

Salient

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

No. 14, No. 2

Wellington, March 15, 1951.

By Subscription

CONGRESS AT THE COVE: 1951

ONE might have wondered whether a congress with the title and theme "There is still hope" could possibly offer any. Yet probably many of those who were there are convinced, as I am, that there is just a glimmer. Whether there can be more is of course up to all of us.

As at the previous congresses, about 130 students of all colleges and some from Australia lived with the speakers in a community which gave full scope for the free interchange of ideas. For those who wished, there were church services on the Sundays, and about half the congress attended. Obviously enough too, and also not so obviously, activities were not limited to intellectual ones. Curious Cove just is a delightful spot for swimming, the sun, volley ball, boating, walks, music or what you will. Thanks to the excellent new N.Z.U.S.A. Song Book, singing often resounded far into the night. On the social side, who will forget the example of socialist Paul Oestreich and free-enterprise Clive Cresswell living happily together under a planned economy?

Opening

From the moment the chairman Mr. A. R. D. Fairburn (Auckland) introduced the first session, it was plain that the congress would be pervaded by an invigorating spirit of open enquiry and a sense of humour. Rex Fairburn was a first-rate Chairman of Congress.

It is impossible in this space to do justice to the speakers or to criticism, but an outline may give some idea of what it was we thought about. Mr. J. R. Marshall, M.P. (Mount Victoria, Wellington) opened the congress officially. He saw the world situation as East-West conflict. Hope would lie in the strength of the West. He stated his view of present-day Communism, its strategy, and the methods he favoured of combating it. Discussion showed, however, that free liberal enquiry can still be found. Mr. Marshall concluded with a quotation from T. R. Glover to the effect that in ancient times the Christians outlived the pagans, out-thought them, and out-died them. Lance Robinson pointed out that this did not say out-fought them.

Background

Prof. Wood (VUC) put the theme that what pattern you drew from history depends upon the philosophy with which you approach history. Prof. Wood did mention that Mr. Marshall had defined present Communism by the Manifesto, a process that could be likened to defining the Most Rev. C. F. Fisher by the Sermon

SQUARE DANCING

Friday, March 16

Internal Affairs Dept.

Teacher

IN THE GYM — 7 p.m.

Previous Experience Unnecessary.

Freshers 1/- — Non-Freshers 1/6

S.C.M.

on the Mount. Discussion was poor, but did produce, in response to Shayle Searle's quoting Venn on aggregate regularity with individual irregularity, Kevin O'Brien's "Sounds like a laxative ad."

Dr. Odell (Otago) dealt with modern exploration and the Everest expedition, and gave a timely reminder about the Ross Sea Dependency. Without man's enquiring mind, man would indeed have no hope.

Dr. Mansergh, Prof. of British Commonwealth Relations at Chatham House, London, gave two most able addresses, the first on the Pattern of British Commonwealth Foreign Policies 1936-50, the second on the Commonwealth in Asia. The problem was how to prevent a recurrence of world wars. The Commonwealth had an important part to play in this. After an outline of Commonwealth relations, and the members' attitudes in the present situation, Dr. Mansergh went on to consider the addition of the Asian members and the change in balance entailed. The second address began with an outline of the nature of the Commonwealth with its autonomous co-operating members. The value of free discussion in a democracy was emphasised. Many aspects of the situation in regard to Asia were treated fully. It was mentioned that the rising nationalisms there have not been wholly immoderate. Where external policy is concerned we must be sure there is no other alternative before we let ourselves become involved in a war. In the writer's opinion, Dr. Mansergh's talks, except for the first few minutes of each, were constantly implicitly assuming that Russia intends to make war on us, although Dr. Mansergh denied that he made this assumption. Questions as to what evidence there was for this elicited no satisfactory answer. Many were of the distinct impression that Dr. Mansergh was evading the questions put to him during discussion time. There was no answer to Lance Robinson's question: How far does Dr. Mansergh base his hope, if any, on power politics?

The Effect of Beliefs

Father McArdle (Dunedin) posed the question: Can our civilisation stand the wars and rebuild? War has accustomed victors and vanquished alike to methods that Christianity has been striving for centuries to eradicate. The ruins of Europe, where the founders of Western Civilisation fought each other, stand in stark contrast to the confidence of the Asian peoples.

U.N.O. seems to offer little hope. The solution to our difficulties is not easy. It requires us to look beyond the immediate and obvious causes. The world is one for the first time and is conscious of it. The present is a crisis of unification due to technological development. The world of ideals has been abandoned in favour of efficient action.

We are unprepared to meet this new unity. The stability proper to

civilisation must have an ethical basis—the moral law accepted as an imperative duty. Without Christianity, science lends itself to utilitarianism and exploitation. Without science Christianity becomes stagnant. We can have both in a return to the Christian tradition. The one human race must be brought together in brotherhood. These ideals are not easy to realise because of the evil in man. (In discussion Father McArdle agreed Christianity tells of the only method of overcoming this evil.) Christianity alone can give the spiritual unity necessary. "Where there is no God there is no man either." Working to this end will take a long time, but it is the most worthwhile and hopeful task. Working to this end will involve fighting profit, enjoyment, force and nationalism, while encouraging the growth of international and co-operative organisations.

In view of this talk, one cannot help being puzzled by, for instance, the attitude of the Catholic Church to Communists. One also had the feeling that questions and discussion elicited stricter specific views.

Dr. Bernadelli (Otago) used cross-cultural tests of ability (wide sense) as a basis for a long range analysis of civilisations. The tests were supported with instances of practices such as some methods of grinding corn, and persistence in these methods. Dr. Bernadelli argued that both the practices and the persistence were unintelligent. It seemed that technological development was the main test of civilisation, and that it was due to genetic factors.

Possible geographic and economic factors were left out of account. Hereditary and environmental factors in the transmission of patterns of living from one generation to the next were confused, and Dr. Bernadelli made no reference to the vast contribution of the cultural anthropologists to the better understanding of this issue. His criterion of civilisation was a prominent bone among the many contentions in discussion.

Dr. Aitken (Otago) discussed our belief and action and their relation with observation and reasoning. Observation and reasoning can temper belief and action, yet also as, e.g., in social studies, belief and action influence observation and reasoning. The more accurately this cross influence were appreciated, the more closely we would approach truth. Within the university we should not seek to promulgate party political views, but rather study them intellectually. This did not discharge the student's duty to live as a citizen. The same applied to the study of religion within the university.

A major issue in the vigorous discussion was whether one could fully understand some things, e.g., politics, religion, art, without participating in them. The issue of whether a university could avoid committing itself to any philosophical position was also raised.

Prof. Knight (Otago) brought the Hebraic tradition to our notice. By contrast with the Greeks, the Hebrews did not divide mind and matter; they regarded reality as one. Hence he sought to present a pattern of history derived from the Old Testament, exemplified to the limit of human understanding by Christ's life death and resurrection, and instanced all the time. A modern example was the new hope springing

from the ruins of Europe. As the ancient Hebrews made no mind-matter division, they never felt the difficulty of getting at mind and personality which we seem to have, although they thought of ultimate reality as something which could only be hinted at. They had, however, connected their perception of a Presence with their perception of a Purpose and, anthropomorphic though it might be, had followed the promptings, and had found their experience developed and fulfilled. The Purpose was moral, holy, good, loving and present. Therefore it was enough to trust it.

However, many were dissatisfied at Prof. Knight's unwillingness to define his terms even a little, or to meet the problem of predestination which his view seemed to raise. Perhaps his mistake lay in not showing precisely how the Purpose and people are connected.

I.S.S.

Mr. Carter (Canterbury) gave a splendid and fair summary of I.C.S. and its functions. The trouble is we are so used to hearing huge figures of starvation that we don't heed them. Our apathy has no excuse. The controversy with I.U.S. was fairly touched upon. The I.U.S. data which was also available at the congress was mentioned at discussion time.

Art and the Problem

Mr. Fairburn's own address on the relevance of the arts to the congress theme directed attention to the subjective aspect of the situation. One of the strongest factors making for war was the vacuum in our bored minds. Life is a search for meaning. Our experience has meaning when we can find order in it. Art exteriorises the order and thereby enables us to participate in a life of fuller meaning. We live in two worlds—the world of nature and time, and the world of idea imagination and value. Human capacity for abstraction has caused this rift in our experience. This rift extends to the division between process and imagination, the building up of tensions, which, though necessary to civilisation, have consequences which need to be guarded against. Our problem is to live so as to belong properly to the world of process and also be aware of value. Suggested that language, of which art is one particular form, may be the clue to achieving this. In works of art we find a fusion of abstract and concrete, of idea and image. Unless you can put thought into imagery it is unorganised and useless. (Is this so?) We hope to enjoy life, i.e., be involved thoroughly in it.

(Continued on page 5)

Wednesday, March 21

Playing of Records of
St. Matthews Passion

Commentary by Mr. Charles Martin.

AT THE HOME OF MISS
CHRISTINE HARVIE,

8 Upland Road.
S.C.M.

Salient

NO MARKS IN 1951

RESULT cards issued by the University of New Zealand were not informative. In the space where marks used to appear a rubber stamp informed the candidate: The issue of marks is now abandoned for most subjects. As far as students are concerned the position which now exists cannot be satisfactory.

In some subjects marks appear when the results are posted on University notice boards, while in other subjects no marks are released, only a list of the names of those who passed. Some students know their marks, others do not.

Marks, whether they be below or above the pass standard, assist students in two ways. First those who fail wish to know how far and how lamentably. Secondly passing students often wish to decide which subject to take a degree in or to take to another stage. It may be argued that faculties can provide this information but will they? Will students take the time to find out before the year begins?

As it is the staff cannot cope with all the work they have to do and it is doubtful whether they wish to be inundated with this task. At the beginning of the year Heads of Faculties advise students but there are those who plan from the timetable beforehand and changes at the last moment will only delay the already long drawn out enrolment process.

Overseas where staff and students come into more personal contact through the neglected, and under present staff conditions impractical, tutorial system personal consultation is possible. Here it is very difficult.

It appears to us that marks should be issued. Students welcome them as a guide to future work, as a record and sometimes as information for interested parents and relatives.

A statement explaining the decision obtained from the University of New Zealand appears elsewhere in this issue.

REGISTRAR'S REPLY

THE Registrar of the University of New Zealand was not available for an interview but he kindly gave Salient the following information.

Marks were not issued on the cards following the adoption by the Senate of a recommendation made by the Academic Board "that in the case of examinations not higher than the Bachelor's stage conducted by a University College the final results be reported to the University as Pass or Fail."

This recommendation was adopted by the Senate on a motion moved by Sir Thomas Hunter and seconded by the Vice Chancellor, and these words were added to the original motion: "unless otherwise requested by the University."

What exactly is the result of those added words? Presumably to allow the request to be made in the future if there are exceptional circumstances surrounding any examination. The reason for not issuing marks, however, is still not clear. The Executive is making further enquiries.

Why the Swan Song?

ONE Editor Shalt Thou have and He Up From the Ranks and espoused of Joseph. His House shall be ordered as THE House has been ordered for thirteen long years and its tradition shall encrust his outlook. Let his lineage be in the Popular Front and his allegiance to the Socialist Club in whose hands rests the key of knowledge and the source of all radical thinking. May he be Meek in viewpoint but strong in the face of any other pressure group temptation. If proof be needed of his character let him march for Indonesia, praise Gottwald and ignore the death of Masaryk. If his mind is divided into parts let one be red and the other anti-fascist. One master shalt he serve and with one voice, and one viewpoint he shalt husband whether it be in the land of your fathers or over the oceans and this shall be called "The Role of the Soviet Union and the New People's Democracies in the Salvation of the World." Let Tito be an anathema—after 1948—and Mao the light in the East. And if he be rightly chosen then the line shall prosper and the changes be more easily glossed over, for in him you have the voice of your Party and he must be made obedient unto it. Watch him well. Set guards and keep him true. Other Editors I have had who were of my persuasion but they have been lost and we have cast them out as deviationists, warmongers, imperialists, fascists, titoists, chauvinists, Trotskyites let their defection undermine our house built on the sand.

For One Editor Shalt Thou Have and One Only and He Shall Serve you rather than his University.

LETTERS TO THE EDITOR

RE "STUDENTS IN NEED"

SIR,—I should like to comment upon several suggestive and misleading inaccuracies in "E.G.M.'s" article "For Students in Need" which appeared in "Salient" on February 28.

Reference to the constitution of I.S.S.N.Z. will show that, contrary to "E.G.M.'s" suggestion, the national committee of I.S.S. is not "elected by nobody, responsible to nobody, and self-perpetuating." The officers are, in point of fact, elected at the annual conference by delegates from: (a) The university and training college I.S.S. committees in each of the centres. (b) Six interested national organisations, viz., NZUSA, NZSCM, NZEU, UNESCO, NZAUT (University Teachers' Association) and the University Catholic Societies.

The remaining members of the committee are appointed by NZUSA, NZAUT and each of the local I.S.S. committees. Co-opted members form a strictly limited minority.

"E.G.M.'s" vague remarks about "Booklets which could only lose money" have little meaning unless she supplies factual evidence.

The statement that ISS spent money raised for W.S.R. on "cultural activities" is misleading as the W.S.R. budget is drawn up, not by the ISS administration as "E.G.M." would have us believe, but by the assembly of W.S.R. itself.

"E.G.M.'s" statement that last year "ISS believed that material relief was no longer necessary" is in direct contradiction to the stated policy of ISS of spending 85 per cent of its income for the year 1950-51 on material relief.

I would, therefore, suggest that the contrast drawn by "E.G.M." between the "cultural activities" of ISS and the "material relief" of ISR is a false antithesis and a distorted over-amplification of the facts.

I am, etc.,

ARCH MATHESON

★ ★ ★

WHAT'S NOT WHAT?

SIR,—There are several errors in that article "What's What" but by far the worst in view of the importance of the organisation is the title of the United Nations Organisation.

The official title of this organisation is not UNO but UN. The title was changed about two or three years ago. "Salient" could at least get that right—don't you think?

UNITAS

We certainly do.—Ed.

OPEN THE DOOR RICHARD

SIR,—It is the custom of students attending lectures in the Little Theatre Block to strike out in that direction from the main building. There are three available routes: one is a long circuitous foray around the office past the chemistry block and up the road, the second is an equally meandering way around the gym and on a wet day both require braving tempestuous hurricanes. The third and simplest way that which the college authorities probably originally intended is the direct path through the biology block. Unfortunately there is a hitch or rather a door.

This door appears to be shut and locked about five o'clock, and for no apparent reason. It is open at that time on just enough occasions to give students the hope that it might open every night. Usually five past five sees frustrated students making their way downstairs to take one of the other routes. The caretaker I understand locks all other doors at nine o'clock. Could the Exec see that this door is left open until that hour?

UNDOORMANT

EXAM. FEES

NEW ZEALAND students are going to be asked to dip into their pockets even deeper come June 10. Those of us who have received result cards found enclosed an interesting communication stating that the Senate had decided that fees per paper were to be raised from 15/- to 17/6—in short, this year's Freshers taking three subjects will have to pay five guineas instead of £4/10/-, an increase of 15/-. A happy thought.

The Senate doubtless has its reasons for this rise—unfortunately students, who, unlike customers for any other enterprise, can refuse to purchase goods if they are priced too highly, are forced to pay these fees unless SOME FORM OF MASS PROTEST IS ORGANISED.

It is not the first time that such a move has been made by the Senate. In 1946 they were raised from a guinea a subject to the present 15/- per paper—but the Senate was going to raise the fees to 17/- per paper.

Senate was forced to reduce their initial estimate by 2/-

As we have done this once, surely we can do it again. Be ready to help us. After all—we can all utilise 15/-, whether we drink, smoke, or have other less obvious vices. —M.N.P.

FOR--

WATCHES
JEWELLERY
SOUVENIRS
and
REPAIRS

SHERWOOD
and Sons

103 WILLIS STREET
(Next Duke of Edinburgh Hotel)

Praises Requiring to be Sung Department

His Own Trumpet With Salient Approbato

It is a brave venture by a bookseller because booksellers do not, as a rule appear to be brave enough to venture thus. Catalogues both gratis and sixpence, illustrated and on cheap paper abound but no catalogues which actually criticise books in stock. Some books do receive praise of course and some are just listed for one's information.

Other features include Mr. P. blowing his own trumpet and other persons talking about books and authors. You may not agree with the obvious enthusiasm for Bertrand Russell or Joyce Cary or Elizabeth Bown but enthusiasm is a refreshing change and you will agree with at least one of Mr. P's enthusiasms.

The setup and printing deserve a credit mark and the covers brighten the scene by refusing to be mundane. Is this Mr. Fairburn sticking his pen in?

You can obtain a subscription which means mail every two months or so. The current Packet features

reviews of *The Lost Traveller* by Antonia White, *The Wall* by John (Hiroshima) Hersey, and James Burnham's *The Coming Defeat of Communism*. There are quotes about G.B.S. and news of books to come. Mr. P's review of Stephen Mogridge's book *Talking Shop* is an admission and shows how little some booksellers we know of must know.

Parsons Packet has little to do with parsons, although parsons probably have something to do with it—even at five shillings per annum for five issues.

Possible black mark?—is the Packet a little too chatty considering its readers? Some new reviewers would be welcome, too.

Our reviewer while asking for an advance copy was addressed thus: "Mr. P. does not stock textbooks at Woodward Street. Those philosophy books and others he does stock sometimes happen to be textbooks. So please don't enter with a list of textbooks." We said we would tell you.

Potted Pars

By Prolix

TWINS

A recent "Post" advertisement showed a graduate with M. Com. (Hons.) B.A. seeking a position. No, it wasn't our president, Mr. K. B. O'Brien (Hons., First Class) B.A. Still, it's handy to know that there's someone in Wellington who might be fitted to take over when our president reaches retiring age.

SPOONING

"Why doesn't somebody tell me these things?" asks the invaluable Students' Guide published by the S.C.M. Dose—one level teaspoon of spelling, before lectures.

BLACK BREAD

When servicemen handled flour and other essentials on the waterfront the strikers weren't amused. But they did eat bread made from "black flour."

BYE BYE ELECTION

Brooklyn revisited by a horde of politicians from near statesmen down to private M.P.s busily pushing doorbells failed to arouse much interest in democracy. Undeniably the Government has lost popularity since the election, but the Labour Party still can't roll out the vote like the National Party, whose machine works well even in a no-hoper like Brooklyn.

MAGNA CHARTA

"Charta" sported four issues in 1950. With most of the staff and some fellow deviationists assisting Salient Charta's demise seems likely. Still, the Socialist Club could always start up a separate paper "Charta Restarted" by Carlyle and Cameron—perhaps.

DULLES DISHWATER

Veterans in the Parliamentary Press Gallery were curious about the identity of Salient's reporter, bristling with reporting equipment. Still the finished job (Feb. 28 issue) needed no apologies to anyone—except the subject!

SSH!

Absence of flamboyant exhortations about worker solidarity in this and other journals arises from the emergency regulations operative during the strike. In effect, a form of censorship closed the press to statements which might lead to the spreading of the strike. For its part, the Government seems to have learnt least said, soonest mended, and while any suggestion of blanket censorship would be abhorrent, the recent ruling avoided the provocation of past disputes, which only lead to a deepening of distrust between the parties, who have to come together sooner or later in arbitration.

IMPARTIALITY

"What's What" in Salient issue I labels W.A.Y. (World Assembly of Youth) as non-representative, right wing, no members from eastern or colonial countries. This organisation is now representative having been reconstituted at Istanbul. In contrast W.F.D.Y. is "militant . . . affiliates in every country . . . membership 60 million . . . V.U.C.S.A. was affiliated 1945-50 . . . Hq. Paris.

Main omissions about W.F.D.Y. were that "every country" excludes Yugoslavia (expelled 1949) and headquarters were Paris, until W.F.D.Y. was itself expelled recently. After one of the stormiest struggles at V.U.C. we disaffiliated last year leaving as the only affiliates in New Zealand the Student Labour Federation, the junior branch of the Communist Party and the Progressive Youth League.

Guide to bewildered freshers hardly helped bolster the Salient tradition of the editorial.

WHAT DID HAPPEN IN PRAGUE?

It's up to the Exec. to make clear smartly its attitude to the report of the V.U.C. observers Alec McLeod and Keith and Jackie Matthews. They were sent there by a previous Exec, and we know that on assuming office some of the Exec members thought that the venture should be cancelled because Bruce Miller was observing for N.Z.U.S.A., but it was too late to interfere with existing arrangements.

With duplicating paper around a penny a sheet, we don't expect the Exec to run off dozens of copies. But no censorship!

SUGGESTIONS FOR THE EXEC: That an announcement be made that both reports can be viewed—where and when by those interested.

That those who want to study the reports be asked to sign a lending list.

That sufficient copies be cyclostyled to lend fairly quickly and still leave a few in Exec room.

That the V.U.C. report should bear a covering statement that it has not yet been adopted by the Stud. Asm., but will be submitted to the annual general meeting and that the report by the V.U.C. observers is confidential to the Association. Truth got hold of the W.F.D.Y. report last year when it should not have been published.

SWAN SONG

"Swan Song," the editorial title of issue one, inevitably calls to mind the question—is the new editor an "Ugly Duckling"? Egged on by this, Prolix lays down his pen.

Mud Requiring to be Slung Department

New Zealand as we are well aware is a small country and it would be quite impossible for us to support in reasonable financial comfort two journals of the Broadcasting Service. We did it once but we may not be able to do it again for several decades—even if newsprint was available.

To put it plainly the Listener avoids saying nothing. There is the short story in the New Writing tradition, the useful musical analysis, the Shepherd's Calendar and the reviews. Aunt Daisy has a corner and so does Things to Come. None of the other articles, contributed or staff produced ever reach great heights or plumb great depths. It is all very regrettable.

By contrast with the English Listener our journal is a light affair. This is due to necessity, the shotgun wedding of programmes, N.Z.B.S. news and culture (spare the word.) The English Listener does not have to try and combine these elements and worries only a little about the ordinary ordinary reader. For that reason the B.B.C. produces a journal which is, proportionately, the meat for very few. In New Zealand a Listener along these lines would regular nothing more nor less than a subsidy which is not fashionable politically.

Nevertheless it does not seem necessary for every reader of the Listener to have to bow down to the average taste of the average reader. Profundity is foreign to it and reprinted talks, though all the B.B.C. Listener may be, are at least preferable once in a while to an overdose of light and airy news. That those who really read the Listener and also really listen to the wireless some material which provokes the intellect was clear enough last year.

Mr. Austin has great controversial possibilities but they are as nothing compared with the letter war which raged about the subject of Evolution and Philosophy. The point is not that the controversy was religious for it was not; but that it was not



merely a discussion about Mr. Austin's great uncle or the proportion of jazz to classical music.

The journal pays the Service. The advertising content is high and although the circulation may have decreased recently—as rumour has it—it cannot be lower than 20,000. If this is the case surely an attempt could be made to provide more thought and less fact. As for the Editorials—Puff Sir. Pure Puff.

The Broadcasting Service having been put into a more rational organisation its journal shows no signs at present of mirroring the change. It has become a fetish with those who desire culture for the mass of the people to laud those projects which appear to be cultured but avoid fundamental questions. I do not wish to suggest that the Listener set itself up as a journal of philosophy or a foreign affairs commentator but I would criticise the content. There is no need for it indulge in bitter argument but there is every need for some articles dealing with topics demanding more mental exercise.

If in every alternative issue one of the talks broadcast by the YC stations could be reprinted a step forward would have been taken. At the same time the book reviewers could be allotted a little more space and Radio Review and Things to Come a little less. Perhaps it would not be too much to suggest that the advertisers be cut down too—or would that mean a financial loss each year?

A high proportion of the two thousand students at this University read the Listener. Surely they are not satisfied with the present trifle.

Salient Wanted

An organ of student opinion needs opinion to organ. It also needs organisers to play the organ. In short like clothing factories, the civil service and the waterside Salient needs staff.

Pay is negligible unless you count satisfaction at seeing the odd opinion in print, the companionship and development of the best of writing

styles—all classes of prose and verse.

Anyone who is willing to give a little time is welcome to offer their services either by coming to Salient room when the light is on or contacting the staff, or writing to the Editor via the notice board.

Articles on any subject—limited to 5000 words (more or less) and letters limited to 250 words will receive immediate and enthusiastic attention. Poets—or course.

Contributions

Note Our New Address

FOR ALL ACCOUNTANCY TEXTS

Our extensive and comprehensive stocks cover
all branches of Accountancy

WE ARE SPECIALISTS

THE ACCOUNTANTS PUBLISHING
CO. OF N.Z. LTD.
100A LAMBTON QUAY
WELLINGTON

Catholic Students' Congress

THE third annual congress of the University Catholic Society, New Zealand, was held at Raumati South over Anniversary Weekend to discuss the theme "The Catholic Contribution to Culture." Over sixty students from all colleges of the University of New Zealand were in residence for the Congress, as guests of the host society, Victoria.

"Western Culture has degenerated, due to the decline of religion, and the world is living on the spiritual and moral capital of the past," said His Grace Archbishop McKeefry, opening the congress on the Friday afternoon (January 19th). "Catholics should look at the problem through the eyes of God, and in doing this they would find the Christian life, the only cure for the degeneration."

Mr. C. G. Harker, M.P., addressing the students, said that New Zealand was open to great moral and physical dangers because of its remoteness from the world. This remoteness had led to a false feeling of complacency against which Catholic students should be ever on guard.

THE CATHOLIC PHILOSOPHER

In the first lecture, Rev. Fr. F. Durning, S.M., M.A., Rector of St. Patrick's College, Silverstream, addressed the congress on "The Contribution of the Catholic Philosopher to Culture."

"The Church has helped maintain the atmosphere necessary for the study and growth of philosophy. Every man is a philosopher, and the Church has always given its members knowledge of the philosophical reasons for their existence," said Fr. Durning.

"It has always championed reality, and its ideas have acted as a correcting influence on other philosophies because its ideas are based on reason."

"In philosophy, the main contribution of the Church is that it maintains the conditions favourable to philosophy, defends reality and reason against the prevalent scepticism and acts as a corrective to the fads which undermine the basis of philosophical thought."

"Today, for example, when the disease and mental suicide of scepticism is widespread, the Catholic philosopher is still accepting as true that which is evident and certain to his senses. He is the champion of freedom and the natural law, his main weapon being the common sense of the plain man."

THE CATHOLIC HISTORIAN

"As in philosophy, the object of Catholic History is the search for truth," said Rev. B. J. O'Brien, S.M., M.A., B.S., Dip. Ed., who gave the

second lecture. He dismissed the false tradition of the Whig interpretation of history which, since the Reformation, has sought to create the appearances of legality for the methods of the new aristocracy, and which was destroyed only by two world wars and by investigation of its sources.

"The Catholic scholar is well equipped to see steadily, with his freedom from scepticism, his faith in reason and his passion to find the truth."

THE CATHOLIC SCIENTIST

"Many accusations have been made against the church concerning her attitude towards science. Most of these are included in the following charges:

The Church has always been opposed to science because she is afraid of its discoveries.

The Catholic Faith is incompatible with real achievement in Science.

Catholics, on the whole, take very little interest in science."

These accusations were dealt with by Mr. Miles O'Connor, M.Sc., in his lecture on "The Contribution of the Catholic Scientist to Culture."

Mr. O'Connor examined the various cases usually put forward as evidence that the Church was opposed to the discoveries of science, and held that the Church's record over nearly twenty centuries compares more than favourably with that of the most scientifically minded countries in this, the twentieth century.

Mr. O'Connor submitted that the number of Catholics who had made significant contributions to science, Nicholas Copernicus, Nicolaus Steensen, Theodor Schwann, Johann Muller, Jean Baptiste Lamarck, Gregor Mendel, Louis Pasteur, to name a few, was sufficient to refute the second charge.

The charge, that Catholics as a whole take very little interest in Science, was, however, not so easy to refute. "The time has arrived when we should carefully examine the position with a view to finding the reasons for the poor representation of Catholics among those who have achieved eminence in science."

"There is no such thing as the Catholic Scientist as distinct from any other kind of scientist. All scientists are concerned with the discovery of truth about the external world."

THE CATHOLIC NOVELIST

"The source of great Catholic writing," said Mr. J. C. Reid, M.A., "lies in the conflict which faces the novelist between his religion and his artistic vision, for there is no great literary work conceived without some conflict." He discussed the development of the new realism by Catholic writers, observed in their fidelity to the spirit and the heart of man, and seen most clearly in the greatest of them, Francois Mauriac.

(Continued on page 7)

STUDENTS FLARE UP Pavement Beer Swill

WITH those headlines the Australian Truth (Adelaide Edition) passed sentence on the National Union of Australian University Students (N.U.A.U.S.) Congress held at Largs Bay, Adelaide in January, 1951.

The charges were that about 15 students (men and women) were seen drinking on the verandah of the local hotel, the girls in gaily coloured frocks drinking from pints, after which with "whoops of joy" they jumped into their "jalopies" to return to more "bacchanalian orgies" at the camp. After this glowing front page account it is no wonder that the Congress was more noted for its social than its intellectual functions.

New Zealand Universities were well represented there being about twenty of us from all the Universities the majority being Canterbury students.

This camp was under canvas and about 350 students attended. Sleeping quarters were rather cramped with often six in a tent but other conditions were good: plenty of showers, a large laundry, ironing room and Mess Hut. The beach was five minutes walk away and the water, warm to us New Zealanders, was cold for those from Brisbane. Beach bonfires were popular nearly every night and we ended with a large barbecue on the last night—or morning.

Dances were held nightly in the Mess hut, a rather difficult proceeding since the floor was concrete. They were popular in spite of this which is more than can be said of the serious side. For the first two nights we had music by the champion Dixieland Jazz band of Australia.

Lectures and discussions were poorly attended—many people slept in. Sessions which were expected to be good were not improved by a bad microphone and kitchen noises. Outstanding example of this was the overseas forum. Students from Greece, Arabia, Malaya and New Zealand spoke for ten minutes each on the conditions in their own countries. Unfortunately on account of language and microphone trouble only the New Zealander was heard. Roger Smith of Canterbury made an excellent speech, thoroughly convincing everybody that we had a good education system and marvellous scenery although they remained doubtful about Social Security and earthquakes.

The most lively discussions were those at the end of the Congress, the business sessions. These sessions were strongly reminiscent of Viv: 'Reds' on one side and the rest on the other—every issue ending in a political one even if it did not start as one. Voting on a resolution to oppose conscription caused such chaos that four counts were insufficient—finally there had to be a division which settled the matter: 93 against conscription and 92 for it. By the time this session was held and the vote taken many students had left camp.

Up to 11 p.m. every evening some entertainment was provided and on three or four evenings films, including Metropolis, The Blue Angel, Film and Reality and several Australian pictures. On the last Saturday the much talked about Revue was staged. The tone of this revue was surprisingly high, perhaps noticeable by the Victorians after past Extrava. The Ballets and the sketches were amusing but the star of the show was a Bulgarian student who played the guitar and sang, stole the show and was recalled several times.

Tours were organised along the beaches, through the Barossa Valley and Seppelt's vineyard, along the Torrens by tug, through Holden's

Are You a Fresher?

IF the answer is "Yes" to the above pertinent question you needn't be unduly worried. Even the most blase, sophisticated, corduroyed type you see gliding about the corridors as if the place belonged to him or her was once a fresher. Its difficult to believe but this is what a university education can do for one. So why not for you? But perhaps you are more interested in common sense than in being an uncommon sensation. Even if this is so you shouldn't be unduly worried for you may meet kindred fellows during your Varsity career. The great thing is that you are a Fresher and that is something. According to the dictionary (pre-war) you are "one who is fresh in the rudiments of knowledge." But the definition is somewhat ambiguous. It may mean that you know all the answers or it may mean that you are still green. But anyhow the mere fact of your becoming a matriculated student at the college seems to indicate that you are still willing to learn. "Sapientia Magis Auro Desideranda." I once heard a student who obviously didn't know much about Latin translate this noble motto of Victoria College . . . "Cram for Jam." But it doesn't really mean that. "Wisdom is more to be desired than gold." So for goodness sake don't be a crammer. Don't regard a university education as a good long term investment in gilt edged securities. If you do you will miss the wisdom, the gaiety, the freedom, the true community spirit of the university. You may acquire knowledge of a kind . . . you may even become a walkie, talkie encyclopaedia . . . but where wisdom is concerned you will be a rank outsider. Someone has said that the student of the modern university "survives by hurrying rather than matures by living." You will not live a mature academic life simply by attending lectures then dashing off the premises as soon as possible afterwards. You must get to know your teachers as persons . . . you must get to know your fellow students. One thing that has surprised me about the New Zealand student is his bottled-upness. He and she don't find it easy to communicate on any very deep level . . . of thought, conviction and understanding with fellow-students . . . I've met students who have been at this college for a year or two and they are still shatteringly lonely, still untrenched in individualism, still unable to break out of their isolation. There's something wrong here and I hope you freshers are going to enrich and develop the corporate life of the College. You will receive much from a university education if you realise your responsibility not only to attend lectures but to take your full part in the life of the college . . . in all its many interests and societies. You have much to give. You are fresh! Your coming will be a breath of fresh air and we wish you well in your course.

As chaplain to the Student Christian Movement I am at the service of the whole student community, whether or not you have any religious affiliation.

You will find my hut beside the college incinerator (indeed it's difficult sometimes to distinguish the one from the other) and I hope to be in there (not in the incinerator but in the hut) every day from 11 a.m.-12 a.m. and from 2 p.m. to 3 p.m. If you don't find me in the hut you can cross the road to 14a Kelburn Parade and visit me in the Chaplain's residence. My telephone number is 40 815.

—W. GARDINER SCOTT.

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factory and Phillip's. One had to pay for each tour but the free wine samples were a compensation.

From our point of view the Australian students could not have been kinder and more tolerant for as it always turned out in conversation we thought New Zealand was a country worth living in—even if a little sleepy.

(Continued from page 1)

This carries the consequence of imposing or finding order on or in it. (Is this a true picture?)

Mr. Don Anderson (Otago) continued, by considering whether the evidence of history of literature offered any hope. Unfortunately it did not. We have agreed we need to get at a point of intersection of the timeless with time, i.e., or value with measurement. In fact we also try to escape from this point. In literature, this escaping is called dissociation of sensibility, and it becomes apparent a little in Pope and more clearly after him. Gray, Collins, Wordsworth, Coleridge, Byron, Shelley and Keats provided instances of this. This dissociation seems to have continued up to the time of Eliot, though Eliot is not the only poet to have overcome it. But the modern poet is not close to the common men—and the solution won't be achieved until it does reach the common men. Kevin O'Connor suggested the following to bring us down to earth:

"O harrow, that O'Connor used
To spread the boss's cowardung!"
A. R. D. Fairburn: "Better to be
Harrow than Eton." It was concluded it was difficult to find hope in this field.

Action?

From this the emphasis changed to Mr. Schapper's "Hope is not enough." Action is necessary. His remarks were confined to one crisis only: the East-West conflict. The crisis can be averted if we are prepared to look at the facts and act on the basis of an ethical postulate such as Confucius' "What you would not others should do to you, even so do not unto them," or Christ's "Love thy neighbour as thyself." These principles are preconditions of persons being able to live together and attain the highest in their potentiality.

Mr. Schapper (Lincoln) then began his survey of the facts of and basic considerations regarding the relations between "Communism" and "Democracy," basing his remarks primarily on "The United States and the Soviet Union"—some Quaker proposals for Peace, and, to a lesser extent on Wolfgang Rosenberg's article in "Landfall" No. 16—"Two Worlds or None." Some of the considerations were (1) the existence of a widespread desire for peace (2) Both East and West systems will continue their way of life for a long time to come (3) Their sometimes belligerent apparent aims should not blind us to their common aims, e.g. improved economic welfare, and equality of opportunity for all persons. (4) Both fail to live up to their ideal aims. (5) Differences of economic and political methods must not be ignored, but need not blind us to the similarities of the persons living in each system. (6) There is sufficient common ground for us to live in peace. Peace has been possible in the case of similar divisions in the past.

It was also commented that the fact that U.S.A. spends 5/7ths of its budget on military objects raises doubts as to the efficacy of the present methods aimed at security. The armament race will increase the likelihood of war. Nehru in April, 1949, put forward India's positive approach to this issue.

In conclusion Mr. Schapper mentioned eight points of the present New Zealand foreign policy which, in the light of the foregoing, are insupportable. Officially we are selfish and follow the policy of trying to be strong. Why can't our smallness in size enable us to be big in mind internationally?

New Ideology

The S.C.M. session was conducted by Mr. Alun Richards (editor of "The Outlook," Christchurch). The Christian is the one who can offer hope, and his role to-day therefore is to say and show what this is. All previous speakers had found the state of affairs lamentable yet had said there was still hope. The dan-

ger seen in the speed of the spread of Communism is small beside that due to the meaninglessness of our own lives. In the desperate situation to-day we must do something, and a first step is to construct a new ideology. This will have to be both theoretical and practical, and based on a proper approach to understanding man and his place in the universe. Marxism's inadequacy is shown here. Human relations are personal, "I-thou," each recognising another centre of responsibility. Egoism is the barrier to achieving this true relation, and can be overcome only as a consequence of a true relation with God. To build an ideology on which to build a civilisation we have to be accurate about man—ourselves. Where, then, does this hit us? Our community lives by casual materialism, treats people as things, each individual seeks his own. Proper personal responsibility—mutual personal interaction—is shirked. Duty then is to accept this responsibility because man is under authority of God whose will is for absolute honesty, absolute purity, and absolute caring for other people. Our job, then, is socially to build a new ideology; intellectually, to drop many notions and build from the facts of personality; and personally, to accept responsibility.

Discussion following this address was vigorous and good. Catholic and humanist points of view were put and discussed with Mr. Richards's thesis.

The Forum Resolves

Debate was keen and the spirit was good.

Motions passed (1) That examinations in all subjects, all stages and all colleges be made available to the candidates. (2) That this congress support N.Z.U.S.A.'s request for an enquiry into the New Zealand Government's refusal to renew the permit to remain in New Zealand of Mr. Chanra Pratap Sharma, an Indian student from Fiji at Canterbury College without making public the reasons for their action; and that if the results of this enquiry give evidence of social and political discrimination, that this congress deplore the Government's action. (3) In view of the Arbitration Court's decision to increase all wages by 15 per cent, this Congress expresses the opinion that all university scholarships and bursaries should be correspondingly increased, and requests the N.Z.U.S.A. to take action to this end.

(4) That this Congress, seeking a way of living in peace with all peoples, recommend to the New Zealand Government that it recognise the spontaneous forces of Asian nationalism and the rights implied by the United Nations Declaration of Human Rights for Asian peoples to select their own forms of government; and in particular that it acknowledge that the Chinese People's Republic has the support of and meets many of the needs of the great majority of people in China; and therefore that, following the Government of Great Britain, the New Zealand Government should accord diplomatic recognition and political tolerance to the Chinese People's Republic.

This above motion was debated on the issue whether a short form should be given to the motion, or the reasons set out as above. The full motion as above was carried 39-26.

(5) That this Congress regrets the approval of the New Zealand Government to rearm former enemy countries with whom no peace treaties have been signed as such action will inevitably be regarded as provocative and potentially aggressive by the Soviet Union and its satellites. Carried 33-29.

(6) That this Congress considers that the challenge to our way of life made by the communist ideology should be met by widespread endeavour to understand it, to compare the ideal with the facts of its practice, and to encourage discussion and publication to those ends, rather than by suppression (as in Australia), vague prejudiced propaganda against it, and often untrue

statements about it and the nature of capitalism. Carried with only a few dissentients.

(7) That this Congress deplores the personal frustration and waste of talent among Displaced Persons, and accordingly requests the N.Z.-U.S.A. and the college associations to sponsor selected intellectuals from D.P. camps for settlement in New Zealand and the performance of socially valuable work that may restore their personal confidence.

(8) To the effect that: All overseas students admitted to N.Z. should be allowed without discrimination to seek employment for financial gain; and that N.Z.U.S.A. be requested to take up this matter.

(9) That this Congress urge the New Zealand Government to give greater economic aid to the countries of South-east Asia; and that as a practical expression of this desire the members of this Congress take up a voluntary collection of money to be paid to N.Z. I.S.S. for relief purposes in South-east Asia. Carried with only two or three dissentients. A collection was taken up from the 100 students who remained at the Congress and £54/10/- was obtained. This sum has since then been increased.

Discussion, and resolutions are of course not all that can be done, but they are something. The results of the collection showed the genuine spirit of the Congress.

Why Not Go?

Well, there you have it—addresses, discussion, sun, fun, and resolutions. In view of the extraordinary difficulty of tackling the theme, especially in a large Congress, the standard of addresses and discussion was high. Further, as well as an increasing sense of community, progress in thought could be discerned as the congress went on. That is even more remarkable when one recalls how little sleep everyone had. This report cannot, unfortunately, do justice to the informal and intangible aspects of the congress. For nine days, something was done to make up for our lack of residential colleges. That sort of thing may help to add to the insights that should come from a university education. What cannot be left unsaid is that everyone thoroughly enjoyed it.

The next Congress will be held next January.

—ERLE ROBINSON.

INTER-FACULTY ATHLETICS

Kelburn Park

SATURDAY, MARCH 17

Travel and Exchange Under Fire

STUDENTS returning from Australia who visited that country under the Travel and Exchange scheme were not satisfied with its operation. Particularly lacking—co-operation between the Travel and Exchange Officers in each country.

Part of the trouble was caused by students who changed their minds, their sailing dates and their ports of destination and departure every few days until the last day before sailing. When the last ship reached Sydney the cumulative effect of the confusion caused made itself felt.

No jobs had been arranged and students were referred to Employment Agencies most of which had very little to offer by December 12th. The Travel and Exchange Officer from the Sydney University did not meet the boat and although he had cabled to New Zealand so that the New Zealanders would know where to go none of the students received the message. Board was arranged by telephone on the spot but it was, in most cases, temporary, and from then on the students fended for themselves. This did not prove easy in Sydney crowded for Christmas.

In Melbourne reports were that the organisation worked like a clock. Board and jobs had been arranged. Planes, ships and trains were met. Enquiries made at both ends indicated lack of co-operation between Australia and New Zealand. The Australian Officer had a stronger case and had facts and dates to support him. Students from other University colleges all complained that it was difficult to find out anything from the N.Z. Travel and Exchange Officer.

The idea of the scheme is excellent and all those who did travel agree that the trip was worth the trouble but they are sure that all the trouble is not necessary. Australia is a great place for a holiday but as the scheme functions at present many of those who travelled felt that had they known it would have been far more satisfactory if they had made their own plans.

(It should be made clear that the present Travel and Exchange Officer, Mr. M. J. O'Brien, was not responsible for the scheme until all the students had left New Zealand and been in Australia for some days.)

This matter has now been discussed by the Executive and it is intended to review the whole scheme at Easter during the N.Z.U.S.A. conference. By that time Mr. Fitzgibbon, the representative of N.Z.U.S.A., will have made his report on his trip to Australia and it is hoped that Mr. George Pittendrigh, the Australian Travel and Exchange Officer for 1950, will be present at that Conference.

DB
LAGER
The
Great Favourite
from the
WAITEMATA MODEL
BREWERY



G.B.S.-- SMASHER OF IDOLS, BUILDER OF NEW WORLDS

"WE can hardly grieve at the passing of Bernard Shaw at 94," said Pandit Nehru on November 3, "but Shaw had become so much a part of the mental climate of our times, that his death comes as a blow."

How did Shaw become part of the mental climate of our times?

Two years ago Joad described the tremendous impact of Shaw on the young men of the 1910's who heard him speak. "Shaw came home to me with the effect of a revelation," he wrote. From public school and the idle rich between which his life was divided "with the rapier of his wit and the bludgeoning of his argument Shaw delivered me . . . He stripped them of their trappings . . . A whole house of cards came fluttering about my ears, never, thank God, to be rebuilt."

Millions of young people who could meet Shaw only through print, have at some time felt that impact. At 14, I first read Androcles and the Lion and its shocking preface where Jesus is described as "arrogant, dictatorial . . . obsessed with a conviction of his divinity," and where Shaw remarks that "Whether you think Jesus was God or not, you must admit that he was a first-rate political economist"—that is, after proving to his own satisfaction that Jesus was an Ultimate Socialist.

To an adolescent Christian faith, this was TNT.

That was how Shaw did it. Low once said of cartoonists, that "Their function is not to please but to provoke; for in this way they contribute to progress by shocking the indifferent into action and stirring fools out of their folly." This Shaw saw as the writer's function, too.

Stirring Fools Out of Their Folly

From his earliest years, Shaw was a convinced Socialist, and he was passionately concerned about converting the world. But being an Irishman, he set about evangelising in rather out-of-the-ordinary ways. Seeing reality himself very clearly, he felt he could afford to distort it in his art sufficiently to present the world with something that would startle them into thinking. British Communist Party Chairman, Palme Dutt, describes a conversation concerning the Versailles Treaty which took place in 1919: "Walking with Shaw, I asked him his opinion of it. He said, 'The Germans are prodigiously lucky; they are freed from the burden of armaments, and will forge ahead while we shall be ruined . . . With all the impetuous crudity of youth I set out to teach my grandfather, and declared: 'That may be witty but it is not true,' and argued that Versailles placed heavy burdens on the Germans, against which they would sooner or later revolt. Shaw looked at me compassionately, as at a neophyte, and said, 'That may be true, but it is not witty, and if you only speak the truth in England, however brilliantly, no-one will listen to you.' . . . He explained how a young Socialist must . . . reach out to the millions by mixing up the truth with a fantastic amount of nonsense and conversational fictions, which would enable them to swallow the truth without knowing it."

That was Shaw's aim, and it very largely succeeded.

Shaw himself was young once, believe it or not. He remained young in some respects to the last. His enthusiasms for Darwin and Marx sprung in the first days of there being such enthusiasms. "We were quite sure," he wrote in the preface to Methuselah, ". . . that whatever lingering superstition might have daunted the men of the 18th century, we Darwinians could do without God, and had made a good riddance of Him." And in his essay on The Webbs, he says: "When Karl Marx first published the facts as to the condition to which capitalism had

reduced the masses, it was like lifting the lid off hell. Capitalism has not yet recovered from the shock of that revelation, and never will."

Ifor Evans, forty years Shaw's junior, likened the jolt of the Bolshevik Revolution on his generation to that of the Bastille on the Romantics. It was as great to 60-year-old Shaw. He saw Socialism coming true. As he said later: "The two hyperfabian Fabians, Webb and Shaw, have stuck to their guns like Fox in the French Revolution, whilst the sentimental socialists have bolted in all directions from Stalin, screaming, like Saint Peter, 'I know not the man'."

His enthusiasm of youth never faded. Even for Beethoven, Shakespeare, Blake and Shelley, he never lost the dream of the young man. Shelley, in particular, the god of all young Socialists, had a lasting influence on him. Not only the poet's humanism and revolution, but his teetotalism and his vegetarianism, Shaw took him for keeps.

As Shaw boasts, the cynicism of most middle-aged Fabians never overcame him. He loved to blast romanticism-for-its-own-sake, but in the socialist sense, Shaw was always himself an incurable romanticist. In the Daily Herald two years ago he wrote: "Our Labour front bench oratory is reaching a point at which it will be impossible for any Socialist who knows what he is talking about to . . . even remain in the Labour Party."

Forty years before, he had written:

"A House of Commons consisting of 660 gentlemen and 10 workers will order the soldier to take money from the people for the landlord. A House consisting of 660 workers and 10 gentlemen will, unless the 660 are fools, order the soldiers to take money from the landlords to buy land for the people."

In the interim he would certainly have added "or rogues" to that "fools." In Wellington in 1934, he asked "Why is it that immediately a Labour man gets into Parliament he becomes no use whatever?" Mr. Peter Fraser interjected, "As a Labour M.P. I cannot accept that." And G.B.S. replied, "As a Labour M.P. you know it is true." Workers or gentlemen, the landlords suffered not.

On the same visit, asked "Do you consider that a dictatorship of the proletariat with socialism, as in Russia, is the same as dictatorships in Germany and Italy where production is in private hands?" he replied, "You have to choose between a dictatorship of the proletariat and a dictatorship of the plutocracy." No middle-road confusion of fascism and socialism ever confused Shaw, though his whole political testament has been called a "bundle of confusion."

The Voltaire of Our Age

The body of his drama is an enlivening as his prefaces and interviews. Zweig and others have called him the Voltaire of our age. His intention was certainly to wipe out the infamous, and in using the stage as his stamping-ground he was following Ibsen and the lesser men of the '80s. Only Shaw smiled where others wept.

The Plays Unpleasant, for instance, are all good entertainment. His protestant if not rationalist, Joan, who identifies God with "My own commonsense," is not a remote and unreal tragic heroine, like the Dame aux Camellias or even Mrs. Alving. Like his idol Shakespeare, Shaw took great liberties with times and climes,



THE NEW ST. BERNARD

One feels that he must go on directing things, even when he has finished with us here.

August 28, 1935

but the moral was always one for the here and now. No-one could mistake Major Barbara for a mere sneer at Salvationism: another and far more powerful religion was the writer's concern: The Gospel of Saint Andrew Undershaft, munitions magnate. And his story of Androcles is treated avowedly "as all such persecutions are: an attempt to suppress a propaganda that seemed to threaten the interests involved in the established law and order."

His plays were his big guns. Through them to an extent we cannot know his philosophy has become a great material force in our world. His small fire was just as effective on the young: his cryptic comments on this and that. New Zealanders might well recall his 1934 advice: "See that everybody in N.Z. has plenty of butter to his bread. Then stop producing butter and produce something else." (Voice: "What?") "Brains perhaps." (Voice: "They take all the bright brains away.") "Do as Russia does, and don't let them go." And we up here might

remember his comment on New Zealand's colleges. "Universities where Moslem and Hindu religions, Buddhism, Shinto, Communism, Fascism, capitalism, and all the forces really alive in the world to-day, are not discussed, are not universities at all: they are booby-traps, and should be turned into mental hospitals."

Shaw wrote once: "This is the true joy in life, the being used for a purpose recognised by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap-heap; the being a force of nature, instead of a feverish, selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy."

He has done right by his own life. Dame Sybil Thorndyke, a close co-worker, friend and fellow-Socialist, said the day he died: "I don't think it is sad. After a life of such terrific usefulness, there must be some sort of glory in it all."

There still is. That is his finest epitaph. —PARTISAN.

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Hail Victoria Alma Mater

Association Executive Meets

"YOU pays your money and you takes your pick." Your pick at election time may not be elected but probably one or two of the members of the Executive were marked on your ballot paper. They meet in the Exec. Room in the Gym every two weeks or so and have a considerable amount to do with your affairs. Any student who is a member of the Association is entitled to be present—fresher or hoary old timer.

March 1st was wet. The Drama Club were rehearsing for their first major production and had to climb the hill. The Executive had a full roll call and John Yaldwyn was replacing Peter Tarrant who has left Wellington. By 7.15 they were down to business and the matters discussed were wide and varied.

There was a notice to prevent outsiders playing on our tennis courts to be erected, a door and lock to be fixed, typewriters needed overhauling, Sallent needed a new table and the matter of some petty vandalism had to be explained. Bills had to be read out and their payment authorised enabling Mr. Malcolm Mason, our Association accountant, to write the cheques. Sallent's first issue criticised by President Kevin O'Brien caused an interchange between him and Miss Fougere.

The Executive were surprised that Sallent had made no mention of the fact that a committee had already been set up to arrange support for those negro students who are to be denied medical bursaries at the Wai-tepera University.

At one stage during the evening the matter of the College Song—or rather the lack of one—came up when Mr. Maurice O'Brien proposed a contest for one. "That's not going to be difficult," volunteered Paul Cotton. "Something like this ought to do: 'Hail Victoria Alma Mater. Blast your eyes and Damn your teeth.'" Finally it was decided to leave the serious matters necessary to Maurice O'Brien. The proposed judges are: Messrs. Braybrooke, Lilburn, Carrad, Cohen and Kevin O'Brien.

EXTRAV SCRIPT—MIRACLE

This year will be recorded as the year there were scripts and the President already had three in his possession before the closing date. The last day was advanced to the week-end of the 4th to allow three others to be completed. Six Extrav scripts nearly stopped the meeting.

Maurice O'Brien, House Manager for this and last year, set out to do away with the interval entertainment. This motion was lost—Curtin, Stewart and Cotton jubilant. It seemed an appropriate time for Miss Cook to recall that an inebriated in-

terval entertainer had woken from his stupor during the interval show just as his leg was being sawn off—"Sordid, isn't it," he said before fading out again.

It was resolved to ask Mr. Ray Michael to stage manage Extrav this year.

THE SHARMA MYSTERY

Two members of the Executive, the O'Briens, had done some investigating but the results were inconclusive. Pat Sharma has already left New Zealand.

This matter will be raised again at the N.Z.U.S.A. conference, but at the moment the position is not satisfactory. No legal obligation rests upon the Minister of Customs to give reasons for his action to Pat Sharma—the obligation is a moral one only. At the moment no one is certain whether or not Pat Sharma did know the reasons himself.

SPEAKERS FROM BRITAIN

The British Council exists to spread British culture about the world and assists by financing speakers providing they are British subjects and always providing that they are not of a controversial political or religious turn of mind. Suggestions for speakers: Prof. Joad, V. S. Pritchett, Arthur Bryant, Christopher Dawson, Prof. Butterfield and A. P. Herbert; these will be forwarded to the British Council which may be able to arrange one for Congress next year.

MISCELLANEA

A convener for the Social Committee was wanted. John Yaldwyn was appointed Gym. controller and took over Peter Tarrant's duties. Miss Val Jones was appointed Executive's representative on the Blues Committee. This question of no marks on the New Zealand University cards is receiving attention.

A report from the publications committee advising that The Spike go into recess was received and adopted. The suggestion of the committee was that the money normally used to subsidise this magazine be used by the Executive at its discretion to assist other student publications. The Executive thought this a sound suggestion.

Now that the resurfacing of the tennis courts has begun the Secretary was advised to write to the Council requesting that the subsidy of £70 be forwarded.

ON THE BOARD

That is where your Students' Association fee is used. The minutes of your Executive are pinned on the main notice board as soon as possible after every meeting so that you may know what is going on at the meetings.

If you have any complaints or constructive suggestions your Executive will consider them if you can take the time to write them a letter.

Care Please in the Caf.

CABBAGE cooking is a self advertising process as those who work in the Library often know but a week or so ago cabbage wouldn't have had a chance in the Caf. The painters were in and busy.

The walls and shelves had been painted and when Sallent visited the place the tables were receiving their coat of fresh cream paint. Now the staff are worrying that we are going to spoil what has been done.

Last year and in previous years it seems that students drew diagrams on table cloths, used nail files and knives to do it and not only ripped the cloths but scratched the tables. This is vandalism even if the person who told us all about this was very nice about the whole business. Only a few people are responsible for any damage or dirt but those few do it every time they eat there.

"We're almost as important as the lecturer's. We're here to keep you people fed and we try our best to do it well." We pressed for further information but we had to be content with concern about the newly painted tables and a little matter of salt, pepper and sugar.

Some halfwits, so it appears, delight in leaving a little pile of salt, sugar and pepper in the middle of the table together with empty cellars. We take the view that the Caf. people should have the right to ask anybody they see doing this to leave, but it is certainly up to us to see that the staff who manage the Caf. are given some consideration.

"UP I'M AFRAID."

We enquired about the price of meals and although nothing had been decided yet it appeared likely that an increase is necessary. Meat has risen in price three times since September and flour and sugar are up too.

FOOD AND SOCIETY

The Caf. has room for about 80 people and the average number fed each night is about 240. This is fast going when one considers how cramped the conditions are.

It also means that students who do go there can be assured of a change of faces every half an hour or so. Freshers should be on their guard against rumours that the Caf. food is a poor collation, a miserable offering. During last year the service improved, and many went away satisfied.

Besides it is an old Vic tradition to grumble about the Caf. and feeding 240 is a more complex task than feeding a family especially when food has to be kept hot for long periods. It will cost you more down in the city.

City Meal	: 2/8 minimum
Fare	: 4d
Energy	: 3d
	3/1 at least

MOANS AND GROANS

Miss Christine Harvie at the time of writing is the Cafeteria Controller and if you must complain she is the person to see. Not that the Cafeteria Controller wishes to hear about a dirty cup, a polite request to the manageress will do the trick, but more serious matters are in her control. Sarcastic comments, expressions of disgust over the food, the smelling of meals and pointed remarks in the cafeteria are neither polite nor effective. There is a person to hear complaints and the manageress will deal with small matters if the complainant is polite.

QUERY

Who has the teaspoons which were purchased with your money and have since disappeared?

TENNIS NOTES

A Waste of Sawdust

THE newly laid mixture of yellow ochre and sawdust which was deposited recently outside the gymnasium is, we understand, intended to serve as a base for tennis courts.

Whilst wading knee deep in this horizontal bran bin (provided by the contributions of V.U.C.S.A. to the tune of £156) tennis players may well neglect as to the wisdom of this decision of the Tennis Club.

Two points appear to demand explanation: (1) How far have the wearing qualities of this "mix" been investigated. From personal experience the writer doubts whether the court will stand up to the continuous play, especially when the difficulty of supervising them adequately is considered.

(2) Is the executive prepared to continue the wire fence along the front of the geology labs and erect a further set of steps leading to the gym? This course will obviously become necessary when droves of students trekking to V.U.C.'s traditional general meetings wear a hefty rut across court four.

These questions trouble the mind of many tennis fans and Sallent feels that a statement and if necessary a reassurance from the dignitaries of the Tennis Club would be in order.

—J.D.M.

Congratulations to Ben O'Connor

well known V.U.C. undergraduate who last week-end represented Wellington in the Wilding Shield fixture at Auckland.

Apart from his outstanding tennis playing—(he has headed V.U.C.'s ladder for a number of years) Ben has played a prominent part in sports administration, and debating activity.

—J.D.M.

Debating

FRESHERS, having emerged from the forensic forums of high school and college—here is your opportunity to shine before your intellectual "elders."

The Debating Society plans its A.G.M. and initial debate this week—watch the notice boards for announcement re subject, etc.

Anyhow there's sure to be supper, so make a point of being there.

(Continued from page 4)

THE CATHOLIC AND THE FINE ARTS

The integrity of the Catholic scholar was again discussed, by Mr. Michael Bowles in the final lecture when he said that the Catholic artist has the advantage of having behind him a philosophy of life. "Today, in our grey society, the fine arts, which bring an enrichment of personality, are more important than ever. There is no such thing as single and intensive cultural effort—we can only develop ourselves individually to the best of our capacity.

"Culture is a cultivation, a two-way process in which the individual gives something to society, and society gives back to the individual."

OPEN FORUM

Each of the lectures was followed by discussions, and on the last day of the congress, a full morning was set aside for an open forum on student affairs. Those present took full advantage of this opportunity. Under the chairmanship of Mr. K. F. O'Connor (Massey College) they discussed the part they, as Catholics, should play in the life of the University, and how in their own particular spheres they could preserve the fundamentals of true knowledge.

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Racial and Other Problems

It is obvious, then, that any specific remarks I could make about race relations either in New Zealand or elsewhere would necessarily be highly superficial and lacking in comprehensiveness. Instead of dealing with specific race problems and instead of directing what I have to say toward race relations alone, I would like to point out some of the factors I believe to be basic not only to race and minority-group problems but also to promoting better human relationships on personal, national, and international levels. My ideas—with no attempts towards originality—are given in the interest of discriminated-against groups regardless of whether they are based upon physical differences, religion, political ideas, cultural cohesion, occupation, or profession.

BLACK IS BAD?

It is fairly self-evident that in English-speaking countries and countries dominated by English-speaking peoples the supreme value of light-skinned, Anglo-Saxon Protestantism is basic to the arising of discriminatory relations against persons and groups not falling within this category. Western civilisation has thoroughly absorbed, through Judaism and Christianity, ancient Persian mythology's dichotomy of light and dark—white is good and black is bad.

Along with the ideal of light (particularly in complexion though there is much talk about the efficacy of blood—evident in the great pride in family trees and such propaganda as Hitler's supreme Aryan race) as good, which gives rise to the fairy tale of innate white superiority, goes an ease and readiness to consider all persons belonging to certain specific groups to be characterised by particular popular stereotypes. From such quackery come the myths verbalised in the expressions Orientals have inscrutable faces, Negroes are more sexually immoral than whites, Maoris coming to the towns to take industrial jobs are "poor types," Negroes are inferior in intelligence to whites, Indian greengrocers are more dishonest than Chinese, persons that follow the cooking trade are foul-tempered, all Americans are wealthy, and that men are better auto drivers than women (the word men includes even those who do not drive?).

Some Japanese are squint-eyed and wear glasses—not all; some New Zealanders are in institutions for the care of the mentally deranged—not all; some Americans are gangsters but nothing like a majority of the population.

A factor which would contribute to an improvement in human and minority group relationships is a changing of attitudes and beliefs away from easily acquired and easily maintained popular stereotypes. In the place of such popular stereotypes should go a recognition of the fact that the physical and intelligence differences between persons within any one racial group are greater than are the differences between any two groups—to a recognition of persons as unique individuals. (The methods and techniques of education, of changing attitude and belief systems of either groups or individuals could hardly be considered here. The immediate aim is to produce a journalistic article—not a book or a short course in social psychology!)

GROUP DIFFERENCES

But to consider human beings as unique personalities must not cause us to overlook group differences such as innate or acquired physical characteristics or differences caused by cultural conditions. To give examples: (1) An appreciation of physical differences is exemplified

FOR SEVERAL DECADES, indeed for almost a century if one considers the period of the Second Maori Wars in New Zealand and of the Civil War in the United States (roughly the period from 1860 to 1870) as a time of awakening, Western civilisation has been conscious of race relations contradictory to our professions of democracy. In spite of obvious differences, particularly in regards to the cultural heritage of the greatest racial minority group in New Zealand and of that in the United States, also the far greater number of different racial groups in the United States, this is possibly just as true of New Zealand as it is of America. To deal adequately with race relations in any country, even any particular section or area of a country or of a city, the cautious student of anthropology or sociology would be content with nothing less than several years of intensive and objective study. Studies of this type are contained in such works as *Some Modern Maoris*, by Ernest and Pearl Beaglehole, *An American Dilemma*, by Gunnar Myrdal, and *Class and Caste in the Southern Town*, by John Dollard.

by the war-time discovery in the United States that women are physiologically unfitted for certain types of welding on the outside of hulks of ships under construction. As a result laws were passed forbidding shipbuilders to employ women for the specific tasks involved. (2) In the administration of Japan the occupation government should be cognisant of the extreme, intrinsic need of the Japanese on both a personal and a national basis not to be shamed.

In solving the knotty problem of producing better racial and other human relations on local, national, and international levels there must be a recognition that culture patterns of whatever nature—economic, social, political—must be understood and sympathetically and intelligently treated when planning and steps toward better relationships, and hence social progress, are attempted. An effective system of adult education in New Zealand would consider and deal with the adult Maori differently from the pakeha. Likewise the approach to the so-called Negro problem (an American sociologist aptly terms it the white problem) is not the same in Mississippi as in California and in producing better racial conditions in either entirely different methods have to be used. To use Mississippi as a further example since I know the situation there more intimately, any attempt by social reformers to hasten the change toward better Negro-white relationships and better social, economic, and political conditions must be cognisant of the cultural atmosphere of that state, including the historical situation which produced that culture. Progress comes mostly through understanding and working out an adequate and unique system of dealing with the existent behavioral and belief patterns; the fervent and fanatical belief—a belief acquired so early in life that possibly many Mississippians would claim that it is innate—in white supremacy; an insistence upon deference to whites by Negroes so thoroughly woven into the social fabric that even few Negroes question the practice; the extent that economic competition perpetuates radical racial prejudice particularly among whites of the lower socio-economic levels; the refusal by far too many persons belonging to the dominant white group to see that depriving Negroes of opportunity to develop according to their intellectual, political, and technical potentialities is an economic and social liability to the community; the insistence by many that democratic principles can be promoted through providing so-called equal opportunity while still adhering to practices of segregation.

THE DOMINATING CULTURE

As already mentioned, recognition and appreciation of the multitude of differences between groups of people eventually lead to an appreciation of the differences between individuals belonging to any one group. Though the members of any specific group necessarily share a variety of cultural patterns, the group members as individuals tend to absorb and conform to the values and ways of doing things of the dominant cultural climate. In Western civilisation we place invidious cultural emphasis upon such items as family, wealth, property owning, and occupation or profession. In occupations, for example, we have developed evaluative judgments according to artificial criteria of services rendered to the community. Thus plumbers may be considered to occupy a position lower on the social scale than the white collar worker. We therefore come to consider certain unfavourably economically and socially situated persons, and particularly dark-skinned racial groups, to be especially suited for particular occupations of low social value—with no appreciation for the capacity, ability, or potentialities of persons as unique individuals.

Any society in which persons belonging to a particular cultural or racial group more or less monopolise specific types of occupations or business activities (Orientals as greengrocers in Wellington and Negroes as domestics in the Southern States of the U.S.A.) smacks of a rigid caste structure in social organisation. Some New Zealanders might point out that legally the Orientals have equal opportunity with the dominant whites in socio-economic pursuits, but are there not subtle pressures operating which tend to keep Orientals at the bottom of the social ladder? One test is marriage—"Would you like YOUR DAUGHTER to marry an Indian?")

EACH MAN'S DIGNITY

If individual differences are thoroughly appreciated we eventually arrive at the conclusion that within any one group, community, nation, indeed the world, there is a great range of human capacities and potentialities—a great diversity in intellectual and physical abilities, in ways of doing things, and aspirations. If we live up to our professions of political, social and economic democracy, we will accord to every individual, no matter what his ideologies and ways of doing things, an important place in the group and the society of which he is an integral part.

Thus we arrive at an appreciation of human dignity—the emphasis upon the individual (person, group, nation) as a functioning member of the larger society.

As pointed out by analysis of human relations in the United States and exemplified in industrial and racial studies, political freedom and good economic conditions do not automatically solve all social problems. Better wages and working conditions do not prevent strikes. Among other things, discontents may

arise against foremen or managers who represent impersonal absentee capitalists—employees are striking for satisfying working relationships and a satisfying place, a respectable status in the community. (Some labour unions in the United States are attempting to ameliorate the psychological evils accompanying the depersonalisation of industry by providing outlets for self-expression and opportunities for satisfying personal service in union organisation.)

Financial help or a living wage for lower class whites and Negroes do not necessarily cause a raising of standard of living. Raising of standard of living seems to be involved with ascending the social ladder. Climbing the social ladder is difficult—so difficult many persons at the bottom of the social quagmire cannot develop the incentives and the techniques necessary for success.

Would it be expecting too much to suggest that the time may come when human dignity—the importance of every single individual, every person in the community, is appreciated to the extent that we will fall to place the present-day great emphasis upon invidious comparisons?

Could modern society maintain herself without the man who runs the machine that spreads the glue on the sole of your shoe? Or those social engineers—the lawyers? Or the fellow who pours cold water down his sleeve at 4 o'clock in the morning so that you may have fresh milk in your tea at eight? Or the secretary who keeps the machinery of an office well-oiled while the boss makes Rotary speeches?

The emphasis should be upon human dignity—each individual human being!

—WILLIE MAE GILLIS.

Introducing the Socialist Club . . .

INDEPENDENT thinking and heresy are as old as Victoria College herself. But the Socialist Club was only founded in 1946, when all those young men had returned from the war full of the ideals on which UNO was founded. In a sense, the Club can be said to be the climax of a tradition, because in the Club for the first time, students have committed themselves to an active as well as a verbal participation in the struggle for socialism.

Socialists of all shades gather under the Soc. Club's wing. Christian Socialists, Marxists, Labour Party members and Fabians . . . all are united for its policy and its activities, and for the policy and activities of the N.Z. Student Labour Federation.

In the past five years, the Club has led campaigns in and out of the College for increased bursaries, for student relief, for self-determination for the Indonesians, against conscription, against increases in the cost of living and education . . . A wide variety of activities, but all in the one direction, for the peace and well-being of students and young people everywhere.

The Club holds many successful meetings addressed by well-known speakers, cottage evenings, and week-end schools.

The first meeting for 1951 will be held in the Gym on Thursday, 8th March, at 8 pm; the speaker will be announced this week. The Annual General Meeting, with a report from Doug Foy who attended the Australian Student Labour Congress in January, will follow on the 22nd.

All students are welcome. Bring that tory clobber along with you. If you like, write via the notice board in the common room to either Pip (Mr.) or Tilly (Mrs.) Piper, and tell them you are interested.