

# Salient

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

Thursday, 19th July, 1957

6d. copy or by sub.

## FOR BETTER, FOR W.U.S.

P. A. Stuart . . . . . p.3

## CHRISTIAN COATS— ON AND OFF

. . . . . p.5

## SPIKE HAS POINT

Kelth Walker . . . . . p.4

For the benefit of those who are both blind and deaf, we have to announce that out of the ballot-box, Victoria College Student Association has drawn the following Executive:

President: C. J. C. Marchant.  
Women's V.P.: G. Jackson.  
Men's V.P.: H. R. Carver.  
Secretary: B. C. Shaw.  
Treasurer: B. A. Hume.  
Women's Committee: J. Buckley, A. Duncan, S. Green, C. Poin-ton.  
Men's Committee: J. Hercus, J. Martin, D. Wilson, J. Zohrab.

## APPLICATIONS

are called for—

1. EDITOR, CAPPICADE '58
2. PRODUCER, EXTRAV '58

Must be at Exec. office with Qualifications and Policy by

7 p.m. on 31st July

"Under the guise of protecting the national security from external danger, the establishment would use these (secret police) powers against the working-class movement itself."—Aneurin Bevan, at a meeting in London, 19/7/56.

# NEW ZEALAND'S OWN M.V.D.

The recent rumpus about telephone-tapping in Britain prompted a piece of ham-acting in the New Zealand Parliament designed to set the public mind at rest about the use of such dubious practices in God's Own Country. Telephones were tapped here, it was stated, only when the "interests of national security" were involved.

Less than four years ago, a weekly newspaper alleged that it had proof that the New Zealand Police Force engaged in "telephone-tapping against book-makers and for security purposes." ("Truth," 12.10.53.) In the subsequent hullabaloo, from the Commission of Inquiry into the Police Force up to the "retirement" of Commissioner Compton, the charges about "security" activities were buried in the rather smelly stuff about bribery and wireless-masts.

Press reports about the inquiry mentioned a nocturnal meeting between a "Truth" reporter, an ex-secret policeman, and the Prime Minister, after which "Truth" apparently agreed to keep quiet about "security" activities. As it turned out, the inquiry was prevented by its terms of reference from effectively bringing to light all the facts about the murkier side of police life at all by declining to give immunity to witnesses. Thus even cases of improper methods by regular police remained unknown.

But the activities of the secret police who, according to "Truth's" original allegation were engaged in the practice of tapping private telephones, are of their very nature difficult to discover, and the chances of their being aired at the inquiry were made doubly remote. In fact, they remained shrouded in complete silence.

And it is apparently intended to keep it that way. Two years ago, when the Prime Minister received a request for a Commission to be held into the activities of the secret police, he replied point blank: "The Government would agree to no such inquiry" ("Evening Post," 30.6.55).

There have been isolated attempts over the last few years to bring the public a fuller understanding of this little known section of its servants. But still too few New Zealanders are even aware of the fact that it exists, and that it is a network potentially as dangerous to their freedom as Ivan Serov's and J. Edgar Hoover's are to the ordinary citizens of Russia and America.

The secret police in New Zealand is officially called "the Special Branch", and was, anyway until recently, formally connected with the Police Department while being in fact quite independent and responsible only to one person—the Prime Minister.

"Everybody detests the snooper, whether he is operating as an individual or with the blessing of officialdom." —"Evening Post" editorial, 11/6/57.

Coming under heavy fire in 1955 (following the Guy case—see below) the secret police have apparently undergone some changes. "Truth" commented (27.4.55): "One department of the police—if it is a department of the police—which will require some immediate attention is the so-called security branch. In present world conditions some safeguards for security are essential. But they must be provided intelligently and exercised by men who know the difference between active disruption and subversive activity and the normal expression of dissentient political opinion."

It may be that our new secret police chief, Brigadier Gilbert, is intelligent enough to recognize this distinction. Some of the following cases of the activities of his branch date from before he took over the job. But others do not.

Think about these:

● When a special general meeting of the Auckland University College Students' Association had been called in 1951 to discuss the wisdom of the "Emergency Regulations" then in force, the Association (at the request of a member of the Executive) informed the Police by phone. Two members of the secret police came up to the college and copied down the names of all the people who had requisitioned the meeting, and from the Association files the names of all members of the Socialist Club and the Peace Society.

● A young VUC part-time student lost his job with a local accountancy firm in 1953 after his employers were visited by an officer of the secret police. The student was not a member of any organization, but was publicly associated with a cyclostyled journal called "News-Quote" which reprinted from airmail

editions of British and American papers items that threw light on certain aspects of international affairs. It appeared that the employers were satisfied with the student's work, but were persuaded by the secret police to sack him after they had approached some of the firm's most important customers with some such question as: "Would you like to think X & Co. were employing a Communist?" This case took place in 1953, and is documented in an article by W. J. Scott in "Landfall," March 1956.

● A man called Henry Guy swore an affidavit in June 1955 that when he approached the Police for help to find his wife who had disappeared and apparently deserted, he was handed over to a Mr. Patterson of the secret police who, knowing Guy to be a Communist, promised to help him in return for information about the Communist Party, his trade union, and certain activities of the Labour Party with which he might be familiar. Guy gave a great deal of such information, but obtained no help whatever, except that he was put on pay as an informer for the best part of a year.

● In 1954, two comparatively senior officials of the External Affairs Department were given the choice of resignation or transfer to some other branch of the Public Service for which they might be quite untrained and unsuited. They were told that the reasons were

people over a prolonged period. He was left in the terrible position of knowing that someone present on these different occasions was an informer, and although he was safe in the knowledge that the construction that had been put upon things he had said was in fact utterly wrong, the whole nature of the security procedure was such that he could never

"We have had no assurance from Mr. Holland that the Security Police ever unearth anything really seditious. If this empty cry of 'Wolf!' is indeed being combined with approval of the methods described (in the Guy case) his conduct is highly reprehensible."—W. J. Scott, "Landfall" March, 1956.

confront his accuser and have the matter out.

● In May, 1957, on two occasions visitors arriving at the home of a man holding a position of some importance to the New Zealand Labour Party, after having made all arrangements for the visit by phone, noticed both on arrival and departure the identical car with two men sitting in it near the street entrance to the house. On one occasion the car was approached, and drove away immediately at high speed.

Each of these cases on its own might



THE SECRET POLICEMAN

confidential and associated with security. This was in conformity with the Public Service Amendment Act 1951. There is no appeal against such transfers to the normal Appeal Board, but only to a special Review Authority with power to act in such cases. The aim of an appeal would be to remove the stigma of being classed a "security risk", but since the Act lays down that the accused person need only be told as much of the charge against him as may properly be disclosed having regard for the interests of public security, and since (as the Minister remarked to one of the men concerned) no matter whether the authority gave the man back his reputation or not he would still be suspect in the eyes of the Commission, the case was well loaded.

One of the men, Mr. Douglas Lake, resigned rather than go through this specious procedure. On pressing his enquiries, he discovered that while part of the charge being levelled against him was based on his wife's having published a pamphlet on her experiences while attached to the New Zealand Legation in Moscow, others stemmed from private conversations he had held with various

not be very significant. But viewed together, and with many others which we have no room to mention here, they present a rather frightening picture of a many-legged monster fumbling in a twilight world where its victims cannot see to fight back.

Of its very nature, a secret police must operate on unproven and unprovable reports, must recommend action to be taken on the most meagre suspicions, and leave the livelihood of people who come under its surveillance dependant upon the whims and promotion-happiness of men without faces.

Equipped with modern techniques of catching snippets of conversation and isolated bits of information, these people are ideally situated for running on the side a private blackmailing organization—as many F.B.I. and private-eye agents have done in the United States.

The whole business is stinking and alien to British liberal traditions. If a man is holding a job which requires unquestioning loyalty to the policy of the moment, then it should be made known that the job is a political prize.

(Continued on page 6)

## SALIENT STAFF

Editors: Conrad Bollinger, G. A. Wood.  
 Sub-Editors: Tilly Piper.  
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 Fay Sligo, L. D. Atkinson, T. Kelliber.  
 D. Laws, D. Patterson, P. A. Stuart.

## THE FOLLOWING EXECUTIVE OFFICERS

HAVE BEEN APPOINTED FOR 1957-58.

Cultural Affairs Liaison Officer: Miss Anna Duncan.  
 Senior Tournament Delegate: R. J. Webb.  
 Public Relations Officer: D. B. Wilson.  
 Records Officer: D. Jamieson.  
 Travel and Exchange Officer: Miss Jane Buckley.  
 Student Health Officer: Miss S. Green.  
 Board and Accommodation Officer: J. Zohrab.  
 Student Employment Officer: Miss Green.  
 Cafeteria Liaison Officer: C. J. C. Marchant.  
 Executive Representative on Blues Committee: J. Zohrab.  
 Executive Representatives on Finance Committee: H. R. Carver, D. Wilson.  
 Executive Representative on Publications Committee: Miss Buckley.  
 Social Committee Convenor: Miss Gay Meyer.  
 V.U.S.C.A. Representatives on the Student Union Planning Committee: J. Marchant, R. C. Shaw, W. Hos, Miss G. Jackson.  
 N.Z.U.S.A. Corresponding Member: Miss Jackson.  
 International Affairs Corresponding Member: Miss J. Buckley.  
 Overseas Student Liaison Officer: Miss Duncan.  
 Chairman House Committee: J. Martin.  
 World University Service Committee Convenor: Mr. Kahn.  
 Executive Representative on W.U.S.: Miss Duncan.  
 Sports Officer: H. Carver.  
 Executive Representative on Te Aro Park Committee: B. Hume.  
 Extrav. Organiser: D. Wilson.  
 Executive Representative on Extrav. Steering Committee: J. R. Martin.

## CLUB LIASON OFFICERS FOR 1957-58.

Anglican, Martin; Athletics, Miss Pountney.  
 M.A. Indoor Basketball, Hercules; Biological, Hercules; Boxing, Martin; C.S.G., Shaw; Chess, Hume; C.S.O., Marchant; Commerce, Miss Pountney; Cricket, Zohrab; Deafening, Miss Pountney; Drama, Miss Buckley; E.U., Hume; Film, Miss Duncan; French, Miss Duncan; Golf, Carver; Harriers, Hume; Historical, Miss Buckley; Men's Hockey, Zohrab; Women's Hockey, Miss Buckley; International, Miss Duncan; Law, Wilson; Literary, Miss Jackson; Rowing, Miss Duncan; Rugby, Hume; Ski, Miss Jackson; Soccer, Martin; Socialist, Shaw; Swimming, Zohrab; Swords, Miss Jackson; Table Tennis, Martin; Tennis, Miss Pountney; Tramping, Miss Jackson; Weight-Training, Carver.

## Blue Pencil?

I am concerned that it is necessary to send contributions to "The Student" to the V.U.S.C.A. Public Relations Officer and not directly to the editor. Is there some form of censorship operating?—J.T.S.

## Up Hill?

In the recent Students' Association elections, I understand that I received a larger number of second preferences than my opponent who was elected. Is this a record?—HILL.  
 [No.—Ed.]

## DEAR SALIENT



## Low Tone

At a meeting last Wednesday, my Committee passed the following resolution and instructed me to forward a copy of it to your publication, and to the Executive.

"THAT the Catholic Students' Guild, as a student body, condemns the low moral tone which is evident in Cappicade and Procession (both publicly presented to the City under the auspices of the University) and that the Executive of the Victoria University College Students' Association be asked to give serious consideration to the problem of improving the said low moral tone."—Peter V. O'Brien, Hon. Secretary, V.U.C. Catholic Students Guild.

## All Roads . . .

I commend your correctness in referring to those Catholics in communion with the Bishop of Rome as Roman Catholics, and I would like in support to make the following points:

1. In New Zealand there is no such legal entity as the "Catholic Church".

2. The New Zealand Press, following the unfortunate shortening of "Roman Catholic" to "Catholic". Some papers, however, including the less responsible ones, have recently departed from this precedent, and it is good to see "Salient" refusing to follow their lead.

3. The distinctive term "Roman" has a long and honourable usage within the English Press, has generally avoided the unfortunate shortening of "Roman Catholic" to "Catholic". Some papers, however, including the less responsible ones, have recently departed from this precedent, and it is good to see "Salient" refusing to follow their lead.

4. The Roman Catholic claim to the exclusive use of the term "Catholic" is resented by Catholics of non-Papal Communion. If there is an alternative term acceptable to Catholics in communion with Rome (and it appears that "Roman Catholic" has established itself in law, newspaper precedent, and official Papal practice), then they should adopt it, out of consideration for their fellow Christians, and without prejudice to their own theological standpoint. To persist in using "Catholic" under these circumstances is to be guilty of deliberate discourtesy.

I suggest Mr. Neazor let well alone; or he may find a strong objection entered against the claim implicit in the name "Catholic Students' Guild." Canterbury College has no "C.S.G." It contents itself with a "Newman Society."—P.A. Stuart.

## Wrath for Roth's Sake

After having seen the film "I'll Cry Tomorrow", I am inclined to wonder if your reviewer actually did see it. If he really thinks that it concentrates on showing the evils of bad habits and the organisations devoted to their cure; that it has no real human conflict; that the dialogue is depressingly mediocre and that Susan Hayward just revels in it, I advise him to follow the advice of one of the characters in the film, and "Go out and live". He then may have some qualification for criticising the manner in which life is represented in films.

He should get his facts correct too. The man who died was not Miss Roth's husband.—F.L.

[Our reviewer when asked to comment replied that the implications of F.L.'s final sentence have made him determined to see the film if it ever comes back.Ed.]

## Wild Tongues

Some self-styled "Christians" are very funny to watch. The two people who answered the article enjoining Christians to "take their coats off" seemed to be embarrassed at the prospect of a state so close to their native nakedness. Their list of suggestions as to what they should be doing (if anything) has some intentional and some unintentional wit. Only ten lines separated a scorching indictment of racism in New Zealand from a supposedly humorous quotation from Russell about a "Chinaman", in the style of English which racists allege "Chinamen" use!

As Chesterton parodied the well-intentioned nonsense of Kipling: "Drunk with sight of power and blind Even as you bowed your head in awe You kicked up both your heels behind At lesser breeds without the law."

ECRASEZ L'INFAME

## Short Circuited?

Would you kindly inform your readers whether the article headed "Other Worlds Like Ours" on p.5 of vol. 20, No. 9 (27-6-57) was intended as a book review of Rendle Short's "Modern Discovery and the Bible", or an informative article?

If it was the former (and the sub-heading very definitely gives that impression), it is hard to imagine one less competently done. "Skylar" refers to only one small portion of a book which treats a wide variety of topics, and by his remarks shows that he has not troubled to read even the few paragraphs of his choice with any attention to what the author has to say. He then proceeds to enlarge on a recent theory which in his opinion is superior to the one mentioned by Short. Finally, after a hasty reassurance about the tentative nature of his own choice, he lapses (or progresses?) into incoherence.

If, on the other hand, "Skylar" merely set out to describe Alfven's hypothesis, the general logic of his approach is better, but sub-heading, is utterly misleading, and one wonders why he should pick on Rendle Short rather than one of the astronomical experts. Short's section on astronomy (or rather, cosmogony — cf. p. 29) is all borrowed from men more expert in this field than himself, as his footnotes and bibliography indicate. If "Skylar" felt himself incapable of attacking the opinion of an acknowledged astronomer, he might at least have chosen a man who was still alive to answer his criticisms.

"Skylar's" remarks give the impression that Short's arguments are supported by abstruse mathematical calculations. In fact his book quotes only a few results of other scientists' calculations, with the warning, "We quote these figures with all reserve. They depend on assumptions which may prove to be inadequate." Similar warnings about all such hypothetical argument abound in this section of "Modern Discovery and the Bible". The truth of the matter, of course, is that Professor Rendle Short was a competent scientist, and was aware of the limitations, as well as the potentialities, of science. He never expected his readers to swallow, hook, line and sinker, the theories prevalent at the time he wrote, and had he been writing today he might well have felt the need to refer to a different, more modern, set of hypotheses; and no doubt if he were to be writing fifty years from now he would be able to refer to an advance of the hypothesis of Alfven, even as potted by so dogmatic a critic as "Skylar".—MUDLAR [We understand from "Skylar" that his article was in fact not intended to be a review of the book, but a discussion using the book as a handy diving-board.—Ed.]

## Freudian Error?

Apologies are due for one misprint in the article "Individuals are Important". ("Salient", 27th June) The sentence "Why don't we see that the basic facts of our birth get their proper place in the curriculum?" should have read "Why don't we see that the basic facts of our faith get their proper place in the curriculum?" The mistake was probably ours.—B.D., J.H.C.

## SALIENT CLOSED DOORS

THURSDAY, 18th JULY, 1957

The recent decision of the Stud. Ass. AGM to allow Religious Societies to have constitutional checks on membership is, at first sight, merely a legalisation of a long-standing practice. It was, in fact, organised by the recently affiliated Christian Science Organisation, who have met great opposition on account of their rigid membership qualifications. But this raises interesting problems. For if the religious clubs can force a would-be member to swear he loves the Lord, or does not smoke, surely political and other clubs can claim that they, too, should be able to admit only those who satisfy the Committee or some carefully detailed definition. The argument that religion is different may satisfy ardent Christians but equally ardent Socialists or footballers could argue that their faith is at least as important to them as is his to any "religious" person.

Until the CSO entered the field there was only one club that operated what was in effect a closed membership. The other clubs, with regrettable qualifications, were willing to accept the spirit of the constitution which was that all students, by being members of the Association, could automatically become members of any affiliated club. Clubs who are financed from our fees. It may seem reasonable to many that a club formed for a specific purpose should be able to ensure that this purpose is safeguarded by all conceivable means. In reply, however, I should say that, firstly, it has proved impossible to have any written safeguards that will guarantee a certain effect or right. The only important factor is the will of those concerned. If they abide by the original intentions of the founders or whoever they be, no written safeguards are necessary. If they don't then nothing can save you. Moreover, as things change, constitutions become out of date and may merely be a brake in a way never intended. Of course, such arguments only apply partially to student clubs, nevertheless the point is that even in our own short college history we have examples of a club either being abused, the constitution notwithstanding, or, far more frequently, of clubs sticking to their aims and purposes without any need of constitutional safeguards.

Secondly, it should be pointed out that any member of these closed

societies would claim that his particular brand of truth will eventually prevail—even if it takes another two thousand years. If they really believed this, wouldn't they throw their clubs open, for whatever reactionary or atheists did, Truth could not be squashed.

Thirdly, it seems indisputable that an organisation's real strength comes from free interchange of views. Despite the beliefs of far too many that they have "arrived" and any discussion is valueless, are they not being a little presumptuous? Have we possibly, even in their fields, come to a full stop with nothing further to discover? Are human beings so infallible as ever to know the Whole Truth about anything? Everything true is only relatively so.

They will find that, even amongst the faithful, there will be wide differences of interpretation of their gospel. The result of a doctrinaire closing of the doors has always meant that an Old Guard takes over and imposes their ideas on the rest. They will find gradually that dead sterility will overtake them. Only in the throwing out and rebuttals of challenges does a group keep alive. This is particularly important in a University. The whole concept of a University is that there should be a probing of ideas, that there is always room for expansion of knowledge and understanding. It is from the bold beliefs of its students that any community develops and expands.

Thus the answer is not to close one's doors to anybody who cares to take part. It is to say: everyone has something to offer—come along and give it. We are not afraid. Our beliefs are so strong that no matter what, they will flourish and grow, and the more we discuss and think, the stronger and fresher they will be.

And remember, college clubs are not like ordinary societies. They are for people who are still seeking their way. They are all affiliated to the Students' Association, tied to no particular dogma. And all students, because of this affiliation, pay the finances of each club. They are merely sub-clubs of a larger show, and anyone belonging to this should have the right to belong to them.

G.A.W.



## Asia Needs Help : FOR BETTER, FOR W.U.S.

Asian Universities need help, and they need help desperately. The universities of South-East Asia (to which New Zealand World University Service directs its aid) need books, health services, and buildings. South East Asia is under-developed and an under-developed country cannot sustain an extensive education programme. Without education development is impossible. Such situations are commonly referred to as vicious circles. If the circle is to be broken, help must come from outside.

Let us be frank: we believe that a world university community is a good thing. A good thing because it is both an end in itself and a means to an end. On the intrinsic worth we will say little—such worth seems to us obvious. Again, its role as a means to an end—that end being an educated, peaceful and active world community—seems obvious. It is certain that a stable world will not result from ignorance and prejudices dictated by squalor.

Now, because we believe in the value of a world university community, we support W.U.S. (World University Service). Space does not permit a history of W.U.S. Perhaps the fact that N.Z.-U.S.A. has approved it as the channel for student relief from New Zealand is sufficient indication of its integrity and worth. W.U.S. believes in a world university community, and in an attempt to realise this community, it has concentrated on two interdependent objectives:

First, in "the study of university needs and problems with the object of discovering possible solutions in varying contexts." And secondly, in "the provision of funds and material assistance to help implement specific projects designed to meet specific needs." These needs continue to exist because neither the governments concerned, nor the students, possess the resources necessary to satisfy them. The pace of development in Asia is slow. An acceleration can only be achieved by the addition of funds from outside. The inadequate libraries; the inadequate equipment; the inadequate buildings; the inadequate accommodation; the inadequate health services; in fact the inadequate universities will continue to exist for a very long time unless we do something about it.

To sum up the prevailing conditions, may we quote from a recent W.U.S. "Programme of Action":

"Many thousands of students today live under cramped and unhygienic conditions. Some are not lucky enough to

obtain even such accommodation and spend their nights on park and railway benches. In all countries where there is an acute housing shortage . . . the student population is hard hit. University hostels attempt to cope with the situation, but the accommodation they can provide is limited and the need is great. To obtain rooms in the city near the university, even in a ramshackle building, is often very expensive, and most students are poor. The result is that those who do not get accommodation in a hostel are forced to shift for themselves as best they can, which usually means obtaining lodgings in unhealthy parts of the urban area and sharing a dilapidated room with several other students."

"This is not all. Most of the students are seriously undernourished, and the food they eat, bought from street hawkers or cheap restaurants, is prepared under the most unhygienic conditions. Their resistance lowered by inadequate nutrition, such students are a prey to all forms of disease, especially under the unhealthy circumstances in which they live . . . Adequate housing and nutrition are essential to raise and maintain acceptable standards of student health."

"Apart from destroying a student's present efficiency and future potentialities through undermining his health, poor living conditions also have a more immediate effect on his work. Studying under circumstances where he has no privacy, no place of his own where he can study in peace and quiet, and unsure of how he will continue to maintain himself, and possibly a family too, the student can neither gain the maximum benefit nor give of his best in his studies and work."

"But again, even with these hardships, he is still luckier than some others. He has at least succeeded in getting on with his studies, even if it is a constant struggle and ever so often despair has to be conquered anew. There are others, often very promising students, who do not have the resources to study and maintain themselves. They could continue to study if cheap housing and eating facilities were available and some little help were forthcoming; but as it is, they are obliged to give up their studies and find a job instead."

"Thousands still go without medical care when they are ill; hundreds die because of the lack of such attention and the shortage of such attention and the shortage of specific drugs and medicines. Malaria, dysentery, epidemics of cholera, smallpox, and typhoid, and other tropical diseases, as well as lodging and living conditions, add to the problem of the area and make needs and inadequacies stand out in stark relief."

"The current need is to support health services already in operation where necessary, to supplement these by opening others, and assist the construction and equipment of new student sanatoria. The high incidence of tuberculosis among students in South East Asia, mainly due to malnutrition and poor living conditions, also calls for better screening equipment at health centres. If detected in its early stages, the disease can be combatted much more effectively, and both expenses and valuable studying time are saved. Often early detection can mean the difference between life and death."

So much for the general picture. Now for a few specific instances. Many students in South East Asia get no more than 1,800 calories a day, while the basic minimum recommended by nutritionists is 2,600. (Incidentally, the average American college football player consumes 3,800.) Since 1949, the student population in Karachi has more than doubled. In 1955, at Dacca, East Pakistan, nearly 2,000 students were almost literally without a roof to shelter them. When the College of Mandalay re-opened in 1947, the first task of the teaching staff was to paint bare boards black, for there were no blackboards, let alone desks, books and laboratory equipment."

We spoke to Mr. M. F. R. Khan, Colombo Plan scholar and former lecturer and student from Dacca University, to which institution we are directing our aid this year. Mr. Khan was connected with the administration of W.U.S. relief in Dacca, and told us something of this work. It consists mainly in the distribution of second-hand books, and financial assistance to individual students. Some 200 of a total university population of 3,000 full-time students receive grants of £6-£10 a year, which enables them to live for over a month in one of the university hostels. And it should be noted that the university provides medical services only for hostel students. Out of the hostel, no free medical service, and this to a student with no financial backing and no job. W.U.S. can help and has helped here, and the part it has played is greatly appreciated by Dacca students."

On Thursday 18 and Friday 19 July, we are offering you an opportunity to help. W.U.S. is holding a collection, by now an annual feature in at least one other New Zealand College. This year we follow this College's example and ask for half-a-crown from every student. It is obvious that many can afford more than this, and that many will give less. A half-crown is not set as an upper or lower limit. It is designed as a focusing aid. We merely ask you to give as much as you are able."

In conclusion, we quote Mr. Vishnu Bhagwan, Chairman of the Punjab Public Service Commission. Quoting from the preamble of the constitution of UNESCO, he said, "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." He went on to say, "By taking upon itself the education of the youth of today, who represent the leaders of tomorrow, W.U.S. has started laying the foundations of those defences."

—P. A. STUART (for the V.U.C. W.U.S. Committee.)

## CLUBS, etc.

### Heavenly Bodies

The second student-speaker evening of the Maths. and Physics Society was, as before, well attended. There were two interesting talks on space flight.

The first speaker, John Hercus, discussed the methods of getting a body to travel in an orbit about the earth or eventually to fly to another celestial sphere. He gave an account of the difficulties that are encountered with present rockets and how they may be overcome. Although he made numerous calculations on the blackboard, none were too difficult for first-year students to follow.

Hank Janzen, the second speaker pointed out uses that could be made of an artificial satellite, manned or unmanned. If meteorologists could observe the earth from satellite stations in space they would be able to give warnings of unfavourable weather. He also discussed the uses that could be made of satellites as low-temperature laboratories, relaying stations for radios and television, astronomical observatories and as a site for equipment which involves working in a vacuum.—J.T.S.

### Good Start—Chess

In the Wellington Chess League competitions, V.U.C. teams have made a good start.

The B. Grade team is doing particularly well—four of last year's team help make a strong well-balanced unit. Earlier this term, the team defeated last year's E-Grade champions, Hutt Valley, in a closely fought contest 3½ to 2. They have since followed up this success with a win against the Civic Chess Club by the same margin. Having avenged last year's defeats by these clubs, the B Grade team must now be reckoned a strong contender for the championship.

In its first competition match, the C Grade team held the Civic Club to a draw. This was a good performance since one of the games had to be forfeited by default. The team is one of the best we have been able to field in C Grade for some time and will, we hope, have a good season in championship play.

### Geological Films

Lunch hour films are being run by the Geological Society every second Thursday. These films, mainly from B.P. Ltd., are of general geological interest. There are some on oil prospecting. The first showing took place on Thursday 13th and 35 people attended.

The films shown although not purely geological, were interesting, but future showings will be of a more geological nature.

They will be held from 12 p.m. in the Geological 1 lecture room, and will be advertised on the Society notice board.—J.L.F.

### Welfare and Slavery

At St. Patrick's College, on Sunday, 9th June, a panel comprising, Bernie Galvin, M.A., Pat Burns, M.A., Maurice O'Brien, L.L.B. and Dr. Des. Hurley, Ph.D., discussed the topic, "The Welfare State, is it morally good or bad?"

The speakers emphasised that the concept of the welfare state was a modern one. Mr. O'Brien said that the modern British and New Zealand state was assuming the role of a social relief worker. The majority of the citizens had a number of social needs, and since the state had the power to satisfy these needs, the Englishman and the New Zealander considered that it also had a duty to do so. The panel said that there were two points to be considered, a re-allocation of wealth by a proportional tax, and state regulation and control.

A number of speakers from the floor contended that the Social Security Tax could hardly be called a proportional tax but Mr. Galvin pointed out that the total amount of the Social Security Fund was nowhere near the bill for the services which were provided. The deficit was made up by drawing on the Consolidated Fund, which was built up by proportional taxes.

The panel claimed that the welfare state removed a feeling of economic insecurity which had previously existed in the community. Dr. Hurley made some comparisons with the American social system, and claimed along with other speakers, that the dangers of the welfare state lay in its administration, not its theory. After the panel had spoken the discussion was thrown open, and a spirited debate ensued.

The general conclusion arrived at was that the welfare state was morally good, provided it did not assume control of citizens and interfere with their freedom. "Better a sick freeman than a healthy slave."—P.O.B.

## Exec. Sets Up EDUCATION SUB-C'TTEE

This sub-committee has been convened by the Executive to investigate the present system of university education with a view to proposing a practical scheme, including such reforms as the committee favours, for Victoria College in particular. In order to carry out this objective the committee is discussing a programme of topics including first the disadvantages of the present system and the needs of this university; then systems of other countries, and their applicability to New Zealand conditions. Finally it is hoped to incorporate the conclusions into a proposed system which we think would be adequate for our needs.

The committee consists so far of Miss G. M. Jackson, B.A. (Convenor), Mr. R. E. Barwick, B.Sc., Mr. D. G. Jamieson, B.A., Mr. G. C. Powles, Mr. Stroobant, M.A., and Mr. D. G. Trow. Quoting Mr. Powles at a recent meeting: "We cannot set ourselves up as experts." We are therefore concerned mainly with student opinion, namely our own and what we may eventually distil from as many other students as possible through conversation, questionnaires, correspondence, etc. We shall not however be content with merely student opinion as this cannot be expected to cover adequately such a wide field as university education in all its aspects. We must supplement student opinion with staff opinion in order to probe as far inside the subject as possible.



So far the committee's deliberations have been slight—a couple of meetings and some discussion on the needs of our university and some particular disadvantages concerning examinations, lecture system etc. We have agreed that a university must produce citizens who, besides being technically and professionally proficient, take an intelligent interest in such communal and national activities as bring higher civilisation and culture. Men and women of culture are every whit as necessary as technical and professional workers of high standard—the combination of both these qualities is ideal.

There are two factors which warrant some investigation into the system of university education at the present time, particularly in regard to Victoria. One is the immanence of the birth of the Victoria University of Wellington, and the beginning of a new stage of our existence—a coming-of-age as it were—as a centre of higher learning and culture. Combined with this factor is the

other—the present enormous expansion of the college in numbers of students and in material facilities such as buildings. These two factors together engender thoughts of advance in other ways, e.g. methods of imparting knowledge and the general system of education. A re-evaluation of the present system of teaching and administration is therefore natural and should provide a means of throwing off old, outdated ideas and installing new ones where practicable and necessary. The building programme, when completed, will double the size of Victoria and should provide more room for such improvements as this university educational sub-committee might suggest.

There was a young lady called Alice  
Who once desegregated a chalice,  
It was not her need  
That prompted the deed  
But her fathomless Protestant malice.

## SPIKE '57



## HAS POINT

"The Spike, 1957," is a very good book. It is an official publication but there is nothing merely formal or stilted about it. The material is well presented and well thought out. As a review of the last three years in the University is admirable. There is some talent in the literary section, some glorious student writing in the reports, and, most important, thought-provoking articles in the section entitled "The Aims of the University." "The Spike" is indispensable for anyone interested in the purpose and achievement of the University.

There is a prologue of three articles. John Dawick's editorial puts in a mild protest against the "higher-highschool" conception of the University. Dr. Culliford in a straightforward article discusses the reform of the University of New Zealand, and Dr. Williams covers 1 square foot, 94 square inches in a closely-packed 27 paragraph 2,183 word survey of college accommodation.

The main body of "The Spike" is a group of seven articles by recognized authorities who discuss methods and aims of teaching and research in their respective subjects.

Professor Murray gives a timely re-statement of the importance of the Classics for us. Here are none of the hoary old arguments we have heard before—that the study of the Latin language is an indispensable intellectual discipline, that it gives us a background for English grammar (both untrue)—but a measured and scholarly essay. Few will quarrel with his contention that those who sincerely desire to study the Classics in their original languages should be given the opportunity.

Professor Buchanan follows with an important and controversial article. He argues that Geography should, not be "academic" but practical, should help man to better his environment, "promote better international understanding" and give "a balanced picture of the past and present life of human groups the world over, indicating their traditions and values, their problems and the solutions they have found or sought."

Frederick Page is urbane and cultured in his Survey of Composers at V.U.C. He says more about teaching music than about composers, but what he says is just. His criticism of the old harmony teaching is obvious, but still worth making. And I like the jump . . . Berlioz, Debussy . . . in his chronological list of great composers. (They'll never be missed.)

Following Professor Buchanan's attack on the pretty-coloured-map school of geographers and Mr. Page's strictures on Kilson and Buck, Dr. Beaglehole's leisurely article on Historical Research seems a bit feeble. This is disappointing from one of our best historical writers.

Mr. Braybrooke states the claim of the place of Law in the University curriculum succinctly and as far as I can judge, wisely. To finish this section there is a contribution from the scientists. To write about Science for the layman at all is tricky. Professor Richardson solves this problem by a brightly written account of Zoo Department dredging in Cook Strait, which conveys something of the hazards of higher research.

A section "In Memoriam" follows, which is as such things should be, unless one doubts the propriety of heading an obituary notice "Alas poor Yorick . . . (etc)".

To the student reader the section "Varied Voices" will appeal strongly. C. Bollinger writes spiritedly about recent political activity at V.U.C. Unfortunately aberrations—how could anyone believe that Milton is in any way a great or significant man?—must be forgiven for his preservation of the quotation from E. K. Braybrooke which heads his article.

E. A. Woodfield discusses Sport in the University Community, and rightly deplores our facility in obtaining wooden spoons suggests a few possible remedies. But surely NZSUA have enough to control at present without getting their clutches (as Mr. Woodfield would like) onto the NZU Rugby Football Council?

Reviewing past Extrav, G. I. Rich (producer of Extrav for the last two years) notes an improvement of production in recent years. I think he is wrong when he says that political satire is not suitable for Extrav—but no doubt I am prejudiced.

Finally in this section, R. O'Rourke writes knowingly about Prosech and Girls' School mistresses, and D. G.

Jamieson, in an article on Weir House, questions, rightly, I think, whether it is advisable to limit accommodation at Weir to first and second year students. I will not say much about the

LAWYERS ARGUE  
ACROSS CURTAIN

U.N. seems to be the only international organisation set up at the close of World War II which has survived the frosts of the cold war. Maybe we ought to be thankful for that—for on its survival rests that of humanity.

The students' international (I.U.S.), the trade union international (W.F.T.U.), the youth international (W.D.F.Y.) . . . all have been split asunder by the stress of events. The lawyers' international has naturally been no exception—indeed, who would really expect a single friendly world brotherhood to be able to embrace all the members of a profession that gets its livelihood by argument?

The International Association of Democratic Lawyers was founded in Paris in 1946, and (in the words of one of its detractors) was "assured of warm support from prominent jurists throughout the world." But, following the general pattern of international bodies, it slowly became more sectarianly pro-Soviet—dubiously expelling the Yugoslavs in 1949, for example—until its mild old President, Professor Rene Cassin, resigned, and most non-party-liners jumped the ship.

In 1952, a Congress in Berlin gave birth to a new body—the International Commission of Jurists. With refugees from Eastern Europe occupying a quarter of the seats, and the German "Investigating Committee of Free Jurists" acting as hosts, the Congress naturally took a strong anti-Soviet slant, and most of the activities of I.C.J. since (although it selected the Hague as its headquarters with the evident intention of being associated with the recognised international legal tribunal), label it a definitely right-wing organisation.

Needless to say, not a little of the time and energy of both I.A.D.L. and I.C.J. are spent in trying to undo each other's influence, and latterly this has developed into a slanging-match, chiefly interesting to the unprejudiced onlooker because the nasty things they say about each other are nearly all true.

In 1955, I.C.J. produced a "Report on the Character of the I.A.D.L." entitled "Under False Colours"; and I.A.D.L.'s Bulletin No. 30 (March, 1957) carries a long article called "A Political Fighting Group Against the Relaxation of International Tension: the I.C.J."

I.C.J.'s accusation that I.A.D.L. has become a "Communist front" is essentially true, but the grounds on which it considers Communists to be vulnerable sound strange in New Zealand ears. I.A.D.L. Secretary, Joe Nordmann, is indicted as "previously Secretary of the French organisation of jurists, Mouvement National Judiciaire," and one of I.A.D.L.'s founders, Dr. Eeer, is condemned as a "prominent figure at the Nuremberg Trials."

Being active in resistance to Nazi occupation and in the trials of Nazi war criminals, would not amount to anything very reprehensible in our eyes. But they would in the eyes of lawyers who, rather than risk them smug snug niche in the sun, collaborated with the Nazis. And it is an unfortunate fact that some of the German . . . other European jurists who have rallied round I.C.J. did do that.

The I.A.D.L. article on I.C.J. includes some profiles of I.C.J. personalities—Hasan Davit, for instance, the "Free Albanian," who was Minister of "Justice" in Albania under Mussolini's occupation;

Literary Section. I understand J. M. Bertram is reviewing it and I don't want to stick my neck out. The work is mainly by younger writers. The verse of Arthur Barker, praised by Charles Doyle in his introductory comment, seems to me neat, but thin. C. Bollinger shows the influence of Milton, deplored by Johnson and Eliot, at its worst, and J. H. Capie spoils a fair satirical poem by a fantastic exaggeration in the last line. On the other hand we have a genuine new poetic talent in Peter Bland. His sonnet sequence is one of the best works by a young New Zealand poet that I have read. Gordon Challis is nicely whimsical and C. Doyle (who modestly includes only two pieces) reveals a strength we might not have suspected.

The club Notes are adequate and informative. I especially appreciate the sly humour of the Women's Hockey Club notes.

The type of "The Spike" (10 or 11 point Baskerville) is perhaps a little small, but owing to the amount of material I suppose this could not be helped. But the headings in larger sizes of Baskerville are extremely attractive and graceful. I liked the tailpieces of Peter Campbell (who must share credit with the editor for the fine layout) and especially his cover Owl.

—Keith Walker.

BUSINESSMAN'S  
HOLLIDAY

When I heard that they were making a film of "The Solid Gold Cadillac" with a blonde instead of a dear old biddy in the leading role, I feared the worst. Of course I should have known that a comedienne like Judy Holliday could fully justify such a risky change; in any case, my fears were set at rest when I got around to seeing the film last week.

If you saw the play when the N.Z. Players put it on last year, you will remember it as a highly amusing Cindeyella-type story concerning a lady who, as owner of ten shares in a vast corporation known as International Projects, begins to ask the directors a number of embarrassing questions at the annual stockholders' meeting. These excellent gentlemen apply the old maxim—"If you can't break 'em, join 'em"—and offer the lady a job as Director of Stockholder Relations; her task—to reply to letters sent in by the Small Stockholders. The crooks on the board of directors don't write. But how they have underestimated the power of this woman. She doesn't wait for letters to come in, and begins instead to send letters out; before long she is costing the business several times her salary in postage. The plot thickens, dear old lady finds what utter bouders the directors really are, and finally at the next stockholders' meeting manages to oust the whole lot of them because her penfriends have all sent her their proxy votes. She ends up as Secretary-Treasurer, and all the other positions on the board are filled by her friends. (I am sure this points SOME sort of moral—but what is it?)

The exceptional talent of Judy Holliday did most to make this film so enjoyable. No wisecracker, her humour is warm and lovely; she has heart, and if Laura Partridge is to be a young blonde instead of a dear old lady, then heart is what is needed. (For some reason I am tortured by a vision of Ekberg.)

Paul Douglas played opposite her as Big Ed. MacKeever, ex-president of International Enterprises who has been called to serve his country in Washington; upon his return he finds that the rogues on the board of directors won't give him his old job back, but all is put to rights in the finish. He was his usual good self.

The satirical approach towards cheese-cake advertising, the executive-type and the world of Big Business in general was handled with a light touch and constant good humour. All in all, "The Solid Gold Cadillac" was a first-class piece of smoothly tailored American comedy.—J.R.S.

*There was a young curate called Sims  
Who had the most curious whims  
And the Bishop of the diocese  
Had still odder biases  
So life was not all singing hymns.*

about British atrocities in Cyprus, making it clear that the only atrocities on the agenda were those "behind the Iron Curtain". But pressure from more liberal Western lawyers who have become interested in I.C.J. has forced the organization to take an interest in violations of decency elsewhere, and the next full-length I.C.J. Report is to be on I.A.D.L.'s favourite target of criticism, South Africa.

It seems that though both organisations have their comically obvious shortcomings, both also have their genuine virtues. And in a divided world, it is better that there should be two organisation than none.—C.B.





# THE RETREAT FROM REASON

Last year there was an article in 'The War Cry' by a Victoria student. It was an excellent comment on the position of the Christian in the university written with honesty and perception. It stated quite clearly something which has been increasingly evident ever since the war, the Christian in the university no longer sees rational discussion or argument as having any place in his religion. The truths of Christianity must be accepted as certain by each individual, there is no other basis for belief. Argument with a non-believer is bound to be a failure because he will demand reasons which you are not able to give and an answer that belief must come first will only raise a smile.

This retreat from reason has grown in this century. Science and philosophy have produced new objective ideas which allow a fresh and fruitful view of the world and encourage us to make a detached criticism of human actions of a kind which until recently was only common in the pure sciences. The movement toward 'subjectivism' in philosophy has simply been a recognition of the status of subjective judgment and encouraged attempts to find new standards of criticism. The variety of ideologies current in the world and their consequences in recent time has also encouraged an attitude of caution toward unrational belief.

In the face of these developments Christianity and most other religions have undergone changes as they have altered in response to other challenges in their histories. But there is no longer any attempt to embrace the new ideas nor to defend against the new criticism. The old Christian belief that knowledge in itself is good is being rapidly forgotten. The results of rational enquiry have cut religion off from the intellect and Christianity has become the faith of those who demand an emotional anchor rather than a philosophy to guide their actions.

The adventurous are the ones who are able to stand uncertainty and today the discoverers are not Christians. There are of course some who are able to keep their religion quite apart from the rest of their lives.

The recent developments in religion are deeply disturbing to anyone who believes that the ability to think carefully and advance his ideas by discussion are man's greatest strength. The rules of the churches who were once intellectual leaders in their countries now often only offer the simple faith; if we rest in the love of God everything will be all right. If you can see no basis for this faith but the pious hopes of a man like yourself the fact that he is still regarded as a profound thinker is rather frightening.

As I understand them normal Christian theologies do not attack reason or the discoveries of science but every intelligent Christian one talks to in the university speaks as though his belief can have no concern with reasoned argument or the discoveries of science. Belief is enough for them. Christians appear to be a group comforted by their own certainty which they will preserve through anything. When reason was on their side they acclaimed it, now it appears to be against them they ignore it. Emotional attacks on science and philosophy by poets who offer as an alternative their intuition of the will of God are popular today in the religious groups. Yet it is increasingly hard for an able scientist to be a Christian because there is no one to show him how our knowledge of the world can be made compatible with belief.

Sometimes it is said that the fact that God may never be mentioned in any science is of little significance. This is profoundly untrue, today it is a matter of the very greatest significance. We are watching the passing of rational religious thought.—Thomas.

## Sermon on Mount Victoria . . .

The professing Christian owes a duty to be constantly showing by his acts and attitudes that the moral teachings of Jesus have as great a relevance to our time as they had to His.

About that, B.D. and J.H.C. seem to have no quarrel with me, or with Dr. Soper or Father Huddleston.

But on the relative importance of things concerning which Christians should perform these acts and have these attitudes, there are sufficient differences to warrant analysis.

To begin with, certain odd blind spots and inconsistencies in the article "Individuals Are Important" (27/6/57, P.5) require comment.

First, by the mere act of citing Father Huddleston (once) on South Africa, can we justly be accused of suggesting that it is "the only country in the world where there is some kind of social justice"? Surely the quotation from Dr. MacLeod, Dr. Soper's message, and the whole theme of my first contribution ("Christians Should Take Their Coats Off", 13/6/57, P.6) as well as the general policy of "Salient" all year, cry out to readers that our society is replete with injustices urgently in need of eradication.

Secondly (immediately after a reference to "weeds in other people's gardens"), did our friends intend the irony of their attack on the White New Zealand policy being followed up by an implied comic quotation from a "Chinaman" (sic) in pidgin English?

Thirdly, did the whole point of Dr. MacLeod's comment about "sex and alcohol" entirely elude our friends?—because half their points of criticism of the New Zealand way of life concern one or other of these gnats.

The record indicates that Jesus spent a great deal of his time in the company of bohemians, boozers, prostitutes and sinners of the less socially acceptable variety, and was kindlier to their brands of shortcoming than he was to those of pharisees and money-changers.

Like many others who are more interested in the eternal comfort of their own souls than they are in real, practical Christianity, B.D. and J.H.C. have forgotten the extent to which the malpractices of individuals are a reflection of a sick social order.

And on directly political and economic issues, they merely enquire limply about starvation in the midst of plenty, and call for help for the peoples of Eastern Europe against Communism.

It is certainly not "Communism" these peoples need help against, it is the hor-

rible nightmare of military dictatorship which is endemic in the cold war situation—not there only but also in West Germany, Turkey, Jordan, Formosa, Portugal, British Guiana, South Korea, and Guatemala. Some form of Socialism is the only conceivable way out of the economic chaos our friends complain about—and that it may be able to be found within at least a near-Communist framework is indicated, I think, by recent events in Poland and China.

The most practical thing one can do for the Hungarians and everyone else, is to press for the realistic policy being espoused by German Social Democracy and British Labour—for a gradual dismantling of the military alliances which have kept the world at war's edge for the past decade, and for the building up of a free and uncommitted zone through the centre of Europe. It is a measure of the (non-Christian?) Asians' greater political maturity that so many of them had already found that solution years ago.

Any other solution involves, logically, some form of hate-ridden violence—torture by or lynching of A.V.O. men, or, in the last resort, the mass crucifixion of humanity in a thermo-nuclear war.

That is why this seems to me (and to many others) to be so far and away the most important issue confronting thinking Christians.—B.

### CHRISTIAN SCIENCE ORGANISATION

One of the most heated matters raised during the last Exec's term was the affiliation of the C.S.O. Mr. Woodfield in particular was violently against affiliating a Society which clearly contravened the Constitution (since amended by the A.G.M.). The Secretary of the C.S.O., Mr. Mummery, who was also a member of the Exec, was equally violently in favour. He threatened to move the disaffiliation of the E.U. and other unconstitutional clubs if Mr. Woodfield succeeded in preventing the affiliation of his society. While "Salient" reporter present sympathised with Mr. Mummery he could not see how the Exec. could in good faith condone the completely illegal constitution of the C.S.O. As long as the V.U.C.S.A. Constitution unequivocally stated that all clubs must be open to all members of the Association, and further that all clubs should have at least 20 members, the Exec's decision to permit the C.S.O. to operate in violation of these principles seemed somewhat odd.



## Coats on? GOOD-BYE TO DOGMA

Your article, "Christians Should Take Their Coats Off", contained some provocative statements; putting my coat on.

The life of a community, indeed a nation, is the product of the lives of its individual constituents. Universal corruption within the members of a nation implies a corrupt nation and universal "goodness" within, a good nation. The ethics that govern an individual—govern a nation. The ideas of the people have their roots in those of the individual.

Essential religion does not suffer from boom or slump—it is steadily existent (or non-existent). Foundationless, spiritless religious conventionalism and dogmatic doctrinism, no matter how active, aggressive, dynamic, will founder before the storm of inevitable progress again and again until religion and practical morality become the expression of an undercurrent of ethical truism. Systematic and progressive ethical research on the scale material and scientific research is now conducted will soon become a social necessity because, as a rough survey might show, the effects of the swift progress of science on the economic, social and political systems in the last fifty years, together with the retarded growth, almost stagnation, of ethical, in particular Christian ethical, and moral ideas of our time, has resulted in a potentially tragic gap between ethical controlling factors and material power and knowledge. This gap is the product of the difference in the rates of progression of ideas in the two spheres of human activity. It suggests that the scholars in the Arts faculties have not shouldered their responsibilities and forwarded the study of what might be called "applied ethics" to the stage at which as in science, progress tends to be automatic. The result of this lack of progress in ethics is that we now master undreamt-of power but lack the all-important guides to the use of this control. The great stress placed on military technical progress is an example of how a principle may radically alter the direction of scientific progress to achieve a definite end. Another illustration is the steady progress of medical research under the guidance of humanitarian principles adopted by the medical profession and many of its members. A few words from the mind of Albert Schweitzer would seem appropriate here:

"... In spite of the great importance we attach to the triumphs of knowledge and achievement, it is nevertheless obvious that only a humanity which is striving after ethical ends can in full measure share in the blessings brought by material progress and become masters of the dangers which accompany it. To the generation which has adopted a belief of an imminent power of progress realizing itself, in some measure, naturally and automatically, and which thought that it no longer needed any ethical ideals but could advance to its goal by means of knowledge and achievement alone, terrible proof is being given by its present position (world war), of the error into which it had sunk."

Such views as this constitute part of the development of basic Christian doctrine the essence of which may well apply to both individual and nation—not that the theme is new:

"... It is impossible to imagine the height to which may be carried, in a thousand years, the power of man over matter. We may, perhaps, learn to deprive large masses of their gravity . . . for the sake of easy transport. Agriculture may diminish its labour and double its produce; all diseases may by sure means be prevented or cured, not excepting even that of old age . . . O that moral science were in a fair way of improvement, that men would cease to be wolves to each other and that human beings would at length learn what they now improperly call humanity."

—Benjamin Franklin (1780).

We should not expect the fruits of contemporary labour to be immediately forthcoming. Just as the prolific farms of the present day are the expression of the hard labours of the bush-clearing, scrub-cutting pioneers, so must the truthful, practical and productive social ethic be the expression of the contemporary work done on the wilderness of ideas, of part-truths, uncertainty and insecurity that characterises modern "Confusionism".

As a preliminary to the establishment of improved ethical and moral foundations, especially within the Church, we might first endeavour to open ourselves and our ideals to criticism to ascertain their inherent strength under adverse conditions. We must attack our own beliefs with a vigour which baffles the most ardent Church critic and leaves him at a loss for further words. We might realise that we are as much the slaves of subtle prejudice, conventional hates and habits, shallowness, narrowness, as we have ever been. As Christians we fall so far short of the standard set before us by our no-good (in that he denies his own goodness and sets us an even higher standard than his own definitely exemplary life) Master, that even the best of men cannot truthfully claim to be much better than the least!

Political activity in the religious community is continually under the surveillance, though still allowed sensibly restrained freedom, of ethical principles which are deeper than the action, whether or not such an action affects the direction of nation or person.

"... On these two laws, hang all the laws and the prophets."

—Observer.

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**WELLINGTON.**

## A.G.M. - Principles and Expedients

Already well publicised in our dailies was the A.G.M.'s decision to only accept offers of accommodation from people who were willing to take students irrespective of race. The interesting feature of discussion was not the general acceptance of this idea, but the vocal minority (including several Exec.-elect members) who opposed the motion. Moreover their arguments were not the fairly sound one that there is a world of difference between boarding someone who has the same background and culture, and someone whose way of life is quite understandably very different. Instead they argue purely on the grounds that this motion might lose us some accommodation. Naturally these arguments were soundly rejected as compromising principles.

### REGRETTABLE

It is a cause for regret that the A.G.M.'s tend to spend so much time in discussion of the Annual Report, albeit very valuable, that by the time the new and often controversial motions are to be discussed there is no quorum. It was particularly regrettable that contrary to general practise the Chairman insisted on counting for a quorum in the middle of discussion on such a motion. It has surely always been the practise to wait until one of the meeting raises a point of order. In this case, moreover, there were only two short, and two people were actually on their way at the time. It seems that the Exec. might well consider ways and means to see that adequate time is given in future. Even two successive meetings might be a worthwhile idea. Moreover, we feel that the Exec. fell down badly on advertising the meeting. No club would dare

to leave publicity so meagre as the Exec. customarily does. Why not an Officer with the specific task of Exec.-student relations? The platforms of many candidates show that this is a need strongly felt by a large body of students.

### OUR TRIBUNES ACT

Recommendations from the A.G.M. were all accepted by the Exec., except the proposal to subsidise the cafe, meals. Despite the clear feeling of students that something should be done to reduce prices the Exec. seems unlikely to do more than set a limit in the contract of e.g. 4/6 for a full meal. At present they avoided the issue by passing the matter to the Finance Committee. The Exec. agreed to consider the suggestion that the Exec. again arrange the sale of stationery, but whether they do more is open to doubt. The House Committee was set up, as it would have been whether there were a recommendation to that effect or not.

### NO V.U.C. OBSERVER AT MOSCOW FESTIVAL

After considerable time having been spent in discussion, it was decided at the last Exec. meeting, not to comply with Mr. L. B. Piper's request for observer status at the I.U.S. Youth Festival to be held in Moscow next August. For some years past, it has been N.Z.U.S.A. policy not to have anything to do with I.U.S. However, Victoria has several times approved the principle of sending observers to I.U.C. conferences. It was decided at the meeting that Mr. Piper, even if given only observer status would be regarded as representing Victoria College. And as his extreme leftist views were not representative of the large majority of students it would not be

possible to send him in a position in which he might be regarded as a representative.

However, a message of goodwill will be sent to the students at the Festival, from Victoria College.—J.B.

### N.Z.'S OWN M.V.D.

—continued from page 1

and that the incumbent will be summarily changed on a change of policy.

If a man is holding a job which requires the sort of loyalty most of us owe, then any charge against his loyalty should be made publicly through the normal channels, with the normal rights of appeal. No one should find himself in the world of the shadows, where things of no substance are charged against him by people he can't see.

The introduction of this sort of thing in Britain has not passed by without a roaring fight. At the last Labour Party conference a resolution moved by Mr. Benn Levy, calling for a practical five-point programme for limiting secret police powers, received a higher vote than any other motion opposed by the Executive. Levy has gone on to found a nation-wide body called "the Campaign for the Limitation of Secret Police Powers", whose sponsoring council includes Lord Chorley, Clement Davies, Gerald Gardiner, Q.C., Bonamy Dobree, Ian Gilmour (editor of "Spectator"), Elwyn Jones, Q.C., M.P., Lady Megan Lloyd George, Kingsley Martin, Sir Tom O'Brien, J. B. Priestley, Earl Russell, A. J. P. Taylor, Canon Collins, Dame Sybil Thorndyke, and Vicky.

The sooner a campaign is got under way in New Zealand on a similar scale, the better. We draw the attention of readers to the New Zealand Council of Civil Liberties, and recommend that they contact it and give it their support.

players went into A Reserve, selection for this year's B Grade was very difficult. Two promising players have emerged despite these set backs: Don Kenderdine and Dave Chapman. The former has raised his standard of play in the last few weeks and might make the Tournament team. David Chapman makes up in his keenness what he lacks in experience—this is his first year in inter-club competition.

The lower grades have in general fared poorly. The writer cannot give any information on the Weir House teams, but it is believed they have won more games than the other V.U.C. teams.

### Harriers in Good Form

The club has several new members this year and with many of the stalwarts of other seasons still running, Varsity has been putting up a pretty good showing in the various interclub events this year.

#### Shaw Baton Relay:

Varsity just held the Hutt Valley Club to be second in this event. Peter Joyce registered very good time for the last lap and others who ran well were Bill Gaudin and John Ryan.

#### Dorne Cup:

The Varsity team on this occasion were narrowly beaten by Scottish Harriers who had several star runners but did not team as well as Varsity. Fine individual performances were put up by Gordon Dawker, Peter Joyce, and Bill Gaudin.

#### Vosseler Shield:

The course for this race was a particularly arduous one this year, being a 2-lap course over Mt. Victoria totalling 8.6 miles. University won the teams race very easily with 94 points, thus regaining the shield.

This year is the club's silver jubilee year and the celebrations are to be held on the 27th July. A full programme has been arranged for the afternoon and the jubilee dinner will be held in the evening at Wakefield House. It is anticipated that many past members will be present on this important occasion.—M.S.N.

## V.U.C. Soccer Star in N.Z. Side

Two members of the V.U.C. Soccer Club were selected for the squad from which the New Zealand team to play the Chinese in the second Test at Auckland was chosen. They are Alan Preston and Perumal Naidu. Preston, however, did not make the actual team.

Perumal Naidu joined the club in 1955 after having played most of his football in Suva, where he repped for a Suva metropolitan team. A colourful player, he became as well known for a luxuriant beard as for his dashing play on the right wing. He repped for Wellington in 1956 (without the beard) and again in 1957. His play is rather more European styled than English and his major asset is a Jarden-like acceleration to take a pass and bang across a well-placed centring kick. Good in the air, and possessing a powerful shot, "Sam", as he has been named by the club, can be relied on for 90 minutes of honest work.

Alan Preston has been a regular member of the 1st XI since joining the club in 1951. He is many times Vic and NZU Blue and played for New Zealand in Australia in 1954. He is at present captain of the 1st XI. He has excellent ball control and can shoot well with either foot.

Both these players are almost certain to appear for Wellington against the visiting Austrians on July 24th and should be candidates for the International matches against that team.

—J.P.B.  
—J.T.S.

### Tournament Coming

Winter Tournament this year is at Auckland from the 18th to the 22nd August. Winter sports clubs should get cracking right away selecting teams and completing eligibility forms. Billets as usual will be a problem for the host college, and VUC competitors are asked to make a real effort to find private billets.

VUC tournament delegates are J. R. Martin and R. J. Webb.

### Table Tennis

This year the club fielded 13 teams as compared with last year's 17. This still makes us the biggest T.T. Club in Wellington. The teams have met with mixed success. The A Grade team may win its grade but the A Reserve team, composed mainly of last year's B Grade players, has not done as well; this can be explained in part by the lack of experience in high grade table tennis of some of the players. In fact these teams have relied to a large extent on Rod Grubi, who has played A Reserve previously, and on Bede Rundle, who will be number 1 in tournament (Alan Robinson, though eligible, is unavailable.)

The four B Grade teams have not done as well as might have been expected; it must be remembered, however, that as most of last year's B Grade

## Film Furore : MORE WRATH

So your film critic goes to the films 'to be excited, to become involved in human conflict, psychological or social'. Good. His motivation is at least basically Aristotelian. And "I'll Cry Tomorrow" is a "dull, romanticised comedy". What nonsense.

Let's take it in stages, in words of few syllables. I thought that the book by Roth offered considerable scope for a talented actress. That talented young actress emerged in the form of Susan Hayward. She won a Cannes award for performance in this film, and for her acting in "The Jane Froman Story". She, by virtue of her skill, can (and has) made an empathetic audience "excited . . . involved in human conflict, psychological or social". Too bad the approach was biographical. "An idea may be taken from actual life, but the idea should be extended, the end being to produce a good story." That's silly, you know.

I would say, too bad the book wasn't written into the film. Cinema as an art form must take ideas from actual life—if the life is exciting, conflicting enough, the ideas do produce good stories. Lillian Roth's story is good. It's real, too. Real enough to inspire anyone with an ounce of compassion and sympathy for and experience of real human conflict, to "inspire them with terror and to induce compassion". That's life. That's art. What of Hayward's portrayal of conflict? A lesser person would have made a hash of it. A mess, in fact. Too bad, for example, about A.A.—"that's nice." It's not nice. It hides the point, the real point of the story being that she resolves her conflicts, "goes out and lives". But for some people, you know, it's hard to live. You may not be one of these. If not, you're lucky. Colin Wilson has spread his zeal over a few of them. For Roth, it took guts to go out and live. This isn't sentiment. It's not sloppy. It's life.

Alcoholics Anonymous have mellow-ship, give a sense of belonging—good; but not enough. Not nearly enough. Most of them have faith—not much in themselves, though. They know quite a lot about themselves. And when you know quite a lot about yourself, you can do something for others. If you're in a mess, and if you've gotten yourself out, you can help others. You could probably help them anyway, but they might have broken in the interim.

"Roth found A.A." that's not true. She found herself—if you like, the shadow which she had pursued all her life. She wouldn't have found herself except for A.A. And people that find themselves after a long time "go out and live". They are stronger because they are aware of their weakest links. That's life. That's art.

The dialogue was depressingly mediocre. Stevens or Flaherty or Manckiewicz would have made a better film. "Susan Hayward (revelled in the mediocre dialogue)". Really. That's not true, either. She used every gesture, every ounce of acting ability and insight into human failing and despair and torment and conflict that she has (and she has quite a lot) to squeeze the last despairing cry, to choke the last heart-breaking, throat-catching sob out of the unwritten dialogue.

The conflict was there. Van Fleet portrayed a conventional perhaps slightly over-ambitious and insecure mother. Too bad.

What about Hayward? "When I go to the pictures I do not wish to be taught the evils of bad habits . . ." The evils are incidental to the drama, to the art: the 'bad habits' are the symptom of the conflict, and the conflict is the basis of all human art and of all "unrolling of scrolls that blaze in human heart and head" and of the guts of the human condition.

It wasn't a nice film? It wasn't meant to be. The plot was poorly adapted. A generation of cinema-goers suspects that this is not unusual. "A dull, romanticised documentary"? You can't judge a film by its defects. Look for its little greatnesses, and occasionally you will see some genuine greatnesses in the unwritten, unspoken word. You can see them in this film.

See it again.—B.C. Shaw.

[I am not clear as to what Mr. Shaw is getting at. I think "I'll Cry Tomorrow" failed as a film, and seem to have made this clear in my review. It is suggested that I am therefore lacking in sympathy towards one who is involved in a struggle to find herself and to find life.—"Lillian Roth's story is good"—fine. I can well believe it, and would only like to see a film good enough to do that story justice. When I look for "the little greatnesses" in this film, I find only the greatnesses of the film it might have been.—J.R.S.]

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