

# Salient

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

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By Subscription

## Socialists celebrating King's Birthday Decide That

### TWO WORLDS ARE BETTER THAN NONE

MAYBE the novel with the widest scope of any ever written is that called "War and Peace." Maybe the Socialist Club's King's Birthday Weekend School, with the same title, broke some records in the width of scope of the discussions it provoked.

The main addresses were on American foreign policy, Soviet foreign policy, the peaceful co-existence of socialism and capitalism, and the world peace movement.

#### NO CARD VOTE

"If anyone suggested the abolition of the 'card vote' in the trade union movement, he would be defeated by the squeals," was the opening remark of Mr. James Ferguson (M.A., B.Sc., Dip. Ed.) speaking on US foreign policy. "Yet in the General Assembly of the UN, countries like New Zealand with two millions are equated with countries like India with 347 millions."

Thus the US resolution branding China as an "aggressor" was carried when seven countries with a population of 632 millions opposed it and 43 countries with a population of 562½ millions (plus a government claiming to represent the 463 millions in the country being branded) voted for it.

This event, claimed Mr. Ferguson, epitomised the type of crooked dealing by which the US "managed" the United Nations.

Mr. Attlee had stated on 23rd January (six days before this vote) that "We are of the opinion that the UN should not at this stage take a new and important decision." The subsequent British surrender on this point was a result of blackmail.

#### BREACHES OF CHARTER

Other decisions had been taken by the US in open defiance of the spirit and letter of the UN Charter; they had been either later ratified or entirely overlooked by the servile majority in UN.

The Atlantic Pact, said Mr. Ferguson, contravened Articles 52-54 of the Charter which make it quite clear that all such "regional arrangements" must be under the authority of the Security Council unless they are directed against a former enemy.

The Wall Street Journal had stated editorially, 5.5.49:

"The proponents of the Atlantic Pact might object to designating it as Jungle Law. But the thinness of the veneer of civilisation covering it is revealed by the most cursory glance. It makes military might the determining factor in international relations . . . We do not bemoan these developments. We think that the Jungle principle fits the facts better than the ideally human principle of the United Nations."

#### SOUNDING-BOARD

The old lie that the Soviet Union used UN merely as a "sounding-board for propaganda" was carefully nalled by Mr. Ferguson. He pointed out that the Soviet Government had followed up their UN resolution against war propaganda by carrying a law in the Supreme Soviet making propaganda for war a criminal offence. He compared this with the US-sponsored rejection (7-4) by the Human Rights Commission of a Soviet-French resolution condemning race-hate propaganda. The British apology was that such a move would "limit freedom

of speech." (Evening Post, 2.5.50.)

At the very first session of the Human Rights Commission in December 1948 the American delegation had proposed that the Universal Declaration of Human Rights be not binding on its signatories. The American suggestion that only "arbitrary" racial and religious discriminations be condemned was defeated 6-9. A Soviet suggestion that the more concrete words "and before the courts" be added to the right of "equality before the law" was vigorously opposed by the Americans, who also fought against a further Soviet suggestion that there be an article stating "that everyone has the right to participate in the elections for the government of his country." The Americans also opposed "the universal right to medical care."

Many such examples could be listed.

#### SLAVE-CAMPS AND SMOKE-SCREENS

Mr. Ferguson suggested that the sounding-board charge could be more justly levelled against the US representatives. He cited the noisy assertions they had made about "slave labour" in Soviet Russia. The NZ Federation of Labour had "joined its yelps to the general hubbub," but little publicity was given to the cablegram which the All-Soviet Central Council of Trade Unions sent to the Federation in reply (Southern Cross, 10.3.49) which read in part:

"The Council fully supports the proposal submitted by the Soviet delegation to the 8th session of the Economic and Social Council of UN for establishing a large international commission of trade unions and international bodies' representatives for thorough and impartial investigation of the real conditions of workers and employees in capitalist countries, the U.S.S.R. and popular democracies. The Council hopes that the Executive of the NZFOL will agree with this proposal and appeal to the NZ government to support the proposal of the Soviet delegation at UN."

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The Federation did not accept the invitation, neither was the Soviet resolution carried. "Can it be," asked Mr. Ferguson, "That America and her satellites are frightened to have conditions in Siberia compared with those in Nigeria, Alabama, Malaya, Tanganyika, Brazil?"

#### SHADOW OF HIROSHIMA

Mr. Ferguson carefully outlined the history of UN discussions on atomic energy. He stated that many Americans (including Einstein) preferred the Gromyko Plan to the Baruch Plan. In Chapter XI of his book "The Military and Political Consequences of Atomic Energy," Prof. Blackett characterised this latter plan as "an astute diplomatic move . . . a specious plan." He declared that in it the US was expressing a desire not to outlaw atomic

energy for war purposes, but for ownership by an international trust (American-controlled like other UN agencies, and in this instance badly "capitalist" to boot of all atomic plants.

Blackett commented (P. 135) on one section of the plan:

"Its explicit meaning seems clearly that the US did not contemplate relinquishing its atomic bombs, until a firm guarantee was obtained against all weapons of mass destruction. Thus even if the USSR accepted the full American plan for control of atomic bombs, Mr. Baruch's statement implies that America would be justified in refusing to dispose of her bombs till a satisfactory system of CONTROL say of biological warfare had also been accepted."

In other words it was only to be a "maybe" control for America, but unconditional for everyone else.

The Russian plan, on the other hand, was clear and straightforward—Malik (8.2.49) said in the Security Council that it aimed at "conventions on the prohibition of the atomic weapon and atomic energy control, to go into effect simultaneously"; and Vyshinsky declared (23.11.49):

"We wish to make it clear that periodic inspection means whenever the International Control Commission deems it necessary . . . It is obvious that there would be no veto."

Mr. Ferguson quoted another interesting statement of the same

gentleman, from the Evening Post, 30.10.50:

"If you accept the principle of one-third arms reduction, I promise you solemnly you will get authenticated information on the Soviet armed forces and every possibility to verify this."

"If that is bluff, why doesn't somebody call it?" asked Mr. Ferguson. He suggested that the present policy of the US was not concerned with peace or arms production, but with imposing its will on other nations.

#### GORE IN KOREA

To support this contention, he cited the intrigues that led up to the Korean war. He quoted from the Southern Cross, 20.12.48:

"Mr. Chang, Foreign Minister of South Korea, served notice today that his government would use force if necessary to bring North Korea under its control."

An interesting interview with Mr. Syngman Rhee 10 months later showed little difference in attitude:

"He said that his government would not much longer tolerate a divided Korea . . . 'If we had our own way we would, I am sure, have started up already.'" (N.Y. Tribune 1.11.49).

These facts, together with Truman's jump-the-gun order of troops for Korea, the later fast move put across an incomplete meeting of the Security Council, backed up by hearsay evidence which would be laughed

(Continued on page 5.)

## Notes on 'A Book of New Zealand Verse'

ALLEN CURNOW'S "A Book of New Zealand Verse" (now in a new, revised and supplemented edition), has received many comments and commentaries. It is beyond doubt that the poems are, on the whole, excellent, and that Curnow's introductory essay is the most important N.Z. literary criticism yet written. But there seems little point in making a summary of all this book's reviews to date, coloured by my personal favouritisms. Rather, I shall discuss some of the new poems, and make an assessment of the principal influences on them.

The chief influence on recent N.Z. poetry has been that of R. A. K. Mason and the late Mary Ursula Bethell. Mason's style is unique in combining the discipline, precision and concise intensity of Classical verse with the assonance and rich rhyme of lyric poetry. It has been the usual thing to tag him "thorough classicist" and to point out his spiritual affinity to the post-World War I poets. But his is no abject bitterness with its end in the "blind alley" of despair, but a dramatic and existential quest for love by as romantic a notion as the brotherhood of man, almost at times by "dragging in the infinite." His satire is trenchant but passionate, and full of romantic "extravagances." Nor is his poetry the unresolved conflict of words and meanings of modern classicists, but, as with Keats, imagination rarefies and fuses emotions. In his translation of Horace's "O fons Bandusiae," he has even romanticised a severely classical poem! That a generation later James Baxter should begin "The First Forgotten" with the same line, "O fons Bandusiae," gives some indication of his poetry's effect. He has, in fact, put N.Z. poetry on the map.

Miss Bethell's poetry, on the other hand, is important because of its awareness of N.Z. scenery and the baptism, as it were, and dedication to

God of a rugged pagan land. In the austerity and nobility of her attitude, Miss Bethell is in spirit more of a classicist than Mason—she conceives of God as the great Scientist, the great Architect. Her control of rhythm, also, is superb, and her use of intellectual terms in lyric poetry gives it colour and rich meaning.

#### MEASURES OF GREATNESS

Some of the tendencies and dangers which have arisen in our poetry will now perhaps seem inevitable. Maybe all modern poetry is still in the middle of a struggle to reconcile the diversities of form—organic form, which Herbert Read defines as (the product of) "inherent laws, originating with . . . invention, and fusing in one vital unity both structure and content." This has often led to vagueness in description, to over-frequent abstraction, and to the stifling of poetry in a forest of verbosity. The compelling advantages of modern technique have made these faults the harder to overcome. Although N.Z. poets have never indulged that poetry of spiritual iconoclasm which, though dynamic, made Ezra Pound and the early Eliot esoteric, they have been all too prolific in "refining" modern poetry into a more of less daring, more or less metrical abstraction of Nature and Man in terms of a semi-spiritual society. An analogy,

(Continued on page 6.)

# Salient

## SUPPRESSION-CENSORSHIP-FASCISM

WHAT whipping blocks the words that head this editorial have become. Anybody who suppresses anything is automatically a fascist provided he is not in the Soviet Utopia where the free press is non-existent.

Salient does not suppress articles unless they are unreadable, obscene or libellous; nevertheless Mr. W. H. McLeod rushes in shouting "suppression" and replying to excuses before they have been made. In fact his article was typed on both sides of the paper and had to be retyped in part, and it came too late for the last issue. Simply because those of his mind do write often, material of a similar kind fills more space in Salient than reader interest demands. People have seen through the Peace Movement. Their disinterestedness comes not so much from our conspiratorial, and admittedly slanted press, but because the press knows that their readers have seen through any movements sponsored by those whose sympathies are with another type of suppression—censorship—fascism. The press allocates space to the Peace Movement accordingly.

## MUNICIPAL FATUITY

SALIENT only records this incident to preserve what must be one of the most peculiar explanations ever made municipally. The Mayor, it seems, does not approve of open fruit markets which may do something to lower the price of foodstuffs and just incidentally shorten their age. The Mayor thinks that they would be in competition with retail shops which pay rates. This he tentatively advances as an argument against fruit barrows.

Those who know that Sydney has no retail fruit shops and those who remember those incredible prices we paid when green-groceries could be sold in our streets—incredibly cheap prices and very good produce, will stand in awe at this civic pronouncement.

## DISCLAIMERS

(I) In the last issue there appeared in this column a word of thanks to the Executive. In this issue we publish a letter from those members of the staff who, on the grounds that Executive were partisan and neglectful, wish to dissociate themselves from that act of courtesy.

(II) Although it was not intended to convey that the whole of Salient staff co-operated to write the article on the Peace Movement which concludes in this issue, some members of the staff think that the three names given to it did not make that point clearly enough. That article was written by the three staff members whose names appeared in the last issue.

M. F. McL.

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## LETTERS TO THE EDITOR

### PRO-PEACE MOVEMENT ANTI-EXECUTIVE

SIR,—We, the under-signed, being members of Salient Staff wish to dissociate ourselves from the leader entitled "thanks" in the last issue of Salient and also from the front page article entitled "Is the Peace Movement Genuine?"

Dealing with the latter, it was stated that "It was a Salient staff effort, although some of the material was used in a talk to the Catholic Students Guild." In case any students should think that these opinions on the Peace movement are shared by the whole of the staff, we wish to state that we consider the Peace movement genuinely seeks World Peace, and is not subservient to the interests of any nation.

As for the leader, we maintain that it should have simply said that, "It is not the proper function of an Editor to electioneer." It may be true that this Executive has worked hard, BUT it is not true that it has worked in the interests of ALL students.

Yours etc.,

H. C. MacNeill, Asst. Editor.  
C. V. Bollinger, Asst. Editor.  
N. M. Grange, Asst. Editor.  
M. N. Piper, Business Manager (Assistant).  
D. E. Davey, Sports Editor.  
G. Martin, Reporter.  
L. B. Piper "  
F. Cooper "  
M. Pagani "

### ECONOMICS

SIR,—Your contributor Prolix, referring to Henry George, states: "Main teaching of this . . . writer was the 'single-tax' notion of nationalising all land and using the rent for it to pay all taxes." It is possible to imagine less inaccurate ways of putting this, particularly if one has read any of the works of Henry George, a thing which I am inclined to think Prolix has not yet done.

I would also point out that before one starts worrying about "how to compensate present owners" one must first decide that present owners are to be compensated, and so far as I know Henry George never advocated this course.

It is most remarkable how Prolix can read the minds of "any who have heard of George"; or is he after all only speaking for himself?

If Prolix can spare any time from chasing his tail in the Economic circles with which he is so intimate, he could do worse than attend some of the classes of the Henry George School of Social Science. He could also reflect on the fact that the finances of this City are managed according to "an almost forgotten heresy."

Yours faithfully,

J. F. D. PATTERSON.

SIR,—I have reaped a whirlwind. But, Nga Nath Fhacell, your whirlwind is all wind; your letter is truly "Fhacile."

My activities, kind sir, are not restricted to those of the sideline variety. I helped to sell the pitiful thing. DID YOU? Regarding your doubtful remarks about Extrav, this year's show returned £35 less than last year—a direct result of year's standard.

You appear to think that I insist on smut as being the backbone of Cappicade. Read my last sentence again; it's better to have a backbone, whether it be shady humour or good clean jokes.

Did you, sir, rush along and offer your services to Editor Cotton and his oh so few assistants? I consider anyway that there were ample heads to knock together—my remark concerning the few were directed at the burden D. Patterson had to carry. And, sir, I cannot draw. (Opening for a cheap comment, NNF).

Your last paragraph removes the right of the critic (another opening) to criticise. Which, when I re-read your letter isn't a bad idea.

VAUX.

### J'ACCUSE !!!

SIR.—The first article attacking the Peace Movement makes many statements which are far from fact.

It has never been the intention of the World Peace Council to supplant the U.N. It is trying to make the U.N. work as the Charter intended. The Peace Council sees in the U.N. the means of settling disputes and is disturbed at the situation where disputes in Indonesia and Palestine can be settled by arbitration yet the Korean affair has been handled without hearing the North Korean case, and no serious effort has been made to end the war which is destroying towns and civilians.

The writers of the article who say that the Peace Movement has "failed to catch on in countries like N.Z." have had very little connection with it. The recent Peace Congress in Auckland showed that despite press hostility and silence, the movement in this country is firmly established.

"The Government of the USSR believes that despite the differences in economic systems and ideologies the co-existence of these systems and the peaceful settlement of differences between USSR and the USA are not only possible but absolutely necessary in the interests of universal peace." Stalin in an interview with Stasson, 1947.

Why has the editor suppressed my article on the N.Z. Peace Congress? Lack of space is no excuse as you have given considerable space to piffle about Extrav. That I am not a Salient staff member falls down when I hear that R. E. Hereford who wrote on common common rooms is not on Salient staff!

W. H. McLeod.

(Your article had to be retyped. The Peace Movement receives more space than its support warrants, because Salient suppresses nothing fit to print. There is no need to answer excuses I have not made and do not intend to make.—Ed.)

### HUMAN RIGHTS IGNORED?

SIR.—Regarding the aborigines mentioned by Travel and Exchange in the last issue, I would like to say how Ealing Studios were making "Bitter Springs" early this year. The aborigines acting in it are now begging food along the trans-continental train route. The leading aboriginal actor was to be paid £15 a month. The Australian Government allowed him to receive only £6 a month. Four pounds of this money they said would be "held" for him. The insulting reason was that the aborigines are assumed to be "shiftless and unreliable."

The Australian Government has no specific federal department for aboriginal welfare. The rocket range in Western Australia has meant dispossession and death to whole tribes. Dr. Charles Duqued, anthropologist, said: "The whole fabric of life of 1500 or even more of our tribal aborigines is to be sacrificed to this preparation for another war."

For the aboriginal religion, dispossession of his land means extinction, not only from melancholy but from the retaliation of other tribes whose territory is thus intruded upon.

At a large Human Rights Assembly held in Melbourne last summer Rev. Peter Hodge, of South Australia, showed a leg iron which had been worn by an aboriginal member of a slave chain gang.

Today, there is only about one full blood left for every eight who roamed Australia when the European came. Saying that they are a dying race is a useful cover up for the dispossession, starvation, disruption of their spiritual life, disease, and violence which has been their unhappy lot.

WIREMU.

["Travel and Exchange" did not say they were a dying race—merely that it is not possible to make the sweeping assertion that the Australian Government's policy is one of extinction.—Ed.]

(More letters on page 6.)

## FIRST NEW ZEALAND PEACE CONGRESS

THE first N.Z. Peace Congress of the N.Z. Peace Council was successfully held between May 8 and 12 in Auckland. A wide section of opinion was represented and there was no attempt to stifle discussion or screen delegates. All eighty M.P.s were invited but none replied. Hundreds of organisations received invitations, organisations that claim to be concerned with peace, yet many of them did not reply. If they were sincere about peace there is no excuse for them not sending observers at least. Several observers and delegates said from the platform later in the congress how they had come filled with suspicion that the whole thing was a Communist front and were now satisfied that the peace council was a sincere effort to forward Peace.

It is easy for some people to sneer and accuse the leaders of the movement as being "woolly minded" and worse. As Dean Chandler said it was indicative of the strength of the peace movement that the Press should be hostile and abusive. Others pointed out that there is only two issues, War and Peace, and since a large part of the world was Communist inclined a true peace movement must be represented by them, as well as by Christians, atheists, trade unions and businessmen (not armament makers unless they are prepared to switch to something else?). Some Christians moan that the peace movement should have been sponsored by the churches, and remain aloof. Dean Chandler said it was an indictment of the churches that they had done so little for peace. While the churches might look at peace as only part of their philosophy it need not prevent them from co-operating with non-Church people on the common issue of peace. Surely they must realise, unless they are the pessimistic Armageddon types that differing ideas can and must live together in peace.

Several speakers pointed out how today, what were thought to be eternal conflicts have been settled. Protestants and Catholics no longer fight bloody wars, Chile and Argentine now live in peace. Jews and Arabs are learning to live harmoniously.

The peace movement has been accused of being a propaganda effort of the Soviet Union to undermine the Western democracies. If that is so why don't the politicians and civic heads who prattle so much about peace take the Soviet Union's word so as to test her sincerity. Mr. Crowther, who has been to both Soviet peace congresses, gave his observations of the peaceful construction being carried out in the USSR. He also spoke on the character and calibre of the Soviet delegates in the World Peace Council. He said how he was no longer able to enter America to speak on peace and how difficult it was for anyone in the U.S.A. advocating peace.

The different sessions of the congress dealt with topics such as "Reduction of Armaments," in which it was shown that preparing for war never preserved peace. The years before the last two world wars being clear examples of this.

Non-interference in the affairs of other nations, was another session. Details were given of economic and political interference of various kinds and the danger to peace. A few speakers who thought the Soviet Union had been interfering could not bring to light evidence that others had on American interference in many parts.

A session on self-government for colonial peoples expressed the meeting's disapproval of the methods used by colonial powers in Malaya, Viet Nam, etc., on peoples who were promised self-government during the war.

The attitude of the press was dealt with in one meeting. The Auckland papers and others gave very little space to the Congress. Various speakers accused the Press of having a vested interest in war and war scares. Five commissions were held in the evenings. One on the Trade Unions showed how war preparations were affecting living standards and civil liberties.

A women's commission dealt with the ways in which women who are often out of touch with political issues could be drawn into activity. One speaker who suggested that a

"Broad women's peace" movement was necessary brought the house down, before correcting herself.

A youth commission outlined the issues affecting youth: 18 year conscription, lack of hostels, recreation facilities, etc. As ones most vitally affected by war they saw in the WFDY festival in Berlin this August a way whereby youth could create friendship and understanding irrespective of the other's beliefs.

The Arts and Professions Commission was addressed by Mr. Crowther, the chairman of the British Peace Council, and a well-known scientist.

He said how science developed better under conditions of peace. He pointed to the development of commercial aircraft in peace time. Secrecy and spying had crept into British research. About 80 to 90 per cent. of scientific research in Britain was military science. He refuted false ideas such as Vogt's in "Road to Survival" by referring to China, which was feeding herself for the first time. He spoke on the ideological preparations for the war and the duty of intellectuals in refuting those ideas. Others spoke on the responsibility of writers and artists in producing work for peace. It was pointed out how pessimism found in so much of Western literature was so different from the spirit of confidence and optimism of Soviet writing.

The Church commissions was addressed by Dean Chandler, several Methodists and a Unitarian. They pointed out how the Amsterdam Conference had supported peace. Rev. Morris read statements of Czech and Hungarian churchmen urging Churchmen in every country to work for peace. He felt that different systems could live together in peace and that the best system would ultimately win. The peace movement was not against the United Nations but was trying to make that body work for the peoples of the world. He deplored the suspicion of many churchmen toward the peace movement and thought their mistrust was unwarranted. Mr. Barrington, Christian Pacifist, referred to racial discrimination in South Africa and elsewhere. He said how it related to some extent in New Zealand, where no non-European has come here permanently through our immigration policy, since 1920, except for a few relatives of Chinese residents and refugees.

At the final meeting Tom Robertson, a typical Australian worker, spoke on the difficulties met with in Australia, for peace fighters, and the dangers of re-arming Japan and the ties with the Pacific Pact. He pointed out how while the congress had passed many good resolutions it was up to each body to implement them, and to broaden the peace movement.

The congress represented about 42,000 people with 205 delegates, 44 observers, 22 visitors from trade unions, peace councils, students, women's groups, church bodies. The congress showed that the N.Z. Peace Council is firmly established; it is the only body of its type in the country and is open to all sincere people working for peace.

Every sane person must be for peace, not to do anything is allowing war preparations to continue and is tantamount to supporting war. What person can disagree with the petition of the World Peace Council calling for a five-power peace pact which was launched in New Zealand during the congress? We may disagree on tactics and in our philosophies but there is nothing to lose and everything to gain by fighting for peace.

—W.H.M.

## STAFF-STUDENT CLASH

### Should Lecturers be Deregistered? Verbal Riots in Debating Society

BEFORE a delighted audience of 120 the staff did battle with students last term on the subject:

That Lectures, examinations and text books are a necessary part of a University Education.

Students taking the affirmative were Maurice O'Brien, the only one to make a serious debate of it, Denis Garrett, quiet, calm, and logical as always, and Doug. Foy "straight from Dunbar Sloane's."

The staff team was lead by Professor F. L. W. Wood, who hates lectures, with the help of Dr. P. Munz, who worries still if he deserved 1st class honours; and Mr. Ernest K. Braybrooke, who unfolded the secret of his bow tie (but not the tie itself).

Maurice O'Brien set about serious definitions, mindful of "the wily Mr. Braybrooke." It was useless to try to discuss a subject without first acquiring information—

"Oh, come on, you're not doing He saw the need for lectures, text-books, and exams, and explained why in a careful and logical way which caught the audience's attention.

Professor Wood's dislike of lectures was born very soon in his own life—around 1907—

"So were the lectures"—audience.

Occasionally we had a lecturer who attracted attention by his own physical beauty and grace of movement—

"Egotist"—audience.

Dennis Garrett quietly showed that lectures kept the staff not more than 40 years out of date because at least once in a working lifetime they had to work up a set of notes.

Exams could be compared with the birth of a child in a Victorian family—the result showed what had been going on the previous year.

Dr. Munz thought that exams enabled one to tell the worth of the students—"We gathered that is your case"—audience.

He warned students who drew caricatures throughout his lectures. He did not object personally, but it was no use such a student sitting his exams. A complaint about ruined eyesight brought the reply that if Dr. Munz had husbanded his eyesight rather than one of his students, things would have been different.

Doug Foy did some fast talking to show the place of the University in the waterfront strike. Exams were the secret ballot of the University. A Marxist tone was advantageous in lectures in order to balance the conservative outlook of the newspapers we read during lectures. If there were no lectures, the staff would be forced into journalism where they would spend their lives concocting letters to the editor.

Mr. Braybrooke—"Now that calm has descended upon us once more"—was concerned at the feebleness of the arguments so far advanced to impress

his employer at the back of the hall. (i.e. Mr. K. B. O'Brien, in his capacity as member of the College Council).

Exams were defined as the system by which the notes of the professor were returned in a totally unrecognisable form. He related the custom of Scottish universities to stamp when the audience disapproved. This made the plaster fall from the ceiling of an adjacent lecture room, giving rise to the remark:

"Ah, I see my colleague's premises do not support his conclusions."

Mr. Foy would be more at home at Dunbar Sloane's—

"But there's no reserve on Mr. Foy"—audience, or perhaps he likened to the Rakala in full flood.

In the United States he learned to distinguish graduates from undergraduates. The latter would respond to a "good morning" whereas the graduates just made a note of it.

The dullness of students reminded him—just one more story—of an Indian sitting on a rock looking at a lighthouse as the fog rolled in. The efforts of the lecturer were as futile as those of the lighthouse, for, in the Indian's words:

"Him no good; him blow; him ring; him flash; him raise hell; all no good; fog him roll in just the same."

Jim Match's reference to "in vacuo" brought the inevitable comment "It doesn't hold much," while John Patterson demonstrated effectively that: "A little nonsense now and then is relished by the wisest men."

An I.S.S. collection realised £8.

Professor Campbell was honoured to be asked to judge the debate—until he found they hadn't been able to get anyone else. He placed the student speakers in this order:—

J. Patterson, M. O'Brien, J. Mutch, B. Harland.

(Salient regrets that this very abridged report of an outstanding evening's entertainment was not prepared before this. The Editor would appreciate reports of all club activities being submitted promptly; Salient staff cannot cover everything around the College or matters otherwise of interest to students.)

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## THE PEACE MOVEMENT II— WORLD PEACE COUNCIL SEEN AS ALTERNATIVE

— STALIN CONDEMNS U.N. —

**I**n the first article on the Peace Movement the organisation was dealt with, particularly up to the time of the Stockholm Appeal to Ban the Atom Bomb. The war in Korea brought new activities in the Peace Movement, and this article, besides detailing Who's Who and What's What, deals with more recent developments up to the New Zealand Peace Congress held in Auckland in May.

It has been shown previously that the Peace Movement is plainly linked to current Soviet foreign policy, and that the Atom Bomb Appeal was designed in such a way that it helped in the softening of Western resistance to the Soviet.

The early association of Victoria with WFDY and IUS has been mentioned, but it so happened that VUCSA and NZUSA broke with these bodies before the latest and most energetic efforts of the Peace Movement, particularly over Korea.

In the past year the Stockholm Appeal has spread the world over, there has been the Warsaw (ex Sheffield) Peace Congress, and the February meeting in Berlin of the World Peace Council, attended by Dean Chandler of Hamilton.

We now see the World Peace Council not only as a rival to the United Nations, but, as Dean Chandler put it at Victoria, attempting to "bring UN back to its first principles."

Who then are the people who run this astonishing instrument of Soviet foreign policy? Why should we accuse the organisers of the Peace Movement of bad faith and say that their expressed desire for peace is not as genuine as our claims in the United Nations?

We have as a beginning this statement of Lenin's which is quoted by Stalin in "Problems of Leninism."

### LENIN SAID

"We are living not merely in a State, but in a system of States, and the existence of the Soviet Republic side by side with Imperialist States for a long time is unthinkable. One or the other must triumph in the end. And before that end supervenes a series of frightful collisions between the Soviet Republic and the bourgeois States will be inevitable. This means that, if the ruling class, the proletariat, wants to hold away, it must prove its capacity to do so by its military organisation . . ."

Lenin also told Communists how to behave in their preparation for this struggle:

"We must be able to resort to all sorts of stratagems, manoeuvres, illegal methods, to evasions and subterfuges, only so as to get into the Trade Unions, to remain in them and to carry on Communist work within them at all costs."

One must always remember that the Communist who denies that his actions are governed by this statement of Lenin's may be doing so as a subterfuge . . . at all costs." Thus we are led inevitably to conclude that any activity initiated or supported by the Soviet is designed to improve its position in foreign relations.

Furthermore, we cannot judge on its intrinsic importance any local or particular manifestation of the activities of international organisations which may be used by the Soviet. We must rather assess it in the light of the large design of which it forms a part, however innocent or insignificant in itself.

There are numerous national Peace Committees, the best known English-speaking workers being those in Great Britain—John Platts Mills (Rhodes Scholar from Victoria), Professor Bernal, D. N. Pritt, and the Dean of Canterbury. The exact membership is not published.

### CROWTHER IN MOSCOW

Probably the most distinguished utterance of the British Peace Committee is that of its chairman, J. G. Crowther who, on October 18, 1950, in a broadcast speech in Moscow (where he went as guest of the Russian Peace Committee) said:—

"Today we see how the peoples of Malaya, Vietnam and Korea are fighting for peace. Tomorrow we shall witness a moving event. The British people will start fighting for their own independence against the domination of the United States bankers and militarists. Today we hear the call 'Malaya for the Malaysians,' 'Korea for the Koreans,' and tomorrow we shall hear the call 'Britain for the British.'"

### KOREA:

The work of the Peace Movement was greatly intensified on the outbreak of the Korean war—this was when the Peace Movement became "Militant." A Cominform directive dated September 22, 1950, stated that "open American aggression" put new tasks before the Peace Movement. The armaments drive was to be hindered, and the Stockholm Appeal had therefore been supplemented by a demand for the general reduction of armaments. There were to be working class rallies in the United States and Britain, "direct action" of the working class in France, Italy, Belgium, and Holland, while the youth of the United States, Britain, France, Belgium and Yugoslavia were urged to avoid military service.

### THE WATERSIDERS' FRIEND:

Direct action was principally to be carried out by the World Federation of Trade Unions, to which the de-registered New Zealand Waterside Workers' Union was affiliated. WFTU's General Secretary, Louis Salliant, said at Stockholm in March, 1950:—

"We find ourselves in a period in which propaganda and direct action can no longer be separated. It even seems that now is the time for direct action by the masses against the preparation of a new world war."

We should state that one of the essential duties of the Defenders of Peace is the refusal to work on and produce war material in all capitalist countries. The working class is in the forefront of this activity."

### REMEMBER WFDY?

The activities of other units of the Peace Movement, like WFDY and IUS have been covered at Victoria on many previous occasions, and no separate notes appear necessary at this time. One observation does seem warranted, however; that Victoria must have been rather out of place in WFDY in any case. Nearly all its literature seems directed at colonial peoples, as in this excerpt from "Youth Fights Colonialism" (whose cover shows a top-hatted Uncle Sam-cum John Bull, cigar, moneybag and knife as well, about to be trampled on by youth):

"Are not the murderers of the Korean people—the profit-mad United States banker militarists, and their partners in crime, the ruling cliques in Britain, France, Holland, Belgium—also the ruthless oppressors of the youth and their families in the vast territories they hold in colonial domination?"

To fight for peace in Korea is to help deliver a fatal blow to the worldwide imperialist system. Trying to prop up their tottering colonial empire, the gold-hungry USA monopolists. . . ."

From the beginnings of emotional appeal to those who feared the atom bomb, the Peace Movement has clari-

fied its purpose as a cover group for industrial unrest and sabotage undertaken by the WFTU. Nevertheless, WFDY and IUS are doubtless intended to have a detrimental effect on the armed forces of the West by working on young people of conscription age. It is this side which we have seen at Victoria.

### PEACE COMES TO VUC

The campaign for signatures for the Stockholm Appeal began early. (It was presented to VUC at a Special General Meeting early in 1950 when no one knew quite what to make of it. It was passed in a much amended form.) Of the 400,000,000 signatures claimed by September, 1950, the vast majority came from the East. It is claimed that the entire adult population of the USSR, Poland, Roumania, Hungary, Czechoslovakia, Bulgaria and Albania have signed. Signatures from the West are proportionate to the local strength of the Communists, consequently with a poor response in Britain, Scandinavia, and New Zealand (20,000). It seems fair to say that nearly all the Western signatories had no idea that they were signing a piece of Soviet propaganda against their own countries.

Whatever the nature of the signatures, the Soviet can claim a solid mass of support for Soviet policies. It is not clear what will be done with the petition, but an obvious use is in support of the contention that the people of the West (as distinct from their Governments) sympathise with the policies of the Soviet.

A next stage which might be envisaged would be the claim that the majority of the people of the world support Soviet policies as expressed by the World Peace Council, a stage at which Soviet disowning of the United Nations foreshadowed by Stalin's statement in February to "Pravda" could be completed.

### SHEFFIELD TO WARSAW

A second World Peace Congress was held in Warsaw late last year. It was first planned for Genoa, then Warsaw, then Sheffield. The United Kingdom refused to admit a large number of delegates—a decision which was considerably questioned by British people of all political opinions—and Warsaw became the final venue. The controversy over Sheffield seemed to awaken New Zealand newspaper editors to the existence of the Peace Movement; before that it was scarcely mentioned.

### APPEAL TO UN

The congress issued an "Appeal to the United Nations" of which the main points were:—

1. An early meeting of France, United Kingdom, USA, USSR and the Chinese Peoples Republic;
2. A cease-fire in Korea, withdrawal of foreign troops and hands off Formosa and Indo-China;
3. Opposition to re-armament of Germany and Japan;
4. Condemnation of "colonial oppression";
5. Definition of "aggression" to exclude "internal conflict" as an excuse for armed intervention; and
6. The banning of all weapons of mass extermination and a progressive reduction of armed forces ranging from one-third to one-half.

### VUC TO WFC

A World Peace Council was elected to replace the old World Peace Committee. Members were much the same, with John Platts Mills, former VUC Rhodes Scholar and ex-British Labour M.P., as one of the United Kingdom members. Dean Chandler is the only New Zealand member; Sydney watersider James Healy is one of three Australians.

The Council met in Berlin in February, and Dean Chandler's impressions of it have been fully reported.

### ECHO . . . . . ECHO

The broader scope of the Peace Movement was covered in the first article, but some recent developments, especially relating to Korea, are noteworthy.

Peculiarly, the March Stockholm Appeal was little recognised in the Soviet until the Korean war began in

### WHO SAID THAT?

#### PEACE ! ! !

"The struggle for a stable and lasting peace should now become the pivot of the entire activity of the Communist Parties and democratic organisations."—Cominform Resolution, 29/11/49.

#### PEACE ? ?

"The British people will start fighting for their own independence against the domination of the United States banker and militarists."—J. G. Crowther in Moscow, 18/10/49.

#### HONEST ! ! !

"A company of honest men."—Dean Chandler on the Peace Council.

#### HONEST ? ?

"We must be able to resort to all sorts of stratagems, manoeuvres, illegal methods, to evasions and subterfuges . . . to carry on Communist work within them at all costs."—Lenin.

June, 1950, and four days after hostilities began the drive for signatures was commenced.

### STALIN'S ALTERNATIVE

How, then, could peace be preserved if the United Nations was useless? Stalin said this could be done.

" . . . if the peoples take into their own hands the cause of the preservation of peace and defend it to the end. War may become inevitable if the warmongers succeed in enmeshing the mass of the people in a net of lies. . . . This is the reason why the broad campaign for the preservation of peace . . . is now of paramount significance."

### WE DO OUR BIT

A few days later the World Peace Council, with Dean Chandler there to help, decided to send a delegation to UN to "demand":—

1. That it consider the various points of the address of the Peace Congress and the various resolutions adopted at this session of the World Peace Council and express an opinion on each;
2. That it return to the role assigned it by the Charter, namely, that it should serve as an area of agreement between Governments and not as an instrument of any dominant group."

### NO FUTURE FOR UN

It is clear from these two statements that the Soviet has almost written off UN as a useful forum for propaganda. Whether or not the Soviet intends to leave UN in the near future, the vague generalities of the Peace Council demands should warn us that the UN has no future for the Soviet.

### PEACE MOVEMENT INSTEAD

Henceforth the importance of the Peace Movement as an instrument of Soviet foreign policy will be greatly increased; that is why we must grasp its true function.

From then on the Peace Movement traced the ups and downs of Korea. At Warsaw, in November when Home for Christmas seemed feasible, the Congress called for a cease-fire. In February, when Communist China had rejected UN proposals for a cease-fire, the Berlin Peace Council did not repeat the Warsaw demand for a cease-fire.

### JAPAN . . . . . 'GERMANY

The Peace Movement also reflects Soviet tenderness about peace treaties and re-armament of Japan and Western Germany, subjects which have been covered by resolutions which condemn the strengthening of these countries. Needless to say, the rearmament of Eastern Germany is not mentioned.

### UN . . . . . R.I.P.

In an interview with "Pravda" in February, Stalin made it clear that the Soviet regarded UN as having little further use. It was:

"Becoming an instrument of war . . . not so much a world organisation as an organisation catering to the needs of the American aggressors . . . burying its moral authority and doomed itself to disintegration."

Concluded on page 8.)



NOTES ON A "BOOK OF  
NEW ZEALAND VERSE"

(Continued)

at times uncomfortably close, may perhaps be made to the neo-classical period which followed the Age of Pope.

Poetic tradition, ultimately responsible for these traits, can also show us where they fall short, and what is lacking. Primarily it is the vitality and passion which have been as essential to all great poetry, which made heroic verse stirring and gave dramatic force to the poetry of the Elizabethans. Nor is it a mere chance that Donne's religious poetry has the passionate drive of his love poems or that Goethe wrote philosophically and symbolically in "pure poetry" in his seventies, when already a master of lyrics and of poetic drama.

## THE TWO MOST IMPORTANT . . .

This digression implies that much of the best N.Z. poetry so far, which despite complexity of form has not in its awareness of Nature neglected the human and dramatic elements, will have the semblance of a "tour de force." This implies particularly to the work of two of our most important poets, A. R. D. Fairburn and Denis Glover. Fairburn has undoubtedly a great lyrical gift and a rich and flowing style, but he is sometimes in danger of shallowness, as of trying to make a striking effect from a conventional theme. Nevertheless at such times as sincerity is combined with irony or vivacious satire, he "pulls off" a compelling poem. Glover, on the other hand, scarcely plays with words, but always searches the "mot juste" while using them sparingly, to express deeper truths in virile verse tinged with bitter sarcasm which, clever as it is, tends to give the impression of the harsh "cracks" of a "wiseguy." But the very toughness of his poetry emphasises its magnificent insight.

Finally, to show that, as Allen Curnow says, "we start now from a better vantage," I shall try to make apparent that at least five of the new poems, though there is a world of difference between their individual styles, have somehow inherent in them that vitality either in personal or in natural symbolism which is a fundamental of great poetry.

## THE VITALITY OF GREATNESS

Charles Brasch's "Waitaki Revisited" is probably the most successful reflective poem written by a New Zealander. It is made compelling by its harmonious linkage of thoughts, by the brilliant interplay of the symbols of natural objects, and by their assessment in terms of a life's experience and of the absolute "Comfort, Certainty, Knowledge." The sight of the Waitaki school takes the poet back to a time of "terrible asking" about "distant worlds." But now he realises that

In the time of the heart man is alone

And to those he longs to confide

In, the nights, the wind,

He is but surface and texture."

His own spirit's "solitary passage"

is

"Swept by a vast wind, and the wintry, perpetual

Flashing of violent stars."

The Sapphic stanza form is ideal, and in this poem Charles Brasch shows himself the spiritual heir of Holderlin and the Rilke of the Duino Elegies.

Basil Dowling's "Canterbury" shows that the experience of Nature is not only compelling in the imaginative reconstructions of poetry, but can also be an almost visionary experience. Canterbury, bleak and indifferent, takes on the richest significance for him—the vision of the distant hills which seem to justify his calling it his "holy land of childhood" is at the same time "colourless and thin," and, paradoxically, the city is "a friend" only when seen at commonplace close range—"Sight rides on power-poles." Dowling is a true Canterbury poet, for in language stripped of all ornaments he has caught the essence of the scene.

Allen Curnow's difficult poem "At

## On Education

*Woe to those men who by their pride  
Clutch for the young that they might warp their minds  
And take away worth; an eminent design  
Is not a way of life, nor can fledglings grow  
When light is left to darkness; the bitter fruit they sow  
Stands with silent questioning before their souls  
And mocks them with a nightmare of their dreams.  
Life is not for toil nor the hollow shadow  
Of a public lot, nor the breeding of a finer race  
By a stable poring; greatness is not the muscled form  
That brainless sees the game as glory and the rush  
Of a fierce field the worth of true renown.  
Men are not made as calculated chattels, to move  
And plot into a rational sign; nor burden-beasts  
To burrow into the heart of matter and emergent rise  
Triumphant with the dross of earthly things.  
We cannot teach with vanity nor learn from fools  
Who scoff at trembling limbs bewitched with passion,  
To be rested with the oil of reason, for 'tis fashion  
To crawl with Freud into recessed nooks and crannies .  
That is now the soul; we have a psycho-love  
And an analysis of dreams that speaks with pleasure  
Of things better left unspoken; this prehensile delving,  
This poor vestige of distortion that cast the ape  
In to unhonoured greatness and men to a wretched past.  
If they can bear the thought of hanging trees and crouched  
Dipping in a distant pool they are of the beings  
Who bay the moon with fear of ancestral shadows  
And teach the gruntings of a grime-filled plot.  
And a child's eyes are filled not with the wonder  
That is the joy of life and the innocence of mystery  
Undelved; for there is no seeking when the light  
Spells forth the darkness and all of destiny  
Is hinged and moulded by the touch of impure hands.*

—A.A.N.

Dead Low Water" embodies a complete symbolism showing death and corruption in relation to time and to individual experience. Curnow has perhaps the most powerful intellect of all our poets, but the force of the torrent of his poetry seems to be broken as it comes out of the depths by a barrier of words. His brilliant images can become sterile through their modulations, but this very sterility shows his reluctance to give way to any facile or inexact form of expression.

The theme of the first movement of this poem is that "All drifts, till fire or burial." Decay has a link with a time before Creation, but time itself means an interplay of birth and death. The second movement shows one instance where the tide absorbs the memory of a fresh life, and so talents it with death. In the third, time is seen to fossilise and heave up all experience, which has "meaning only in the approach of "individual pain."

Denis Glover in "Themes" gives a more vivid and concrete form to corruption and decay. The poem seems to me an almost perfect dramatisation of the line T. S. Elliot borrowed from Dante, "I had not thought death had undone so many." He measures the things of corruption and discord against timeless verities; the themes of poets are set down in the magnificent last lines

"Sing all things sweet or harsh

upon

These islands in the Pacific sun,

The mountains whitened endlessly

And the white horses of the winter sea,

sings Harry."

"Letter to Noel Ginn (II), a poem to a friend in a defaulters' camp, is by James Baxter, the most remarkable of our young poets. Its solemn six-line stanzas are full of self-mockery and cynicism, a cynicism of compassion, if such a thing is possible. The poem is discursive, but the imagery is so well built up that the speculations about himself and other men, the philosophising and prophesying, the childhood reminiscences and the expression of landscape all have relevance and sincerity, all share in "the vision splendid." The Letter makes a bitter contrast between futile dreams of youth and a wretched life. Shakespeare's sonnet "The expense of spirit in a waste

of shame. Is lust in action" is more than a quotation—it is, I feel, the core of the poem, and in it the literary and personal experience is completely fused.

"Letter to Noel Ginn" is one of the last poems in this book, and it was written over three years ago. Since then Baxter has written more poems of this calibre, and we have become acquainted with the work of other young poets like Alistair Campbell, P. S. Wilson and W. H. Oliver—all this seems to demand yet another book of New Zealand verse, and so, I feel sure will a reading public which has been brought into contact with vital poetry of high standing.

By PETER DRONKE

## MORE LETTERS

SIR.—May we ask what purpose Salient is intended to serve? Is it a world events newsletter, or a paper concerned primarily with Victoria University College. In the edition of May 24th there is a large percentage of overseas politics; do not think for one minute that we

regard world events and VUC as being inseparable, but are of the opinion that such articles as Mr. D. J. Morison-Wilfred on Korea was somewhat out of place. This, we regard as more a subject for debating than 'for writing' in Salient; and certainly it should not be on the front page. That was not all; the Colombo Plan, Human Rights in America, the section on disappointed Communists—there is too much! We suggest that one page be set aside in each issue for overseas political/social news that does affect students. There were 3 in this issue. We were reading the issue of May 28, 1948, and found it very much more interesting—because of its local character—than this year's publication. We are sure that sales would rise if Salient was not trying to be the sounding board for local politicians. There is plenty around VUC that could be written about—it would be more interesting—it has been done before—why not?

M. L. McLeod,  
B. E. Hatton,  
T. H. Hill.

(Oh the fetters of tradition! Let Salient correspondents McLeod, Hatton and Hill contribute in the desired form. The Editor has nothing to lose but his traditional chains.—Ed.)

NO PACHYDERMICIDALIST  
EITHER

SIR.—I feel that Mrs. Piper has misunderstood my article. Although I am most grateful for the praise bestowed on my ideas, I must point out that my intention was not to make one or two "points." What points I did mention have already been made, and far more concisely. What I wished to do was convey that feeling which the common common room aroused in me—feelings which, however, are far from being peculiar to myself alone. What Mrs. Piper condemns as padding was intended to create an atmosphere, which in turn was intended to explain the feeling of "something wrong" which appears to be widespread. Had I merely wished to write a "what is that d— committee doing" letter, I should have done so, and saved space.

Moreover, I was attempting to preserve a good-humoured approach to the whole question, something which cannot be done in a point-by-point letter, which, however brief it may be, inevitably tends towards curtness. To conclude, although I am fully sensible to the Editor's kind remarks, I hasten to deny all pachydermicidal ambitions. I want a common common room as much as anyone does—a comfortable one!

—R. E. Hereford.

(My remarks in my defence. Your aim agreed with.—Ed.)

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WORDS.

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## "MYTHS AND LEGENDS OF CHRISTIAN HISTORY"

(Nosuch Press—1954)

### PROFESSOR MARSH AND DR. MUNZ

THIS is a curious book. The reviewer vividly remembers what in 1951 may have been a prelude to its writing.

In that year about May Dr. Munz gave a lecture on the primitive Church in a series of lectures organised by the Student Christian Movement. Prof. Marsh lectured to a School of Theology. The lecture on the Primitive Church, began with Dr. Munz admitting that the period confused him. Prof. Marsh's lecture, perhaps badly reported, lead newspapers to think that the history of the Church had confused him.

Why did Dr. Munz accept the invitation of the SCM to speak? It may be that there is no one more competent. It is a pity since on his own admission he could not do his subject justice. Basis of his conclusions and theorising was a disbelief in the historicity of the Gospels which he based on Loisy (an excommunicated Catholic), Klausner, Schweitzer and two other very recent books quoted but not quoted from which had hardly had time to be exposed to criticism.

When challenged as to his view against historicity Dr. Munz deserted history and relied on the fact that Catholics have to believe in historicity anyway. Having put this cart before the horse one of his sources was used. Harnack, a Protestant scholar, after investigation came to the conclusion that the Gospels were historical. How did Dr. Munz explain that? It seemed quite simple: Dr. Munz was afraid: "I'm a Protestant at heart."

This answer clearly contradicted his theory and by the time he had finished not only had the basis of Protestantism been dismissed but most of the beliefs of all Christians as well.

The Resurrection was denied, The Sacraments, the Trinity, etc., etc., and attempts to argue historicity

were not answered on an historical basis. At the end of the lecture Christianity had nothing left on which to base any belief but that of a kind man.

#### PROFESSOR MARSH'S SECTION

The second part of the book, Professor Marsh on the attitude of Church towards social problems, also does great damage to history and reality. But once Dr. Munz had deprived the Christian Church of its essentials the approach to social problems easily becomes paramount and is tied up with the ignoring of dogma as Professor Marsh insists that it should.

Nevertheless it is to be hoped that any criticism of this section of the book will be more seriously received than the criticism made of his talk in 1951. Two reasonable letters appeared in the press immediately afterwards—but there was no reply from Professor Marsh.

Put briefly Professor Marsh scolded and scolded the Churches for: emphasising dogma rather than Christian behaviour, not keeping up with the times by taking stands and modifying views, not taking stands on social problems and not being sufficiently or directly enough in contact with these problems. It is not necessary to reply to these inaccurate contentions except to say that they are erroneous. We have no reliable conflicting evidence from Professor Marsh.

The test will come when the criticism of this book is seen by the learned authors. If they argue as Dr. Munz argued on personal rather than on historical grounds or if they refuse to desert the ivory towers of scholarship at all like Professor Marsh in the newspaper, then we seriously doubt that soundness of the University approach to intellectual problems.

HISTORIAN.

## BERTRAM ADDRESSES

S.C.M.

ON Saturday evening, 26th May, Mr. James Bertram gave an address under the auspices of the Student Christian Movement entitling his talk "A Commentary on the Far East."

He explained at the outset that he was not taking sides, but that he wished only to express his own point of view. The present political and economic situation in China and the Far East must be examined in relation to the history of those countries. A study of the history of China, for example, shows that there is historical sanction for movements from below; there are acknowledged phases in the development of the country when the peasantry have mass-moved for reform, and such revolts are accepted as a national part of its history. Mr. Bertram instanced the Taiping Revolution, about a century ago, as the most recent of these spontaneous peasant risings.

He traced the origins of the present revolutionary movement in China to the 1920's and outlined its development. It has been said that the rising was not a natural peasant's revolt of similar nature to its antecedents, but the speaker pointed out that although Russian influence undoubtedly gave impetus to the movement, he knew of no evidence to suggest that Russia directly intervened, or gave material aid to the Chinese Communist forces. Since the establishment of the new government, however, it cannot be denied that many Russians have moved into China, and that Russian resources have assisted in the economic recovery of the country. If China wished to re-establish herself, she had to have outside aid. None offered from the

West; she therefore looked to the East. Mr. Bertram expressed his disappointment in the British Government as not seizing this opportunity. Had Britain then recognised the People's Government of China and made Western help available, in all probability the international situation would not be in the unfortunate position in which it now finds itself. The years immediately following the last war were crucial ones, but the West failed to take advantage of the situation when it was within their power to remove international barriers. Since that time, China has moved more and more to the East, and the separation of the two world factions has become more apparent and more disturbing. He drew a contrast between 1945 and today. Then, barely six years later, we find virtually that the East is at war with the West. We see a conflict in Korea—certain countries counselling the re-militarisation of Japan—behind everything is the theme of an impending clash between the Soviet bloc and the American bloc.

It is to be regretted that Britain's policy immediately after the war in the hands of the Labour Government was not more forthright or embracing. Britain appeared to realise the tremendous changes that were taking place all over the world, as her graceful withdrawal from India would indicate, but her main American policy, in the hands of General McArthur, was the dominant Western influence, and our New Zealand Government chose to follow this lead, rather than pursue her own way, as she has often done in the past. New Zealand has previously enjoyed friendly relations with China and Japan, but today any such amity appears to have disappeared.

The Chinese have grown to hate America, who to them represents the whole of the Western countries.

Mr. Bertram made four sugges-

## Encircling Mists . . .

### "Discovered Isles"

IT is difficult to know whether to be encouraged or disheartened after reading the group of critical essays by M. H. Holcroft, now republished in one volume under the title of "Discovered Isles" with the aid of the State Literary Fund. On the one hand I suppose we ought to be grateful for any New Zealand writing that is chiefly concerned with ideas. On the other hand the attitude expressed in the book is so woolly, so wispy-wispy, so crammed with bargain-counter metaphysics, as another critic has said, that the reader is dragged towards despondency, wondering if New Zealand can ever produce anything of any intellectual profundity.

expression of vague feelings.—J.B.C.

Mr. Holcroft is perhaps not so far removed from the mythical typical New Zealander as he might like to believe. Lack of the light touch, benevolent intentions, a sense of fairness, a slightly anaemic humanitarianism, a muddled mind, are all clearly visible in this work. In particular, the book is weak in theory, good in practical comments, where the conclusions though not always just are generally sensible and often shrewd.

The three essays that make up "Discovered Isles" have a sufficient degree of unity not to require separate discussion here. They are primarily an analysis of New Zealand culture in relation to our literature. Mr. Holcroft laments the universal materialism which informs our culture, realising that while we remain so preoccupied with material things we cannot hope for any first class literature or art. On the constructive side there is a plea for the recognition of spiritual values. All very nice, and those of us who share a hatred of our society's bucolic materialism

might be expected to welcome "Discovered Isles" with garlands and leaps of joy.

But this is where the trouble starts. It is just at this point that a hasty heart and a muddled mind go wildly astray. For in place of this poverty-stricken materialism is offered nothing better than vague "spiritual experience," flashes of inexplicable "awareness," barrels of emotionalism mistaken for mysticism. All these foggy intimations put me very much in mind of some second-rate poet of the French Romantic movement. There is exactly the same tone, exactly the same preoccupation with yearnings and feels. It looks as if New Zealand writing may be even further behind the times than anyone has suspected.

The attitude of the trilogy is a latent pantheism; indeed in the talk of "racial memories," this pantheism comes right to the surface. Now pantheism is widespread and most respectable, but there are no signs that the author is aware that though more subtle it is equally as materialist as the cruder species against which he protests.

Naturally Mr. Holcroft is against organised religion. His position however is completely undermined by his express identification of Christianity with this "spiritual experience" of his. Nothing suggests that he realises what Christianity is—an explicit assertion of the nature of reality and the destiny of man, a way of life, and an interdependent liturgy, philosophy and the ethical system. I cannot help thinking that the source of the errors and confusions which abound in "Discovered Isles" is the bland acceptance of the Russellian heresy that everything that is knowable can be known by science (the physical and mathematical sciences, Russell means), with its converse that anything that is outside the scope of that science is unknowable. This at once abandons theology and probably metaphysics to the jungle of emotion and to a faith that does not transcend but contradicts reason.

The essential weakness of the whole book is illustrated by a remark in the introduction to the collected work, to the effect that some of the ideas expressed were felt rather than stated. In other words, "Discovered Isles" should be regarded not as a reasoned statement but as a vague expression of vague feelings.—J.B.C.

tions as moves towards restoring international amity—

1. The only way of settling the Korean war is by mediation. He thought that India was probably the most suitable mediator.
2. A Japanese peace treaty must be concluded with the Soviet and China as parties.
3. Formosa is Chinese, and should be handed back to China. This is in general acknowledged and it was the speaker's opinion that if a sufficient number of countries joined in demanding its return to China, America could not refuse to hand over the Island.
4. France must withdraw from Indo-China. Once again this is a case of a rising against a corrupt French administration.

With the accomplishment of these four tasks, and the implementation of trade treaties etc., much would be done to remove the problems which face the world today.

The only comment that should be made on Mr. Bertram's address is that the speaker's sincerity was impressive, and in view of the fact that he is an acknowledged authority on the Far East, one wonders whether the "Evening Post" and the "Economist" are the ultimate sources of truth. —B.B.

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## POTTED PARS

by PROLIX

### FREE LANCING

The reporting of a Socialist Club meeting by "Freedom" and "People's Voice" illustrates an uncomfortable trend in V.U.C. politics. This is not the first time that outside papers have got more or less half-baked reports from one side or the other.

When students attend a V.U.C. meeting they do so as students. If they want to report for outside papers they should declare themselves as press representatives, so that we know who's who. A copy of Ron Smith's report on W.F.D.Y. was given to "Truth" (apparently by an opponent of W.F.D.Y.) at a time when it had not been presented to the Association in general meeting, a gross breach of confidence.

It is high time that both student writers and outside papers took more care with the way material is secured.

### WAR ABOUT PEACE

The Vicar of St. Aidan's in Hamilton has published some forthright comments on the N.Z. Peace Congress. He attended to find out for himself, and came away feeling that the clergy would do better to work among their own people.

All this means of course a dirty dig at his clerical colleague, Dean Chandler, who has Australian watersider, James Healy, as a co-member of the World Peace Council.

### CAPPICADE CENSORED!

When a contributor "Vaux" advocated more dirt in Cappicades, he overlooked the strict principles of our helpful printers, Hutcheson, Bowman and Stewart Ltd. When they took on the job three years ago they warned us that they would not print anything they regarded as over the edge, and did in fact delete a line from a poem in 1947.

After a few years' experience of pointlessness and worn out jokes of the kind which spoiled the clever script of "Sidarella" "Vaux" might reconsider his attitude.

### SINGLE HANDED

"Why leave it all to him?" asks "Vaux" about D. Patterson's cartoons in "Cappicade." It is to be hoped that this was a complaint directed against the artists of the College, and not at the harassed editor.

"Cappicade" staff, less than half a dozen of them, apart from helpers for selling, turn out a magazine which sells 10,000 copies, reaching a far wider public than Extrav. It is a thousand pound business turning in a sure profit to the Students' Association year after year.

It is high time students tumbled to the importance of "Cappicade." Maybe this year's wasn't so wonderful, but for that should we blame the editor, staff, and three contributors or the 2000 who took no literary interest in it at all?

(Continued from page 4.)

It is impossible to put the whole case; space is limited. More, perhaps, should be said of the Communist attitude towards political activity to prove their complete rejection of any principle besides that of expediency, any aim but that of Communism.

Since we rely on the United Nations and because this is an article on the Peace Movement we have not attempted a solution or suggested any other Peace body.

More evidence could be provided; it only remains for those who are sincere to search for it themselves, compare the contradictions with the declared aims and decide in favour of rejection and opposition. A bad means does not become justified by a good end even if there is a possibility of attaining that end. In any case let us prevent this College from leading its support to this instrument of Soviet foreign policy.

A. W. COOK,  
D. E. HURLEY,  
M. F. MCINTYRE.

### UNDERNEATH THE ARCHES

"Mr. Drennan Welcomes McArthur's Dismissal" — "People's Voice" headline. Come to think of it, General McArthur and the ex-Auckland watersiders' president would make good pals as they dream of their days of greatness, for there is little future for the deregistered watersider officials, if the Auckland Carpenters' Union is any lesson. In the recent annual elections Mr. Roy Stanley, the former carpenters' secretary, could only manage 338 votes against 1400 for the moderate candidate who displaced him two years ago.

### STATESMANSHIP

President Kevin O'Brien showed some traces of statesmanship when he wrote to "Freedom" defending Mr. Piper and the Socialist Club. It is true that the President, like the Editor of "Salient," is not seeking cheap martyrdom by flouting the Emergency Regulations, an attitude which seemed to annoy the Socialist Club.

Nevertheless, when "Freedom" advocated that any thoughts other than those approved and endorsed by the Prime Minister had no place in New Zealand today, Mr. O'Brien was quick to write to point out the meaning of a University.

It is to be hoped that whoever succeeds Kevin O'Brien will follow his example—obedience to the law, but firm defence of the University spirit, a defence extended in this case to a well known opponent over many an Exec. table.

### OUTCAST

The Rt. Hon. W. Nash, recently asked the Exec. if he could speak at V.U.C. on the wharf strike. In accordance with the usual policy, this was referred to clubs likely to be interested. None were apart from the Socialist Club who, with Mr. Barnes as Vice-President, apparently didn't suit Mr. Nash's ideas of not for or against.

### DOLLAR DENIAL

The article on the Colombo Plan recently published in "Salient" is almost entirely based on a "Manchester Guardian" story which was the subject of an official explanation of the United Kingdom Information Service, printed in "The Dominion" of March 3rd.

This showed that 250 million dollars for this year, together with expected aid for India, would be a most generous contribution from the United States, and the effect "far from being depressing, should be most exhilarating."

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## VARSIITY TOURISTS

SO far this season the two Varsity teams which have ventured abroad have met with considerable success. This is pleasing to those people who have felt that, due to the average age of the students being lower than it was immediately after the war, the standard of sport in the University colleges has declined. Both the Rugby and the Basketball teams gave excellent performances in Australia. This is most commendable as the Australian Universities have not only a greater number of students to draw their players from but have much better facilities for practices, etc. We hope that the forthcoming trip by the NZU Hockey Team will prove to be just as victorious. Victoria was well represented in both the Rugby and the Basketball teams. We can also be proud of R. Jarden, a member of VUC's First Fifteen, who was selected for the "All Blacks." Another VUC type, now in Sydney, Rand Jacobs, also deserves our praise for his excellent performance when playing for the Australian Universities against the NZU Team. Victoria can well be proud of those students who have brought her honour in the field of sport.

—DAPHNE DAVEY.

## HARRIERS

WITH first rate attendances at all the runs held so far this year the Harrier Club appears to be in for a very good season. Many of Wellington's hills and roads are again being traversed by the Club's energetic feet . . . already the aggregate distance covered by all members on the Saturday runs exceeds a thousand miles. The first competitive run of the season was the Novice Race held over a short, hilly course of two and a half miles at Worsley Bay. This year a long tradition was broken in that the race could not be held on the day following Capping Ball. This fact may well have contributed towards the improved showing over last year by some of the runners. The first man home was Tony Gow who completed the course in the good time of 14mins. 46secs. B. Pringle and P. Leslie, two very promising juniors, followed close on his heels.

By the time this comes to print the annual Wellington to Masterton Road Race will have taken place. This is an intervals event in which each club supplies a 10-man relay team. The Victoria team has been training hard and is confident of making a greatly improved showing on last year's performance. The following is our team for the event in order of the laps to be run:—

J. Goodwin, R. Milburn, R. Rawnsley, G. Barnard, D. Warnock, J. Mawson, T. Gow, K. Hancock, M. Matheson and M. Truebridge.

## HARRIER RELAY VUC SHOWS IMPROVEMENT

IN this year's Masterton road relay the VUC harriers performed well to finish fourth in a field of 11. The race was won in record time by the Moa Club from Feilding; the Scottish and Wellington Clubs (second and third) also fielded strong teams, but VUC performed creditably. The highlight of the race for us was the magnificent third lap performance by

Ross Rawnsley. At the end of the second lap Varsity was lying in fifth place and Ross was asked to give the well-performing Feilding harrier R. Lambton almost 1½mins. start. In spite of this handicap he caught up with the leaders and carried the team through to first place, running the 7½-mile lap from Taita to Upper Hutt in the record time of 37mins. 24secs. The previous record for this lap was 38mins. 9secs., which was held by the ex-VUC runner Clem Hawke.

With a good fourth leg by Gerry Barnard the team was a close second at the end of the fourth lap, but the uphill laps saw Varsity losing ground. On the Rimutaka Hill John Mawson was extremely unlucky in being struck by a car and he showed great courage in carrying on to complete his lap. At the top of the Rimutaka Hill the team was in fourth place—a position which was maintained to the end of the race. Anthony Gow ran the downhill lap in the fast time of 35mins. 12secs., but the team was still some distance behind the leaders and it was now obvious that Varsity could not win. The last lap saw a great tussle between Mike Truebridge (VUC) and Keith Wood (Olympic). In a desperate finish Mike held on to the lead by some 20 yards—so holding fourth place for Varsity.

## ? Superstitious?

ARE you superstitious? If you are then be careful on July 13. This is the date for the Winter Sports Ball. However, whether you are superstitious or not be sure to come to the Gymn. You will be sure of having a very enjoyable evening. All sports clubs are expected to support this and to roll up in full force. Remember the date, FRIDAY THE THIRTEENTH.

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