dull strokes
of time undefined.
Thudding becoming a deeper drum
until it is no longer outside . . .
and life is sleep.
A sudden sharp gap
and the formless hum
becomes a clirring beat
that makes dark
and open eyes meet
in a hard fusion—
Swimming into a merging again
which has no dimension
but the point of the sun
shining back into a clear sky
through a wavering pane.

—H. R. UNGER.

Sir,

I have had previews of both "Hilltop" and Eric Schwimmer's criticism of it shown to me. His remarks on the individual work were pointed and reasonable. But I fly into disagreement at his general and specific ramblings on "Hilltop," and hope I may help to annul his unjustified and derogatory assessments. "Hilltop" is not epic, but this first issue is by no means a failure. Schwimmer's concern that the publication should be without a defined policy I refuse to share.

While the prevention of cruelty to dumb animals and the propagation of our old pioneering families may, or may not be, quite worthy aims in life, I think a literary magazine may well exist without subordinating itself to any parallel restrictions in literature. John Thomson (whose work in producing the publication I applaud) has a motivation, if not to be termed policy, which appears exceedingly sound. The inadequacy and limitations of existing New Zealand literary publications. . . . (Yes, like that.)

It was decided that it should contain fiction, poetry, articles. Though it was to be produced by the literary society it was most realistically understood that a magazine containing work of students only would have an appeal beyond, but little beyond, its contributors. The first issue was planned during the vacation and writing was solicited from those available, with limitations of time and the difficulties of contact.

Early, a tendency to favour young and less-established writers of prose and poetry was apparent. As first issues go they were fortunate enough to have enough stuff to make a selection possible. However, they, and most reasonably, hope to be more selective in subsequent issues.

What would the magazine be doing with what sort of policy? It is a moderate prediction that the magazine's contents will be coloured by the tastes of the editor and his selection committee, again with the limitations of what is available, and over the year will represent poetry, prose and articles, fairly evenly. As the editorship and members of the society come and go the magazine will fluctuate, but, we hope, survive. I can agree with Schwimmer on the name "Hilltop," which reminds me of "Landslide," but, despite the stigma, its establishment will be welcomed and without the impediment of a definite policy it has a good chance of both progressing and recompensing those bludgeoned into subscribing to it.

Hugh Mason.

Appreciation

I would like to put on record my appreciation of and thanks to the Haka Party of V.U.C. Unlike Haka Parties of the immediate past, these boys were well behaved, knew their hakas and were extremely helpful on many occasions during Tournament, both at sports fixtures and in aiding the smooth running of the show.

I am very pleased to be able to move a special vote of thanks to Entertainment Controller,

M. JEAN MELLING,
Entertainment Controller,
Easter Tournament, 1949.

In Mountain Air

The new magazine "Hilltop" contains much that is commendable, although it is not a major literary magazine. Deep human experience flows in the story of David Ballantyne which has sufficient quality for any magazine.

"In the Tunnel" is written by an author of considerable intellect, but if he develops he will reject the present story for its impurities. Maurice Bagley's little sketch is very pleasant. Frank McGorm has style and purity, which is unusual in writers of this tradition but he, again, will consider this sketch here a little insignificant when he develops. "The Gods Descend" is the only prose in the magazine in the romantic tradition. Pleasant but laboured and offering no solution. The criticism in "Hilltop" is similar in quality, having merit but no great significance. Winchester shows Holcroft's lack of intellectual sharpness convincingly but reveals nothing besides and as a subject Holcroft's thought is minor. Robertson documents the similarity between New Zealand and early America, but effects little more than another comment on the oddity of New Zealand's literary national consciousness. As one had expected, most of the poetry in this magazine is such as chiefly disappoints one. Oliver and Wilson have not improved, and are still delicate and even more unsubstantial. In the case of Wilson, this is especially unfortunate, because his Spike poems were so much sturdier. Campbell is a considerable talent and voice, which has still not yet opened out and blossomed. Lorna Clendon has advanced considerably. It is unfortunate that Louis Johnson sent some of his inferior work to "Hilltop." As for James Baxter, who wrote extremely impressive poems until a year or so ago, we probably see here the fruits of an unfortunate transitional period in which the rhythmic characteristics of the early poems are repeated without innovation, and their implicit foundations brought out with a certain sententiousness. So, while the volume represents work of certain merit it is not a success. It has decided disadvantages as a magazine. First of all the title. It is not clear whether the editors stand on the hilltop, or climb it, or whether it is another name for the "Old Clay Patch." In any case, it is out of touch with the delicate characteristics of the contents. Furthermore, there seems to be no policy, and no cause. In the absence of an editorial we would expect the review section to provide an indication, as it must be selective. But it seems to be quite haphazard and casual. Can a periodical exist lacking direction of an ysort? Is it not rather, then, a miscellany? This is probably the best description: a cross-section, fortunate in a few places but not nearly all.

F. Schwimmer.

Shelley

Sir,

I have just been listening to a radio discussion by three members of the staff of the College on a statement by Shelley that the poet is the unacknowledged legislator of mankind. After agreeing that Shelley didn't know what he was talking about these three come to the conclusion that the plebs is far too unintelligent and lazy to appreciate the distilled wisdom in the poetry of such latter day prophets as Pound, Elliot and Auden.

Now sir, I range myself on the side of the old fashioned school who believe that beauty and comprehensibility are no detriment to a poet's writing. It seems to me that the purpose of poetry is to say something in a manner more pleasing to the ear and more stirring to the emotions that it can be said in everyday prose. It is no major part of a poet's job to juggle with philosophical truths and theories; men like Bertrand Russell can do it better. Great poetry needs no interpretation. You don't need to take an Honours course

THE WARP

We pause in breathless idle haste
And see the castle. Its redundant towers,
Lit by the influential moon
Which only barely gives us sight,
Hand like the disembodied heads of
majesty
Clothed in a cotton sheet of mist
And aureate lights illumine nothingness.
We seem to see by intuition
The dark substantial row of shrubs,
Shelter from the body of the storm
Which, yet to come, sends on its soul
To warn us. Chilled we run on
Into the mist.

—B. F. Tuohy.

in English to appreciate such lines as "Thus sang the uncouth swain to the oaks and rills

While the still moon went out with sandals grey."

or "The sun's rim dips, the stars rush out,

"At one stride comes the dark."
or "Dreaming when dawn's left hand was in the sky"

or "Why man; he doth bestride the narrow world,
Like a colossus."

One could multiply such examples indefinitely.

But evidently such poetry is not to the taste of the literary clique: it has the great disadvantage of being intelligible to the vulgar.

The point is made that Shelley himself was unintelligible to his own generation. I doubt it.

"I met murder on the way
He had a face like Castlebreagh"

doesn't need much mental effort to fathom its meaning. But it may explain why he incurred the bitter criticism of the conventional literati of his day.

N. D. Ferguson.

This Film . . .

This film is one of the best I have seen. My reason for saying this is that my first desire on leaving the cinema was to tell all my friends about it, an inclination I seldom experience.

Just what this is an excellent film is hard to say, as, in common with such masterpieces the producer has contrived to present an harmonious whole that one absorbs with pleasure and appreciation, like a well-matured brandy, yet finding it difficult to give concrete reason for that pleasure and appreciation. In more sober language this last production by Anatole de Grunwald is equal to, if not better than, his previous productions, one of which was "Stairway to Heaven." Robert Donat excels himself in the role of Sir Robert Norton, the barrister who contests the case for Ronny Winslow, played very well by Neil North. Cederick Hardwick, Margaret Laughton, Marie Lohr and Jack Watling fill the roles of the sect of the Winslow family admirably. Basil Radford, Francis L. Sullivan and Frank Laughton all play their parts with great distinction. These words cannot, of course, convey anything like the actual perfection of the acting. This must be seen to be appreciated.

The story is that of a young naval cadet who is charged with stealing five bob, and as a result is discharged. His father loses most of his money and very nearly breaks up his home by engaging Sir Robert Norton to clear his son's name in court. The underlying theme is that of the right of the individual over the system.

Fiat justitia, ruat caelum!

* * *
JUBILEE SPIKE

On account of this year's number being Jubilee issue, 75 copies of Spike are being cloth bound. They'll cost 7s. 6d. Orders already total 60, so if you're thinking about ordering one, write now to J. B. Butchers, Business Manager, Spike, Exec. Room.

EPITAPH FOR EVERYMAN

When Tellus out of Chaos sped
The Fates agreed in mirth,
The glorious and inglorious dead
Should be as one in earth.
The hero on his prancing bay,
The sweeper with his barrow,
Have common mercy-seat in clay
With nightingale and sparrow.
The live lord rates a coronet,
The seaf a battered straw;
But once within death's steelmesh net
Both rate the grisly jaw.
The lover twangs his heartstrings fond,
His lady smiles her approbation,
But drowned in time's relentless pond
No more they make their sweet

libation.

Oh, Everyman, how few your years!
How transient your joy and sorrow!
Your titles, honours, and your fears
Dissolve in death's eternal morrow.

—Bruce McLeod.

LIFE SENTENCE

In the first act of "Life Sentence" Howard Wadman has obviously enjoyed gnawing at many New Zealand weaknesses.

There is Miss McKatrick who hails from the pioneers and gushes, eyes heavenward, about "Home"; and Mr. Holiday, the bullet-headed solicitor, who sponsors the Loyalty League with its slogan, "New Zealand for the New Zealanders" (the English newcomer presumes "you mean the Maoris?"). An opportunity for Wadman's rather Shavian wit is made to include the man who "had been a Presbyterian all his life and then suddenly began to take Christianity seriously." And again, "The talkative socialist of 20 is simply sharpening the aggressive self-assertion that will make him a good capitalist 10 years later."

But, entertaining and embarrassingly true to life as it is in the first act, it scarcely belongs to the rest of the play. The G. B. Shaw of the opening is linked with the T. S. Eliot of the close by an act almost purely of incident. This lack of unity is the play's main fault. It says much for the play that it is able to shine through such a variety of styles.

The plot is relatively unimportant. There is some tension leading up to the climax of incident in the second act but not sufficient to overbalance the climax of thought in the final act. Here the principal theme emerges: that a man may expiate an act of sin in three ways—by running away from it, by throwing the responsibility of his punishment on others or by sentencing himself to a life of high endeavour. This last may eventually lead him to understand that all men are fighting to live down such such baseness of thought or deed.

In the same vein, if more cynically, Somerset Maugham recommends that, it being the weakness of all mankind to think evil if not to act it, a judge should have before him not only the emblem of the Cross, but also a roll of toilet paper to remind him that he, the condemner, is not very far removed from the condemned.

In the Thespian production of the play the stage settings were ordinary, and the clothes, although appropriate to the characters, not a pleasing whole. Although the inconvenience of the stage may have affected the former there is no excuse for the latter. Let the decor be true to life but there is no need to be prosaic. The acting was competent but seldom outstanding. This, however, may be a fault of the play—that the people in it are mouthpieces rather than characters. In spite of this there were some tense moments and the play certainly holds the attention of a thinking audience.

P. R. Scarell.

* * *
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A Reply to Wadman . . . CROSS, SICKLE AND TWINKLING STARS

It may be hard to be young, but it is apparently harder to be objectively truthful. I make that remark a propos of the report of Mr. Wadman's address at the Students' Service in Salient's last issue. Let me say at the outset that I was not present at the service, but if the submitted report is an accurate one, then Mr. Wadman's remarks certainly ought to be challenged.

His initial theme seemed to be that Communism had good foundations, good intentions, but resulted in Treachery, Cruelty, Hatred and Fear.

Treachery?

Who to? All over Europe and Asia the Communists proved to be the most faithful patriots in the recent war against Fascism—at a time when, we might add, Christians like Petain, Degrelle, Quisling, Cardinal Innitzer and Archbishop Stepinac were selling their nations with a cover-up of smooth verblage reminiscent of nothing so much as the kiss of Judas Iscariot. You are quite right to interrupt me by denying that the rank and file of Christians followed this line. But this was rather because they were rank and file than because they were Christians. And they were no enemies of Communism—they did not find it treacherous. Writes Rev. D. A. Garnsey, General Secretary of the Australian Student Christian Movement: "At meetings of the World Student Christian Federation in Europe in 1946 I met many members and leaders of the Resistance movement. Co-operation between Catholic, Protestant, Jew, Communist, patriot and democrat was a striking feature of their story. A similar militant unity of men of goodwill is much needed today if tyranny and disorder are to be overcome in peacetime . . . Christians must see that it is not prejudice, ignorance or cowardice on their part which prevents such co-operation."

Cruelty?

Well, we've heard of Dachau and Belsen, but the Communists there were the victims, not the perpetrators of the barbaric cruelty. And we've heard of the Spanish Inquisition, too, where I fancy the blameless Christian Church featured rather largely. The October Revolution? The Czar was given a quick, clean death—cleaner than the Christian Puritans gave to Charles I.

Hatred?

There's certainly plenty of hate in the world—so let's blame it on the Communists, like everything else. Perhaps you will tell me that the Communists incite class struggle? Allow me to quote from no less a source than a Southern Cross editorial (January 7, 1947): "Karl Marx

did not invent the class struggle; he merely happened to observe that it is inherent in an industrialised society in which one class owns the means of production, and the other much more numerous class works for wages. Since the employer naturally wants to make as much profit as possible, and the workers want to be paid as high a wage as possible, and since the two aims are opposed, a conflict of interests is inevitable."

Communists believe in revolution? Revolution, bloody or otherwise, was inferred by Marx's exhaustive study of history to be the natural process of change from one form of society to another. And when, as we see everywhere in the world today, the masses of the people rise to take the power into their own hands, who fires the first shot? Did the Spanish people start the Civil War, or did the Fascist Franco? Was it the E.L.A.S. or the Monarchist police who started the war of hate in Greece?

Who today pours out the hate? Vyshinsky, with his disarmament proposals? Stalin with his offers of peace talks? Or somebody else, with talk of atom bombs and Third World Wars? "Blessed are the peace-makers, for they shall be called the children of God."

Fear?

Communism inspires fear. Certainly. You've got something there, Mr. Wadman. I don't wonder at any landlord or big businessman in Europe fearing that force which would expropriate him of his parasitic ownership of what rightly belongs to the people on whose labour it was built.

Surely that force, inspiring such fear, is but the modern version of the force which whipped the money-changers out of the temple? What is the difference, in effect, between "Love thy neighbour as thyself," and "From each according to his ability, to each according to his need"? Remember this one? "He hath put down the mighty from their seats, and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich he hath sent empty away. . . ."

"End Justifies the Means"

Mr. Wadman imputes this proverbially Jesuit adage to the Communists. But what is meant by this catch-phrase? When we, democratic citizens of New Zealand found our conception of freedom was challenged by Fascism, did we scruple at resorting to war (which we do not enjoy as such) for the sake of defending that freedom? It is not so much a matter of ends justifying means, as of becoming hardened to the constant situation of having to make a choice between two evils. That is certainly not consistent with

absolute moral standards. But even Christ, according to the scripture, resorted to most unseemly violence on at least one occasion, when the alternative was, in his judgment, worse.

Thus, when it comes to the point, ends are means.

"They are in Blinkers"

I believe that Mr. Combs has already adequately answered this accusation of Communists by a Christian. Only let me add that, at least the Communist bases his "beliefs" on evidence of the sensible world, culled and abstracted in a perfectly scientific way, whereas the faith of the so-called Christian is based on accepting, in contradiction to evidence and commonsense, the truth of what has all the signs of being 90 per cent. myth.

"The Church has Produced Tremendous Things . . ."

The list of the Church's achievements is a formidable one, but close examination will, I fear, show that it is almost entirely inaccurate.

(1) "The world's greatest art."

Well that may be a matter of taste, and Mr. Wadman claims to be among other things, an art critic. "Well, I don't know much about art, etc." But surely "the world's greatest" must include Durer, Rembrandt, Holbein—all very much sons of the great Renaissance materialism. And even where great artists were under the direct influence of the Church—Michelangelo, Leonardo, Botticelli—it was rather because it was the dominant ideology of the times.

(2) "... the World's Greatest Music"

When the Church can claim Beethoven, I'll agree.

(3) "... the World's Most Searching Literature."

Well, Ecclesiastes and the Book of Job, not to mention the whole range of Greek drama and epic, were written long before the Church was thought of. As for the Renaissance masters of literature—Shakespeare, Marlowe, Cervantes, Rabelais, Spinoza, Bacon—the same goes for them as for their artist contemporaries. Even Milton was more of a rationalist than a Christian, and he certainly was anti-clerical. And were Tolstoy, Balzac, Goethe, Zola, Thomas Mann, scions of the Church? I think not.

The Abolition of Slavery

Wilberforce may have been a Churchman, but so were the bishops and dignitaries who screamed so loudly against the abolition for the reason that the Lord's people had slaves in the Bible.

The Church's initial move for the abolition of slavery in the Eastern Empire, under Justinian, was but another sign of Christianity accommodating itself to changing social forms—"I'll still be the Vicar of Bray, Sir"—and also of the fact that Christianity began, historically as a "slave movement."

Trade Unions

The Church "tends to resist reforms," says Mr. Wadman. One of those reforms was the establishment of trade unionism. The fact that George Loveless was a Christian does not transfer the allegiance of the whole church militant to a cause it did its best to stifle at birth. To this day the pulpit combines with the press in the general assault on the organisation of trade unions.

If Mr. Wadman is referring as Pope Leo XIII was wont to in this

context, to the medieval guilds as "trade unions," it is true that they sprang from the Church—but it is not true that they were trade unions. Their function was entirely different.

Their aim was to 'emasculate independent action by the lower orders' by tying them to a rigid hierarchical organisation, dominated by the small ruling class. This aim is perhaps consistent with the Christian conception of "love"—bringing master and servant together, stilling class wars—lying the wolf down with the lamb. It was just this belief in Christian love and brotherhood that led Dr. Buchman to say "Thank heaven for a man like Adolf Hitler."

Civilisation Itself

What about Ancient Greece? Rome? Israel? Each of them could in turn claim to have been the mother, not only of Western Civilisation, but of the very Christian Church.

Certainly the Church did dominate that civilisation during one period of its existence, but that does not raise it to the rank of progenitor. Nor does it destroy the other fact that Communism is the child of the same Western civilisation, and perhaps even of Christianity. So much so, that Rosenberg, Fascism's leading "thinker," remarked that "Bolshevism is the logical descendant of Christianity."

Pie In The Sky

When it comes to Christianity's implied criticism of the status quo—included really, in the very fact that it envisages a better life hereafter—then the Brownshirt gutter philosophers show the way to Bolshevism. And they seem to be right. Christ said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." "Whosoever shall exalt himself shall be abased." And Paul, "If any would not work neither should he eat."

Here and Now

In the very hypothesis of a classless society after death, the Church, de facto, recognises class society as evil. Thus socialism and religion have a common basis, only that socialism offers a concrete, positive programme for the here and now.

Any Answers

Dear Sirs,

Having received your address from our faculty representative for foreign affairs, I take the liberty to ask you to forwarding the letter exchange.

Thanking you in advance,

I am,

Yours truly,

CHARLES KOMENDA,

38, Poric,

Prague II,
Czechoslovakia.

Dear Sir,

I should be very glad to find a student who would like to be a pen friend to me. I am a Viennese, 26 years old, and study English and French at the University of Vienna.

MARGARET LIBAL.

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Margaret Libal,
Wien 9, Loblichgasse 8/8,
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LANDS for BAGS

Vogt asks . . .

WHY FRESHERS FAIL

I've been asked to write something about Varsity failures. The first point to make is that in the last decade rolls have roughly doubled, but failures in several Stage I subjects have increased out of all proportion to the added numbers. Among possible reasons are:

1. Lower entrance qualifications, either because of too wide an intake or because of falling standards in our schools.
2. Inadequate staffing increases to cope with the greater numbers.
3. Inadequate library and study facilities.

Entrance Qualifications

In spite of squeals from the Chambers of Commerce and the occasional lament of northern Professors, I don't think falling standards in our schools are the cause of University failures rocketing skywards. Indeed, from personal observation and recollection, I don't think our schools are going down but up in the quality of the work they do. Nor do I think, as some people do without looking at the evidence, that we've reached a sort of intellectual saturation point. At any rate in two classes in which entrants have been tested for a decade, the Departments of Education in Otago and at Victoria College, the wider intake hasn't reduced the average I.Q. The ability remains constant to a couple of decimal points, and still the failures go up in almost all Departments.

Staffing

Staffing is another matter. Teaching hasn't been a long suit in the College since the early days of the heroic four who set things going, and certainly in no classes where the numbers have exceeded thirty. I've been a teacher long enough to know that no-one can "teach" a class of over thirty effectively; and I've been on the receiving end often enough to know that a series of lectures hasn't necessarily got anything to do with teaching, and sometimes nothing to do with learning. Lots of youngsters who are getting the opportunity of going to Varsity won't have a chance of making a success of it unless staffing is increased so that classes can be brought back to reasonable proportions. When there are a hundred or more in a class they might as well get their "lessons" through a tie-up between the College and Z2B.

Study Facilities

The same holds good for library and study facilities. I'm not just referring to the sardine-size seating accommodation for those who want to work in the building, but to books available. A hundred odd students have been known to get reading lists with titles which are available in the library in a handful of copies, and which aren't purchasable in the city bookshops at all. The lucky ones scrounge copies and the unlucky ones lose marks. However, the situation shows slight promise of improvement in that departments have been granted small amounts for the development of class libraries. A good deal remains to be done.

Learning and Teaching

But if these factors contribute to a rising percentage of failures, there are other factors in the school and university set-up which have always caused unnecessary wastage. In my opinion the schools still "teach" too much, and the University too little. The entire school life of a child should be a feeding-cum-weaning process, designed to set the adolescent on his feet as a young adult. But in practice, even now, the typical high school product has been disciplined so much by the teacher that he hasn't learned to discipline himself. The University on the other hand doesn't take up the slack. It frequently outlines a course, fills in some bits, and leaves the student floundering. It is only fair to state that a number of departments are now giving greater assistance than was formerly given; but with huge classes there is little personal contact between the lecturer and the

student and neither knows who is the goat till the axe falls.

Remedies

The solution is a dual one. I'd throw a lot of the responsibility over to the schools: not asking for higher standards of scholarship, but for scholarship achieved by better means. At every stage the youngster should be given increasing freedom with increasing knowledge. By the time he is in the senior forms his attitude to study should be adult, and his relationship to his teacher egalitarian. The University on the other hand, should accept the responsibility of developing adult material in an adult fashion. I don't think that notes read verbatim to a roomful of students, who scribble what they hear for upwards of an hour without looking up at anything but the clock constitutes an adult situation. It isn't efficient, if only a duplicating machine could do the job better. It isn't psychologically or pedagogically sound, because the student loathes it and learns nothing unless he can decipher his scribble later, when making up for wasted time.

Why not give out notes in advance, or as summaries of essential points covered and use lecture periods as they should be used (and are used by Professors and lecturers who really teach) for tutorials and discussions?

Anton Vogt.

Progress

The first annual conference of the N.Z. Student Labour Federation was held in Wellington on Easter Sunday. Delegates were present from the AUC Labour Club, and the VUC Socialist Club and the UO Radical Club in addition to an observer of the CUC Socialist Club which has not yet affiliated to NZSLF.

The secretary of the Federation, Ron Smith, reported that the Federation had conducted the following activities during its first year.

1. Furnished information on the activities of the various Clubs in N.Z. by means of news-letters.
2. Inaugurated campaigns for an improved bursary system in N.Z.; against conscription and war; against secrecy in science and the militarisation of science; and one of support for the anti-Fascist Students and Youth in Spain.
3. Kept contact overseas by correspondents with progressive student and youth organisations in other countries, such as the Australian Student Labour Federation, WFDY, IUS and the British Student Labour Federation.
4. Organised a Student Labour Congress with three sessions on free afternoons during the NZUSA Congress.
5. Held conferences at Winter and Easter Tournaments.

Student Policy

A draft policy modelled on that of ASLF was formulated by the conference for endorsement by the Clubs. It is in four main sections.

1. **PEACE:** Support for IUS, WFDY and the World Organisation of Intellectuals for Peace; support for national independence in colonial nations; support for UNO including support for the principle of unanimity among the permanent members of the Security Council; opposition to peace-time conscription.

2. **DEMOCRACY:** NZSLF stands for the defence of N.Z. democracy in co-operation with the Trade Unions and progressive youth movements. It supports the fight of WFDY and IUS in defence of the rights of democratic students and youth organisations throughout the world.

3. **ECONOMIC DEMANDS:** NZSLF supports . . . the struggles of the workers for an increased basic wage,

for improved conditions and lower prices and in particular the Trade Union demands for an increase in the workers share of the national income; NZSLF opposes any attempt to limit entry to the Universities or to professional or technical employment on the grounds of race, religion, sex or political belief; and we support all progressive legislation of the Labour Government and will work for the return to parliament of candidates pledged to support progressive legislation.

4. **STUDENT DEMANDS:** NZSLF will organise campaigns around increased finance for Universities and other educational institutions; the improved student bursary scheme; full support for democratic self-governing student organisations and the democratisation of University administration; organisation by students in each college on student health, housing and text-book services; organisation by Labour Clubs of co-operative study and the provision of tutorial and other assistance to students; support for the demands of the University staff for improved wages and conditions.

Malnutrition

Sir,

Is there a shortage of:—

1. Pudding bowls;
2. The usual plain vegetables;
3. Cutlery;
4. Good plain sandwiches;
5. Variety of meals—stew, stew, stew, mutton, fish.

Now, is there? No one really thinks so unless of course they eat in our Cafeteria where second sitting meals are regularly non-existent.

Something can surely be done about being faced at ten minutes to one (not ten past, when there is often nothing!) with one hamroll, no sandwiches, one lettuce leaf, one plate of indigestible cream buns, no soup and a wide choice of pies (meat and meat, crust and crust)—with at least six more people to come.

Shortages are as rampant as boredom induced by lack of variety in the food.

BORED AND STARVED.

BURSARIES NEED OVERHAUL

Although no reliable figures are available directly on the cost of living in New Zealand, figures have been issued by the Government which show that over the period 1938-39 to 1947-48 the cost of living has risen approximately 110 per cent. These figures are the Government Statistician's Official Estimate of the National Income of N.Z. which show that the total national income in money terms has risen over that period from £200.7 millions to £455 millions, and the 1948 Budget which showed that the volume of production was almost the same as before the war.

Bursaries Fall Behind

Over this period some bursaries have increased, e.g., the National Boarding Bursaries, but the total value of bursaries has not risen by anything like the extent of 110 per cent. In any case, the bursaries available in 1939 were quite inadequate. They have become even more inadequate at the new level of prices existing today.

In 1939, too, the bursaries available were most complicated and confusing. This has been made even worse since then by the changes involved in adopting the accrediting system of University Entrance and by the provision of a few bursaries to exclusive groups such as the Bursaries granted by the Department of Scientific and Industrial Research.

Thus today we find two major faults in the Bursary system in New Zealand.

1. They are quite inadequate in number and value.
2. There is no integrated, planned system but a confused hodge-podge of bursaries has arisen.

Remedies Proposed

The Government has always made free education a major point of its programme. The present shortcomings in the Bursary system have grown particularly during the last few years and the Government should immediately order a full inquiry into the present situation. The inflation of the last few years has brought the matter sharply to the attention of the students concerned. Last year the N.Z. Student Labour Federation brought out detailed proposals for an improved and integrated system, and presented them to the student body. The scheme was based directly on the Australian "Commonwealth Financial Assistance Scheme." Briefly, NZSLF proposed 1,000 bursaries to replace the present Special Bursaries and Junior and National Scholarships, these to pay, as in Australia, all fees and a living allowance of £117 per annum for students living at home and £156 per annum for students living away from home.

Not only do students realise that the present bursaries available are inadequate. Many educational experts have also stressed this also. Sir David Smith, the Chancellor of the N.Z. University, has urged the need to free students from having to work during College Terms and so enable full-time study. Dean E. McHenry, Assistant Professor of Political Science at the University of California, when in New Zealand, strongly urged the same point. Recently the Committee of Inquiry into the

Scientific Manpower Resources in New Zealand presented its Report to Parliament and one of its proposals and recommendations was as follows: "That the various bursary schemes be brought into line and that Treasury be asked to arrange for a conference of the Departments concerned in order that this may be done."

Students Demand Increases

The proposals mentioned above were adopted unanimously at a General Meeting of the VUC students' Association on the motion of Ron Smith, Secretary of the Student Labour Federation, seconded by Jim Battersby, Secretary of the N.Z. Student Christian Movement. They were also adopted in principle at the Annual General Meeting of the Auckland Students' Association and by the Winter Conference of NZUSA. The latter body appointed a sub-committee to investigate them but at the time of writing the report of this committee has not become available. So far as is known no representations have yet been made by NZUSA to the Government.

At the recent Student Congress in Curious Cove the question of bursaries was again discussed and the following resolution was carried unanimously: That this Congress considers that University bursaries should be increased in value and number and the whole Bursary system rationalised. It urges NZUSA to expedite its submissions on this subject to the Government and to request that NZUSA be represented on the Conference of Bursaries proposed by the Scientific Manpower Committee to represent the student point of view."

In an age of science and large-scale organisation, New Zealand needs scientists, engineers, economists, writers, artists, etc. The Report on Scientific Manpower referred to above reveals the vast increase in chemists and other scientists that has occurred in the past period. There is no reason to think that this rate of growth will diminish in the future. Students studying to meet these needs must not suffer financial hardship and must be enabled to study full-time. In Britain this has been recognised in the Barlow and Percy Reports.

The matter is urgent. NZUSA must hasten in its task and at the earliest date present to the Government the student's point of view on the question of an improved Bursary scheme in New Zealand.

Special Meeting Approves W.F.D.Y

A Special General Meeting on April 7th rejected by 101 votes to 80 the motion of Mr. K. B. O'Brien that VUC Students' Association disaffiliate from the World Federation of Democratic Youth.

On an issue which looked a sitter for a spot of acrimony, and seemed certain to feature all the obvious side questions or Red herrings in sight, the meeting remained for the most part calm and reasonable. A serious matter was treated seriously by both sides.

It was marked by a very reasonable speech from the mover of the motion, a shorter one by the seconder (who had left his red herring at home, so he said) and by a clinching speech from Mr. H. Evison which must have gone a long way towards deciding the swinging vote.

A Factual Report

After a few odd matters like the Cafeteria had been polished off in much less time than it takes to stand in a queue, the meeting got down to business with a report from the Executive read by Mr. Battersby, which outlined the Association's dealings with WFDY during the preceding nine months. This report, based on extracts from the minutes, showed that matters concerning the WFDY had been discussed at almost all meetings of the Executive during their office. The interesting part of the report referred to the meeting at which Mrs. Bailey and Miss Lamburd were present to thrash out the question of Communist domination, which had been alleged in press statements by Miss Lamburd at that time. To quote from the report, "the impression gained by the Executive from hearing these two ladies was that Miss Lamburd failed to substantiate her former allegations." The decision to call a Special General Meeting was made last December, in view of the fact that a minority of the Executive were still not fully satisfied that WFDY should be supported. A sensational disclosure in the best Nash manner came with the statement that "in February last, the President and the Secretary reported that certain files had disappeared from the Executive room. One of these was a file containing the correspondence between WFDY and the Stud. Ass. between June and December, 1948. Up to now, no success has been made in recovering this file. Files of other correspondence since affiliation was first made in 1946 have been kept available in the Executive room for perusal by students. Additional copies of material received from WFDY have been sent to Salient." This report was made even more sensational by the strange behaviour of a student in the corner of the Gym., which culminated in a terrific flash of light in the middle of Mr. Battersby's speech. The following clouds of smoke caused someone to demand, "Is this an attempt to cloud the issue under discussion?" Not really deterred though, Mr. Battersby explained that the report (the one he was reading anyway) had been thought necessary as a factual statement of our dealings with WFDY. He went on to point out that Mrs. Bailey, who had been our representative at the conference at Prague, in 1947, was present, and the meeting decided to allow her to speak.

"Unsatisfactory"

"This," said Mr. O'Brien, in opening his explanation, "is a purely personal motion." It was not an official one from the Executive. This point, he felt, needed stressing, though his reasons for moving it were based on his experience as President. A couple of other things had to be made clear from the start—that the missing file could be explained without having to resort to theories about muffling freedom of speech, or deliberate intent on anyone's part; and that though Mr. Smith had been appointed as official representative of the Stud. Ass. to the Congress in Budapest this year, no decision had been made to pay for the trip by the Executive.

For the rest of his 25-minute speech, Mr. O'Brien gave his reasons.

Some things he conceded. There was no doubt that the aims and objects of the organization were good. Many of the resolutions which had been passed at WFDY meetings were also good. But—and what a but—the literature which had been received from Paris was "unsatisfactory." It had a definite bias towards the Eastern bloc, he said, and instanced the fact that while in reporting the last UN meeting it had praised Mr. Vishinsky, there was nothing but condemnation for Mr. Bevin and others. WFDY bulletins also criticised 'imperialism' in Malaya and so on. Perhaps, he thought, these examples weren't much by themselves, but it was the overall tone of the bulletins which was unsatisfactory. He didn't think that the majority of the college would

Attitude of Executive Members to the World Federation of Democratic Youth

We believe that the Association should remain affiliated, and object actively to any particular points of WFDY Policy with which we disagree, rather than disaffiliate.

Signed L. B. Piper
Audrey Cook,
N. S. Mountier,
J. B. Butchers
H. C. Evison,
Alison J. Pearce
Barbara Holm,
I. T. Heath,
J. D. Milburn,
J. B. Butchers.

agree, in fact, with the literature received.

The attitude of WFDY to conscription had been asked after the meeting here last year, and no satisfactory answer had yet been received on their general attitude. He gave examples of organizations which had withdrawn from it in the last year, and said that it was hopeless to try to achieve anything to improve WFDY's tone, from this distance.

The main difficulty about WFDY was that it was so difficult to get facts on its organisation. We had asked our delegate in Paris, Mr. Hollyman, to furnish information.

No Bogies Present

Mr. B. (Tiger) Lyons then arose to second the motion. The words, so to speak, seemed to have been all took out of his mouth, because after informing the meeting that he didn't intend to raise the red bogey (no, not ever) he supported Mr. O'Brien enthusiastically and sat down.

WFDY representatives had been refused admission to Mexico when they wished to attend the UNESCO conference there, said Mr. P. F. Jenkins. Not only that, but they had not been allowed to send a mission to countries in South America to investigate youth problems. Why was this? Could it be because these countries had something to hide, and they were frightened of the conditions of youth in their countries

being publicised? Surely it was not these places which had iron curtains?

He suggested that, if we thought we were too far away from WFDY, we could at least find out whether there was any chance of having a Pacific Bureau set up to deal with affairs in our area.

International Co-operation

"WFDY has a definite value for us," said Mr. D. Foy, "since it is an international organization of youth—on both sides of the political fence—in a time when so many international organizations are endangered." Only by getting behind such groups could we possibly hope to get peace.

After that, the meeting opened up, and speakers from the floor kept coming. And yet it was perhaps significant that in spite of the large quantity of pro-disaffiliation paper which had been thrown around the College over a period of several days before the meeting, there was, an extremely small quantity of factual criticism from the floor. In fact, only one of the eight speakers from the floor spoke in support of disaffiliation. He (Mr. Hume) warned the meeting solemnly of the menace of Communism (no red bogey, mind you).

Mr. Goddard appealed to the meeting not to be stampeded by the personal attacks which had been made in leaflets, upon certain students, and suggested that if one could object to

the "general tone" of WFDY literature, "one could do no less than spit at the tone of these attacks." Presumably only the public health restrained him from doing so there and then.

The point that it was much better and easier to disagree with an organization from within than from without, was made by Mr. Hamlin (call you what it will). "The Executive of WFDY should be given a fair deal. They have been erected democratically."

Mr. R. Smith opposed Mr. O'Brien's statement that WFDY attacked only Western politicians; WFDY, he said, supported anyone who was in agreement with the aims of WFDY as expressed in the constitution. This had been done, for instance, when Dr. Evatt opposed oppression of native peoples. And WFDY was one of the consultative organizations for UNESCO. It was doing a valuable job for world youth, and we should continue to support it for that reason.

When Mrs. Bailey did make use of the permission she had been given to speak, she contradicted many of the remarks which had been made by Mr. O'Brien. Affiliations have increased, she said; WFDY supports youth wherever it is working for its own betterment. Opposition to Marshall Aid, which he had commented on, came because it was throwing people out of work in Europe—in Austria, for instance. "No concrete achievement?" she asked. "The fact that an organization only a couple of years old could have a congress such as that in Prague, is in itself no mean achievement." The real reason for the opposition to WFDY was that countries attacked it to cover up their own faults—as in Algeria.

At this point Mr. G. Johnstone asked a question as to the exact alignment on WFDY Executive of what might be called the Eastern and Western blocs. Mr. Evison replied, reading from the WFDY letterhead, that the nationalities of members of the Executive were: President, French; vice-presidents, one Chinese, one

French, and one Russian; secretaries, one English, one Australian; treasurer, American.

Light entertainment was provided at this point by Mr. Evison. He produced the Charter Club leaflet, "Scoop."

When he came up to the College the previous day, said Mr. Evison, he was presented with a "thing" attacking him for allegedly refusing the Chartists permission to see the WFDY file. He proposed to give the audience the facts of the matter since the issue had been raised.

Scoop

For five short minutes, Mr. Evison then proceeded to dismember the Charter Society, whose leaflet provided the best laughs of the evening. The leaflet stated that the Charter Society "were told that the file of WFDY had been closed to scrutiny by students. These orders had been issued by the Secretary of the Exec." Mr. Evison denied ever having given such orders. In fact, he said, secretary of the Charter Society, Mr. Cotton, had on the same day phoned him to ask for permission to use the office duplicator to print a leaflet, and had not mentioned anything about wanting the file. Moreover, he had pointed out the misstatement to Mr. Cotton, and told him he could see the file any time he liked, but the Charter Society Committee, nevertheless, decided to continue distributing the leaflet.

The leaflet claimed that WFDY literature was "prohibited to all except Mr. Evison and his henchmen" (laughter). "I would like to know," said Mr. Evison, "where these henchmen of mine are."

Mr. K. O'Brien: "Here!" (cheers). Mr. Evison went on to speak about WFDY. The main criticism was that WFDY had become a political organisation. Mr. Evison denied that this was so, and quoted a written report received last year, from Mr. Hollyman in Paris, which Mr. O'Brien appeared to have overlooked. "The Federation is not a political organisation; but where activity towards the achievement of its aims requires the adoption of a political attitude, then it does not hesitate to do so. It should also be remarked that political discrimination is at times exercised against the WFDY in connection with activities which have no political character."

The opinion of the majority of the Executive was that we should not disaffiliate—he produced a written statement to this effect, signed by nine of the thirteen Executive members.

Motion Lost

In a convincing conclusion to his speech, Mr. Evison said that while he agreed with many of Mr. O'Brien's remarks, particularly about some of the WFDY propaganda, he felt that Mr. O'Brien had overlooked the main issue. "The main issue," said Mr. Evison, "is not whether the WFDY propaganda is perfect or not, or whether there are Communists in WFDY, or whether WFDY supports Mr. Vishinsky or Mr. Bevin. The main issue for us as students here in Victoria College, as for students and young people throughout the world, is whether there will be peace, or whether there will be war. The WFDY, the only organisation which the youth of the world has, is a powerful weapon for peace. We must not take part in the present destructive attempts to break down world organisations. We must strengthen them, and make our contribution to the cause of co-operation between the peoples of the world."

On the motion of Mr. O'Brien that the motion be put, the motion was put and defeated on a show of hands by 101-80.



What are your digs like? Yes, I know, you feel lucky to have any. Board, like so many things a few years back, and like eggs still, is in short supply. Why? Is the population leaping at such a rate?

The reason why is obvious to anyone who goes round Wellington with his eyes open. Increasing numbers of houses—potential boarding houses, may be even hostels, for students—are being converted into factories and offices, many of them connected with mushroom industries, whose hold on existence is tenuous, and whose service to the community is of doubtful magnitude. Import restrictions here rear their heads.

Sometimes I walk up to Varsity via Plimmer's Steps, Upper Boulcott Street and the Terrace. In Upper Boulcott Street I pass a large house which would make a first-rate hostel. It has been turned over from residential use altogether, to the Price Increasing Division! On the Terrace I pass a old house, deserted for a long period, but which I watched with great interest come to life again. Houses could not be left idle in these times. But was it to be used to live in? No. The Rider Advertising Company has moved in!

Another house that had gained some publicity for being empty for some years stood on the west side of Willis Street, a few doors south of St. John's Church. A large house it was too, and might have accommodated many students quite comfortably. But now that it is at last being occupied, who do you think is

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VICTORIA UNIVERSITY COLLEGE
1899 — 1949

JUBILEE CELEBRATIONS

MAY 15-21, 1949

Programme:

SUNDAY, MAY 15

Church Services

11 a.m.: Academic Mass at St. Mary's Church, Boulcott Street.

3 p.m.: Combined Church Service, St. Paul's Pro-Cathedral, Mulgrave Street.

MONDAY, May 16

10.45 a.m.: Academic Procession assembling and robing at Town Hall.

11.15 a.m.: Procession moves off.

Noon: Civic Reception at Town Hall.

2.15 p.m.: Photograph at College for past and present students and other members of the College.

3.15 p.m.: Opening Ceremony at the College, followed by Conversazione (afternoon and evening) for all who have been associated with the College. (Details to be supplied later.)

TUESDAY, MAY 17

*10 to 11.30 a.m.: Morning Tea for Women ex-Students at Univer-

Why You Can't Get Board!



sity Women's Club, 196 Lambton Quay.

*12.30 p.m.: Tennis Club Luncheon Re-union.

3 p.m.: Football Match, Kelburn Pk.

*8 p.m.: Reception at the Town Hall by the College Council.

WEDNESDAY, May 18

*10.30 a.m.: Morning Tea of ex-Residents of Victoria House A and B 282 The Terrace.

3 p.m.: Weir House Football Match, Kelburn Park.

*8 p.m.: Weir House ex-Residents' Re-union, Savage Club Hall, 1 Kent Terrace.

3 p.m. to 10 p.m.: Conversazione (including Classical Reading and French Play) at the College for the public. (Secondary School pupils 3 to 5 p.m.)

THURSDAY, May 19

3 p.m.: Hockey Match, Kelburn Pk.

*7 p.m.: Debating Society Dinner, Dining Hall, Dominion Museum.

FRIDAY, MAY 20

*9 p.m.: Jubilee Ball, Town Hall.

SATURDAY, MAY 21

*7.30 p.m.: Football Club Re-union.

*Please advise the Secretary by the 30th April, which of these functions you propose to attend.

NOTES

1) An Information Bureau will be set up near the main Entrance Hall for the convenience of visitors.

(2) Ex-students who attend the celebrations are invited to sign a

occupying it? A company handling fluorescent lighting and a wine and spirits merchant! Further up the street we find another house has become the office of the Metal Import Company. Come back and turn down Ghuznee Street. Opposite the Mansions a glass firm occupies an old house and a few doors down on the other side another house now houses the Merchandising Corporation.

At the other end of the town, two engineering firms have taken over two large houses on Thorndon Quay. The same process is going on all over Wellington, and to a very marked extent in both Hutt and Petone as well. On the main road from Petone to Lower Hutt we have all remarked the Caravan Company among the many that have taken up occupation of sometime human habitations.

True, there are arguments to be advanced in favour of this. Building permits for new business premises are not being granted, which means that at least all the new materials are going into homes, but many of the older houses are made of better materials than the new ones, and in any case, what's the use of building new houses when existing houses are being wolfed for business premises at the same rate? This process to the casual observer may appear but a trivial modern tendency—but on closer examination is seen as a chronic disease reaching epidemic proportions.

How much longer is this going to be allowed to continue? Come on students, you have an organisation. Why don't you do something about it? —C.B.

(Note: This article is not an attack on the firms concerned, but on the Government or Municipal policy which allows such action.)

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Jubilee Roll. It is intended that this Roll will be bound and placed in the College Library. The Roll will be in Room A.2, Ground Floor, Arts Building.

(3) Admission to the College Council Reception will be by ticket only. Any former member of the College may obtain tickets by application to the Secretary.

(4) The Students' Association Extravaganza will be held at the Opera House during the week of the celebrations, i.e., 14th May to 19th May.

(5) Orders for any of the three Jubilee publications, "History of Victoria University College," by Dr. J. C. Beaglehole, Jubilee edition of "Old Clay Patch" and "Jubilee Spike" may be lodged with the Secretary.

(6) Tickets for all functions may be obtained by payment of subscription to the Secretary.

Please address to—

The Secretary,
Jubilee Celebrations Committee,
Victoria University College,
P.O. Box 1580,
Wellington, C.1.

Please cross out those functions which you will NOT be attending:

On With Their Heads

In this country of New Zealand we have a Chief Justice, by name Sir Humphrey O'Leary.

When I read a report of a statement of his in connection with the Mount Victoria murder I was profoundly shocked and reluctantly came to the conclusion that he should take a course in psychology; for he said, in effect, that he had talked to the accused during the trial and could see that the accused was not in any way mentally unbalanced. Now, for a professional psychoanalyst to say that would be merely ridiculous, such a statement only being possible after psychoanalysis, this being out of the question when patient and doctor are separated by a court-room, and, on top of that, when the patient is under the stress of being tried for murder. It is, therefore, impossible for a layman to deliver forth in a dogmatic manner upon such matters.

This ignorance, I very much fear, is widespread throughout the world, New Zealand not excepted. And it is men and women who have not risen from this ignorance who are agitating for the return of the death penalty. Let me try to enlighten them.

Motivations

When a person commits murder the act is either premeditated in cold blood or else done on the spur of the moment due to some overpowering impulse.

In the first of the above cases the murderer will either, in his opinion, be committing the perfect crime or his hate will be such as to make any punishment worth the pleasure of killing the object of his hate. In neither of these cases will the fact that there is a death penalty deter the would-be murderer any more than the fact that there is a sentence of life-imprisonment for his crime.

In the second case no thought of the future can be present in the mind of a man crazed by hate or jealousy to such a degree that murder is possible. What, then, is the point of reintroducing capital punishment? In my opinion there is none. What is worth doing, however, is to reform our school system and also improve the social system.

Figures . . .

Now to answer an imposing array of figures quoted by the "Dominion" on Thursday, February 19. In this article the period 1934-1948 inclusive is reviewed and some startling results obtained. For instance, in the seven years after the abolition of the death penalty the number of murders has an increase of over 61 per cent, on the number of murders in the seven years previous to 1941. An increase in population is very carefully omitted as this alters the picture somewhat.

Now let me quote some figures over a far wider range, from the year 1900-1948. The figures quoted were obtained from the "Annual Report of the Police Force of the Dominion presented to both Houses of the General Assembly" and also, for the populations, "The New Zealand Handbook."

. . . in Perspective

In the year 1900 there were 11 murders in a population of 808,132 persons, or 0.012 murders per 1000 of population. This decreases more or less uniformly to 0.0027 murders per 1000 of population in 1912.

Then for the next fifteen years there was one year with 14 murders, three with 13, one with 10, three with 9, one with 8, one with 7, two with 6, one with 5, and two with 4. Over this period there was a rise in population of about 300,000, from, in 1912, 1,134,506 persons to 1,450,356 in 1927. There is no order in the recurrence of the figures. 1928 hit an

all-time low with only two murders, but then the numbers rose to a peak with, in successive years, 6, 7, 13, 15, 22, murders respectively. After that the numbers fall off again with 16, 11, 8, 4. But now let us look at the middle seven years, the same length of time that the "Dominion" quotes at us. In these seven years, from 1930-1936 inclusive, there were 92 murders and the average population over the period was approximately 1,500,000. Now in the years 1941-1948 there were 87 murders and the average population, from the figures available, must have been about 1,650,000.

From an inspection of the figures it can be seen that the rate of murders per 1,000 of population tends to rise to a peak during, or immediately after periods of unrest.

It is, therefore, only to be expected that there should have been a peak in the number of murders recently, to be exact, in the years 1944 and 1945, when there were 20 murders in each. What is significant is that this peak is lower relatively than that occurring after the depression. This means, in effect, that the abolition of the death penalty was a safe and wise step and also that the education of the masses is bringing about one of the main effects it set out to achieve.

Backward Penology

But do not let this give you the impression that I agree with the penal system of New Zealand. The authorities here are extremely backward in this respect, doing practically nothing to help criminals to alter their outlook and turn into respected citizens. It would be an excellent idea if we were to follow Russia's lead in this matter, her prison system (not political, about which there is too much conflicting evidence to make any opinion on it accurate) being, in my opinion, the best in the world.

—J.N.J.

Catholic Students Guild

The Catholic Students Guild has so far had two meetings this term. The Annual General Meeting, preceded by a buffet tea and a talk to freshers by the president of the Students' Association took place on the first Sunday of the term. There were 65 members present and a great many of them took part in discussing Guild affairs. The evening was rounded off by a Social.

On Sunday, 20th March, Henry Connor presided over an attendance of 45 members at the second meeting. After Benediction and a discussion on general business, the evening took the form of a Brains Trust. Those on whom the title of "Brain" was conferred for the evening were Rev. Fr. Durning, S.M., M.A., Kevin O'Brien, M. Com., Myles O'Connor, M.Sc., and Ted Keating, M.A. Questionmaster Connot popped the posers in the best McCullough fashion. In the earlier stages, question of the "quiz" type, but later "discuss" questions were featured and a considerable part of the evening was devoted to a discussion on the morality of Grahame Greene's novels and on the Mindzsenty Trial. Once again supper and social concluded proceedings.

The next meeting will take place on April 3 when Pat Walsh will lead a discussion on the Catholic Youth Movement. Catholic students in particular are cordially invited to take part in the discussion on this live issue. The Committee also advises that it now has a pick-up that works and that an enjoyable dance will follow discussion.

* * *

Our Congratulations to . . .

Mr. Peter Harris for gaining his scholarship to study overseas.

THE CASE FOR GOD

The suggestion that a Chair of Theology be founded at this College of the University should not be allowed to lapse into a mere note in the records of the Student Congress.

In this College there are three religious groups, all of them interested therefore in God. They are necessarily interested in the truth about God, for if their existence has any purpose then God is that purpose, and if there is no God then there is no need for the organisations at all. Moreover, if they are not interested in the truth about Him and His truths, then they are, perhaps, deceiving themselves in error, a folly which is better left to fools. A Chair of Theology should be a common aim.

The few atheists, Marxian Communists or materialists and the many "Not Surers" or Agnostics usually prefer to disregard the problem of God as uncomfortable or ridiculous. A Chair of Theology may not convince any of them but at least it will provide those interested (who will welcome it if they are as anxious after truth and reason as they proclaim) with the opportunity for looking into the matter.

You Object?

There are possible objections. Apparent incompatibilities in the different notions of God and associated with this the existing religious divisions and frictions discussions may cause . . . is a likely one. This is not a sound answer in logic, for although there may be some practical difficulties, no religion should object to a search for truth. How then to choose a lecturer without causing feeling? This should be possible providing that either lecturers are varied each session or invitation lecturers are called upon during the session. But an objection based on the ground of a possible ill-feeling is not valid since it would be as sensible to cease discussing evolution because some scientists disagree.

The other objection that a Chair of anything else (Marxian Communism?) could as well be founded is of little worth. Many overseas Universities have Chairs of Theology and most other likely subjects have a place in the New Zealand University system. If there is a God then Theology is more important than other subjects. The suggestion that Marxian Communism be studied is excusable owing to its passing vogue, but that is more a political doctrine and one among many. It is better left until it has some stability to the Political Scientist and the Philosopher.

Its Importance

For the Theist the importance of Theology is obvious since God and human beings are supernaturally one and His Divine Truths are a question of importance. The atheist thinks that the choice is between God and no God. He is right. The world may think that it is a struggle between Capitalism and Communism but while Capitalism in some senses is against God, it is not essentially against God. Communism is materialist, atheist and anti-God. And so even the atheist who may hate God realises the importance of Theology. Either Theism or Atheism is right and quibbles about religious freedom in some Communist countries do not remove inconsistencies in a materialist philosophy tolerating a spiritual one. God and His Truths are fundamentals in the issue.

A Side Issue

The suggestion that an atheist hold the Chair is side issue. An atheist could hold the Chair, but why an atheist when there must be several theistic theologians? There must be very few atheistic theologians. Can an anti-Marxian be a teacher of Marxian doctrine? It is asking too much of the atheist since Theology and Atheism are not only opposites, they are conflicting exclusives.

A Failure If

A Chair of Theology will serve little purpose if it avoids, as philosophers often do, the necessity for trying to reach the truth. Compara-

tive study of conflicting theologies may fill the exam papers and fill the course—but the fundamental issue—what are God's Truths—must not be sacrificed. Students who can think, theology and analyse theologies are better than students who know theologians. It is essential to assume in part at least that God does exist. Whether He does is a question for Philosophy.

The lecturer should therefore have a viewpoint which he is not reluctant or unwilling to make clear to his students. He should be satisfied with disagreement founded on reason. A hotch-potch of middle-way ideas and uncomfortable compromises for students to learn would mean little thought and few conclusions. For this reason complete intellectual honesty and willingness to discuss and listen are ideal, but rare when many intellectuals are content with their own theories and inclined to dismiss those of others.

This is the major difficulty. Theology is higher in the hierarchy of sciences than philosophy since it deals with God's Truths, but it is upon Philosophy that it could be said to depend for its basic assumption: God's existence. Philosophy in its turn depends in some measure upon History for a study of Jesus Christ and the foundations of the Christian Church. Modern philosophers however adopt one of three courses:

- They affirm God's existence;
- They deny it; or
- They are not sure.

In philosophy classes attempts are made to study all three but very little attempt is made to see which is right. Therefore the philosophers say Theology is a waste of time since it is based on an unproved assumption.

The refusal to face up to the importance of solving the problem, and a study of those facts which seem to indicate no God rather than the proofs of His existence lead philosophers to dismiss Theology. They ignore the fact that once proofs are established the other apparently inconsistent facts must fit—not be made to fit—but fit. It is Theology which helps to do this by a study of the nature and attributes of God. To dismiss Theology is therefore unwise and certainly not the task of the philosopher unless he can disprove the existence of God.

In Conclusion

To answer an objection by saying, as has been said above, that it is no answer in logic is not a full answer since people are so apt to be illogical, emotional and vague on the subject of religion. A logical answer is therefore met with colourful pictures of religious fanatics, militant atheists and general discomfort—all intended to impress one with the lack of wisdom in discussing a socially unacceptable subject. This is mostly exaggeration by people who are believers in expediency and not in Truth, social comfort and mental bread and milk. No one wants bitterness but some discussion of fundamentals which are so consistently ignored would be a good thing and preferable to an apathetic acceptance of watered-down notions of God, or the pious or atheistic materialism so characteristic of some thought.

It must be emphasised that it is not strictly the task of Theology to decide whether God exists. That is a philosophical question which very little is done about but for the purposes of Theology it has to be assumed that God exists.

Will Something Be Done?

Something should be done. A University is a cultural force in the Community—or should be—and does not exist solely so that people may qualify for making a living. If there is a God, then the consequences which follow are sufficiently important to merit the study of Him and His Truth by any University. The query is now—will Victoria continue to ignore the question?

REPLY TO AN ATHEIST

Dear Swen,

Of course answering you is taking an obvious bait — nay I fear an over-obvious one. . . .

To be truthful it is not easy to answer the questions you pose so tortuously especially since the essentials of the problem are ignored. In any such argument it is unusual for either person to concede anything but I shall begin by conceding that the problem is not simple because too many people imagine that it is or should be. It is impossible for anyone to give a full explanation of an infinite problem, for God if He is at all is infinite and our finite minds cannot fully grasp the concept of an Infinite Being.

This is not illogical, although it may be humiliating for Junior Atheists, and yet you would have no shame in admitting that your mind is not as great as that of Einstein. (Yes—I know it may be.) When it comes to God, however, you feel differently—that you should fully understand God, be able to explain His works and see no inconsistencies. But why should you? It is inconvenient and dissatisfying but it is also logical that limited minds cannot fully comprehend an Infinite One.

The essence of any arguments about God is not the statement of facts considered inconsistent but a consideration of the proofs of His existence. It is on this basis that I intend to argue with you. I intend to do two things:

1. Comment briefly on your article —which has been done above in part;
2. Postulate two proofs of God's existence.

You must either demolish these proofs or be faced with the illogicality of admitting the proofs and denying them at the same time. The issue is not first what you think God should do and second whether there is a God but just the reverse.

Your Article

You must know that the definition of Christianity you quoted from Oxford (The Christian Faith, doctrines of Christ and His apostles) is convenient but too vague, but why quote it when no use is made of it? It distinguishes Christianity from Buddhism but nothing much else.

Every complete idea in your article is either unproved assertion or ideas conditioned by what you think God should do. On what authority do you assert that "the idea of hell-fire was introduced as a threat and heaven as a bribe"? Who introduced them and when? Is this the authority that leads you to assert that "the Church has imposed taboos on sex, science, amusement, in fact everything"? What do you mean by Church, "Take away this religion" (what religion?) "and let people" (non-Christians—that is Buddhists and other religionists as well?) "act normally" (what exactly do you mean, normally?). What have the taboos you assert were imposed to do with the "natural desire to help one's fellows"—a desire which you state is only fulfilled by bursting through these taboos? In your philosophy why help human beings at all?

If it's

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But answers to these questions still avoid the base of the problem and recreate the problem. For a fine example of this type of controversy see "Is Christianity True?" a discussion between C. E. Joad and A. Lunn which is in the College Library (BT 1101, L. 963. 1).

Your article works on the same method as Joad's—you question His works but do not disprove His existence. I called you a paper-waster because you made rash statements, you question Christianity and do not bother to examine its credentials and because reasoning is not your method, proof is not your basis and you offer no solutions except advice to act normally. . . . a term you do not bother to define. Purely destructive people waste paper.

Two Proofs Stated

All of the five traditional proofs of the existence of God depend upon the principle of causality. Therefore, if this can be disproved then these proofs collapse, but the operation of the principle is obvious from common experience. It can be stated thus: Every effect has a cause and every cause has an effect.

Proof I—Proof from Movement

Movement in its strict sense is best defined as the gradual process of becoming. The world for example moves into another place in its orbit, a person moves from one place to another. This definition applies to any change, gradual or instantaneous.

From this definition it is clear that the object must either itself possess power of movement or be moved by another. The series of movers cannot be produced into an infinite number and motion cannot create itself. The cause which does move and has created for example the motion of the earth must itself be perfect and changeless or the problem is set up again. This immutable mover is an eternal Being called God.

Proof II—Argument from Final Causality

It is obvious in everything without intelligence that there is what architects and industrial designers called the ordering of structure to function. All the planning is the adaptation of a means to an end, the end in unintelligent things being hearing or seeing or being green coloured.

Only an intelligence can use means to gain an end, for the end must be known in the first place and the relationship of the means to the end clearly seen. This order we find in things requires a final ultimate cause or the problem is recreated. This final uncreated, uncaused and unplanned Cause is God.

For a fuller setting-out of these proofs see a book in the College Library called simply "God" (BT101: L. 364; G.—p. 37 onwards.)

And that is case for the prosecution and for the defence. Must I bait you, too, or will the Junior Atheist be content with—

Yours sincerely,

VERITAS.

Let's Go to Aussie!

President of the National Union of Australian University Students, Gerald Brennan outlined to the NZUSA Conference, NUAUS plans for exchange of students during next long vacation.

Tentative arrangements have been made for chartering aircraft to fly students across the Tasman. The disadvantage about this method of transport is that equal numbers of students must travel each way.

Bookings have also been made for 200 passages to N.Z. and 100 to Australia.

Arrangements for employment of N.Z. students in Australia are well in hand.

DECLARE WAR NOW!

Let us give due consideration to the serious deliberations of our elder and solid citizens, as indicated by recent press reports. The New Zealand OBSERVER is no upstart. Its long and moderately profitable career proves that it speaks for New Zealand. On 15/9/48, one of its down-to-tin-tacks editorials says, "War—and war with Russia—is not merely inevitable, but necessary, and . . . the sooner it comes, the cheaper the price."

And after all, it is the price that is our main concern. We are not falling for any namby-pamby drivel about "the brotherhood of man." Our sound business acumen is a national characteristic demonstrated by our meteoric rise from the primitive savagery of Boadicea's time to our present-day mechanised animality. The first thing we want to know is —what's in it for us? Well, if we are looking for a good investment, now is the time to place our money. We have the assurance of the U.S. Joint Chiefs Of Staff that . . . "Russia has no adequate defense against the B36 bomber, and may not have a defense for at least 3 years. Thus Russia has the two major defense problems of building interceptors that could waylay a B36 and of ringing her vast territory with a radar warning system that would get the interceptors into the air in time." Why wait till her defenses are organised? We must not allow our natural sense of fair play and British justice to blind us to the fact that, at this very moment, every moujik on the steppes is probably treacherously scheming to stab us in the back. Remember Pearl Harbour! They covet our mutton, our luxurious trams, our reciprocating women.

"What if Mr. Nash did say that New Zealanders should not imagine they can keep all the good things to their own homes, for others have the vision of a full life, to which all are entitled. Obviously a woolly-minded idealist! The point is that, as Major-General Kippenberger says ". . . we cannot expect long to be left in exclusive occupation of these favoured lands . . ." Why, there are millions of those savages and only a few of us civilised people. In the face of this, how can we do other than admire the realism of the White Australia policy. "We happy few," having dug ourselves into the earth's most favoured spots, cannot afford to have our affluence reduced by any influx from the teeming slums of Asia and Europe. Our parents had the initiative to come here while the coming was good; let us now have the strength of mind and arms to prevent this multitude of 'poor relations' from joining us and diminishing our butter and eggs.

As Major-General Russell says, "The defence against Asia's hordes is in conscription . . ." Our homes and our children! Would YOU like your sister to be raped by a Communist?

An Evening Post editorial states, "History shows that liberty—tragically suicidal—thus harbours the seeds of its own destruction. By refusing to surrender any degree of liberty, the City-States lost all." And Sir William Perry "Not only the

fighting personnel must be trained, but the whole nation." You know, every Scout-troop a Schutz-Staffel and all that. As Hitler said, "If the German people in its historical development had gained that herd-like unity, as other peoples have, the German Reich would today be mistress of the globe. Perhaps in that case . . . might have been attained . . . a peace supported not by the palm-waving of tearful, pacifist wailing-women, but established by the victorious sword of a master people conquering the world in the interests of a higher civilisation." Jackboots on! But the brilliant logic of Mr. Holyoake, who has been tub-thumping his way around the Wairarapa, provides the most complete justification for conscription—the Communists oppose it! He also mentioned ". . . ideological Imperialism . . . worst of all tyrannies . . . aims to enslave soul as well as body." (One thing about the good old Dollar Imperialism—it was never polluted by any taint of ideology.) Fear not, you nineteen-year-olds—in between bayonet-drill and 'sanitary' fatigues your soul will be your own in our new army; though you must keep it to yourself or the Nashional Un-New Zealand Activities Committee will be after you.

You will remember, of course, the abhorrence with which the daily press reported the "sacrilegious use of the Citizens' War Memorial" by the anti-conscriptionist demonstrators last year. Anzac Day brought us the sanctified fulfilment of the Memorial's proper purpose. In the words of The Evening Post's triple-column headline, "Preparedness Urged By Anzac Speakers." With due piety, no doubt, Brigadier F. M. Hanson said, "Let everyone make a solemn pledge that before another Anzac Day dawns we shall have spared no effort to prepare and fit ourselves and our nation for the protection of our freedom."

Away with sacrilegious anti-conscription and hurrah for pious preparedness!

Of what use are a Brigadier's powers of leadership, meticulously fostered in O.T.C., specialised and perfected by years of war and peacetime service, if there are no conscripts to lead? Would you deprive a man of the very occupation upon which depends his exalted position in the community?

So let us go forward together, rejoicing in our "herd-like unity," facing the "inevitable," defending our "freedom to fight," and making it a world fit for US to live in.

—FRANCIS GAWN.

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THROUGH BLOODSHOT EYES

"Youth Fights Colonialism"

This is the name of a regular publication of the World Federation of Democratic Youth, and the title of one of its departments in its headquarters. As one reads through the issues of this publication one gets a deeper insight into the fact, assiduously played down in our daily press, that Asia's colonial people are stirring from their slumber and that students and young people are in the lead in the upheaval. The aspirations of millions for education, culture, even food and housing, and for national independence as a basis to secure these things, is being vigorously supported by the WFDY, and not without success.

In Asia in the past, the youth movement, and in particular the student movement, has played an important role in the general movement for national liberation.

The student movement reached varying degrees of development in different countries, corresponding to the level of development of the struggle for independence in these countries. It ranged from the mighty student movement of China, 7,000,000 strong in the Kuomintang areas alone, to the still weak student organisations of Malaya.

In the early period of the liberation movement it was natural that the student movement should be in the forefront of the struggle, not only as far as the youth is concerned but in relation to the entire struggle. They had the necessary degree of education to enable them to organise, to give leadership.

But this condition was changed in the course of the anti-Fascist war. The necessity to fight, to mobilise more and more people into the anti-Japanese armies, meant especially the activation and organisation of large masses of young people, peasants and workers, and the birth of a youth movement of the working class and peasants.

Such organisations developed as the mighty 2,000,000-strong organisation of Viet Nam, organised as an integral part of the People's Front of Viet Nam. In Indonesia, a federation of 17 youth organisations, differing widely in type, stood in the forefront of the armed struggle against the Dutch forces. In Malaya, in 1946, from the Anti-Fascist People's Army was formed the Malayan New Democratic Youth League of 23,000 members in a country of 5,000,000 total population. In India alone, no definite movement of the youth developed. Organisation remained confined entirely to students.

Sell-out and Confusion

The war years were thus characterised by a rapid growth of organisation. The recent post-war period however saw these organisations caught in a bog of confusion. In Malaya, for example, they had no

real realisation that Britain would return to continue domination, but believed that she would hand out independence in her big-hearted imperialist way!

In Indonesia, the conclusion of the Renville Agreement had the effect of sowing bewilderment among the ranks of the youth. They could not understand how people like Hatta could sell out their country and their people. These youth, who had displayed such heroism in the front lines, made onslaughts on illiteracy, tackled the development of industry, in fact, set about the building of the Republic of Indonesia, were bewildered, confused and dismayed at the actions of their Government, and were seeking explanations to justify these actions. But while this was so, while the youth were confused and bewildered and badly advised, life itself quickly began to teach them the rottenness of the policy they had been advised to pursue.

In Indonesia, the youth found that "cease-fire" orders meant nothing to the Dutch. It didn't remove the blockade of Dutch ships around the Indonesian Islands. It didn't prevent the delegates to the South-East Asian Youth Conference being first jailed and then torpedoed before they finally reached Calcutta.

In India and Burma, the "new order" didn't find jobs for the students leaving school. It didn't find land for the young peasants. It didn't provide elementary education for children in a country where illiteracy is over 90 per cent. It didn't increase pay for young workers, who receive an average wage of £7 per month—a princely sum! It didn't abolish child labour in the factories and the infamous tea plantations of Assam. It didn't give the workers houses instead of pigsties, where the people live in indescribable conditions of filth and insanitary conditions. It didn't give them rice in a country where the head of the State, Nehru, told a deputation of housewives that he also had to buy on the blackmarket in order to live.

Opposition

It didn't stop the setting-up of stooge organisations of trade unions, women and youths. It did not decrease the oppression. On Viet Nam Day the "Independent" students of India demonstrated in solidarity with their Vietnamese brothers and had to fight a six-hour battle with the police in which several students were shot. In January, 1948, the National Conference of the All-India Students' Federation, equivalent to our NZUSA, was banned at the last moment and when they went ahead despite the ban they were attacked with lathis, tear gas and bullets, leading to six delegates being wounded and 600 with their skins burnt with tear gas. This was the crime which called forth an official protest from our Students' Association Executive. Later in the year, at the

end of June, and the beginning of July, hundreds of the officers of the central and provincial Indian Students' Federations were arrested. In some Provinces this had occurred earlier. For instance, in the United Provinces, in September, 1947, 700 students were arrested, students as young as 10 and 12 being kept in solitary confinement and caged in prison. Often no charges were preferred. On July 16th, 1948, when Nehru was asked by student demonstrators about the various Public Security Acts and the repeal of the right to Habeas Corpus petition, he replied: "Is that a really fundamental right of human beings?" Geeta Mukherjee, Working Committee member of the AISF, is typical of hundreds, being arrested without trial for keeping "close contacts with the WFDY and the IUS."

The South-East Asian Youth Conference itself expressed the sharpening of the situation. There was great bitterness by the progressive youth at the sell-out, but also desperate efforts by the reactionary student leaders in India to prevent the success of the Conference. The Conference was characterised by disruption and confusion in the initial stages, and when this failed to split the unity of the vast majority of organisations present, the opposition in desperation launched armed attacks against the Conference delegates.

Organisation

These vast struggles for freedom and a better life are going on all over Asia, ranging from full-scale war, in China, Viet-Nam, and Indonesia, to smaller-scale war in Burma, Malaya, Hyderabad and a few other parts of India, and bitter struggles against repression in the rest of India and in Southern Korea. One couldn't help feeling that while our Association in VUC sat and talked about whether we would remain affiliated to the WFDY, scoring talking points like a parlour debate, the students and young peasants of Asia were fighting a grim struggle of life and death against prisons and lathis for the elementary right to even form a students' association or a Kisan Saw (Peasants' Union).

In support of the young people of Asia the WFDY has declared the 21st February a Day of Solidarity with the Youth Fighting Colonialism. All over the world, meetings, exhibitions, articles in the student and youth press, demonstrations, etc., were held around that day on these questions. This day has already a tradition of struggle for freedom. On February 21st, 1946, there was the national uprising throughout India, led by the Indian Navy-men. On February 21st, 1947, occurred the vast demonstrations in Egypt to obtain the withdrawal of British troops from that country. On the same day of 1948 was held the great Conference of the Youth of S.E. Asia which was an historic event in the history of colonial struggles.

The Left Is Right

The AGM of the Socialist Club was inspired by the enthusiasm of Betty Arya speaking on Youth Work in Australia. Everywhere the progressive forces of the world are advancing. The victory of the progressive forces in China is only one example showing that the balance of power is on the side of the people.

Our System

What has this to do with the young people of Australia and New Zealand? To answer that we must find what capitalism brings to us, and a brief look at the world will give us the answer. In the USA police spies have recently been increased by 900. Latest unemployment figures are four million full-time and four million part-time. Attacks on those who would implement democratic principles are growing—even Truman's civil rights programme is being sabotaged in Congress. In Amsterdam, while there are 70,000 unemployed, while the meat ration has been reduced and while there is a serious spread in the influenza epidemic, huge sums of money are being spent on the campaign in Indonesia. In Canada 56 members of the Seamen's Union are in jail for appealing to strike-breakers not to work—this apparently is classed as kidnapping under Canadian law. If the employers in Canada wish to force striking seamen to work, they turn boiling steam hoses on them. Under Marshall Aid, Austria is receiving three ex-army knapsacks each for every man, woman and child. It is thought that food would be preferable, but it is not supplied.

Their Progress

But there is another side to all this. People in the Socialist countries are winning a better world. In the Soviet Union there are one million students in higher education. Real wages have doubled since 1947, partly through cuts in prices and partly through wages increases. Production is now above pre-war level. In Budapest during Christmas, 1948, the Christmas trade was three times that of 1947; while at the same time in Australia, there was a scare among shop-owners at the lack of Christmas buying.

In Australia the dependence of industry on American capital is becoming obvious. American investments had more than doubled between September, 1945, and December, 1947. Exports to the USA have doubled and imports from the USA have multiplied five times. Thus, Australia is becoming well and truly tied to the shaky American economy. The workers and students of Australia realise the dangers in this situation and understand the necessity to organise to fight these dangers. It has become obvious that the Uni-

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versities, teaching the orthodox philosophy, economics and political science are, in their supposed attempts to put forward all sides on every case, really keeping the wool over the students' eyes. In Melbourne the Labour Club has organised meetings and classes to put the other side to every question and open the students' eyes to the real issues in current events. Yet, even in the University, an organisation with a military basis has been making attempts to break up progressive student meetings.

Australian Set-up

The most important Youth movement in Australia is the Eureka Youth League. It is a socialist, independent, non-party organisation of working-class youth. Its programme

includes sports, camps, music, drama, discussions on philosophy, etc., and political campaigns on issues vital to young people. They co-operate with the trade unions on all trade union issues, and with the students through the University Labour Club on all matters affecting youth. Their enthusiasm and will to work for what they need is truly amazing. Miss Arya told us of the Eureka Youth League Camp, 50 miles out of Melbourne. She told us how, when a decision was made to build a tennis court there, 40 young people went out one week-end and built a tennis court. In their spare time they also built a creche so that young mothers could bring their babies with them to the camp. We wish that VUC could show the same enthusiasm for ISS work days.

MORALS AND THE UNIVERSITY

To search for truth may be considered the high idea of a University, although this is often dimly realised by students. Any University should be a haven in which bias and intolerance can be thrust aside, and ideals and infatuations examined in the light of all knowledge possessed by human beings. Unfortunately, many teachers and preachers in this community are pathetically dreary and attempt to transmit knowledge without stimulating basic principles.

The field in which bias is most noticeable and dangerous is that of ethics. Examine the traditional acceptance of morals critically and you will find that the majority of thinkers have viewed the world in a feeble light—they have seen "good" as a positive and "bad" as a negative concept. In truth bad came first, while men lived in that stage when they could give free reign to their passions, but as men have found it advantageous to live together, a moral consciousness has grown up: that is, a code of rules enabling human beings to live together as peacefully as possible. This code has grown and been passed on through the entire social life of man. The general moral opinions of society as taught to a child, changed, or developed according to his own apprehension of things, form his individual moral code as to what he "ought" or "ought not" to do.

As these morals have grown slowly, and with no conscious purpose, it is not surprising that they fit our present society with some approach to the grace a dignified professor would reveal in a ballet. People are beginning to realise this, and the idea is spreading that traditional morals are neither the prime rules nor the best. They are upheld because they have been hitched to, and developed with, supernatural explanations which themselves are based on very doubtful premises. Of course I am considering Christianity as this affects at least some readers. The force of our universe is held to be a God Who has intimate connections with the earth and man in particu-

lar; to this "explanation" of the mystery of the universe has been attached a set of morals which various well-meaning people decided should fit us human beings.

Zarathustra started the train of thought way back about 1000 B.C. He was a quiet soul amidst a quiet agricultural people who were at the mercy of bands of nomadic barbarians; he needed a reason for protecting his people's ideas against the superior force of these men. Thus he took the most common traits of his people which seemed to help them live together peacefully, and developed a theory connecting this "good life" to a God. Naturally the barbarians were evil incarnate from the point of view of his religion, although they were more natural in their outlook on life. A pure case of rationalisation, his religion stresses the benefits of humility and suppression as an aid to protecting his society and, incidentally, himself.

From this miserable beginning the good developed, mainly through Christianity, to its present exalted position in Western civilization. But truth is starting to appear through the University search for a good life. The development of the social sciences has shown the strength of this desire to aid fellow-men by seeking rules which do truly help our race to live together more peacefully.

It is to be hoped that as many as possible will take up the search, clear away the darkness of prejudice, and stimulate progress towards a happier society.

THROUGH CHRISTIAN EYES

In 1938 as the Chino-Japanese war was approaching the SCMs of both nations seeing the impending strife and in order to try and preserve in the hearts of a few at any rate the idea of the brotherhood of man, decided to set aside the fourth Sunday in April each year as a special day of prayer for peace in the Pacific. On Sunday, 24th April, this year, the VUC SCM held their service for this day in St. Peter's. The address was given by the Rev. Cheung Wing Ngok, Chinese Missioner in the city. The following is a summary of his address:

In preface it is important to remember the great area covered by Pacific countries, their vast and almost entirely coloured populations, mostly Buddhists, Moslems or Pagans and that while some countries have been civilised thousands of years, others have been only for a century or so. Despite lack of communication they have all been peace-loving till recent times; it has not been until the beginning of this century, as Japan has asserted herself in international politics that the Pacific has shown its importance strategically or as a belligerent potential. The Second World War has shown the Western nations this.

In the days of the first war, the Pacific countries were mostly colonies of Western nations, the British, Dutch, French and Americans. Although these countries have done much in developing them socially and economically, the overall picture, if gauged from the point of view of the Oriental himself, was one of imperialistic exploitation.

Seriously undermined by Axis propaganda between the wars, the prestige of the white man was smashed by Japanese victories reaching a climax at Singapore. When Japan finally surrendered and the Potsdam declaration and Atlantic Charter signed, the Pacific people thought Imperialist days were over and that a new era of hope had dawned. But the Western Powers have been slow to recognize this new spirit and slower to bring independence. Now, on the fertile grounds of disillusionment, the Communists have been propagandising and encouraging the national, racial and ideological consciousness of the people, as is seen in a country like Burma today. The Chinese are equally involved and along with the labourers of the other countries, intoxicated with the doctrine of Marxism. Everywhere, Communism, masked behind nationalistic movements, is taking hold of the very complex situation. Recent developments in China are very threatening, for if South China is overrun by Chinese Communists, this would possibly threaten the peace of the whole S.W. Pacific.

What can we do about this situation? I do not think the problem can be solved by political or military means; national, racial or ideological problems can only be solved by faith. Faith in humanity, in the power of love, and in God.

There are very few Christians in the Pacific countries; starvation, ignorance and sickness are widespread, and the West has done little to inculcate faith in the aforesaid things.

As is being done in such a magnificent way, but in such small proportions, in China by Christians, we can only overcome hate and bitterness, arising from poverty and bred by nationalism, by the use of love.

In the eyes of the Pacific people, financial aid from the West will be suspected of its motive until such things as the US discrimination against the Negroes, or Australia's White Policy have been erased.

Faith cannot be restored unless love dominates men's hearts. Is not this the task of the Christian Church to undertake? Some people believe that war between the Western democracies and Communism is inevitable, and that even in the West wins, there will be war with the coloured races. If this comes true, it will do so in the Pacific, I'm afraid, and it is up to the West to forestall this by extending a loving and helping hand to the Pacific people.

In 1925, an SCM Conference was held in Peking. As a result one of the English Students was so moved to help China that he went home, trained in the Anglican Ministry and came back seven years later as bishop to Hong Kong. I would like his example to be an inspiration for you as to what your movement can do. I hope that another conference may be held and that some of you may be able to go out to serve as doctors, teachers, engineers or missionaries. For as well as being ambassadors of your country, you will be ambassadors of Christ, going out to make known with boldness the mystery of the Gospel.

VUC SCM.

Travelling Expenses

The following resolution was passed at a recent Exec. Meeting. That the travelling expenses subsidy paid to the senior teams for sporting clubs be a maximum of one pound (£1) for only one trip per year, and that the provisos for the special cases previously considered be dealt with in the future with special consideration to be given each year for these special cases.

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SPOON AGAIN, WOODEN'T IT

This Easter the weather man almost achieved the hat trick and so helped make Easter Tournament 1949 one of the best ever held in Wellington. However, from our point of view the Tournament was not as successful as it could have been, as once more, that most-coveted of trophies—the Wooden Spoon has returned home. This was due in no small part to the efforts of the Swimming and Athletic Clubs who did not obtain the number of points that was expected. We realise that this may have been due, in no small measure to the lack of adequate training facilities. By the time next Easter Tournament occurs this may have been remedied and a better showing will be put up (we hope). In spite of this, the general standard throughout these sports was high and is a credit to all those competitors who took part.

The Shooting and Cricket Teams are to be congratulated for their creditable performance in winning their competitions and so helping to pull Vic. out of the clag to a certain extent. The Rowing Club also gained the odd point by coming third in the Rowing. Whether or not this is due to fine rowing or to "sabotaging" OU's effort in the Double Sculls is a matter for conjecture. (We wouldn't know . . . we only heard OU's story.)

All things being considered it was a wizard Tournament and a good time was had by all. The most important thing now is for those enthusiasts of Winter Sports to get cracking so that we will put up a better showing in Auckland in August.

Wallabies!

For the first time since 1933, an Australian Varsity Rugby Team will be touring New Zealand. The Wallabies will be in Wellington from May 10th till May 14th and will play a combined team of VUC and Massey at Athletic Park on the 11th. The Test Match will also be played on the "Park" on the 14th.

Following is the team list: Full-back, B. Wileman (S); three-quarters, W. Garner (S), R. Ahearn (Qu), K. Tregonning (A), R. Goddard (T), J. Solomon (S), V. Carrol (Qu); five-eighths, N. Emery (S), R. Tooth (S), halves, K. Walsh (S), K. Walker (S); forwards, D. Brochoff (S), R. Taylor (S), P. Carter (S), D. Engels (S), R. Mewman (M), J. Dunn (Qu), M. Elwood (Qu), W. Erickson (Qu), R. Gow (Qu), E. Masters (S), C. Petherbridge (S).

In the team are one international player, and eight inter-State players. All this goes to show that very good football will be seen up at the Park, and all those, both student and the general public, who are keen football supporters are guaranteed two great games. Be there and see Varsity Rugby at its best.

On the evening of May 11th the Club will be holding a ball in the Roseland Cabaret in honour of the visitors. Admission will be by invitation only and invitations may be obtained from Exec. Room, the Rugby Club Secretary, and from the table in the main hall between 5 p.m. and 7 p.m. this week.

Help with billeting the visitors is urgently needed, and anyone who can assist us, is asked to get in touch with the Secretary, J. B. Trapp, 49-960.

Athletics

The Athletics Meeting which was held during Easter Tournament received acclamation in the daily press. This was due to the outstanding quality of the competitors, most of whom made a good showing in spite of the bad weather conditions.

The number of NZU records that were broken indicates that we will have a strong team to send to Australia to compete against the Australian teams. This team, which includes Clem Hawke, the only VUC member, has been acclaimed as one of the strongest teams ever to have left New Zealand. It is probable that some of the members of this team will represent New Zealand in the Empire Games next year. Congratulations to those people who made the team. We hope that in Australia you will keep up the standard that was shown during Tournament, and have bags of fun in true Tournament style.

Club Secretaries, send Sports News to Salient.

That Ball Game

By the time this article is published VUC Senior A team will have met their first opponents in the Jubilee Cup competitions—Onslow. Although we did not field a team on Club Saturday it seems that we may have a strong team this year.

Many of last year's players are still in the team and there is also a great influx of new talent. Amongst the new players are Hounsell, ex-TC player, Hill, Northcote senior A, and Drake for OU who was a South Island Varsity rep. in 1947. These men are all welcome additions to the team and may do a lot towards capturing the Jubilee Cup for us in our Jubilee Year. The first match against Onslow will prove a very hard one for VUC if Onslow play in the same manner as they did against Marist on Club Saturday. However, when you read this you will know whether or not VUC has two points towards that revered cup which we held in 1946. Here's hoping, types.

Our congratulations go to Dick Burke, an ex-VUS player who has been appointed to the position of sole selector of the Wellington reps.

Men's Basketball

Varsity had their just reward last Tuesday night at the Sports Centre when the boys in olive-green decisively beat Marist 25-13 in the first competition game of the season. After being narrowly defeated in two previous grading games, Varsity are now in "A" Grade for the second year, so with some vocal support each Tuesday night, they should maintain their position.

Veteran guards Anderson and Piper have now Bruce White to help them, while forwards Tarrant and Moral have been doing some really classy shooting. Varsity's tight defence has been their real asset, and with coach (N.Z. Rep.) Geoff Milne to help them, some bright Basketball will be seen.

RECRUITS WANTED!

Weekly practice is held at the Sports Centre, Wakefield Street, every Sunday afternoon, 2 p.m. to 4 p.m. Competition games are held Tuesday nights, Thursday nights, and Saturday mornings. Good fast exercise for a small amount of time.

Contact L. D. Swindale, Chem. Dept., or arrive at Sports Centre on Sundays.

Tournament Caper

As a light relief to the serious business of this Easter there were four official social events plus the inevitable individual sports dinners, bashes, etc. The thanks of all competitors go to Jean Melling and her band of hard-working assistants who carried the social programme though successfully.

On the afternoon of Good Friday, tea and hot-cross buns followed the official welcome. It was the longest queue the Caf. has ever seen and there was some doubt as to the capabilities of the walls of the Women's Common Room to stretch—but the room held all-comers.

Saturday night saw the first official dance in the Gym. The crowds arrived after the boxing and stayed dancing into the early hours. It is rumoured that the Boxing Club held their own bash somewhere down town. We have no further information on that.

Moonshine

Sunday dawned fine and while those whose conscience demanded it went to Church, we took the kegs out to Moonshine in the Red van, ready for the picnic in the afternoon. With the train at 2.30 p.m. the crowd arrived and Jean had her forces suitably disposed to meet the invasion. Some prepared afternoon tea, others stood ready with the kegs, and the Red van, with speakers mounted, directed the crowd. Beer and afternoon tea were distributed and the antics of the Haka Party entertained the crowd. A few bludgers in N.Z.U. blazers, who were old enough to know better, pinched one of the kegs and took it apart from the crowd down the river bank. Luckily the keg was recovered just after it had been broached. Sunday evening saw most of the competitors at the Roxy.

Monday night was really a fiesta. The Rowing Club made merry at the Royal Oak. Following the Athletics, the Athletic Club held a "dinner" at the Basin Reserve. With Jack Goldfinch as M.C., George Dixon in the chair, and Dutch Holland leading the revelry round the piano, the "dinner" started roaringly. It was unfortunate that a few irresponsibles decided to wreck the room before they left.

You Can Lead a Horse to Water

Later in the evening, following the swimming at Riddiford Baths, the Horticultural Hall in Lower Hutt received a severe shock. A dance was run in the main hall, and the Swimming Club held a gathering of appropriately liquid proportions in the back hall. For those who stayed after 12, special buses were arranged at 1 a.m.

On Tuesday the social side of Tournament came to climax with the Ball. Unlike Blue Domino we will not print the usual list but just say that thanks to the hard work and organisation of Jean Melling and Tui Keiha the Ball was unusually successful.

Tennis

Tennis at Easter produced only one major surprise, the combined doubles title being won by the second Canterbury pair, who defeated the top Canterbury combination, Jean McGibbon and Bruce Penfold. Apart from this match the prominent players had things much their own way throughout the Tournament. Jeff Robson and Jean McGibbon were rarely troubled in their singles matches although Avis Reid, of Vic, made the latter fight for her victory in the semi-finals. In the combined doubles, too, Avis Reid and Jack Walls played a sterling game against Penfold and Miss McGibbon, taking them to three sets in a well-contested match.

Another Vic player who acquitted himself well was Ron Arbuckle. Playing in his first Easter Tournament, Ron turned on some great tennis, going down to Jeff Robson in the second round of the singles. In the doubles with Roly Ferkins, they took a set off Robson and Green, the eventual winners. It was a good game, with Arbuckle playing some brilliant tennis, especially during the first set, and Ferkins providing some grand shots.

The rest of the Vic team played well, although some of the results proved disappointing. Last year's men's doubles titleholders, Walls and Davidson, were not playing their usual game, but were unfortunate that after running up a first-set lead, the match was interrupted by rain, and on resumption of play they failed to regain their form.

The weather was kind to tennis players, except for a spell on Monday and the usual strong wind failed to make its appearance.

In view of Vic's lack of success this year it is suggested that for next Tournament, trials should begin earlier and should be very thorough with a view to looking out the best combinations and giving them plenty of practice.

Finally, Salient has one bouquet to hand out—to the Haka Party. Under the able direction of Peter Tarrant and Lofty McEnnis this year's Haka Party really showed us how a good Haka Party should act. We were not able to discover this last year.

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