

Salient

Victoria University Students' Newspaper

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MONDAY, JULY 10, 1961

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EGGS MARELDA HOAX

OR—Does a mix-up make it an Omelette?

Student Apathy! YOU weren't there! Why not? Oh well maybe you didn't hear about it either. But seriously this was the most fab. ceremony of the year. Rave man... like way out. I'm talking of course of the presentation ceremony of "artistic" works to the Chilean University in the cause of international goodwill, etc. etc. Via our old friends the Esmeralda. Actually the whole thing was a hoax designed as an ingenious way to rid our Student Block of the most monstrous piece of furniture. (You couldn't call it art). Seems this piece of furniture (if you still don't know what we're talking about go and have a look at the decor in the lobby of the New Building... don't look at it too long it may haunt you with nightmares), was donated by the staff in a moment of benevolence to the student body, who is I am sure, very grateful for the thought. However it appears that some of us differ in tastes from the notable member of the staff who chose it. After all we have to live with it, and that crack about the nightmare was no joke! So, no course being open, apart from active sabotage, the Student Vigilantes (affiliated to the Klu-Klux-Klan) went into action. The first mate (or whatever the technical Chilean nautical term is) was contacted, he was the only one who spoke English, and told of the proposed presentation by a suited Vigilante supposedly representing the Student Body. Elaborate preparations were made and alibis composed. (I was drinking with 10 other blokes, where were you?)

Students sitting around the caf. at five the next night saw a spectacular pageant unsurpassed since Ben Hur's chariot race. Four gold braided officers from the gun boat arrived and in an imposing ceremony were presented with a veiled statue "Neutron with Child" re-labelled "Peace," to coin a misquote from a popular Wellington Weekly newspaper. The Vigilantes, still posing as Student Body representatives then gave a short apposite speech (we could have

had some of that at Grad. Supper), presented the daughter of the sculptor (solicited from the active female contingent of the Vigilante Organisation) held a short press conference for "hovering cameramen" (another popular mis-quote from the same Weekly) and passed on to a conducted tour of the New Building. Arrangements were then made for the "thing" to be carted away, but unfortunately either someone twiggid in Exec. or confusion over the death of one of their crew members led to a lapse of memory. Anyway the statue was never collected for Chilean delivery and the hideous Science fiction-type ornament remains. Pity, I should have loved to have written this in past tense so to speak. Incidentally and completely unofficially: what happened to multi-coloured banner that the Chileans presented as a return gesture? It was left in Exec. room in an idle moment. Exec.?

By the way. Can you think of a cheaper, more spectacular way to show off the Chilean flag? If the answer's "yes, I'm sure the Chilean Government would love to hear of it!" —SALIENT REPORTER.

What's Wrong?

What is wrong with New Zealand? The North Island Rugby selectors stood down 11 All Blacks, and the Government evidently considers that cattle, sheep and pigs are entitled to cheaper rail transport while suburban commuters (who of course live in Labour electorates) are to pay increased fares.

This attempt to reduce the costs of our primary industries without enlarging the Railways deficit probably has its merits. Especially when one realises that our farming products are pricing themselves out of the market, are sold with a guaranteed price to the farmers and that the present government is opposed to any increase in taxation. A second move in the attempt to reduce government expenditure without increasing taxes is the rise in telephone and telegram charges. As we are one of the four countries with the highest telephone to population ratios in the world this is practically a poll tax anyhow. But how many people realise that one of the increased P. and T. charges involves paying more for saving government money? One of the proposed new charges is three-pence for any telephoned telegram. This means that people out of a city centre are to be charged more if they phone direct to the central post office than if they went to their local Post Office. So, unless they are rushed for time or are lazy, they will go to the nearest office, fill out a form on government paper with a government ball-pen and hand it over the counter. What happens then? The suburban post office employee reads it and 'phones the central office, who transmit it along a teleprinter circuit. Can you see how this saves money? You use the time of two officials, paper and ink and pay the basic rate. You use the time of one official and pay extra. The country is in the very best of hands. Meanwhile butter, meat and wool prices drop and the United Kingdom is wooed by a united West Europe.

—M.A.S.

Social Credit Club

A meeting on the International Monetary Fund and World Bank was addressed by C. W. Elvidge, one-time Social Credit candidate for Hobson and now Dominion Secretary of the Political League.

He said that the Fund brings unemployment to a country because it brings a cessation of exchange and import controls. In many countries (Australia, Italy and the Argentine) a credit squeeze had followed a loan from the World Bank.

N.P.—Future talks will be:

- "Social and Economic Consequences of Britain joining the E.E.C."
- "Automation or Full Employment?"
- "Social Credit and the economics of armaments."
- "Social Credit and Underdeveloped Economies."

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I nominate Anthony Perkins who is the only split personality I know who would be capable of being a CHAIRMAN ON A WOMEN'S HOUSE Committee.
Nominated: A Hitchcock.
Seconded: Mrs. Bates.

Social Controller



We heartily nominate 'Gue' Guevara and recommend him to any country who wants to conform and have a revolution. Imposed Social Control in 3 months with only 5,984 executions and 70 public hangings.
Nominated: Fidel.
Seconded: Gen. Trujillo Inc.

Public Relations



We nominate Bernard Von Schnook. He worked on Public Relations with people for Czar in 1917, Franco in 1936, Batista 1957, Trujillo 1961.
Nominated: Fellow inmates.
Seconded: B.J. Donovan.

To get some variety we ought to throw the elections really open like for instance

Men's Vice President



I nominate Alan Capone. He has an unparalleled record over 30 years. Convicted 6 months for wife's murder and 20 years for Income Tax Evasion. Introduced such necessary expedients as bullet proof waistcoats and loaded Cuban cigars.
Nominated: J. Edgar Hoover.
Seconded: Richard Tracy.

Women's Vice President



I nominate Susan Wong. 15 profitable years well. Read the book sometime.
Nominated: Sessu Hayakawa.
Seconded: Mao Tse Tung.

Secretary



I nominate Reginald Wetherpoon-Crum. As Secretary of Internal Affairs in External Countries he handled with his usual aplomb a Parade of the Fleet past Egypt in 1956 and the last Commonwealth leaders' meeting when he put mothballs into Dr Verwoerd's tea. N.Z. is about as far away as we could hope to send him.
Nominated: H. MacMillan and Cabinet.

"...and furthermore..."

Did you vote in the elections last week or the week before? Do you know who will be directing your life as a student for the next 12 months? Do you care? The chances are that you will answer "No" to all these questions, judging by the fact that every year at Exec. elections about 30% of us are actually interested enough to make use of our voting rights. Apathy, you say? No, not at all, but rather lack of advance publicity, poor electioneering, and general ineptitude on the part of the outgoing Executive.

An informal Gallup poll, conducted privately in the week before elections, revealed that a great many students DID NOT KNOW THAT THERE WAS AN ELECTION IMMINENT, and some of those who were aware of its proximity had little or no idea when it was to occur. Admittedly, the situation was to a certain extent alleviated by the appearance of a few forlorn posters in the last day or two before polling day, but these were too late to affect the voting strength appreciably; the candidates' meeting was poorly advertised, for example.

In itself, the candidates' meeting was an excellent idea, but its purpose was, or should have been, to introduce the candidates to those persons who were not interested in the election, and who would not normally have voted. Unfortunately, the meeting was very poorly timed, being held during a lunch hour, and the result was that it was in the main attended by those who already knew the candidates, and had decided which way to vote. Another striking point which emerged from the skirmishing was that it was extremely difficult to find any candidate who could put forward a positive policy; in fact, most seemed to have no platform at all to stand on. In the ultimate outcome, therefore, one was faced with the usual situation of being forced to vote for names and personalities, rather than for merits and policies, and in a non-political election, this is simply not fair to the voters. For instance, it would have been interesting to hear an opinion on the amount of control which should be exercised by Council over Stud. Ass. with regard to the new building, since there is much unrest on this point. One was inevitably reminded of Peter Sellers' "Party Political Speech": "And finally, my friends, in conclusion, let me say just this... " Indeed, the only real value

of the candidates' meeting was that of amusement. The deficiencies of having part-timers on Exec. was heavily underlined when the president was compelled to leave for work in the middle of the meeting.

The net result of all this is that, year after year, the student public has, in general, no interest in who are elected to Exec., so that those who stand are more often than not relatively unqualified for their various offices, while many eminently qualified persons are not interested; and who can blame them? One sign of this is that no less than four positions were filled without an election; yet later on in the year one hears complaints about dictatorship and authoritarian administration. Again, those already in power before elections are thus enabled to take advantage of the situation; the consequence of this is that far too many candidates represent personal or sectional interests. For example, the Law Faculty posted on its notice board a list of those candidates who happened to be in the Faculty, though those concerned denied that they were representing the views of the law students in particular. There is nothing criminal in block voting, but no one should be in the position of feeling himself obliged to a block vote.

The Road to Hell

At this point, a note of warning should be sounded to the incoming Executive. In the past there has been far too great a predominance of sectional interests in Exec.; it has become, over the years, almost an oligarchy. Everyone knows the sensation: "Now I'm on Exec., I'm

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The views presented in "SALIENT" are not necessarily those of all members

of "SALIENT" staff.

Debate: Christianity Doomed

The debate "Is Christianity Doomed?" exploded like a damp cracker with the leader of the affirmative (N. Lewis) spending all his time defining the motion. This startling technique bewildered Mr Roberts, leader for the negative, who proceeded to recite a set speech of refutation against arguments not yet raised. Mr O'Brien, in his usual manner, heckled the speaker, whereupon Mr Roberts suggested that he (O'Brien) return to sucking his bottle the consuming of which had obviously impaired his judgement. Mr O'Brien demanded an apology. The chairman ruled that there was nothing in the rules to forbid one member vilifying another. MR O'BRIEN LEFT.

Mr Simeona and Mr O'Donovan the other platform speakers added little of note to the debate nor did a procession of speakers baring their shabby prejudices. There were, however, one or two exceptions.

Mr Maxwell showed a fine sense of technique by opening with a topical dirty story and ensued complete audience participation by teetering precariously on the edge of the stage during his speech. He saw N.Z. as a "pantheistic society wor-

shipping the bitch trinity of success, money and power; the fundamental godhead of lust, and last and not least, the Christian God!" Christianity was doomed because it was no longer independent of or dominating the political system but had become subservient and committed to capitalism or communism.

Miss Barnao, flapping her arms in what appeared to be the throes of religious ecstasy, opposed the motion on the grounds that she was a "fan for IT" (Christianity?)

Mr Middleton felt that Christianity was doomed as it had failed to tackle the problems of social inequality, poverty and war. Despite the weight of his own arguments, he would like it to be otherwise.

Opposing the motion, Mr Gager argued that Christianity could not be doomed as it had never existed. He was undoubtedly the most effective speaker for the negative, but his arguments did not seem to enlist the sympathy of other negative speakers.

Mr Tamasese, urbane and charming as ever, found the failure of Christianity in its lack of unity and its "lack of a common language or common understanding." This failure, he argued, meant its inevitable defeat in the hands of militant atheistic communism.

The rise of reason meant the inevitable defeat of Christianity was the hopeful, perhaps inevitable, assertion of Mr Dwyer.

The negative relied heavily upon acts of faith by the individual speakers and failed to explore the storehouse of available arguments.

The adjudicator, Mr Bolinger, despite votes of the house and the students in support of the negative placed Mr Maxwell first, Tamasese and Simeona second equal and Gager fourth.

Resident Executive

Among the topics discussed by New Zealand University Students' Association was a proposed amendment to existing N.Z.U.S.U. rules on Drama Festival entries which would increase the length and cast of plays submitted.

An enthusiastic report on the recent Press Congress was made by Mr Billing, who said that the Congress was extremely worthwhile and will probably be repeated next year. The forthcoming debating tour of Australia was also discussed. A team of three debaters will be representing N.Z.U.S.A. at the Australian Universities Debating Festival to be held in Melbourne from August 14 to 22. The team will also visit other centres and compete against some of the top university teams in Australia.

Among correspondence between N.Z.U.S.A. and other national student organisations were some letters expressing dissatisfaction with restrictions placed by the government on some student activities. The Haiti student situation was discussed sympathetically and it was decided that an official letter of support should be sent to the students.

Dwyer Cut Up

Mr Dwyer states "Christianity stands on the existence of an omniscient, omnipresent and omnipotent God. In a word God is Infinity," but the rest of his article does not explicitly attack this concept. Let us look at his first hypothesis—"The very concept of Infinity is all-inclusive and absolutely exclusive—nothing exists apart from it, as if it did it would cease to be infinite." If this premise were valid, how could Mr Dwyer account for finity? Indisputably "things" exist which are finite, e.g. Mr Dwyer's powers of reasoning. Anything that exists must be either (a) self-existing i.e. caused by itself, the uncaused first cause which we call God, or (b) owing its existence to a self-existing cause (God). Finity exists—God is responsible for finity. Thus besides the Infinite there is the finite dependent on the Infinite God for its very existence.

Now Mr Dwyer says "This idea entails an existence separate from God—forces of good and evil—and consequently puts a limit on Infinity." But why? Do not be misled by the word "consequently"—the conclusion does not consequently follow from the premise, yet no other proof is offered. For one thing good and evil do not entail an existence separate from God—Good is God or comes from God. It has no existence separate from God and thus does not limit Infinity. Evil does not exist positively at all. It is an absence of Good. Christianity advocates positive good and condemns negative evil. Evil cannot exist as if it had any existence, it would have to be either self-existing (i.e. God) or owing its existence to God—a manifest contradiction. Since evil is not positive, it cannot encroach on Infinite Goodness. Thus neither good nor evil entails an existence separate from God, and neither puts a limit to Infinity.

Mr Dwyer's next statement is "theories of heaven and hell, the damned and the elect, must inevitably lead one to the conclusion that there is a division and an internal struggle in the Christian Infinity." There is no internal struggle between Heaven (a static eternal state where souls who have freely chosen God possess Him) and Hell (a static eternal state where souls who have freely rejected God, do not possess Him and are tormented by this realisation). Heaven manifests God's infinite love—Hell manifests God's infinite justice, thus each gives Him eternal glory. Hell is not an independent state of evil existing apart from God, but is dependent on God who sustains it.

The arguments set out above repudiate the hypotheses that are antagonistic to basic Christian doctrine. Even the most prejudiced reader must at least admit that (a) Mr Dwyer's hypotheses remain unproved and (b) a valid alternative point of view has been presented.

Note Mr Dwyer's use of words

such as "furthermore" (assuming something already proved), "consequently" and "inevitably." If one inserts either one of the latter terms between two premises, the reader tends to accept one statement as following automatically from the other, whereas when analysed, this is not so. Do not be fooled—realise you are dealing with hypotheses, not facts, when you read Mr Dwyer's next statement: "The contradictions herein contained should enable the impartial thinker to seek the explanation for the universe elsewhere." Certainly contradictions were "herein contained"—they were contradictions of Mr Dwyer's own making! And thus the "impartial thinker" (not Mr Dwyer, remember) is not entitled on such a basis to seek an explanation elsewhere.

"Elsewhere" for Mr Dwyer seems to be Pantheism. He says "we are led to the conclusion that the universe is infinite." He does not mention why we are led to this conclusion. In any case he is quite wrong. The universe is not infinite—it is made of parts. Nothing material, changing and imperfect can be infinite, by definition. If one says that something material such as the universe is infinite, one is denying the existence of a spiritual order. But the mere fact that we, even with our finite minds, can conceive of "truth," "goodness," "justice," etc.—all abstract spiritual concepts—indicates the existence of some sort of spiritual order (eventually reaching the logical conclusion of an infinite spiritual God). We say God is infinite. If the universe were infinite, the universe would be God, but as the universe is material, it is finite, whether we can conceive of any bounds to it or not. So much for Pantheism.

Mr Dwyer's last two paragraphs are merely a vague tirade against Christianity in general. However, two opinions particularly stand out as being incorrect. (a) "In one age it (divine morality) tells mankind to love his neighbour; in another to rush out and slaughter those who do not adhere to his particular dogma." Morality is the term given to a philosophic concept of God's laws regarding creation and it "does" nothing of the sort. It was Christ who told mankind in every age to love his neighbour, and certain misguided individuals, unconcerned by true Christianity, who "rushed out and slaughtered." (Such emotional phraseology, by the way, should have no place in what purports to be the opinion of an intellectual.) (b) "Christianity breeds the slave mentality and must be accounted an enemy to enlightenment." On the contrary, Christianity is enlightenment and breeds only truth. The slaves are the poor proud individuals who let themselves be guided solely by their own clouded, limited intellects—who pit their finite reason against the revealed truths of the omniscient Infinity—the Christian God.

—CATHERINE BENEFIELD.

Female Tribulations

I struggled for the cable-car step, restricted by a tight skirt and badly over-loaded with a heavy bag, a couple of library books that wouldn't fit into it, my red raincoat hanging from one arm, and my beautiful red umbrella dangling restlessly from a couple of fingers, and at the same time, still endeavoured to fit the ticket into my wallet (also red—guess what my favourite colour is?)

The car bell clanked suddenly, and with a great effort, I lurched into the seat, now acutely aware that the top button of my blouse had slipped undone, and that it was imperative for me to do it up—somehow!

As the car began its climb with a few unsteady gulps, a strand of hair fell into my eyes and blurred my vision. Then I caught the eye of my companion, which protruded furtively from behind a most refined paper. Relieved to see someone I knew, I smiled brightly, and said,

"Good morning," hoping that he would perhaps hold my books for me while I organised myself.

He lowered his paper very slightly, mouthed "Good-morning" at me and accompanied it with a faint, faint smile which seemed to rebuke me on the grounds that it surely was scarcely done to smile before 10 o'clock in the morning. And then, dear soul, he returned his eager, grey nose to his paper.

Footnote: Obviously, this was a member of the staff.

—JANCIST.

Indonesia

The "Initiation" of a new student entering a university in Indonesia consists of a series of courses conducted by the Red Cross. At the beginning of the school year, the Red Cross hold a "medical week" consisting of lectures on first aid, the care of the sick, blood transfusion and social work. Students enrol as blood donors and organise campaigns to collect medicine, clothing and food. After their "Initiation", many students continue to work for the Red Cross either as first-aid instructors or as members of its corps of volunteers. (U.N.E.S.C.O. Features, Paris).

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—continued from page 1.

"... and furthermore ..."

somebody," and although each new member may start out with the best intentions, the road to Hell is paved with the skulls of those who were just a little power-mad. Exec. has been too much a collection of small cliques, in which those who were in control were determined to stay in control, come what may, even to the detriment of student affairs in general; this is nothing less than a betrayal of trust. This trend is accentuated by the fact that there have almost invariably been too many part-time students on Exec.—they cannot spare the time to cope with the detailed work necessary, and they therefore get very much out of touch with student opinion; one member of the last Executive was heard to say recently: "To hell with student opinion!" This attitude is not as uncommon as many of us think, and we cannot allow it to continue.

Nor must Exec. permit certain persons to acquire more than their fair share of power, as usually happens; those who appear to do most of the work usually are the men in charge, while others are able to muck about, while enjoying the privileges of being on Exec. Work must be delegated, in order to preserve the balance of power; and it seems that the time has come for careful consideration of whether the constitution of Stud. Ass. should be revised.

Exec. must be the servants, not the masters.

—R. CHAPMAN

(and proud of it).

[This article was referred to Mr Allen McInnes, the returning officer. Mr McInnes pointed out that there were official notices calling for nominations at least 21 weeks before nominations closed. It is surely the duty of the Association members to make regular checks on the main official notice board. Besides the official notices, there were many posters put up: some of these had to be removed in order to give space to other clubs; others had been removed to avoid breach of House regulations which forbid the placing of notices on places other than the official notice boards.]

Readers Reckon

Unchristian God

Sir,—I imagine that few readers would agree with Mr Dwyer's theory that Christian morality ("divine" morality, as he calls it) tends to prevent the establishment of a good society. One has only to contrast contemporary societies such as Switzerland and Russia, or Israel of the centuries B.C. and Egypt of the same era to reveal the fallacy of this remark.

Your correspondent's claim that Christianity endeavours to identify itself with the powers-that-be is gravely erroneous. On the contrary, it has tended to show a most impudent disregard for these same powers-that-be, where they are opposed to Christianity. Has W. Dwyer forgotten the Christian martyrs of Imperial Rome, the struggle of Christianity in Buddhist societies, the efforts of countless missionaries in various parts of the globe, or, to take a modern example, the struggles of the Greek Orthodox Church in Russia? I cannot agree with the writer's claim that "Christianity breeds the slave intellect." Would he regard G. K. Chesterton, T. S. Elliot, St. Augustine, G. M. Hopkins (I could continue indefinitely) as "slave intellects?" Or, I wonder, would he class them as mere superstitious fanatics?

Yours, etc.,
CLIVE McLEOD.

No Rift!

Sir,—In Mr Dwyer's contribution to SALIENT No. 9, he claimed a fundamental conflict in Christianity arising from its claim that God is "omniscient, omnipresent, and omnipotent." He assumes that God in his infinite condition cannot include what Mr Dwyer separates as evil.

Why not? Surely the fact that evil exists "within" an omnipresent God is the obvious reason why He should concern Himself with us (we being evil).

Mr Dwyer makes a further assumption to the extent that a "Divine" morality, as presented by the Church on earth, is really Divine. It seems to me that the vagaries of the Church on earth (the inconsistencies that he mentions) cannot but prove that the Church on earth is not an executor of "Divine" morality.

He is straying, therefore, when he maintains that Christianity—the belief in a God—hinders "our intellectual development" and "tends to prevent Man from achieving a good society on this earth." I mean here, of course, true Christianity. For if he is criticising the Christian morality practised by the Church, he is criticising a human interpretation of "Divine" morality; an inadequate one.

My conclusion must be that his arguments are merely vague utterings, especially since he implies in his conclusion that Man will make worthwhile steps towards "the best society possible." This is typical of a common vague attitude that the body of men are willing to make sacrifices towards this goal.

D. CRUN.

Drama Club

Sir,—I would be first to admire the high standard of the Drama Club's readings and productions, and the value of a group of experienced foundation members. However, as a student extremely interested in drama, but totally without practical stage experience, and having only a minimum of speech training, I do not feel that I will ever find out if I could act, here, I wonder if it would be possible for the Club to arrange talks on acting, producing, stage designing, etc., informal drama lessons, or some kind of "inhibition-losing" general activities? What do other people with a yen for self-expression think about this?

Yours, etc.,
"RANK AMATEUR."

Reality

Sir,—In your newspaper, there has been much talk of "sensationalism," and "chest-beating." But why does not someone answer this charge: that there was in fact drunkenness at the Students' Orgy. If a party IS an orgy, why should we call it something else? Certainly, Mr J. C. Ross very cleverly pointed out the precise amount of liquor available per head. He may be right; but his article does not disprove the fact that there WAS drunkenness at the supper.

—LET'S FACE IT.

Fair Comment

Sir,—SALIENT 9 ("Swimming Activities - Calisthenics"), reads: "Victoria University Swimming Club trains and relaxes under the tuition of lovely Miss Jane Maddocks on Tuesdays and Thursdays from 6-7 p.m. in the new gym—M.D.K."

Can you tell me if (i) it is usual for newspapers to indulge in personal description under a "Sports Section," and (ii) was that statement editorial policy?

Yours, etc.,
FAIR COMMENT.

[(i) Yes. (ii) No. But we would endorse M.D.K.'s statement if it would make "Fair Comment" happier.]

Commendation

Sir,—May I commend the opening of a new tradition, I refer to the candidates' meeting held just prior to elections. Admittedly, the publicity was lousy. Admittedly, a large section of the lethargic student body just weren't interested, still if you went down to the Caf. immediately afterwards you must have heard some pretty hot debating. And the very fact that some 200 students were set thinking shows it was worthwhile.

—J.A.L.

Social Credit

Sir,—One bright light which has recently appeared on the intellectual horizon of the University is the appearance of the Victoria University of Wellington Social Credit Club. For the University this is significant and encouraging because it shows that the spirit of inquiry—the "Nullius in Verba" of the Royal Society—the practice of scientific investigation, at least in the economic sphere, is not dead.

The club originated from a handful of students whose concern for economic trends and policies in New Zealand and overseas was such that they felt it was time something was done to express the dissatisfaction that a large majority of the students feel about orthodox financial policy.

The programme that the V.U.W. S.C.C. has set itself is to bring before the student body the absurdities, contradictions and frustrations of contemporary economics and to demonstrate in debate, on the speakers' platform and per medium of publicity the superiority of a new economic system based on sound scientific principles—Social Credit.

In propounding such views the Social Credit club will flaunt tradition and scorn orthodoxy but for the sake of economic sanity, social welfare and international harmony its radicalism should be more than welcome.

The Social Credit club is non-religious, non-racial and will attempt to be as non-political as its principles allow.

An invitation is extended to students to attend meetings which will be held regularly throughout the year; and membership, a challenge to the thinking student, is free.

G. J. DEMPSEY,
President, V.U.W.S.C.C.

Roturier

Sir,—I think that all you people who want to stick to the name Victoria need your heads read. Who was Victoria, anyway? A tyrant with a capacity for world shattering remarks like "We are not, etc." Who wants a good University to hide under a name like hers? (Just because the crown is holy, holy, holy . . .)

Hear those remarks at Tournament about the touching conservatism and royalism in Wellington students? Incidentally, who wants to shout Vio. at Tournament? It's a hard, difficult sound to shout and it needs masses of glottal stops and all that. I personally shall be shouting Wu-Wu-Wu and having the time of my life.

I think it is very tactless of your editorial comment to refer to the whims and egos of petty businessmen [when your executive is crawling around the city asking for substantial donations from these same petty businessmen to furnish the new Student Building].

Wellington University students wake up and move with the times!

Yours faithfully,
ROTURIER.

Lousy Set-up

Sir,—This whole set-up's lousy. (1) S.U.B. cleaning—non-existent. Still no rubbish tins even. The place is disgusting—so impressive for our open-house guests!

(2) Open-house tours—large scale over-ambitious advertising plus inadequate organisation.—What happens? Dozens of visitors stranded in the foyer without a guide.

(3) S.U.B. telephones: The place is riddled with coloured telephones which cost £2 a year each more than ordinary ones—unwarranted extravagance when you consider half the rooms have no furniture at all. Also a lot are in empty rooms unused while only one of four public booths is functioning.

(4) Food in the caf.: TOO DEAR I am, etc.,
MISS L.D.A.

Correction

Sir,—I would like to point out an error in your June 6 issue of SALIENT.

In the report of the Executive Meeting of May 25, you refer to a gift to the Women's Common Room from the University Women's Club. This gift was actually from the Women Associates of Victoria University the members of whom would be pleased to have this error rectified.

Yours faithfully,
P. J. PALMIER,
(Hon. Sec.,
Women Associates).

Muckraking

Deranged Sir,—It is with no small sense of my own genius that I enter a twisted saying or what have you for the SALIENT competition. To add my voice to these that have been raised already against the debaucheries practised by the Association. I am, of course, referring to certain functions held in the new Building. I believe in muckraking, sir, and with due consideration have produced this saying.

"People who dwell in stone" houses shouldn't throw glasses."
"Read here ferroconcrete or similar such adjective."

If any interest is forthcoming I shall of course supply you with a complete and detailed analysis of the metaphysical meaning behind a statement with so much latent depth.

—OMOW.

"Ravings" by R.S.A.

Sir,—I read with considerable agitation the most recent ravings of the R.S.A. on the subject of national defence. For sheer die-hard woolly-headedness this takes a lot of beating. If, or rather when the Government acts upon it, it's back to good old C.M.T. for us. Now, when we have a labour shortage threatening us and the economy is in rather precarious straits, they are going to sap our manpower and increase military spending, to interrupt careers and splurge on toys for adults. New Zealand needs compulsory military training and an increase in her forces like she needs a gold-plated battleship. Any army in this country is an expensive anachronism we cannot afford. The existing army is quite capable of meeting our so-called commitments overseas, and in the event of a major war the proposed compulsory training would be in any case completely worthless. How much better to meet our commitments to mankind by devoting this wasted money to the under-developed countries, if better uses for it can't be found at home.

But no. Petty party pique, R.S.A. pressure, the need to keep doddering service chiefs employed and the temptations of puny nationalism and militarism will apparently prove stronger than Mr Holyoake's claims of "sound, progressive government." The clock will be put back in yet another field, unless (oh vain hope!) the public wakes up and protests. If a couple of hundred students would disobey the call to arms when it comes, they would be doing New Zealand a greater service than an infinite number of conforming trainees could ever hope to accomplish.

Yours faithfully,
J. K. MURPHY.

Shock Therapy?

Sir,—While guiding parties of dear old ladies around our new Student Union Building during the recent Open House week, I was asked by a graduate of about 1912. " . . . and what is this little room used for?"

The entire party swept into the room, as I explained that this was at present unfurnished but was going to be used as a—gulp—Committee Room . . . the words faded away. You see, Sir, we were confronted by the spectacle of a carton of empty gin bottles, six cartons of empty beer bottles, a broken chair and a lavatory seat. I realise that this is a fitting memorial to that "swinish orgy" (the Graduands' Supper), but must it remain there permanently? Please, Sir, could the House Committee, do something!!!

Yours sincerely,
BARBARA GIBSON.

Colour Bar

Sir,—The sight of each new SALIENT peering fresh-faced out of the honesty boxes brings as always, anticipation of joys spiritual, intellectual, etc. But now, alas, the deeper aesthetic needs of the student spirit are thwarted, suppressed, frustrated, left to utter abandonment . . .

PLEASE BRING BACK THE PRETTY COLOURED COVER!

—DEPRIVED.

Mad Urge To Decorate Walls

Sir,—Our Union Building has not been in use long but it is already an art gallery of posters and notices. The men's toilets near the Administration Block have for some time been cubed volumes of depravity.

Perhaps we are not at V.U.W. to "seek truth"; perhaps our university is only a billboard for posters and its walls, doors, etc., are too tempting for the Gully Jimsons who come here.

Yours, etc.,
DENNIS BILLING.

Moral Rearmament

Sir,—The trouble with most fundamentalist sects is that they see the world in two colours only. It is to this that I attribute Frank Buchmann's (wealthy leader of M.R.A.) vision of Hitler as an angel sent to rescue the world from the devil Stalin. I adopt this view, rather than the more uncharitable one that Buchmann found Hitler's political, economic and racial policies most akin to his own, because I am a charitable person.

By the way, Mr Caughey, how many Jewish members are there in M.R.A.?

I wonder what was the motive that inspired General Jouhard (French M.R.A. spokesman) to participate in the abortive Algerian revolt? To overthrow General De Gaulle, communist puppet, or to show his great love of humanity by shooting his coloured Algerian Moslem brothers?

Communism must be fought sir, but cannot be by the foolish philosophy of M.R.A. or by the money-oriented, publicity-minded members of M.R.A.

Yours, etc.,
V. G. MAXWELL.

Sir,—(1) The claim that M.R.A. is an ideology which combats "Godless Communism on a world front and Godless materialism on the home front" is true only insofar as the aim of M.R.A. as an

(Continued on page 8)

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Critic White Damned

In our last issue of SALIENT there appeared a review of the late French movie *HIROSHIMA MON AMOUR*. The following letters have been received concerning the article written by Murray White.

MEANINGLESS

Sir,—M.J.W. may be trying to tell us something, beneath those clouds of "esoteric, nonsensical rubbish"—long, meaningless words, over-involved grammar, and unsupported subjective judgments—but it would be interesting to know just what.

Yours, etc.,
MARY OLIVER,
DOROTHY HANSEN.

DISGUSTING

Sir,—Your film critic's review of *Hiroshima mon Amour* was a disgustingly unfair piece of writing. It opened with a sarcastic summary of the chorus of praise which has so far greeted the film, at the same time making it clear that at last here is a critic of courage who is going to flatten it come what may. He then follows up with a paragraph about other films which have been treated in the same way. By this time he has covered two-thirds of a column without mentioning the film under review directly at all, but nevertheless, it has been damned in advance. He then tells us that the film is difficult to follow and diffuse. Can it therefore be sincere? he asks. Now we hear that the script was incongruous to a visual pattern. This does not appear to mean anything, but insofar as it is one of the three points made against the film it has to be answered. The film had two themes (a) love, which unites, (b) war, which separates. The love affair which the French heroine has in Hiroshima with a Japanese, during the course of which she remembers a disastrous affair she had with a German soldier during the war is effectively interwoven with the past of Hiroshima and the world generally which hangs ironically over the film and the love affair. How this is of "remarkable incongruity to the visual pattern" escapes me.

Your critic then returns to the point that he has made before—that the film is difficult to follow. If one is trying to establish chronological sequence, then this is sometimes true, but if one follows it as an interior monologue as events, impressions and memories crowd upon the heroine, then it is, while sometimes difficult, always intelligible to any moderately alert person.

Your critic has damned the film, without saving anything important about it, in a most irresponsible

manner. He refers at one point, with great contempt, to the "myopic intellectual set." What does he think he is? A normal sighted, normal headed, normally sensitive film fan, perhaps. If so, couldn't the myopic ones please have a critic that will pander to their lower requirements?

Yours, etc.,
T. G. AITKEN.

CREDITABLE

Sir,—The Fine Arts section of our Varsity paper is indeed a fine part of the publication, and I have in the past enjoyed, and sometimes agreed with, the views Murray White and his staff put forward. But his report on *Hiroshima mon Amour* has prompted me to write in defence of this film (which impressed and moved me greatly) and all those who genuinely praise it.

I am sure that Mr White's condemnation of the artistic and moral qualities in this film stem from his admitted lack of understanding and his aversion to the high praise it has received from critics all over the world.

It is to Mr White's credit that he is not swayed by the opinions and in this he has considerably more courage than some of the professional critics whose blind acceptance of other's views he so rightly despises. But unfortunately he has let his hatred of the criticism turn into a criticism of the film itself, an attitude which is, of course, deplorable.

For the other area of judgment—his lack of understanding—I can be far more sympathetic. It is too easy for us as students to suppose that, because we are developing amongst the thought of great scholars, we must therefore reach personal maturity far ahead of our natural time. Because of this we are often led into false, hastily-formed judgments of things we do not understand.

Yours, etc.,
FILM FAN.

(Abridged).

OBLIGATIONS OF A CRITIC

Sir,—Critics generally fall between two irrational extremes: the one who depends solely on his feelings, and the critic who attempts to reject all appeals to emotion. Murray White is an irrational critic of the latter type, and he makes the mistake of assuming that other critics (and no doubt, his correspondent opponents) fall into the former extreme category. But critics may either

form an emotional opinion first and then subject that opinion to rational analysis, or they may accept a work's merit as a fact, and then find aesthetic justification for that deduced merit. Modern art, for example, is usually approached through the emotions; classical art through reason. But the exclusion of either aspect mocks the function of communication of both art and the critic.

Unfortunately for White, the critical approach to be adopted in the case of *Hiroshima mon Amour* is the approach towards modern art in general, that based on its emotional impact. So in his rejection of other critics, he may be condemning some who are quite reasonable and logical. (And, by the way, the word "movie" is generally avoided as a term of reference to a serious film). And it by no means follows that a rejection of alleged critical emotionalism over a work of art justifies a rejection of the work itself, as White denies the value of *Hiroshima* because he denies the validity of its genre, doubts the sincerity of its producer, and rejects its critics.

Furthermore, Mr White, pursuing his anti-emotionalism theme (and getting very worked up in the process), objects to esotericism in art. But a critic need not be initiated in avant-garde philosophy in order to understand *Hiroshima mon Amour*—the work of art, if it is based on an unusual philosophy, is by its function as art, a communication of that philosophy to the uninitiated, and although the demands on the intellect made by the film or work of art may be great, one cannot refuse to apply one's intellectual powers if through them only one may appreciate the work's significance.

SALIENT'S Fine Arts Editor, in the final paragraph of his criticism, makes that refusal to consider the aspects of the film upon which the film's value rests. His fear of the corrupting influence of emotion on a rational judgment, extending even to his own emotions, cuts him off from any moral involvement in the film or any moral obligation towards his readers. So his criticism is invalid.

Yours, etc.,
ROBIN J. MACONIE.

(Abridged).

ANSWERS TO CORRESPONDENTS

G. L. Howell: Thank you, similar points made elsewhere.

"Disgusted": Libellous.

"Fed-Up": Irrelevant.

Merle Boyle: I am sorry your review of *Hiroshima mon Amour* could not be used. Your remarks about the published review are similar to those made elsewhere above.

FINE ARTS SECTION

ROUND THE GALLERIES

I am afraid I am unable to concur with my colleague, K.N.B.'s views on the recent Peter McIntyre exhibition. Nor do I feel the extremist and laudatory comments made by E.R. of the "Evening Post" were at all justified. The show was not "brilliant" at all; in fact it left me cold.

Peter McIntyre is, in my opinion, trying to be a New Zealand Bratby. Unlike Bratby, however, he is mass-producing pictures which are rapidly becoming mere photographic representations devoid of any cerebral processes whatsoever. What is more, he is becoming very careless: one of his Chinese children oil studies depicted a Chinese girl with four toes on her left foot, which was quite clearly a careless blunder. The only redeeming feature of his show was, as K.N.B. pointed out, the "masterful use he makes of light." However, far too often we were met with water colour after insipid water colour. How I wish McIntyre would throw away that horrible blue he is so wedded to!

McIntyre pictured for us the seething Chinese humanity he met with, but what does he think, as an artist, of what he saw? Apparently absolutely nothing at all. Heaven knows, as Professor Edgar Wind in his recent Reith Lecture series on "Art and Anarchy" was at pains to point out, the inherent dangers in artistic mass production. There are enough photographers and convicts in the world today without McIntyre joining in, for he has undoubtedly genius when he cares to use it. It is to be hoped that he will return from his Italian visit with work more commensurate with his artistic stature, and more significant for those who are saddened by certain anarchic and ubiquitous tendencies in the modern art world which Wind saw fit to castigate so severely. In a later article we may look at Wind's lectures.

Helen Stewart

Helen Stewart, who has an interesting little exhibition running at the Centre Gallery, obviously has a medium of both talent and experience. I understand she has studied in Paris and has intimate

connections with the world of Australian art.

I must say, however, that *Interior* purchased by the National Art Gallery, left me wondering. To my mind the talents she exhibits in *Morning and Bacchus* for example, were superior to *Interior*, though *Interior* is on a larger scale. The effect of most of Helen Stewart's work is greatly heightened by the use she makes of pastel colours, particularly yellow; it illumines and makes gay all her canvases and, adding light, throws them into high relief: this is her strength.

The two portraits, Sara and Anna though executed with a certain competency seemed to be too static, perhaps the sitters are awkwardly positioned? Sara's left arm would appear to be out of plumb. *The Seasons*, a series of four canvases portraying what one might expect, were quite effective. I liked Autumn the best—but they would be ill-at-ease inside a home I think. Two religious canvases *Palm Sunday* and *Church Service* were interesting, the latter having great depth but somehow appearing ill-balanced.

Altogether, this exhibition of recent paintings is worth seeing for the sake of Stewart's unusual painting technique, though I found it difficult to interpret the meaning, if any, of many of her canvases: her work falls far short of being termed brilliant.

—G.L.E.

Film Society Notes

AT THE PICTURES

Sir,—We have been asked why we show so many "foreign" films, why we don't get something like *War and Peace*, why we show so many films that are full of propaganda, and why do we get so many old films. Well, my answer would be that it is not our aim to show films that are commercially easy to see—we leave that to the cinemas in town—and if a film is exceptional for some reason or other; what does it matter where it is made? As for propaganda, presumably this refers to the fact that some of the films from Russia, Germany, Poland and Czechoslovakia tend to push the party line a bit. This is unfortunately true, but then it can be said for many films from most countries; the most sickening examples come from the National Film Unit if it comes to that. Whereas the New Zealand audience (bless its complacent, ignorant little mind) snickers audibly at the bull that is thrown around in British, American and Australian newsreels, when it comes to the New Zealand product, well then, "Hooray for us!"

As to the complaints about old films, I suppose this means mainly the silent ones and others of the early 'thirties. Fair enough, I suppose, but these early films (but not all of them, of course), are not necessarily only museum pieces or stepping stones in the progress towards today's improved technical products; they are still live works of art which can stand on their own feet with no need for apology. Later in the year we shall be showing some of the greatest films ever made—*The End of St. Petersburg*, *Mother* (both from Russia), *The Passion of Joan of Arc* (France), and *The Last Laugh* (Germany). These are all silent but will be shown with musical soundtracks. The loss for anyone who can't be bothered making the effort to re-adjust to the silent medium, will be theirs, not ours or the films'.

A. W. EVERARD,
(Film Society).

RECORDS

BRAHMS, Symphony No. 2 in D major, Op. 73. Royal Philharmonic Orch./Sir Thomas Beecham. World Record Club TZ 138 mono and stereo.

From all accounts this is an excellent performance of a beautiful work—the most lyrical of the Brahms symphonies. Beecham is still inclined to his taut reading of the work; still keeps the grip and brisk measure upon it, he was wont to, 25 years back. There is no eccentricity of tempo, no flamboyance in dynamics apparent in other interpretations: Beecham's drive is both remarkably cool, and magnificently alive. The orchestra plays marvellously. It pianissimos are p-plus, its fortes f-like; it lacks at times in the bass and cello sections of the strings, but this is not to detract one from the overall loveliness of the string sound, the exceptional clarity of all the woodwind and good orchestral colouration from the brass. One or two points worth noting are: a flute which sounds remarkably like a pennywhistle in the opening movement; some awful trombone skwarks around bar 225 in the same section; a peculiar absence of the clarinet around bar 75 in the scherzo; and, as I have stated, little depth in some of the more robust parts of the work. Surfaces are quiet. The stereo version is excellent: offering an all-round improvement on the weight and sheen of orchestral sound—a fine recording as is the mono.

—M.J.W.

VAUGHAN WILLIAMS, Serenade to Music, Fantasia on "Greensleeves." Toward the Unknown Region. Overture "The Wasps." Soloists/Chorus/London Symphony Orchestra/Sir Malcolm Sargent. World Record Club TZ 139 mono. There couldn't possibly be a better selection of the shorter works of Ralph Vaughan Williams, than is featured on this disc. The Serenade to Music is a beautiful work, originally written as a tribute to Sir Henry Wood and performed by that person on a now memorably historic record; the piece receives here an inspired if not truly great, rendering. The chief drawback

ON THE TRAIL OF THE HANGMEN

For most of us, the events of the war years are as remote as those of Victorian times. The brutality and horrors of the Nazi regime seem to have been set aside; even Eichmann's trial has lost its force as a demonstration and exposure of their infamy.

We believe that while hate should not be nourished endlessly, there is a great need for a recall of the reasons for the miseries suffered by so many in Central Europe of the late 'thirties and 'forties. We have already shown one film made by Germans themselves, *Council of the Gods*, which, though over-simplified in treatment and theme, did at least show something of pre-war German complacency.

Now we are screening a programme of three shorter films which shows some of the details of the Third Reich's moves toward world domination. To be screened in the first week after study week, the three films are *Operation Teutonic Sword*, *A Journal For Anne*, and *The Name of the Capital is Warsaw*. All these are in English.

OPERATION TEUTONIC SWORD

(Unternehmen Teutonschwert)
(Germany, 1953)

This film points an accusing finger at General Speidel, commander of N.A.T.O. land forces in Europe, uncovering various acts of treachery and betrayal alleged to have been committed over the last 20 years, culminating in his activities during the war. The weight of documentation is immense, ranging from the famous newsreel of the assassination of King Alexander of Yugoslavia in Marseilles to rare shots of the occupation of Paris and various Nazi conferences. The technique brought to this material is prodigious and unrelenting—all methods of film presentation are used, together with blown-up photos and authentic documents, and a dramatic device involving the "freezing" of images to pinpoint a significant face or detail. All this is complemented by an accusing commentary and harsh, sparsely used music. There is an interesting personal account by Rommel's son confirming that his father took poison rather than submit to the punishment due to be meted out to him. Because of its controversial aspects, this film was banned by the British Censor.

(Continued on page 5)

Wanted: MORE FINE ARTS COPY

being, bad balance between chorus and orchestra; a very heavy hissy sound whenever the chorus sings words involving either of the consonants "s" or "c", and finally an imperfect expression of diction. However, the soloists in the main are quite good, and the orchestra plays radiantly under the baton of Sargent.

In the other pieces, the Fantasia is well treated, in lacking as it does, the Mantovaniish string quality so often given it by other players; the choral piece *Toward the Unknown Region* is likewise finely played, the diction of the singers being decidedly clearer here; and *The Wasps* too, comes off perfectly. This is a disc to be recommended to all lovers of Vaughan Williams and English music. The recording is clear, with little surface noise and no distortion.

—M.J.W.

AMERICANA, Dixie, Stars and Stripes Forever (Sousa); Aura Lee; On the Trail (Grand Canyon Suite—Grove); Battle Hymn of the Republic; Hoe Down (Rodeo—Copland); Home on the Range; Pavanne (Gould). Capitol Symphony Orchestra/Carmen Dragon. Capitol P8523.

This is a pleasant disc, highlighting some of the more favourite American national themes, played by a fine orchestra, recorded perfectly. Carmen Dragon has, in the main, made tasteful arrangements of the pieces; but in some parts (Aura Lee, Home on the Range) there is a little too much counter-melody and build-up to the main theme. Nevertheless, the orchestral playing is tremendously clear and sparkling. Dixie opens with a stunning roll on the side-drum. Stars and Stripes features a forward, clear, piccolo solo. On the Trail has its hoof-claps and Morton Gould's Pavanne its jazz medley, all excellently played. The recording is spacious and clear; no distortion, with deep bass end and pure treble.

—M.J.W.

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SALIENT

A JOURNAL FOR ANNE
(Ein Tagebuch Fur Anne Frank)
(Germany, 1958)

A young actress is given the leading part in the play *The Diary of Anne Frank*, at the Deutsches Theatre, Berlin. She determines to learn all she can about the events leading to Anne's death in the Belsen concentration camp. Still photographs, documents and actual films are used to show the way in which the Jews were treated during the German occupation of Holland. Men in responsible positions are picked out and their present occupations and addresses in Germany are detailed as we see shots taken with concealed cameras of them in the streets and in their homes today.

The film insists that a number of war criminals concerned with concentration camp atrocities have been let off too lightly or even altogether. One or two, it hints, are now in responsible political positions.

This film also was refused a certificate by the British Censor unless all shots and comments showing that the men investigated are still alive were removed, along with the two most horrifying shots of concentration camp victims. We shall be showing the uncut film.

THE NAME OF THE CAPITAL IS WARSAW
(Poland, 1953)

A documentary which traces the history of Warsaw from the nineteenth century to the present day. Shots from Nazi newsreels are used to describe the destruction of the capital. This destruction was so complete that there was doubt at one time whether Warsaw could be restored at all. President Bierut answered these doubts with the phrase, "The Name of the Capital is Warsaw."

We would like to point out that some parts of this programme may upset the squeamish—they are meant to.

NINETY DEGREES SOUTH
(Britain, 1934)

Produced, directed and photographed by Herbert Ponting, with a foreword by Vice-Admiral E. R. Evans and commentary by Commander F. A. Worsley, this is a record of Captain Robert Scott's expedition to the Antarctic, as taken by a member of the expedition.

Although *Ninety Degrees South* is the record of an actual event, it can hardly be called a documentary and has more the quality of a highly dramatic story film. Beginning with an introduction by Ponting in person, of the main people who took part in that expedition to the Pole, the producer of the film goes on to describe both verbally, by means of a commentary spoken by himself in the first person, and visually as his camera pictures the journey, the planning and organisation of Scott's great journey.

Once the ship has left Lyttelton, where the story begins, he shows the life of the men and animals on board. The film continues with a description of the things they see during the sea voyage, and then goes on to describe their landing on the edge of the great ice barrier where they establish their headquarters and break their last link with civilisation by sending home the ship on which they came and which is to collect them again in a year's time. Finally, Ponting recalls, with the aid of Scott's diary, the last stages of the expedition.

The technical quality of the photography is excellent. Working under extremely adverse conditions Ponting not only photographed, but developed his film as well. Aided perhaps by the transparent Antarctic atmosphere, and despite the hardships, the result is beautifully clean and detailed.

A. W. EVERARD
(Secretary).

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MUSIC CONCERT

If the opening concert for the Little Theatre on June 12 did not prove to the interested public the value of both the V.U.W. Music Society and the theatre itself, then this reporter can only suppose that the musical public is either hard to please or just plain dull. For anyone with any enthusiasm for amateur music-making it was a great success, and one which should ensure the group a more worthy place in Exec's estimation.

The choice of the Handel Concerto (previously given a first review in these pages) was a most happy one. All the problems shown up in the music room were ironed out beautifully by the acoustics of the new theatre. The high woodwind were no longer piercing, the bass provided great richness and depth, and the balance between piano and orchestra was better than ever. Add to this the obvious fact of greater proficiency, control and confidence, and the total effect produced was a very favourable one indeed.

Allison Mahoney (soprano) provided a delightful miniature recital of three songs by Thomas Campion, with harpsichord accompaniment by a former student, Margaret O'Shea. This singer was as beautiful to look at as she was pleasing to listen to and her appealing stage personality and artistry were warmly applauded.

As a tribute to the Music Department's composer-lecturers, Margaret Nelsen played a Sonata by David Farquhar, in the first half and a Piano Sonata by Douglas Lilburn in the second. Thanks to the perseverance of Robin Maconie in obtaining a piano, she was able to perform on a Steinway, and the fine tone she was able to draw from such a good instrument added greatly to the quality of the performances.

These were some of the highlights of a most rewarding evening's music; and a concert that raised the standards and hopes of the Music Society to a new level.

—M.B.

Female Tribulations Again

It was early Winter but still pretty cold, and we strolled back from the Woolstore Hop closely enveloped in each other's arms—made walking difficult, but that was no factor and warmth was. We reached St. Mag's, and for a while sat down on the low brick wall, and listened to the Varsity clock as it jangled its chimes for 1.45, and the sound reverberated from St. Mag's to the Varsity walls opposite. I only had 1.30 leave, but after all it was Capping, and anyway just then nothing seemed very clear, and it didn't matter very much anyway.

I didn't want to leave him, so he said maybe we could sleep in the gardens. I said it'd be cold. No, we'd keep each other warm, he said, there were cosy patches in the gardens—he knew, he said. But I didn't think so, I said, I thought we'd still get cold, and I said no.

For I'm logical (sober or otherwise) and so I said to him, when I went to school, one and one were two, but that was a good long time ago, and things might be different now, I said. And I said that if one is in a certain place, and at a certain time, and if one is feeling certain things for a certain other person, and one is placed in a certain situation, well, I said, then I thought that it was possible, I said that one and one, just might conceivably make three. I said, so I said no, I said, good-nite dear, and he said please, and I still said no, and he said I won't see you again till next term, and I said no dear, and I walked up the path feeling colder, but it was warm inside and I went upstairs and looked out of Anne's room's window and saw him going, and he looked cold, he looked so cold. I thought, so cold and lonely and I wished we were still out there together keeping each other warm.

—JANCIST.

Kinsey Reports...

Cracking the Quip (apologies to the Reader's Digest): A pun is a stupid childish remark—that you wish you had thought of first... A hangover is when you don't want to leave the room because you think your head won't fit through the door... And finally, here is a word for all French waiters: "Garçon."

Our Mutual Friends: Did you know that "Bubbles" was once a green-faced loon? ... A certain candidate for Exec. confessed to having been a foundation member of the now defunct Hokonui Club (though no one seems to be very sure why it is defunct)... And what about the Law student who told a lecturer about his views on a certain Faculty member, whom he referred to as Professor Eichmann... While we think of it—did someone eventually let Dave Flude out of that cupboard?... We were not altogether surprised the other day when we found Steve O'Regan fairly slobbering over our files... It was the same august gent. who said: "The trouble with Russian roulette is that there aren't enough Russians playing it."

Open Hearse Week: Surprise was the poor attendance at the screenings of "Alexander Nevsky," one of the best films seen here for a long time—and incidentally, a pat on the back for the Film Society for their excellent programme this year; the poor support they have received makes the apparent lack of student artistic sensibility all the more appalling... However, the debate "It is better to be Red than Dead" was well received, being thought by many the best debate heard so far this year, despite the apparent profusion of Mr Hamlin's dumb friends... Another speaker denied any connection with Fidel, despite appearances to the contrary... Our condolences to all those long-suffering types who were called upon to conduct large parties of schoolgirls around Vic.—It seems that the organisation of this was not all it might have been... Robin Maconie said: "The jazz concert was a well-organised farce, degenerating later into a shambles"—obviously he hasn't heard of Hoffnung... Thank goodness Council and/or Exec. made up their collective minds about who's running our albino jumbos, so that the cleaning problem could be disposed of...

Suggestive Box: Some perceptive type asks: "Why not sell newspapers in the cafeteria?"... And what's happening about the new grand piano for the Little Theatre?... Who was it that suggested that Exec. should get polychromatic telephones for the S.U.

building, when they cost £2 a year more per year to rent?... About ourselves, does anyone know what happened to Mrs Kinsey?...

Contemporaries: The Fine Arts Editor's comments on "Psycho" certainly showed that the film had an effect on him—perhaps owing to his medieval orthodox upbringing?... While on the subject, the Secretary for the Film Society has been complaining about the lack of facilities for films in the new Theatre: "If the public wants to know why they have to sit on those b—— hard seats in C3, it's because I cannot be blamed for juggling the b—— projector over to the b—— Theatre."... Incidentally, we appreciated the sight of the "Esmeralda," but how, why, and when did a certain member of Exec. acquire a fancy Chilean pennant belonging to same?... Cheers for the girls of the Training College Social Committee who paid at the recent Div. U dance—how about it, Comrade Wenman?... Notice to all necromancers, sorcerers, werewolves, vampires, Exec. members, etc.: Black Mass was celebrated recently in the cemetery—next performance on the glorious Fourth of July...

Let Me Say Just This... Which of course refers mainly to elections: Let's hope that P. O'B. won't resign from this office as he recently did from another... There are rumours of unfair electioneering practices—how many candidates wrote their own blurbs?... Come to think of it, how many members represent party or sectional interests?... A raspberry to all those apathetic types who for no reason failed to vote—no wonder Exec. becomes an oligarchy... Corruption at the top?—one senior Exec. member was heard to remark: "To hell with student opinion..."

A bouquet to the S.U.B. custodian; the abovementioned albino jumbo would have been in a pretty mess for the official opening but for some timely action on his part.

A brickbat to the youths whose plans to dispose of a certain bit of masonry from the new building fell through—but the less said about that revolting piece of sculpture (?) the better. (A present from the Staff, huh?)

Trumpeting: You may think that what we print is intriguing, but what we don't is amazing... (The next section was censored.—Ed.)... Meantime, the Editor (bless his little cotton socks) intends to publish a photo of us, just as soon as he can find out who we are... Anyone wishing to contact us, for any reason whatever, phone 88-019, or our solicitors, 43-377...

[Editor's comment: The views expressed in this column are in no circumstances to be taken as expressing the official policy of "SALIENT."]

BETTER RED THAN DEAD?

The clincher for the affirmative (the 22 Club) in this debate was the observation that most people in Communist countries have not (yet) committed suicide. Pressing home their advantage in an often woolly though always lively debate, held in the Little Theatre as one of the concluding functions of Open House Week, the 22 Club had too many guns for the Vic. team, which was well below form. However, as one speaker observed, we all die eventually, so why turn Red first?

Young's assured and witty opening for the 22 Club (which eventually won him first place) was, surprisingly, countered by a rather poor reply from Hamlin, who tended to get his theology rather mixed, though he recovered later in his summing-up to take second place.

Hamlin: I would rather be dead than a Communist.

Voice from the front: Then volunteer for Malaya.

Hamlin: 200,000 Hungarians escaped after the 1956 revolt.

Voice: What about the one they sent back because he was a criminal?

Hamlin: They should have sent you both back, my dumb friend.

By the time the 22 Club's second speaker had finished, it was apparent that Vic. was well behind, and O'Brien's calculated though over-emotive oration on liberty was not well received, especially by the Communists in the front row.

O'Brien: We believe that all men were created equal...

Heckler: You got that from a library book and the book's overdue.

O'Brien: I don't despise you, sir; I pity you.

Garden, the final 22 man, waxed lyrical and humorous, bringing forth frequent shouts of mirth, though not saying anything of much solid value.

Garden: They love in Russia, just as we do here...

Voice: How's that?

Garden: You don't see misery among the common people in Russia.

Speaker from the floor (later): You don't see Communism either. Affirmative's Last Stand, in the form of Tamasese, now held forth, but he was sadly out of touch confusing Napoleon, the British constitution, Richard III, and a horse, finally going under after a barrage of interjections.

Comrade Ron Smith (Communist candidate for Island Bay): Red is the people's colour; Red means the glorious sunrise of liberty.

Supporters in front row: Hear, hear.

Smith: The Red dawn means a new life to humanity.

Voice: What does a blue sky mean?

Wild Irishman Dwyer now mounted his charger, though a little unrealistically—

Dwyer: We are all indoctrinated—listen to both sides—at least they tell the truth about each other...

Bearded speaker Chapman, quoting Garden's accusation that the affirmative argument was "if you can't convince 'em, confuse 'em," suggested that Garden's was "if you can't convince 'em, amuse 'em."

Chapman: Despite appearances to the contrary, I have no connection with Mr Castro.

Voice: No, he washes.

Butler then gave us his usual diatribe—

Voice: Oh, sit down, will you.

Butler: I'll surprise you (and sits down).

A more sombre note came over the proceedings when Elkin, a Hungarian refugee, stood up to support the affirmative. He appealed for the West to be calm, and to maintain peace until the intellectuals on the other side of the Iron Curtain could liberalise Communist thought. He then returned to his seat amid thunderous applause, but the debate soon degenerated back to its previous level.

Not much more of merit was heard, except for an excellent and extremely enjoyable adjudication by Sir George Currie, who awarded the debate to the 22 Club, and placed the first three speakers as Young (22), Hamlin (Vic.), Garden (22).

R.C./D.P.

Science Column

HARNESSING NATURAL RESOURCES

In the harnessing of water power, a project is under way utilising a 240-mile stretch of the Lower Vistula from Warsaw to the sea. The fall is only 870 feet, but nine power stations generating a total of 1,120,000 kw. are involved. It will pay to draw water upwards from the sea to the higher dam reservoirs for generation of the extra power needed during peak load periods.

A fascinating way of putting the Sun to work is being developed in Egypt by utilising the Quattara Depression as a gigantic evaporating pan. Water is to be piped 43 miles from the Mediterranean to a depression (150 miles west of Cairo) 5200 square miles in area. Valuable chemical by-products as well as irrigation water will be able to be provided.

A Spanish scheme involves the Sebja Tah, in the Western Sahara. Here the evaporating surface and fall are much smaller but the intake from the sea is of only eight miles. It will be able to provide about 30,000 million units of elec-

tricity yearly as well as about 8,000,000 tons of salt.

HOW WELL-FED O'REILLY?

If there is such a thing as an average Irishman, he has a larger food intake of calories per year than any other nationality, according to F.A.O. statistics. An average of 3500 calories per head per day are available to the Irishman as against 3430 to the New Zealander (the second largest eater), 3350 to the Dane, and 3260 to the Englishman. The Australians average 3200, the Swiss 3180 and the U.S.A. and Canadians 3110. Statistics are not available from U.S.S.R., Red China and a number of under-developed countries.

The F.A.O. figures on net food supply per head have been calculated by adjusting national food productions for in and out trade, stock changes, animal food, seed and non-food purposes, the whole being divided by population estimates. It is far from clear what validity such figures have since there are such wide extremes in a country like Ireland.

Cereals are the largest single calorie supplier in all national diets. Next on the Irish list are milk, fats and oils. (In New Zealand meat is the second largest supplier of calories).

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THE UNCHRISTIAN GOD: A REPLY

SALIENT 9 contained an article by W. Dwyer proposing a contradiction in the Christian doctrine of God, and hence showing its falsity. The article also contained certain criticisms of the role of the Church in society, and concluded that if people prize liberty they must reject Christianity. I would like to make a point-by-point analysis of this article in order to see if there is any truth or merit in it.

Mr Dwyer starts out by deducing from the Christian premisses that God is omniscient, omnipresent and omnipotent, the proposition that God is Infinity. Now he can deduce in a logical manner that God is eternal from his premisses; and perhaps that is a meaning that can be given to the mysterious phrase "God is infinite." But just what can possibly be meant by saying "God is Infinity?" And how does Mr Dwyer deduce it? This is important, for much of his subsequent argument turns on this phrase. He tries to explain it in the next sentence: "Now the very concept of infinity is all-inclusive and absolutely exclusive—nothing exists apart from it as if it did it would cease to be infinite." Aside from the first part of this statement being a flat contradiction, I fail to see how nothing can exist apart from a concept, or even that this statement is meaningful. The contradictions Mr Dwyer complains of are due to his inconsistent arguing and not to Christian theology.

But I suspect that deep in his mind he does not think infinity is a concept, but something else. If it is a time or a place or an object his argument becomes ludicrous, and if it is something metaphysical his argument has all the difficulties of the medieval metaphysical systems which modern philosophy has pruned so drastically. Is it possible that he means by "infinity," "the totality of creation" or "the universe?" This, and this alone, makes sense of his subsequent argument that nothing can exist apart from it, therefore evil cannot exist apart from a good and omnipotent God, but it does, therefore no Christian God. Well, if this is what he means his argument has been of the form "God is omnipotent, omniscient and omnipresent, therefore God is the universe." How can the universe be omniscient? It is nonsense. It is also pantheism, an utterly un-Christian theology. I am afraid Mr Dwyer will have to learn some logic if he wishes to propound a respectable argument.

Now on to the next point. Mr Dwyer goes on to point out that "theories of heaven and hell . . . lead . . . to the conclusion . . . that there is a division and an internal struggle in the Christian Infinity." If by this he means that there is a moral struggle in the universe, then I congratulate Mr Dwyer on propounding a basic Christian doctrine. After all, if there were no evil, there would be no need for Christianity. We are here in the middle of one of the most difficult theological arguments to follow, but it runs something like this, in an abbreviated and mutilated form. "God is omnipotent" does not mean "God does everything possible," but rather "God can do everything possible." Now it is not possible for God's creatures to love and obey him spontaneously if they are just mechanistic puppets of His will. Hence humanity must be created with the liberty to reject God's will and love, so that they can, if they wish, freely accept him. To this extent God has not exercised His omnipotence, but is still omnipotent. Humanity, in not following God, creates moral evil. Evil is hence a necessary consequence of humanity having mental liberty, and as such can consistently be part of the plan of an omnipotent and benevolent God. This can be put another way, by using a political example. Which government is

ZEAL

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better: one which keeps its place by force, or one which keeps its place by the free love of the people and suffers from the evils of the community who arise as a result of their liberty? Omnipotence must not be confused with the exercise of absolute power.

Mr Dwyer goes on to point out that the imposition of a "divine" morality on the world hinders intellectual development, and points to the persecution of Galileo as an example. Such things will forever be a blot to the conscience of the Church, because in times like the end of the Medieval period it forgot that God gave man mental liberty and "in subjecting all things to him [man], he left nothing that is not subject." Christianity has, but must not if it is true to its author, curtailed liberty and hindered intellectual and scientific development. The Reformation of the Catholic Church, an attempt to return to the Christianity of the New Testament, was largely brought about by a desire to stop the type of "slave mentality" Mr Dwyer writes of. And it is significant that today the countries where there is the greatest measure of freedom and political stability are the ones in which the Church succeeded in reforming itself. About the only conflict between Christianity and science is where science develops devices detrimental to man, such as the more sinister side of psychology and advertising.

The final point in reply to Mr Dwyer is, is it the case that "Christianity, in common with other forms of organised superstition, endeavours to identify itself with the powers-that-be." For the "superstition" part, I merely refer

the reader to the Concise Oxford Dictionary and then I ask if the bases of any of the four great religions are superstitious. Few fair atheists hold that they are, and reserve the term for spiritualism, star-guides and the like. Now to the charge of political expediency. It is partly true and partly false. It is true for some of the Dutch Reformed Churches of South Africa, who have been repeatedly implored by the World Council of Churches to change their opinions and oppose the government policy of apartheid. When a police state goes all out with a public brainwashing campaign it is only the strongest who withstand it. It is to the credit of most of the South African communions that they have done so. It is to the credit of the Lutheran Church in Nazi Germany that so many of its leaders stood up to Hitler. In Soviet Europe, Roman Catholic clergy and laity have been violently persecuted for not toeing the party line. The early Church martyred itself by the thousands rather than worship Caesar. In New Zealand, one large communion has been at the government for 10 years to recognise Communist China, and has made strong pleas for using 1 per cent. of our income as free aid to underdeveloped countries. The government refuses because it is scared of public opinion. The Church is not. In fact, most communions here have a strong undercurrent of criticism of many government policies in their literature.

To sum up, Christianity is fundamentally concerned to establish human liberty, and that includes the liberty not to believe in Christianity. Luther said "No man can control my conscience." But the Christian Church, which has too much of the human element in it to be infallible, in its best moments fights for the recognition of such human rights; and if it falls in its witness, it does not ask to be pulled down from the outside, but strengthened and continually reformed from the inside.

—THOMAS J. RICHARDS.

Dwyer Again

The refutation of the Christian concept of God, contained in my article, has brought forth from Mr Richards the indignant response "an utterly unChristian theology." While one may sympathise with so emotional a response it is difficult to appreciate the logical relevance of it. This lack of logic is persisted in when he attributes one of the marks of the Christian God—omniscience—to the concept of an infinite universe, thereby inferring that I accepted the Christian attitude.

Far from this being so, what I said was that the infinite universe was integral with an infinite life force. In treating with the Christian concept of God I am satisfied to grant, as a basis for discussion, all the attributes which are claimed for Him and then to show that there are contradictions inherent in the claims which render the very concept fallacious. Thus it is asserted that God is infinitely good. Yet Christians preach that we must avoid evil and constantly battle against it either in the shape of sin or some supernatural force such as the devil. This existence of evil entails a limitation on good which in turn renders good less than infinite—hence one of the attributes of the Christian God vanishes . . . and so on until he vanishes, and one more superstition is eliminated from the human mind. My dictionary defines superstition: "credulity regarding the supernatural, irrational fear of the unknown, a religion based on such tendencies."

Mr Richards asserts that a definition of infinity as all inclusive and absolutely exclusive is "a flat contradiction." Such a description calls for logical support which we are denied. A little reflection would show that the description merely means that no bounds can be set to infinity—everything is contained in it and nothing can

exist apart from it. Christians do not merely hold that God is eternal but claim he is an Infinite Being with infinite attributes and thus must, be identified with Infinity.

W. DWYER.

Portugal

A meeting of the Portuguese student press took place at the end of January upon the invitation of the Student Union of the Law Faculty, Lisbon. The resolutions of this meeting, in which representatives of the most prominent student newspapers in Lisbon, Coimbra and Porto participated, referred in particular to technical and organisational questions. The purpose of the meeting was to establish closer co-operation between the student newspapers of the three Portuguese university cities. (aest, Lisbon).

After a lapse of almost three years, the newspaper of the Student Union of the Faculty of Natural Sciences in Lisbon has been on issue again since January, 1961. The paper intends to publish not only reports on student life at home and abroad, but also articles by students on cultural and educational subjects. (Boletim, Lisbon).

Salient 1961

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ISSUES 3 (purple), 5 (red), 6 (green, Sex Debate), and 7 (white, Graduates' Orgy)

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CAN YOU HELP US, PLEASE?

SHORT STORY: LEONATRUS

This is a speculative tale based not on fact, but on seemingly inevitable trends. Our hero is a youth from the Earth colony of Moonus, and the setting two centuries hence.

The room spun in a sickly convulsed fashion as Leonatrus regained full possession of his conscious sensory perception. "Finish at last," he thought as he recovered and sterilised the Sub-Coronal Thalamic Image-Erasors that had been strapped to his forehead. Then, setting his Emotional Regression Adjustor he unlocked the console and joined the other Universities in a shifty seething mob before a large Teleworldvisor. Then the numbers $643x/9 + 3/1.4$ appeared, he adjusted his thought-Ray Interceptors to the frequency indicated.

"Greetings, new Universities, come to Fellingtona. The controllers of Victoria Un-Egoising Institute extend to you their best wishes for your successful study, egoising and general development into appropriate human-institute figures. During this week you have undergone treatment by the latest and most successful invention of the World Scientific Syndicate—the Sub-Coronal Thalamic Image-Erasors. These you have all been rid of your original and individualistic imprints implanted within yourselves the indulgences permitted in your homes in the World Empire colonies of Moonus, Moravia, Australia and New Jupiter. You, the elite of your colony have come to be trained as Political Revisionalists. Now before entering into the various remaining sections of this Erasure week are to attend the Physiologic Restoration Parlours."

The voice faded and Leonatrus topped with the others to the Physiologic Restoration Parlours where each received oxygen re-energement, Energy restorative and drolators. Here he learned from his neighbour that many of the new Universities were holding Agrair parties—anyone could attend as long as they brought half a gram of Agrair. He was also advised to go behind his Emotional Regression Adjustor and to bring in his Conception De-Facilitator females as well as males would it all Agrair parties.

That evening Leonatrus and his friend Joalid attended a party at the Re-creative Parade. They bed down the ladder from the di-taxi and entered the roof. They were met by a Unilite who introduced herself as the hostess. They joined the groups and entered the session, until the room grew quiet in reverent silence.

Silence assisted by two other males brought in glasses and a bowl of sulphurous wine. The Unilite dissolved his Agrair in a glassful of this liquid, one by one the frothing glasses were raised, drained and refilled.

Joining a group of the more heavily drugged Universities he

learned that the annual Lifeball game between Plutos and Earth was to be held the next day. They began discussing with awe, the players of the Lifeball teams. These huge lifeballers were descendants of the race that had originally inhabited the now derelict land of New Zealand. In that country the combined factors of an insular geographic position and a population of apathetic reactionaries had caused the country to gradually separate from the rest of the world and vegetate. Thus when the revolutionary discoveries of the 21st century occurred (the utilisation of chlorophyll to form synthetic carbohydrates and the manufacture of food from seawater treated with solar energy), this poor little country was so unprepared that its inhabitants were reduced to an existence of subsistence farming.

Now during this period of economic depression there had risen to the position of Director a capable man—NALTER WASH. He had attained this post by the clever manipulation of two Electoral Stupefaction Gimmicks: "IF THE PEOPLE HAVE IT, WE CAN USE IT; and: WE CAN GIVE YOU NOTHING, BUT YOU HAVE NOTHING ANYHOW."

By astute and strategic placement of these slogans between the sixty and hour, one minute commercials that featured 24 hours a day on radio, television and cinema, he was able to indoctrinate the populace with a strong desire to see them put into practice. So enthusiastically were they received that by setting each to a vigorous "jump and jiggle" tune he was able to see them rise to the top of "The Top Five Hundred" a weekly ranking of all "jump and jiggle" tunes. After this success was assured, and so confident was he that he immediately drafted a speech of acceptance of the results of the election to be!

When finally elected Nalter began to reconstruct the country's economy by exploiting the two undeniable distinctions of his fellow-New Zealanders. First he organised national competitions of the top Lifeball teams and Agrair drinkers in the country.

What a feast of Lifeball and Agrair it was! Teams played Lifeball for 12 hours a day and attained hitherto unscaled heights:

Thirty-five Lifeballers broke a leg; 24 an arm; 12 suffered concussion; eight suffered traumatic shocks and 456 spectators were crushed, suffocated or otherwise mutilated.

The field of Agrair drinking was by no means less spectacular:

Thirty-two Agrair drinkers choked; 21 ruptured their bladders; 12 contracted Agrair poisoning and three spectators drowned! Astounding progress!

At the end of the month's competitions the most proficient performers were selected and assembled. Nalter outlined his plan: New Zealand, he said, in relation to the rest of the world, was extremely backward and because of this was forced to endure unnecessary privations. "Gentlemen, we have decided that for New Zealand to raise itself from its present state of depression it is necessary for us to produce a product that will surpass its overseas counterpart—and gentlemen, we have decided to produce Lifeballers and Agrair drinkers that are unbeatable. To produce players of this calibre we intend to retain you who have proven yourselves masters in these fields in barracks here in Fellingtona. Gentlemen, never in the history of New Zealand has so much depended on so few!"

During the months that ensued the inmates entered into intensive and extensive training in their special fields. In December of the year 2117 their diligence was rewarded by the glory of defeating the former world champions—Mos-

coo—in both spheres. As Nalter Wash had shrewdly foreseen New Zealand was able to reconstruct its economy on the increase of tourists into the country.

Leonatrus listened with amazement to this. He knew, as did most people in the year 3060, of the Agrair drinkers and Lifeballers. By an efficient programme of eugenics Lifeballers of an average height of eight feet and weight of 26 stone, and Agrair drinkers of an average girth of 110in. had been evolved. But he had not realised the history of these beings.

He was now beginning to feel the effect of the Agrair, things in the room becoming blurred and distant. Several males and females he noticed had already fixed into place Conception De-Facilitators and were entering into the quelling of their sex drives. He tripped and staggered between and over the thrashing bodies and looked for an unattached female. Finding one he applied his Conception De-Facilitator and for the next 15 minutes was engaged in quelling his sex drive.

When he was finished he disengaged his De-Facilitator and went to look for Joalid. He found him and together they hailed a Hemi-taxi and rode back to the dormitory. Here they took an Anti-Agrair poisoning tablet and auto-suggested themselves to sleep . . .

—J.E.H.

—Generalizations

Dictionaries describe an "artist," as one who makes his living by practising one of the fine arts, but they do not describe the make-up of the "creator" or what makes him create.

Van Gogh's paintings become clearer once you have some knowledge of his life, so with Lautrec, Picasso, and Modigliani. To understand art have a knowledge of the "artist" to really appreciate his work. If you look upon art physically without any translated sensation, you lack something—possibly the idea that someone can create something quite useless and yet have an intense liking and deep reason for creating it.

The "artist," is in most cases, a sensitive, highly imaginative person whose environment has been a strong factor in his life. A good example would be Picasso, in his

on the Artist—

"Blue Period"; when most of his works dealt with the poor and hungry.

The "artist," also has the ability to take any material and turn it into an expressive symbol of beauty or ugliness. The symbol he has created may, in the eyes of the critic, express a completely different feeling than that the "artist" felt, then either he has not completely understood the work, or the "artist" has failed to communicate.

The aim of the "artist" is to reveal through his eyes—art. No "artist" desires any more than recognition of his works; and through his works, himself.

Oscar Wilde once said, "All art is quite useless," but what of the "artist?"

—MEHA.

REPUBLIC DAY: 1984

It is Republic Day, 1984, the anniversary of the Revolution that saw the birth of the Republic of New Zealand. The Revolution had taken everyone by surprise on that day so long ago.

The World Affairs Council had been perturbed by the fact that in the years during which nuclear weapons had been available, more people in the world had died or ruined their health through alcohol than through atomic warfare. Therefore this was worthy of a demonstration "to foster a responsible awareness towards world problems."

A silent grim-faced band had marched towards Parliament bearing banners demanding "Ban the Beer," "Shut the Pubs." It was not until they had reached the grounds of Parliament House that they realised that for the first time they had really stirred public opinion.

A swirling, frothing mob wielding bottles was racing up yelling "Tear them limb from limb," "Shoot the lot." The W.A.C. demonstrators could do nothing but run into the House for refuge. As it happened, Cabinet was meeting at the time, and when they saw the thousands of blood-hungry citizens, the situation was misunderstood. The Government capitulated at once and fled through the back door to the hills.

After a brief power struggle a Revolutionary Committee was set up to organise democratic elections. The Committee then felt that the Revolution was the will of the people and that elections were not necessary.

Messrs. Butterworth (G.B.) and Gager (O.G.) in recognition of their worthy though unwitting services had been appointed special agents to ensure public contentment.

On this Republic Day a special parade and demonstration of solidarity is being held. In Civic Square are planted two new trees. It is a deep secret that these are not really trees but clever disguises for Messrs. G.B. and O.G.

who are checking on public contentment. Moving silently and imperceptibly through the crowd with not a leaf out of place, they listen and watch like two tame triffids.

Agent O.G. finds Mex in the crowd. Mex is a non-conformist and has always been cynical about the Revolution; his favourite joke is that the clergy are safe in their pulpits as long as they do not talk about religion or beer. O.G. holds the official view that the Revolution was due to the common-sense of the ordinary man, but Mex thinks that it merely indicates the danger of interfering with the public beer-mug.

On his bedroom wall Mex still has his rejected entry for the competition for a national crest: a beer-bottle superimposed over a goal-post. He treasures the judges' comment that the entry does not reflect the class-struggle.

Agent G.B. has moved up to B.K.G., who is potentially dangerous. It may be only a matter of time before he is sent to the work-camps at National Park for threatening public security. B.K.G. has always deplored the apathy in which the people accept each new restriction upon their freedom.

He is trying to explain to a bored bystander the need for an individual interest in politics. The bystander argues: "It's no good me doing anything, I can't stop them. Anyway this government is no worse than any other government. Don't worry, mate, she'll be right. Hey, who's going to win on Saturday?"

Someone else reminds B.K.G. that political freedom does exist. A large demonstration has been organised for this afternoon against American aggression in California. And, what's more, a man can stand up in broad daylight and publicly demand that North America be returned to the Red Indians.

B.K.G. turns with an ironic smile and lets his dog nose its way over to a nearby tree.

PETER PHIPPS.

Candidates' Meeting

So we have chosen our new representatives. We have chosen those who must represent our interests in the coming year, those to whom we have relegated our little bit of say.

This is a record of that candidates' meeting held for us to meet those potential representatives. Now that we know whom our new executive consists of, let's take a backward glance and see what they said.

Mr O'Brien's main point seemed to be that he wanted to be on Exec. He admitted it.

Mr Tannahill, besides the usual guff had two points: (a) the name of our University must not change (applause); (b) Capping activities should be expanded.

Miss Frost wished to see a better Congress, a better Little Congress, widened bursary system.

Miss Pieton expressed her willingness to work, pointed out that a representative's task is to represent, not dictate. As such he or she must keep in touch with student opinion.

Questions from the floor were aimed at Mr O'Brien. "Is not a desire to be on Exec, equal to a lust for power?" The answer—(a) where is the evidence of dictatorship; (b) now's your chance to get rid of it.

Mr Cornford pumped the full-timer, plenty of time line. He'd like to see more students involved in capping activities, a wool store hop.

Mr Stubbs looks for two capping balls, that Friday free of lectures.

Miss K. Clark hopes to increase all club facilities, all club standards.

Mr Flude hopes for (1) increased bursaries; (2) unit on religious philosophy.

Mr Young would see (1) better organisation for all clubs; (2) a questionnaire of living conditions for those not at home.

Miss Barnao made an energetic appeal to oust apathetic leaders. She wishes to act as liaison between clubs—students—freshers.

Mr Lind-Mitchell seeks to make all students participate by "putting rockets under a hell of a lot of seats."

Mr Dunn reminisced over the Graduates' Supper.

Miss M. Clark sent her apologies.

Miss Anderson hopes to protect minority groups, be a "worker for the students."

Mr Pitchforth emphasised the housekeeping aspects of his portfolio.

Mr Brodie sent his apologies.

Mr White wants to keep up the great work of the past.

Mr Jeffcott hopes to improve (a) Town-gown; (b) Exec-student relationships. Better publicity is needed.

Mr Smythe wants (1) a news column; (2) vocational guidance week; (3) yearly open house.

Mr Spender expects a large committee to bring in new ideas.

The audience was extremely enthusiastic, somewhat childish, and for some reason gave the women candidates a hard time.

For our incoming Executive a word of warning—Remember this is what you said you'd do—the eye of the public is now on you!

—J.A.L.

Contributors: Type your copy!

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SPORTS SECTION

Intramural Sports Programme

THIS IS AN IMPORTANT MESSAGE FROM THE PHYSICAL EDUCATION OFFICER TO YOU! READ IT AND THINK SERIOUSLY ABOUT THE CONTENTS.

With the Gymnasium gradually becoming adequately equipped, and the academic year not too far advanced to gain the attention of many students, I feel the time is opportune to introduce the idea of competition in sport within the University itself. Our many clubs provide for competitive play within the various local organisations and in so doing establish a very valuable link with the Wellington Community. This link is extended occasionally to include other universities and other provinces and it is possibly true that our representatives in various sports know more people outside our university than within it.

The completion of the Student Union Buildings has greatly enhanced the opportunities we may have of meeting and knowing something of our fellow students and the Gymnasium can play an important part in this.

I now suggest that we establish an Intramural Sports Programme and invite all students and staff to join in it. I propose that four separate competitions be run and I have selected the sports Padderminton, Table Tennis, Basketball and Volley Ball as being the most appropriate during the initial period of this programme. Matches will be played in the Gymnasium between the hours of 12 noon and 2 p.m.; Padderminton and Table Tennis on Mondays and Thursdays, Basketball on Tuesdays and Volley Ball on Wednesdays. The "draw" in each competition will be posted on the Gymnasium notice board a week in advance and the results immediately after each match. Anyone interested in forming a group and entering a team in any one or more of these competitions is asked to register with me as soon as possible. Living groups such as hostels or flats, work groups such as tutorial groups, laboratory classes, "subject" classes or departments, should form the basis of a team entry. I hope that the competition of each team will provide for some range of ability among the players. As an example, entries already received for the Intramural Basketball competition contain teams of players with some considerable skill as well as players with little more than enthusiasm and a desire to learn. In this way I hope that students who do not join the clubs of the University because they lack sufficient skill or do not join because they feel competitive sport makes too great an inroad on their time, may find the Intramural Sports Programme will satisfy a recognised need.

In order to start this programme immediately after Study Week, students are asked to organise their groups now and enter their teams promptly. Select an appropriate name for each team and elect a captain to be responsible for arrangement of games and players. Don't let a lack of knowledge of the rules of these games or a lack of skill prevent you from joining in what I predict will become an important aspect of University life.

—W. H. LANDRETH.

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Mr. W. H. Landreth, Physical Educational Officer, V.U.W.

Injury in the Hills

Recently rescue operations in the hills have been very much in the public eye and it is my intention to give some idea of the organisation behind such operations. Generally speaking there are three types of search and rescue operations. All are under Police co-ordination.

- Searches involving only Police personnel.
- Searches in bush country using the Federated Mountain Clubs, the Amateur Radio Emergency Corps, etc., with field control in the hands of an expert.
- Search for aircraft co-ordinated and directed by Search and Rescue Organisation.

I will consider here a rescue operation under heading b. When a call for assistance is received the following points are considered.

- Is treatment on the spot necessary? What special equipment will be necessary?
- What are the weather conditions and forecast?
- Choice of route, considering b.
- Number of men necessary to carry the injured to the road end, and do the injuries necessitate special care e.g. spinal injuries.
- Number of men required for track cutting, packing, cooking meals, etc.
- What transport is necessary for the rescue party? Will an ambulance be required? Should the hospital be alerted?
- Will radio communications be necessary? (Useful for long range diagnosis from specialists in town).
- What equipment will be required e.g. tents, ropes, rescue kits, cooking gear, pitons, snow shovels, etc.
- Is an airdrop required or feasible?
- Could a helicopter be used if available?

The district Search and Rescue Representative or some other suitable person, such as the Chief Ranger in the case of National Parks, will then contact men who have volunteered to assist in such operations and the party will get under way using transport supplied either by the Police or the Army.

These men are members of the Federated Mountain Clubs, or Ski Patrols, and have signified their intention to turn out in any kind of weather to assist fellow trampers who have struck difficulties, knowing that it could well be themselves who are the objects of an S.A.R. operation. It is not surprising that these men are prepared to spend many uncomfortable nights helping a friend in

need. Their experiences in the bush and on the mountains give them some idea of the predicament of the injured and the knowledge that the same would be done for them is an added incentive to bring the victim out safely.

Put Contemporary Music In Its Place

Mr Twomey is to be commended on his article "The Young Composer Today" in which he presents a fair and reasonable argument. My chief disagreement, however, and my complaint of composers and perhaps musicians in general, has been given little mention in Mr Twomey's article.

I believe that while the composer is studying music at the University, he should devote the whole of this period of his pursuit of music, to the development of "technical competence."

A "sound technical training" is founded on (i) the study of the forms, styles, and devices used by the old masters of the baroque, classical and possibly the Romantic schools, and (ii) the employment of these same forms, styles, and devices in the original compositions written. Until technical competence is reached, the composer should not, to any extent, be seriously experimenting with the theories proposed by any of the "Modern" schools of music.

The reason, of course, is that composers of the 20th century are not yet established—many of them never will be—their music is part of what I feel to be a revolutionary, transitory movement, and the material to be found in it will open interesting and valuable spheres to the composer, once he has his feet firmly on the ground. But the student cannot afford to waste his time trying to base security in the art of composing music, on a very insecure foundation, as I believe "modern" music to be.

Once the composer feels that he has a good foundation and knows himself capable of writing in the classical style, he may be interested in branching out into modern experimental styles and in enriching the world with original unconventional music, that has

been written with knowledge combined with good common-sense, rather than utter trivialities written with insincerity and "smart-alec-ness." Who do you think you'll fool anyway?

An English student is taught to read, speak, and write his language. Let us compare him with the music student, who is taught to read, perform and write music. The English student reads widely; he is familiar with classical literature and has a fair knowledge of the modern trends in prose and poetry. But when he writes himself, he takes for his model a well established writer, and absorbs the style, and experiments with the various forms used. Only when he

is (or has the conceit to think he is) firmly and securely at home in these fields will he, if he has any wisdom, attempt to carry his experiments over to styles like James Joyce, or Gerard Manley Hopkins.

The music student need not fear his listener's criticism—it will not be harsh while he is truly a student, for he is not expected to produce work so original that resemblance to other composers can be found nowhere in it. When he will deserve harsh criticism, however, will be when he sets himself up as a competent artist, and tries to show genius and originality, when in truth he is still but a student.

—"JANCIST."

(Continued from page 3)

organisation is to seek out and destroy Communism within and without the State.

(2) That their tenet of "absolute love" is sheer nonsense—it needs the addition of "towards those who agree with us and support us."

(3) That the Christian basis they claim for it and the use they seek to make of Christianity is a distortion of true Christianity (M.R.A. simply uses Christianity as a cleansing force; to them M.R.A. is greater than Christianity).

(4) That those who make the biggest financial contribution to the movement (not "ordinary men and women" but big businessmen and other vested interests) are concerned mainly with using M.R.A. to advance their own interests. This is not a wild claim, but cold, sober truth.

(5) That M.R.A. is in fact an international McCarthyist movement, as Philip Heywood put it, in an article in "ISIS."

As a Christian, I would like to

believe in some of the avowed aims of M.R.A. but I cannot believe in the movement as a whole, in the methods they use and in their fundamental philosophy of life (which is not based on the four "absolutes").

—REALIST.

V.U.W.M.R.C.

Those people who saw the photo in SALIENT 9 and decided that the Defence Rifle was just the thing for them were probably disappointed. They were misled. The photo was of a person using a miniature .22 rifle, NOT a .303.

If you would like to have a go, why not come along to the WINTER SHOW BUILDING at 8 o'clock any Monday night. Perhaps you are not sure whether you would like it or not. If you come you can have a free shot, and free coaching is available.

Be a devil, come along and have a shot. —R.J.P.

NOTICE TO CONTRIBUTORS

Next copy closing date is

JULY 14, 1961

12 NOON.

—Editor.

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S A L I E N T S U P P L E M E N T

Issue 10 Vol 24

Monday, 10th July, 1961

E d i t o r i a l

"SALIENT" would like to thank the outgoing Executive for serving the Students' Association during 1960-1961, and also the Returning Officer and his team for organising the elections. As to those who complain about bad executives and "student apathy", but who failed to vote, we offer them our congratulations - they are an admirable lot. To the new executive, we say "good luck."

Results of the 1961 Executive Elections

President:	A. MITCHELL	(Science)
Women's Vice-President:	DIANA PICTON	(Science)
Men's Vice-President:	P.V. O'BRIEN	(Law)
Secretary:	MICHAEL J. MORIARTY	(Law and Arts)
Treasurer:	ALASTAIR ROBB	(Commerce)
Chairman Men's House Committee:	R. PITCHFORTH	(Law)
Chairman Women's House Committee:	MARGARET CLARK	(Arts)
Publications Officer:	MEL STONE	(Science)
Social Controller:	C.D. LIND-MITCHELL	(Law)
Public Relations Officer:	C.A. JEFFCOTT	(Arts)
Capping Controller:	L. STUBBS	(Law)
Sports Representative:	D. BROOKER	(Law)
Cultural Affairs Representative:	KEREN CLARK	(Arts)

Details of the Voting

The total number of financial members of the Students' Association on the roll was: 3304.

The number of students who voted was: 1052, i.e. the poll was: 31.84%

It was obvious that some of the candidates did not make sufficient effort to make themselves known to the voters in general. The average voter knew few of the candidates and unless the candidates made some effort in this direction it would seem the voter was content to remain in ignorance.

In the figures given below I have collected under the heading of Informal all those voting papers which were actually informal, plus all those which were not marked for the particular position under consideration or which showed no particular preference for one candidate over the other for this position. The first column of figures are the numbers of first preferences each candidate received. In the case where there were three candidates for a position and the number of first preferences received by any one candidate was not more than half the total number of valid votes cast, then under the Constitution, the candidate with the least number of first preference votes is eliminated and the votes of this candidate are divided among the remaining candidates according to preference. This is shown in the second column.

Salient Supplement - Page 2

The following are the results of the Executive Elections, 1961

MEN'S VICE PRESIDENT:

P.V. O'BRIEN	525
J.A. TANNAHILL	461
Informal	66

WOMEN'S VICE PRESIDENT:

CECILIA N.A. FROST	356
DIANA M. PICTON	649
Informal	47

SECRETARY:

M.J. MORIARTY	(Unopposed)
---------------	-------------

TREASURER:

(No nominations were received for this office)
A.F. ROBB was elected unopposed at the A.G.M.

CAPPING CONTROLLER:

L.H. CORNFORD	366
L.W. STUBBS	588
Informal	98

SOCIAL CONTROLLER:

ELIZABETH BARNAO	276	---
J. DUNNE	295	419
C.D. LIND-MITCHELL	407	526
Informal	74	107

SPORTS REPRESENTATIVE:

D.L. BROOKER	(Unopposed)
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PUBLICATIONS OFFICER:

M.A. STONE	(Unopposed)
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CULTURAL AFFAIRS REPRESENTATIVE:

KEREN S. CLARK	495
D.A. FLUDE	127
M.H.C. YOUNG	348
Informal	82

(As Miss Clark received more first preferences than half the total votes cast she was elected.)

PUBLIC RELATIONS OFFICER:

C.A. JEFFCOTT	432	506
B.R. SMYTHE	343	459
P.H. SPENDER	204	---
Informal	73	87

Salient Supplement - Page 3

CHAIRMAN MEN'S HOUSE COMMITTEE:

T.G. BRODIE	273	---
R.J. PITCHFORTH	294	456
M.J. WHITE	348	423
Informal	137	173

CHAIRWOMAN WOMEN'S HOUSE COMMITTEE:

JANET L. ANDERSON	375
MARGARET F. CLARK	586
Informal	91

29th June, 1961

A.W. McINNES,
(Returning Officer)