

Salient

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

Vol. 14, No. 8

Wellington, July 12, 1951

By Subscription

FREEZE AND FEES IN THE GYM Stud. Ass. AGM For £2-5-0 and Stability

Politics Postponed

AT one of the dullest Annual General Meetings in Salient's recollection hardly one tenth of the student body attended to decide to support the proposal to increase the Student Association fee to £2/5- for 1952.

There is to be a diversion from the building fund for three years to enable reserves to be built up and the Association finances stabilised.

Coats and scarves were worn but no one was sorry when Mr. Bollinger proposed that another General Meeting consider the more political motions on the agenda.

In almost no time the annual report and balance-sheet were approved. Minor corrections were necessary in places but most people had little to quarrel with and even those who asked questions seemed satisfied with the replies.

QUESTIONS AND ANSWER

Bursaries: Mr. Piper set the ball rolling by asking what, if anything, has happened to the Curious Cove resolution to do something about bursaries. Chairman O'Brien (K.B.) said that the matter had gone to NZUSA which had twice written to the Minister of Education without any results, but he thought that the recent protest by the College Council ("unheard of") may produce belated results.

Emergency Regulations: Mr. Eric Robinson was concerned to know just what was the legal advice which the executive received when it permitted the watersiders to address students only if they confined themselves to the Regulations. The legal letter was read and nothing more was heard.

It was at this stage that Mr. Sheat deplored the callous attitude of the executive towards the cat—particularly in view of its condition, although he did not wish to suggest that the executive was responsible for that too. Animal lover Sheat went home happy. The cat, said the chairman, had a good home.

The Sharma Case: Although there has been no reply from the Minister this has not been forgotten Kevin O'Brien told Doug Foy.

The question of the lyrics of Extravaganza not being printed in Cappicade came up again and Paul Cotton explained to various people why (mainly a question of cash it seems) and Ashton Cook strengthened the case by relying on Mr. Cohen's annual despair which involved Cappicade in a great indecision. Fortunately the sceptics were convinced by Mr. K. B. O'Brien who was willing to testify that the producer's despair reached its lowest level yet.

ASIDES

Mr. Piper: "The Socialist Club decided to write to Mr. Barnes."

Interjection: Shame!
The Chairman: "I see no reason why I should reveal the private movements of Professor Williams."

The Mass: Ohh!
Mr. Beaglehole and Mr. K. B. O'Brien were together in their view that the Common Comm. room should be one thing or the other, but preferably not a Common common room.

No representatives of the Sporting Clubs backed them up. Nobody seemed interested.

CONSTITUTIONAL CLEAN-UP

The Constitution, so long a battered and much written on document, may soon be printed; mainly as the result of a series of motions of very little profundity which took nearly half an hour.

Most important among these was the decision to increase the number of fencing blues from four to six and award blues to Ray Michael and I. Bennett.

MONEY! MONEY! MONEY!

The resolution which raised the Students' Association fee to £2/5/- encountered little opposition even from the usually oppositionous. It did cause a great deal of talking by way of explanation.

We were cheered to think that we now have the highest fee in New Zealand but the lowest in Australia, but anyway we shall have to pay £2/5/-.

David Walsh, in imitation monk's habit, took up the cudgels to defend Mr. O'Brien's (we almost said budget) but as Dave himself put it "not quite in the way Mr. O'Brien expects but as a protest against a Prime Minister who won an election a year ago with the promise to make the pound . . ." very loud cheers (boos?) drowned the fate of the pound.

AND MONEY YET AGAIN

"The Cafeteria has been the subject of more motions"

"Order!"
By this time the scheme for diverting money from the Building Fund allocation was under fire and the loss in the cafeteria last year received part of the blame. The cafeteria is now happily out of the association's hands.

Messrs. Foy, Piper, Robinson and Keesing all opposed this motion but failed to suggest schemes for raising the necessary money. Apart from this fact their enthusiasm for the new building was no less and no more than anybody else's.

Messrs. Cook, Curtin and Horsley seemed convinced that enthusiasm would not die.

The motion was passed. It was then 10.35 p.m.

MAINLY POLITICAL

Five motions were postponed for discussion at another meeting to be called in three weeks. This included a motion to change the method of electing the executive representative on the College Council.

Motions to come cover: Affiliation with IUS, affiliation with the Wellington branch of the New Zealand Peace Council, a protest at the ban-

ning of the Soviet film "For World Peace," a motion to endorse the N.Z. Student Labour Federation's bursary proposals and a motion that the association append its name to the appeal of the World Peace Council for a Five-Power Peace Pact.

GENERAL BUSINESS

General business was only notable for this:

"I move that Mr. Curtin's scarf be removed."

Mr. Free: I move that Mr. Curtin's scarf be tightened.

TRIBUTES

Mr. McIntyre thanked Mr. Mason, the Association's accountant for reducing his fee as soon as the cafeteria was removed from his care.

Mr. Milburn thanked the retiring president, Mr. K. B. O'Brien, for his work for the association during the last three years, to which deserved tribute the president replied before he announced the new executive.

CLUB GRANTS

Club	Requested		Granted	
	£	s. d.	£	s. d.
Evang. Union	30	0 0	17	10 0
Math. & Phys. Soc.	1	15 0	1	15 0
Chemistry Soc.	5	0 0	5	0 0
Biological Soc.	6	15 0	5	0 0
Women's Hockey Club	25	0 0	15	0 0
Table Tennis Club	29	0 0	11	0 0
Law Faculty Club	12	0 0	4	0 0
Men's Indoor Basketball	45	0 0	30	0 0
Catholic Stud. Guild	8	0 0	8	0 0
Soccer Club	60	0 0	44	0 0
Socialist Club	25	0 0	18	0 0
Tramping Club	47	0 0	11	0 0
Political Sci. Soc.	4	15 0	4	15 0
Debating Society	12	0 0	5	0 0
Literary Society	10	0 0	10	0 0
Musical Society	30	0 0	15	0 0
French Club	19	0 0	5	0 0
German Club	4	4 9	5	0 0
Women's Indoor Basketball	10	0 0	9	10 0
Men's Hockey Club	115	10 0	115	10 0
Women's Gymn. Club	10	10 0	10	10 0

T.H.H.

Financially Embarrassed . . . Rheumatic and Cold . . . Puzzled and Confused . . .

ALL students must have noticed how fees can rise overnight. How without warning or notice the enrolment papers tell us of another half crown on each exam paper.

All men students have nightmares in which their Common Room provides a suitable locale for some Dalianism.

All freshers, and many older hands remember just how confusing University is—how long it takes to learn how University is different from secondary school.

On these facts and many others Executive should sometimes ponder. The students who pay their money and do not take advantage of the facilities this University provides have been known to moan that compulsion and voluntary activity do not go together. With the University permeated with night-school, certificate-for-money, red-hot-bed trends many students shun the place like the common common room. The Executive must consider these background facts.

AN EXAMPLE

It is a bad example. In one of the first issues this year Salient published a small article complaining about the Notice Board and suggesting that it be tidied.

The suggestion that a more permanent form of division be used was ignored and one member solemnly assured a Salient staffer that "it had never been brought up." Brown paper is insignificant. The notice board is ineffective. The Executive did not read and act—either for or against a good suggestion in the College newspaper.

FIRST THE LESSER THINGS

The men's common room is a disgrace. If the election promises are to be believed something will be done, but it should be done soon. The furniture is hard. The room is gloomy. The pictures on the walls are dull. Money is being spent to cover over the boiler room in the science block. In the meantime a few hardy individuals pay £2/8 a year, pay a College Fee, watch the Exam fees rise and still sit in discomfort.

The matter of towels and soap, rubbish boxes and such also comes into election pledges. Some action has been taken on this matter but the results are not apparent.

At last the cafeteria has been painted. What is to prevent the Executive investigating some decoration for its walls? After all this is a University, prints are not expensive—four Association fees would provide prints for some years.

CARD PLEASE !!!

A supposedly intelligent student goes to take a book out from the Library. His card is at home. No book.

Another student wishes to find an issue of a quarterly. It may be there. It may be away being bound. It may be . . . Why not a notice listing those periodicals away being bound? On the shelves rows and rows of hardly used tomes collect the dust, others are in the stackroom. The student waits.

Some of the periodicals are not put out until they are weeks old. How many students, for example, know that our Library receives "Time"?

There have been Executive Committees before on this subject. Many a student complains and complains. It should not be beyond our Executive to form a Joint Committee which does get things done, a committee which includes a representative of the Library.

FEES AND BURSARIES

By this time Student Executives should be able to command respect in the field of University administra-

(Continued on page 8.)

Salient

PACIFIC PROBLEMS

THE future of New Zealand is bound up with the Americas and Asia. How this present generation tackles those relationships will determine them forever.

Communism's successful revolt in China, recognition by Great Britain and exclusion in the United Nations has complicated the already difficult problem of China. Now that the Western world has firmly and wisely rejected Communism and decided at last to contain its influence the first factor is—

COMMUNIST CHINA

The myth of Mao, the agrarian reformer, has been dispelled by the extremes and ruthlessness of his regime. By agreement with the Soviet, support for Cominform projects such as the Peace Movement and WFDY, by open war in Korea, China has declared in favour of a Soviet "peace." The new China will never know democracy as the recent bloody executions testify.

As a supporter of the United Nations which has now declared China an aggressor, New Zealand has taken a stand against China and unless the prospects for the peace of the world and the people of China improve, will have to rely upon a sound approach to—

NON-COMMUNIST ASIA

China is a large factor in the greater problem of Asia and whether Communism disintegrates as a system in five, ten or twenty years New Zealand must still face reality: Asia, starving and overcrowded.

Whether Communism conquers or not the conditions of the Asians will have to improve before they translate envy into action and re-create the problem of overcrowding and low living standards in Australia and New Zealand.

Asia has had enough of foreign investment. It is encouraging to see various American plans for relief and the ambitious Colombo Plan, but they are not enough. Wealthy nations of the world must pour money, goods, technical assistance and food into Asia. There must be no tags and if private investment is allowed at all control must be strict so that aid for Asia will not be imperilled by private greed.

Unless Australia and New Zealand are willing to open up and develop Asia for the Asians, then they must be prepared to surrender Asia to Communism and in the course of time this country to an invasion which will do nothing either for the invaders or for ourselves.

IN THE MEANTIME

We must be clear that China's new government is no better than the old. Corruption may have vanished . . . so has free choice. Dishonesty under Chiang has been replaced by an administration which does not know any law but expediency.

It is tempting to justify the new by the crimes of the old. Chiang had no easy task. His allies stripped him of Manchuria, gave the Soviet a rail route through his territories and denied him arms. The creation of a stable government in a country which has been experiencing internal fighting for 15 years is beyond more mature democracies. The fault is not all with the Nationalists. We are in part responsible for our own problems and the solution of them is not to be found in an easy acceptance of the new reaction, Red Fascism.

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LETTERS TO THE EDITOR

SIX VITAL QUESTIONS

SIR, Would it be possible for Mr MacNeill to arrange for Cros and Pat to ask the following questions at the Youth Peace Festival?

1. What attempts were or are being made to oppose the conscription in the U.S.S.R.?
2. What is the Peace Movement attitude towards U.S.S.R. and its occupation of (a) Latvia, (b) Estonia, (c) Portion of Finland, (d) Lithuania?
3. Do Communists who are in the majority in the Peace Movement believe in the peaceful co-existence of Capitalism and Communism and are there any (a) Cominform, (b) U.S.S.R. statements to support this belief and deny previous statements to the contrary?
4. How does the Peace Movement, a so-called broad front organisation, reconcile its broad front policy with its expulsion of Jugoslavia's delegates?
5. What view does the Peace Movement take of the inflammatory language and one-sided approach of cominform and Communist literature and radio broadcasts?
6. What view does the Peace Movement take of the Korean War; How does it justify (a) the North Korean invasion; (b) Chinese intervention; (c) The sale or gift of arms by the U.S.S.R. to China for use against U.S. Forces.

—John Cody.

SPICED MINCE

SIR, Although I am aware that the entire control of the Cafeteria is no longer in the hands of the Association, I understand that there is still a position on the Executive of Cafeteria Controller. May I suggest to the incoming Exec. that the new Cafeteria Controller attempt to prevent the present practice of the cook placing large quantities of mixed herbs, cinnamon, and similarly strong-tasting and repulsive commodities in the mince every night of the week? This is not my opinion alone. I saw several other people returning their plates after (1) paying 2/-, (2) tasting it, (3) adding Worcester sauce, (4) tasting it, (5) adding more Worcester sauce, (6) tasting it.

It is not the principle I object to as much as the price of the thing.

—Aching Vold

[A polite request and Salient correspondents are no longer repulsed—we trust.—Ed.]

No Flowers by Request "The End of an Era"

IT has been very interesting my close association with the affairs of the Association. Perhaps I have carried on longer than some people have thought I should. However, I look back with a feeling of pleasure, in particular, on some aspects. There has been some unfavourable deterioration of relationships at times but I would, if necessary, do the same things again. I thank the officers, and although we haven't always agreed I feel that we have been a happy family—the officers of the Association acted to their lights as they saw them. Thank you."

So replied our Past-President to a motion of thanks moved by Mr. P. C. Colton at the Exec. meeting on Tuesday night, the 19th of June. A meeting not notable for any excessive "end-of-the-term" spirit. The meeting pursued its usual dry course and for a long period the only bright remark was from Mr. K. B. O'Brien who, when the end of the year was mentioned in connection with some matter, jocularly prophesied that there would probably be four Execs by the end of the year. Towards the end, however, the business-like tone broke down and "Gaudeamus Igitur," led by Mr. M. J. O'Brien, was sung in an alcoholic manner. Overdue Exec. badges were given out, and then the President formally declared the meeting closed, adding "thus endeth an era."

GLOW WORMS

SIR,—In your election issue I was interested to find Mr. Yaldwyn claiming credit for the improved lighting of the gymnasium. I should particularly like to compliment Mr. Yaldwyn on the lighting of the lower gymnasium, where I find there is at present one light globe. As this is said to be "an improvement" I can only assume that the place was formerly in a state of total darkness. I am informed, on good authority (although I have not personally verified this fact) that another room on the lower floor is completely unlighted. (This does not refer to the Exec. Room). This state of affairs is causing considerable inconvenience to the female members of the student body. I trust that the incoming executive will implement Mr. Yaldwyn's scheme of installing two glow-worms.

Yours truly,

Dugald.

BAD TASTE OR GOOD SATIRE?

SIR,—D. E. H.'s criticism of "Siderella" as published in Salient, June 7 was interesting in that it showed the true colours of his party. I, myself, am not a member of what he terms "The Party." I am, moreover, a Christian (if D.E.H. would include Anglicans in that class) and although agreeing with several of his remarks, I thought his criticism of the Archbishop was pitiful. Is religion so far removed from everyday affairs that its leaders cannot be impersonated like other public figures? Religion is as much a part of life as politics, without its divided parties. Perhaps D.E.H. would have appreciated more a caricature of the "Red Dean"!!

With due reverence to all parties concerned, I feel that the Archbishop was fairly represented and no bad taste was shown.

J. G. Hutchison.

(Correspondents are not entitled to go behind pseudonyms.—Ed.)

A DISCLAIMER—AN APOLOGY

SIR,—In the last issue of Salient a letter appeared about the "Pro-Peace Movement Anti-Executive" and was signed by nine members of Salient staff among whom my name appears. I had not been asked for my opinion on the matter and wish to dissociate myself entirely from the views expressed in that letter. At the same time I would like to make very clear my disapproval of the system employed by Salient whereby no check is made on the signatories.

Yours, etc.,

P. COOPER.

(I apologise to Miss Cooper. I relied on those who provided me with the letter thinking that Salient staff members who know Miss Cooper well enough to use her name would be reliable enough to do their own checking.—Ed.)

DRAMA CLUB

3 One-Act Plays

- Shaw: "The Dark Lady of the Sonnets"
- Evreindu: "Corridors of the Soul"
- Tennessee Williams: "Lord Byron's Love Letter"

LITTLE THEATRE

Thursday 12th —

Friday 13th

POTTED PARS

By PROLIX

EXTRAV EXCELLENT!

YES, Extravaganza for 1951 has received an enthusiastic review—yards of it, lyrics and all. The June "N.Z. Transport Worker," published by the deregistered watersiders, thought it was a great show, appreciated by those "workers who could afford it, or were lucky enough to get complimentary tickets." (Note of surprise, is our House Manager in league with the "workers," dishing out free tickets?)

Seriously, though, the watersiders were probably among the few who appreciated the technicalities of the script. There was an immense amount of clever stuff which really made up a sort of ritual which was lost on those who did not know the sacred cows and pet hates of those of the authors' political persuasion.

WELCOME HOME

John Platts-Mills, Rhodes Scholar, ex British M.P., and now prominent in the "Peace Movement" is to revisit New Zealand this year according to the "People's Voice." Present day V.U.C. students will welcome the opportunity to see in person one of our most distinguished—and discussed—graduates.

CLEAN SWEEP

Working on "Salient" is no recommendation to V.U.C. electors. Of the seven candidates who have been associated with the paper recently, none was elected to the new executive. One commiserated another with: "Ah, well, we can at least be free to attack the new Exec." So that's why "Salient" is against the student government.

ANTI-CLIMAX

In ending up many years of fine work of administration Kevin O'Brien was embarrassed by a temporary difficulty in finding the list for the new exec. at the A.G.M.

HELP, REDS!

Pro Bono Publico, Mother of Ten and others had their worst fears confirmed by recent "Evening Post" advertisements for lectures at Unity Centre to be given by "a member of the University Branch of the Communist Party."

There is, of course, no official connection with V.U.C. and the branch referred to consists of a dozen or so students and graduates who are communists, as the wording of the advertisement makes clear.

SALIENT PRICE

Unlike most of its contemporaries, "Salient" has not raised its subscription rate this year, and losses on its operations are met out of the funds

of the Students' Association.

Salient staff do not get any pay for their work—your support with a subscription will encourage their efforts in trying to make it a better paper.

O HENRY!

Mr. Patterson defends Henry George; recommends further study. This writer took as a guide Roll: History of Economic Thought:

"The writings of Henry George (1839-97), although still enjoying a wide circulation, have ceased to command much attention or to be an important force in the world of today. They are no longer considered so dangerous by the academic economists as to be worthy of vituperation or rebuttal. And in the working-class movement they have long since been superseded by other and more comprehensive theories."

WELCOME

We hear that Mr. Nash has since been invited by the Debating and Political Science Societies to address VUC students. It pleases us to know that all the clubs are not so dead as to ignore the chance to hear the Leader of the Opposition.

SHOUTING OUT THE BATTLE CRY OF . . .

"Freedom" chided VUC for not getting someone other than Mr. Barnes to address it. Club officers have done their best to get Mr. Sullivan to speak, unsuccessfully so far. Could "Freedom's" editor please help us to hear the other side of the argument by prevailing on a worthwhile Government speaker to come to V.U.C.?

? 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.**

N. Z. Iron-Curtains Soviet Film

UNLESS action is taken to reverse a censorship decision, the New Zealand public will be deprived of the opportunity of seeing a film expressing the opinions of the Soviet people on world peace. These opinions are not confined to the Soviet Union but represent the aspirations of peace supporters throughout the world.

The film, "For World Peace," has been banned for public exhibition in New Zealand by the film censor and the Film Appeal Board, which sustained the censor's ruling.

In banning the Soviet peace film the Film Censor, Mr. Gordon Mirams, declined to make known his objections. The three-member Film Appeal Board, in unanimously upholding Mr. Mirams, likewise offered no explanation or opinion with its judgment.

The regulations governing the Film Censor and the Film Appeal Board do not bind them to reveal their reasons for refusing to certify a film for general exhibition.

The forty-minute documentary film "For World Peace" severely denounces those organising war and forthrightly champions those seeking peace. Its English captions and dialogue would assure the film a large New Zealand audience.

INCONSISTENCY

The secretary of the N.Z. Society for Closer Relations with the U.S.S.R. has protested against the banning to Prime Minister Holland. The letter to the Prime Minister points out:

"Surely, in a democracy, this should not happen and even if there were room for disagreement as to its content, we should be big enough to permit its showing, especially in view of the many films with a strong anti-Soviet bias which are so constantly screened."

In contrast to the banning of "For World Peace," "hate" movies, such as "A Yank in Korea," "The Iron Curtain," "The Red Danube," "I Married a Communist," "The Conspirators," and "The Third Man," bear the Film Censor's stamp of approval. Certified for universal exhibition as well in an endless roll are the celluloid glorifications of all the bruttising and debasing details of American crime and sex exploits.

The U.S.S.R. Society for Cultural Relations with Foreign Countries sent "For World Peace" to the New Zealand Legation of the U.S.S.R. for transfer to the N.Z.S.C.R.

After receiving the film in January the Legation spent approximately two months in going through the formalities of first submitting the film to the Film Censor and then to the Film Appeal Board. The Soviet Legation, in complying with the Film Appeal Board's decision, was unable to transfer the film to the N.Z.S.C.R. for general exhibition.

The Film Censor has made only two slight deletions from the many Soviet films for certifications during the past 15 years.

"For World Peace" is the first political film black-out in New Zealand since "Indonesia Calling."

WAR AND PEACE

For the first few minutes the banned film focuses on Moscow school children and adults at study, preparing to take their places, or improve their work, in a nation of builders. Shots of the great Soviet construction projects and industries of peace emphasise this fact.

Then appear glimpses of Western military manoeuvres conducted by the war-minded with intent to intimidate progressive countries, movements and persons.

Scenes portraying mass demonstrations for peace and against fascism in half a dozen countries follow. West Germans demonstrate against the Marshall Plan; 700,000 participants from both Eastern and Western Germany pledge their allegiance to peace at the Democratic Youth Rally in Berlin last year.

Armed detachments of Viennese police attack a demonstration opposing General Clarke's efforts to enforce U.S. State Department policies. Japanese police, reinforced by U.S. Army squads, break up a Japanese workers' demonstration.

Through the streets of French cities stream the partisans of peace. In Belgium the masses riot against the

return of the American protege, King Leopold III, and demand that American guns be thrown into the Elbe. The Chinese people are revealed as among those in the front ranks fighting against imperialistic war.

"For World Peace" shows the great response throughout Europe and the Soviet Union to the Stockholm Appeal signature campaign to prohibit atomic weapons of warfare. The picture stresses how the entire adult Soviet population of 115,000,000 endorsed the Appeal, and how last June the Supreme Soviet ratified it.

The camera records the Second U.S.S.R. Peace Conference at which more than one thousand envoys of the Soviet people gathered in Moscow from October 16-18, 1950. N. S. Tikhonov, chairman of the Soviet Peace Committee, reaffirms "the unswerving loyalty of the Soviet people to the cause of peace. . . ." The late S. I. Vavilov, president of the Academy of Sciences of the U.S.S.R., declares that the forces of democracy in every land would in the end assure the triumph of peace. A locomotive driver on the North Donets Railway appeals to workers of all lands not to transport war materials for those calling for the extermination of life on earth.

ROSARY AND A-BOMB

Metropolitan Nikolai, of the Russian Orthodox Church, exposes Catholic pontifical activities:

"In these momentous and decisive times, we ministers of the Church look with amazement, shame, grief and condemnation on the impious actions of the pontiffs of the Catholic Church. What do we find? These Church leaders, obsessed, like their predecessors, with a lust for power, have already stained their hands with the blood of innocent people by clasping the hands of the fascist manslaughters. Today, obsessed by the pride and avarice for which they have been eternally notorious, they extend the hand of friendship to those who are threatening mankind with the atomic bomb."

"For World Peace" turns its attention very briefly to "Acheson's workshop"—Korea. Here the film presents the terrible material and human death toll savagely inflicted by the U.S. in the name of the "free world."

The action then flashes to Britain where J. G. Crowther, president of the British Peace Committee, and the Dean of Canterbury are shown addressing a 50,000-strong London peace rally in June, 1950.

"For World Peace," expressing full faith in the ability and determination of progressive mankind, ends with these words:

"Peace will conquer war." —D.L.F.

FOR--

WATCHES
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and
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PLUNKET
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Speakers

Saturday, July 28

On Articles of Faith An Open Letter to Mr. Bollinger

SIR—All this notoriety and Conrad Bollinger, too! His repetition of our names, lovingly and invocatively, reads like a litany of the saints, latter-day though we be. And, in evading the issue, he introduces some exciting irrelevancies.

He speaks of his Anglican upbringing. Does Mr. Bollinger still claim to be an Anglican; or, having been brought up in and left one of the many mansions, does he merely use his upbringing as evidence of his supposedly more liberal outlook. I cannot accept it as evidence of the latter, and if he means the former then perhaps he can explain what is to me "a most ingenious paradox."

Article One of the Thirty-Nine Articles of the Anglican Belief states: "There is but one living and true God, and he is everlasting, without bodie, partes or passions, of infinite power, wisdom, and goodnesse, the maker and preserver of all things bothe visible and invisible . . ."

Article Seven says: "The three credes, Nicene Crede, Athanasius Crede, and that whiche is commonlie called the Apostles Crede, ought thoroughly be received . . ." Mr. Bollinger will record the habitual beginning of these credes is "I believe in God . . ."

Against these place the following tenets.

"All religious ideas are an unspeakable abomination"—("Lenin on Religion," page 50).

"The philosophic basis of Marxism is dialectic materialism . . . which is absolutely atheistic and definitely hostile to religion."—Same book, same author, page 16.

"Religion is the opium of the people."—Marx.

"All religion, however, is nothing but the fantastic reflection in men's minds of those external forces which control their daily life."—Engels in "Anti-Duhring," p.353.

"Religion and Communism are incompatible, both theoretically and practically."—"A.B.C. of Communism," Chapter XI).

"Communists will wage a campaign against Catholicism, against Protestantism, and against Orthodoxy in order to assure the triumph of the Socialist mentality."—(Stalin quoted in "Anti-religionizm," May-June, 1935).

"Communists never seek to hide that Communism is anti-religious."—(Melbourne Communist "Worker's Voice," 30/7/38).

"The philosophy of the Communist Party is the philosophy of Marxism-Leninism - Dialectical Materialism. . . It excludes any reference by supernatural authorities. It therefore includes atheism."—(Sydney Communist "Worker's Weekly," 20/12/38).

I challenge Mr. Bollinger, or anyone else, to prove in this paper that Anglicanism and Communism are not incompatible. And it will take more than the advantage of Mr. Bollinger's upbringing to do it!

I am very pleased to see Mr. Bollinger so worried lest we have forgotten Archbishop Stepinac. I suggest he read the pastoral letter issued by Cardinal Griffin, head of the Catholic Church in England, last month and demanding that Stepinac, Mindszenty, Beran and their fellow patriots be not forgotten. And let me add Archbishop Grosz to the list. When he speaks of them as traitors, let him remember that the judge who sentenced Mindszenty was a Nazi collaborator, but that Mindszenty served his term in Dachau for refusing collaboration with the Nazis. And that 111 Catholic priests of the German clergy alone, were killed by Hitler.

And lest Mr. Bollinger be too worried over our solicitude with Marshal Tito, I would hasten to let him into a secret which he, with the advantage of his Anglican upbringing, will appreciate most of all—remem-

(Continued in column 4.)

Sweet are the uses . . .

A LETTER FROM DR. MUNZ

SIR—The author who signed himself "Historian" in your last issue apparently took too much upon himself. He not only gave proof of ignorance of the subject of early christianity, but he also betrayed his inability to describe events of which he was an eyewitness. I would, therefore, like to tell your readers what happened when I addressed the SCM on the subject of the primitive church.

I gave a description of the beliefs and practices of second and third generation Christians. In this account I made use of a large number of authorities. On the whole there is remarkable agreement among scholars on many points, but as in all spheres of ancient and medieval history, there is also much controversy and, therefore, I made it plain in my talk that on controversial matters, I preferred the opinions of Lolsy, Klausner and Schweitzer to those of other scholars. I also said that the wealth of secondary literature on the subject made the study of the period confusing, especially to the non-specialist like myself. The picture that emerged during my talk was in many points different from the one drawn by the orthodox Catholic historian.

DR. MUNZ AND THE CRITICS

When I had finished a Catholic priest told the audience that he had found my "biased" account very interesting, but that he could not agree with me on two points. These two points were: (1) An epigram by Lolsy, to the effect that Jesus had promised the Kingdom of God and that we got the church instead, and (2) that the rule of bishops over the churches was not ordained by Christ. I agreed with him that one's answer to these problems is very largely dependent upon whether one believes in the complete historicity of the canonical scriptures (our chief historical source) or whether one believes that the canonical scriptures originated over a long period of time and were in parts written in order to justify the beliefs and practices of the churches in the first and second centuries.

My critic, however, was firmly convinced that there was good historical evidence for the first view. I personally incline towards the second view, but added that I could not argue this matter, (1) because I was not sufficiently expert, and (2) because I believed that he, as a Catholic, would never admit that I was right, no matter how much historical evidence I could quote in my favour.

My opponent at first maintained that I could not possibly quote any good evidence in support of my contention, because after all his faith and reason, according to St. Thomas, cannot contradict each other. Against this view I urged that the belief that his faith and reason cannot contradict each other was unfounded.

Finally my opponent admitted that in the last resort he would rather mistrust his reason than his faith.

Dr. Munz and the Early Church

ALLOW me to confess to a little sheer amazement. The amazement occurred when I read the article by "Historian" in your last issue (25/6/51).

Since I did not attend Prof. Marsh's talk, I shall confine my remarks to the part referring to Dr. Munz. I took fairly careful notes of Dr. Munz's talk, incidentally, and they are probably fairly reliable.

WHY?

"Historian" asked why Dr. Munz accepted the invitation to speak. Let us look for an answer. The S.C.M. is, to quote from its constitution, "a fellowship of students who desire to understand the Christian faith and live the Christian life." There seems nothing strange about such a group asking a person highly qualified in regard, at least, to general historical study and method if he would give his opinion upon some topic in history. Dr. Munz accepted, I have no doubt, in the helpful spirit of one

who is prepared to offer a point of view and not lay down the law. He offered, to those who had ears to hear, his considered but open opinion on a controversial subject. Dr. Munz stated frankly that he had no specific qualifications for speaking on the early church. He stated quite plainly that the scant original source material and the mass of secondary source literature upon the subject made it a difficult and complex one. He then treated his audience as intelligent and open-minded, and asked them to consider his opinion. He pointed out that there are many more opinions upon this subject.

DR. MUNZ AND "HISTORIAN"

This is what happened. Your contributor found it instead necessary to confuse the issue by misrepresentation and by maintaining that I stopped the argument by asserting that I was a "Protestant at heart." I did assert this; but in an entirely different context. Frankly I do not like these propagandistic ruses. They remind me too much of the maxim that the end justifies the means. No doubt your contributor considered himself well justified in his misrepresentations, because they were a means, in his eyes, towards supporting Catholicism. Catholicism has more in its favour than such irresponsible journalism. Your contributor may be free from the confusion under which every student of the period must labour; but I fear that his frivolous ease is merely due to thoughtlessness and ignorance. Such ignorance can produce little that is good, and may, at times, lead to the audacity shown by another member of the audience, who informed me proudly, that the services of the Catholic church corresponded in every detail to the order I had outlined for the primitive church. This young man was either a very bad Catholic—for as a Catholic he ought to believe in transubstantiation, and in communion of one kind for the laity, and therefore know that the practice and belief of the Catholic church differ from those of the primitive church; or he was guilty of deliberate misrepresentation for propagandistic purposes.

I would finally like to disagree with your contributor's judgment that the story of a kind man is little for Christendom to base any belief on. It may seem little to him, but if one reflects how rare a miracle, and how infinite an act of divine grace is necessary to produce a really kind man, that story may be worth more than your contributor realises.

I am, sir,
Yours faithfully,

PETER MUNZ.

P.S.—I was not present at Professor Marsh's lecture, but it is reasonable to infer that a report which proved so very untrustworthy in one respect, is likely to be worthless in another.

wanted, apparently, a neat black and white summary of the truth on this. But it just does not seem that it is given to us human beings to know the truth in quite that way. A more humble and also more accurate attitude, surely, is for any one of us to admit that he may not have that all-wise, all-knowing mind which "Historian" seems to think that he, or some authority of his, has. In short, Dr. Munz must have been lamentably mistaken in his hope that all his hearers would be intelligent humble adults.

There are also some misrepresentations in the article. Dr. Munz did not deny "the historicity of the Gospels." He simply said (in my view) that in his opinion they were not written in precisely the same period and manner as Father Durning and Mr. McIntyre suggested in discussion. Mr. McIntyre did make the point against Dr. Munz that a Roman Catholic could have some historical support for his views. Although Dr. Munz did not argue at that particular moment, his address, and his discussion with Father Durning, made it explicit that he conceded that Father Durning's (similar) view might be right: Dr. Munz merely thought that most historical scholarship supported his own view.

Dr. Munz did not "deny the Trinity"—he merely said it seemed that the doctrines of the Trinity which have been worked out had not been worked out at the time of the early church.

It is Dr. Munz's reliance upon the enquiring open mind, I think, which makes him, upon occasion, call himself a Protestant. "Historian" seems so blinded by an authoritarianism, that he cannot see that Dr. Munz, in saying "I'm a Protestant at heart," is not taking a stand in a different form of authoritarianism. Dr. Munz's commitments are not of an authoritarian kind. It is clear, then, that the speaker did not dismiss the basis of Protestantism.

THREE BASIC DIFFERENCES

There seem to be three basic issues between Dr. Munz and "Historian." One is "Historian's" implicit desire that speakers should represent the facts of history as simple, neat and definitely known. Dr. Munz and others among us can see that this may not be accurate representation. Yet, if "Historian" has not this or some rather similar desire, how could he possibly have written of Dr. Munz that "on his own admission he could not do his subject justice" and make any pretence to sense in that statement? The second issue is that people of the same point of view as "Historian" apparently wish to be able to accept a view conclusively upon another's authority, whereas Dr. Munz asks us to make our own provisional but definite decisions. For the process of coming to these decisions it is, I think, of considerable value to us to have the assistance of lucid and entertaining points of view and considerations of argument. A third difference is that Dr. Munz is prepared to say that he may be mistaken. All these points of difference are, of course, related.

I have sought to show that "Historian" profoundly misunderstood both Dr. Munz's talk and his approach. This, I realise, is only my opinion. It is for your consideration.

Well, perhaps "Historian" was just putting his chin out. If so, I hope I have hit it. Or, if the Editor wanted to provoke material for Salient, then it looks as though you have it.

E. B. ROBINSON.

ber the old established custom of casting out devils in the name of devils? Admittedly we have used the name of a lesser to cast out the greater, but the principle of the thing is, Mr. Bollinger will agree, the same.

D. E. HURLE

WANTED: BLACK AND WHITE HISTORY

Yet this could not have been what our so-called "Historian" wanted. He

My Impressions of China

—By a Corso Nurse for "Salient"—

CHINA is a near neighbour of ours in this age of modern communications, but how much do we know or understand of this force surging forth in the world today. So many of us feel content to live in our circle of comfort without thought of others' problems.

As a nurse appointed by CORSO, I left this country at the end of 1947 to help the Chinese in their work at the Bethune International Peace Hospital. I was as unconcerned as most New Zealanders are in respect of social and political matters when I left, but I found that I could not remain long indifferent to the efforts of these people to improve the conditions of life for the whole of the people.

My first two years were spent in central China, first in central Honan and then in Shansi, one of the first areas to be governed by the People's Government and which had suffered the ravages of war for some years. Signs of Japanese occupation remain in many places, even our hospital was an old Japanese barracks.

Let us consider some of the results of the present changes in China. I would like to illustrate this with an account of one of my first impressions. Wherever one looks people are visible. This can only be expected in a country with a population in excess of 500,000,000. Soon after my arrival I was travelling from village to village giving smallpox vaccinations. Imagine my surprise when I came upon a village of about 80 houses all entirely deserted. After some time an elderly farmer from a nearby village appeared and told us

that all the villagers in this place were now refugees in nearby cities because the Kuomintang had demanded such excessive taxes. Tax is usually paid in grain and fear had driven them away before the arrival of the tax gatherers with their exorbitant demands. Can a race of people tolerate this indefinitely?

UNITY AND EQUALITY

Some of my Chinese co-workers at the Peace hospital had had overseas medical training, some had tuition in Chinese universities and some simply came from nearby villages, but all from the chief doctor to the lowliest water carrier lived together eating the same food in the same quarters united in a desire to help their fellow countrymen. My last year was spent in Shanghai among its five million people. I was the only European in Madame Sun Yat Sen's Welfare Institute which provided free medical care and education in the densely populated factory district.

Well over threequarters of China's population lives on the land and therefore any genuine government, as this present People's Government is proving to be must include in its earliest reforms the betterment of these peoples' living standards. The following are some of the ways in which the problem has been ap-

proached.

(1) A fixed maximum tax has been established which does not exceed the people's ability to pay. This is entirely new because in the past taxes were levied capriciously. Now only one authority levies the tax, not the government and landlords independently as in the past. No matter if the harvest is poor or good the greatest proportion of the return is kept by the farmer himself. Now every farmer is the proud owner of a piece of land. The only qualifications are that he live on the land and till it himself. If other business keeps him in the city then the natural presumption is that it must support him financially. Measures like these because of their magnitude cannot be put into operation overnight. Effects of the changes are continually being discussed by the people themselves and remits are sent to the government local and national should the matter warrant it. No longer is the farmer ignorant of the condition of society around him. Frequent meetings report, discuss, suggest and decide so that changes take place and remain in effect only with the people's consent.

(2) Production is stimulated by the pooling of labour when necessary, e.g. in times of floods or famine. Government assistance is given in connection with the water supply and also long term plans are drawn up which make the old calamities a thing of the past. Livestock both for food and as beasts of burden are being increased.

(3) Every village I visited has tackled the problem of illiteracy with a marked enthusiasm, not only for children but for adults as well.

China now has an honest government. To know that the government in Peking and its local authorities will support fair and just laws is something very new to the Chinese people. Would we tolerate a government which made laws and then immediately disowned them? Laws were twisted to support the person who could bribe the Kuomintang officials the most. Under the People's Government this corruption is not tolerated. The solution that has been arrived at is not to give the officials higher pay. They are just and honest because they are united with the people in the struggle for a better life.

INFLATION IS CURED

Inflation has been in existence for several decades but now this too is a thing of the past. People may hold or bank money without fear of it losing its value overnight. We in New Zealand cannot realise what it is to draw our salary and find it almost valueless before it can be converted into non-perishable goods. In such times of scarcity in China the greater would be the profit of the speculator. The People's Government has rectified this state of affairs in less than a year. No longer can the retailer and middle man make a fortune while others starve. Government price control and the establishment of food reserves throughout the country has eradicated the fear of famine. The

thing that strikes one most in China today is the enthusiastic approach to labour and study. In particular there is a very marked change in the university. Study and practical application now go hand in hand. Education is no longer the preserve of the rich. He who has talent, now has the opportunity.

What has been the result of foreign influence in China over the past hundred years? Foreigners first gained access to China in the infamous opium wars of the last century. The Chinese citizen is well aware of the facts of this intervention China was regarded as a field of exploitation both with respect to labour and raw materials. Missionaries made their penetration in the period after these wars. They penetrated much further inland than did the trader and did much in the founding of schools, universities and medical colleges. Those missionaries who continued in the western way of life perhaps introduced some confusion in the Chinese about the true meaning of Christianity.

The Chinese people oppose the draining away of their land and wealth into foreign hands. Equal pay for equal work is now the motto and this applies to both Chinese and aliens. China is far from ill treating any foreign nationals. At every turn we are met with courtesy and co-operation. Some suspicion lingers a little and some restriction is placed on travel but in the record of the past the Chinese have ample justification. Once a permit is obtained no further difficulties are obtained. Many Americans and British left on the advice of their consulate not through personal difficulties at all. Some were compelled to leave because of the inconvenience caused by the Kuomintang to shipping moving up and down the coast.

RELIGIOUS FREEDOM

Missionaries too, we are told are leaving but this is not due to government antipathy. There is religious freedom today in China. There are various reasons for the exit of the missionaries. Some have furlough due, in some cases Home mission boards request the return of all personnel. It is also true that Chinese Christians desire to see the leaders of the church native born. This has already occurred in some places.

Britain and America have failed to help the Chinese people in their effort to rid themselves of corrupt feudalism, rather the contrary, we have done everything possible to help the very people who were responsible for China's downfall. Is it not understandable then that relations are not what they might be with this new nation? Would we tolerate domination by other countries? Can we expect China to? Only by permitting China to take her rightful place as a nation and by extending the honest hand of friendship can we ever hope to bring about the peace we all so earnestly desire. China wants peace just as we do but it must be an honourable peace.

—MISS ISOBEL EASON.

Poet's Progress

IN 1945 the Oaxton Press published an anthology of the New Zealand poetry of the previous 22 years. The poems were chosen by Allan Curnow, who added a substantial introduction discussing the poets included and New Zealand poetry in general. This book has just been republished with the aid of the State Literary Fund, and contains additional poems bringing it up to date.

After a lapse of six years the main body of the introduction seems no weaker and no stronger. It remains one of our few first-rate pieces of literary criticism, its major failure being a too persistent flirtation with the "social content" theory of the thirties. Curnow disregards the enormous importance of words and language in poetry; one feels that he would highly disapprove of the exuberance of Christopher Fry. The English poet Auden, once as strong on social significance as anyone, has not made this mistake. Auden described a true poet as one who is passionately in love with language. If a man writes because he claims he has important things to say, he is not a poet. But if he says he loves to hang around words and listen to what they say, then he may be a true poet.

The effect on me of the poems themselves was to produce a surprised realisation of the large quantity of good verse that has been written in New Zealand during the last twenty-five years. We have no poet of the stature of T. S. Eliot, but we can put our poetry side by side with the contemporary verse of England and Australia without blushing at the comparison. If there has been nothing great there is much that is good, and the poems added since 1945 show no falling away from the first standard.

On first looking over the new poems I felt that Mr. Curnow had been much less than comprehensive in his additions. I sought in vain for poems by Alistair Campbell, M. K. Joseph or Ruth Gilbert, all of whose work has been available in published collections. A reference to the introduction to the present edition acquits the editor of laziness or bad judgement—this introduction was dated in early 1949, so that two years have gone since the last edition. This speaks badly for someone, but in the absence of proof no one can be blamed. The omissions are none the less disappointing.

Seven new writers are included in the present edition. I confess that the name of Kendrick Smithyman

was new to me, though I have since discovered poetry of his in the Arts Year Books. His poetry seems inclined to obscurity, and his meaning often requires more thought to unravel than it is worth. One or two of the other newcomers have traces of this "difficult" writing. Keith Sinclair for instance, and it rather looks as if we are in for a season of obscurity, following at our usual respectful distance certain English poets of the late thirties, notably Dylan Thomas.

With ten good poets in six years it would be false modesty to deny that New Zealand poetry is in a flourishing condition. Among the imaginative arts it is the only one in which we have advanced beyond the borders of adolescence. As Allan Curnow remarks, we have at last a poetic tradition, so that a new poet need no longer wander in the wilderness.

Our main lack is quantity, of long poems in particular. Two poems of moderate length were written in the thirties, "Lyttelton Harbour" and "Dominion," nothing of any merit since. Granted that quantity by itself is worthless, no poet can be great without it. Who can point to a major English poet whose work is without bulk? New Zealand poetry needs now robustness, vision and force. The spirit of a full-blooded southerly over the Wellington hills. Nearly everything we have so far produced has been in a minor key. Australia, with its McCrea, Brennan and Fitzgerald, has left us behind here.

Ten good poets in six years. Yet it is not enough. Competence is not enough. The glimmering of a tradition is not enough. The "lesser stars" satisfy for a while, come as a miracle of beauty to those whose eyes have looked into the wavering dark. But where is the complete statement, as opposed to the communication, however beautiful, of a mood. Much that is good, nothing that is great. And it is the great that we must have, if New Zealand is to come of age poetically. —J.B.C.

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Douglas Hyde's "I Believed . . ."

HIS GOD DID NOT FAIL**NEITHER HATE—NOR BITTERNESS**

"FROM one mental strait-jacket into another"—that is the way the progress from the Communist Party into the Catholic Church is usually described by the intelligentsia. Douglas Hyde, one-time news editor of the Communist "Daily Worker" and now on the staff of the "Catholic Herald" made that transition, and found no strait-jacket. "I was enjoying

"Six men—who left the Movement disillusioned—called their story 'The God That Failed.' They lost a faith, even though it was a bad one and, in most cases, found only a vacuum. That has been the tragedy of many of the best of our day. Communism took mind and soul as of right, then left them with nothing but their disillusionment and an unbounded cynicism."

Hyde's story is an intensely absorbing account of his political pilgrimage, and nothing that is not relevant to this theme is included. Unlike so many autobiographies, there is no cluttering up with inconsequential bric-a-brac, how he likes his eggs cooked or his wine labelled. It takes him less than a page to describe his meeting with and marriage to his wife, and his private life is never intruded save where necessary.

THE BACKGROUND

Hyde was born in Bristol of non-conformist, liberal parents, and at an early age received "the call to preach." He had already found Darwin's "Origin of Species" an adequate explanation for all things visible and invisible and had joined the International Class War Prisoners' Aid, a communist front organisation. His "call" however, was largely emotional, and stimulated by his brother's death. He was worried by the number of unemployed, by the poverty of the working classes, and became influenced by the Indian National Movement, another front organisation. And realising this, he believed what so many others have believed, that one can change the character of a Communist organisation from the inside.

"There were, I argued, two ways of dealing with a movement such as the Indian National Movement. One was to denounce it as revolutionary and to fight against it. The other was to get into it and Christianise it, which was what some Christian missionaries were attempting. I favoured the second line of action . . ."

Like others to their cost, he found eventually that he was the one who changed, not the organisation.

It was suggested to him that he should read Burton's "The Challenge of Bolshevism," written by a Quaker back from Russia. "I have it before me as I write. It did for my generation of communists what the Dean of Canterbury by his books and lectures does today. It lulled my doubts about the Marxists' militant atheism. It provided a bridge by means of which the man with some religious belief could cross with a clear conscience into the camp of unbelief. . . . In communism this sincere Quaker found honesty of purpose, intellectual integrity, a higher morality and a system which would prepare the way for a Christianity purified and re-born. . . . This was the link. . . I was able now to read with an 'open mind' Engels' 'Anti-Duhring,' the 'A.B.C. of Communism,' the works of Lenin and others which formerly I would have rejected because of their atheism."

IN THE PARTY

It was not long before he was a party member, and soon afterwards his Christianity had gone the way of his "call." Yet one should not forget that primarily he was led into the party by his desire to do good,

to the full the freedom that comes from the self-imposed discipline of the mind, which springs from a belief in that absolute truth which so many of our generation have rejected or forgotten." What the critics forget is that there is no middle way, that is, no middle way that is not a vacuum. One is either for or against evil.

to help the poor, the unemployed, to fight for the workers' paradise. And as he lost his belief in God, he gained a bitter hatred. "What we need is a jolly good healthy hate," I would say with terrific conviction, and I would seek to awaken and spread that class hatred which was beginning to flourish as one of the fruits of the great depression and on which we placed our hopes."

His apprenticeship was spent working for the Party in the streets of Bristol, and as his work took him to North Wales he soon became organiser there for the party. He even used his still unrevoked right to preach to put across the party line. In 1938 he went to London, in 1940 joined the "Daily Worker" where he stayed until 1948, finally becoming news editor, with a break during the war when the paper was banned and he ran an "Industrial General Information" News Agency which supplied "nark" stories to the press, and information to the Comms. In 1948 he became a Catholic.

"I Believed" is an unofficial history of the Communist Party in England from 1930 onwards. It is sufficiently detailed to be a first class textbook for budding communists on how to organise cells, win members to the party, infiltrate innocent organisations, to run illegal newspapers, to sabotage industrial output—in short, to be communists. It is also a textbook for Christians on the true nature of the Communist Party.

Much of its value lies in its application to present day manifestations of the party's workings. There is sufficient information here to chart the party's course by the few rocks which are openly evident, and to determine the lay of the subterranean connections. As you read this book, bear in mind the Peace Movement in all its trappings. The winning over of Christians by using their ideals of active Christianity and convincing them that Communism and Christianity can and should exist together until eventually they find they are atheistic communists is not a new phenomenon.

FOLLOWING THE LINE (I): THE NAZIS

One of the party landmarks is the Nazi victory over the German Branch of the Communist Party in the early '30's, and is, as Hyde says, "vital to an understanding of the communists' methods." The Comintern and members believed by 1930 that Germany was in the bag. "The shock to the world communist leaders, caused by Hitler's virtual destruction of the mighty German Communist Party was terrific. And so, in approved Marxist fashion, the Comintern did a complete switch. 'The Communists disdain to conceal their views and aims,' said Karl Marx, and Friedrich Engels in the Communist Manifesto, and that, so far, had been the attitude of the Communist Parties everywhere. Communism was militantly atheistic and we said so, publicly blas-

pheming at our meetings, caricaturing God in our Press. We had our League of Militant Atheists, and gloried in its title and its intentions. We proclaimed the bankruptcy of marriage, the futility of the family, the freedom of unrestricted sexual intercourse. And we practised these things too.

"But the new situation created by the Nazis' successes ended all that. . . . Books published before that date, which stated our position with frankness, such as the 'A.B.C. of Communism' were withdrawn and destroyed. (Thoroughness was carried to a point in the Soviet Union where the two authors of that work were, in fact, liquidated). That is still the tactic today, and in the intervening years the technique has been developed to a point where the communists' public propaganda never at any time bears any relation whatsoever to their real aims as expounded in their text-books and as taught in the privacy of their members' study classes."

FOLLOWING THE LINE (II): SPAIN

Spain was another landmark. The party sent its own members to fight, to learn "the art of insurrection in practice so that it might one day be applied at home; to get experience of the barricades, to learn to use the modern weapons of death and destruction for the cause of communism." Too many died, and the recruiting campaign, already strong, of non-communists was stepped up, cannon fodder for the party's aims. Besides the down-and-outs, shipped over before they sobered up, there were the men who died "for the defence of what they believed to be the decadent and the corrupt and for a brave new world. . . . They died with hatred in their hearts and the slogans of the Revolution on their lips, and they died gloriously. There lies the strength of Communism. It is its ability to take hatred, desire for retribution by those who have been ill-used, youthful idealism and the desire for a cleaner world, and then to harness all these powerful horses to its chariot." The effect of that campaign is still with us. "The widespread, often quite unreasoning and almost instinctive hostility to everything to do with Franco Spain, which still survives to this day, is a tribute to our achievement."

INFILTRATION

Educative, too, but not edifying, is his account of his infiltration of a London Labour Party branch, selecting the keenest and most intelligent members, leading them into the party; and then, having got every likely man or woman at executive level a member, revealing to them at a private meeting that all were communists. None had suspected the others. "Then," says Hyde, "we got down to business." So much so that in 1945, when they realised that most of their election candidates had forfeited their deposits, they found they had at least

Concluded on page 8.)

POEMS by . . . Oakden Parker Davies

SALIENT takes some pleasure in presenting a few selections from the metaphysical poems of Oakden Davies. Mr. Davies is shortly having a book of his works published. Correspondence invited.

*Paddled wet moons
gleaming rain,
black passerby thrust
shadow
sliced in white,
with black holes staring.
Twin meteors screech,
disappearing,
with their red satellite
occasionally winking.*

*Cling and a groan
Stop and a clang
Tram stop . . . End of
section..*

*Hurry
Scatter with nylons
Don't get off the car while
it's moving.*

*Once upon a time
two snails
on their way, a parallel way.
Clang, down their snail way,
a red
a white
a green moon—all disappear.*

RHUMBA

*anonstop
hotancold
dance
'nda
heartstones
a 1 3 4
skipabate
hotly
bloodstones
dance.*

Omihave

a £

the £

and £

£

anybodys £

I'll keep

my £

—Oakden Parker Davies, 1949.

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eight or nine "crypto-communists" in Parliament as Labour members.

CHANGES FOR EXPEDIENCY

The war with Germany meant several changes of policy. The line of action if Russia was involved was clear. It was laid down by the Comintern at the 7th World Congress, "to work with all the means at their disposal and at any price for the victory of the Red Army over the armies of the Imperialists." And this line was taught in England. Party members believed it was more patriotic to be true to Russia and thereby to the better England which would eventuate after the Imperialist defeat and the establishment of the workers' paradise, than to the England of the present.

The record of the party in England during the war is one of the switches of policy coinciding with switches of Russian foreign policy. The war was originally seen as "conflict with the best interests of the capitalist class and one which must contribute to the world fight against fascism, and, therefore, indirectly aid communism." For that reason the party supported the war as an "anti-fascist struggle." Then Russia entered Poland, a "great new peace move."

The party's Central Committee had spent several hours discussion at a meeting "to draw up a stirring manifesto to the British people calling upon them to sacrifice all in the great anti-fascist struggle."

After the text was finished the British Comintern representative, fresh from Moscow entered, took one look at the manifesto and told them to scrap it. "It was, he said, an Imperialist war. The Comintern had said so, and that meant opposing it in the classical Marxist way . . . Pollitt, the General Secretary, and J. R. Campbell, a Political Bureau member, both refused to accept the new line, although they publicly recanted some time later. The remainder of the Committee . . . and the Comintern delegate . . . proceeded to redraft their manifesto . . . but this time declaring it to be an imperialist war in which the workers could have no part."

CHANGE OF FACE (I): AFTER 1941

Hyde gives detailed accounts of the extent to which they were prepared for underground activity, printing presses all over the country, and they actually produced dummy copies of the "Daily Worker" at a time when it was banned. At this time, remember, the war was still an imperialist one.

In 1941 Russia entered the war and "transformed it from an unjust war into a just one," and the fight was a common one with Stalin and the U.S.S.R. Every action was directed for, instead of against, the war effort. The campaign to lift the Daily Worker ban commenced, and this is where similarity with the Peace Campaign is most marked. Resolutions from Trade Unions, from Trades Councils, support from Trades Councils, support from intellectual non-communists, "leftist university professors, artists, musicians, actors, writers, clerics,— anyone who could be brought to say that the ban was an affront to democracy—even though we knew quite well what we would do with freedom of the press and Democracy when the Revolution came." Labour and Liberal M.P.'s joined the protest, the Press took up the cry. "Thousands of resolutions had been passed, committing probably some six to eight million people. How many had actually voted on the question it is impossible to say. It is unlikely that they exceeded 100,000. Twenty people at a trade union branch can pass a resolution in the name of hundreds or even thousands . . . The votes, as is usual with such campaigns, were duplicated over and over again . . ."

CHANGE OF FACE (II): AFTER MARSHALL AID

Until the Marshall Aid programme, the line in industry remained one of higher production, increased efficiency. The Comintern was re-

established. The new line arrived, reversal of the entire industrial policy. "It would not be possible," said a Political Bureau member, "quickly to raise the standard of life of the people in the new democracies since theirs were mainly peasant economies. But there was another way of raising their relative standards and that would be by reducing that of the countries of the West. 'And that shouldn't take the Party long,' he added."

LINKS SEVERED

His pushing of the home front effort had been Hyde's last sincere link with the party. Now that was gone. Simply and fully, he tells the story of how, through reading Catholic literature in the course of his work, he became attracted to the Church and finally, with his wife and family, entered.

WORDS ABOUT WOMEN

A word about the women of the Party. "They tend," says Hyde, "to take on the outward impressions of the Marxist mould much more obviously than does the average male member. . . . 'We get women into the Party and they are all right for just as long as they remain obscure,' one Political Bureau member complained to me, 'but within twelve months of our turning them into Marxists they are about as attractive as horses.' . . . It is something of which the Party leaders are themselves painfully aware."

NO HATE—NO BITTERNESS

More than anything, however, the value of this book lies, not in its laying open of the political manoeuvres of the Party, nor in the inefficiency of M.I.5, but in Hyde's exposition of the motives of those who join and the Marxist psychology. His case is the more effective in that he always speaks of his old comrades with respect for them as individuals, and never descends to bitterness. In fact, he mentions only by Christian name any of his former associates who are not well-known, and whom he could injure if he revealed their surnames. In that lies his strength—he sees all Communists as souls to be saved, whatever they think of him.

The six one-time Communists called the story of their disillusionment, "The God that Failed." "My God," says Hyde "has not failed."

D.E.H.

SPORTS COUNCIL

DURING the Exec. meeting on June 19—"the end of an era"—some scrappy details were attended to. This meeting started punctually late and one of the first items discussed in passing was the Sports Council. It appears (this for the special benefit for newcomers to the College) that some time last year this body was formed from the secretaries of all the sports clubs. This "body" is more or less dead now—the office-holders have fled the country and I cannot say that the "body" has ever shown much signs of life. In the opinion of the president (Mr. K. B. O'Brien) the Sports Council was not the result of a spontaneous movement but rather the brainchild of a few people, and if there had been any real interest it would have been better supported.

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CLUBS OFFSIDE

IF the various sporting clubs in the college were a little more interested in letting the student world know how they are progressing in the field of sport this page would make interesting reading. As it is the sports news on this page is generally a rehash of news taken from the local papers. Weekly results are not necessary but a general picture of the clubs' activities would be of interest to students. We can read the results of matches in the daily papers but it would be interesting to get the inside news of the clubs. If the clubs took more interest in letting the rest of the students know of their doings they would not be able to complain of lack of supporters in the college. How about it? If you are not too tired after your strenuous efforts on Saturday write in and let us know what your club is doing. Incidentally Winter Tournament is not far off and we would like to know what VUC's chances are. All sports articles will be printed.

—DAPHNE DAVEY

(Continued from page 1.)

tion. For this reason foolhardy political activity does not become them. President O'Brien's letter to Freedom should be a model for those who wish to defend, as every student should defend, our rights of debate.

If College Executives can be respected, there might come a day when moves made by either Council or Senate which do vitally interest students will not be made before consultation with Executives. The present rise in exam fees, not a great rise, it is admitted, should have been met by bursary increases particularly in view of the cost of living.

How long will it take the new Executive to conclude the negotiations which were commenced?

Why not try to establish a permanent arrangement which will enable this sort of discrepancy to be discussed before it actually becomes too apparent?

THE STUDENT AT THE UNIVERSITY

Most important of all in this night school atmosphere is the relation of the student to the University. High on the list of topics to be considered there should be a place for some orientation which goes further than the Principal's address.

Not only is the atmosphere of Victoria different from that of the Secondary school but it demands explanation. The Student Christian Movement's excellent handbook tells the where and the when, but beyond that it cannot go.

There is a student in English who sets out to write an examination answer about the Poet Keats. This conscientious student starts his answer: "Keats was born in the year . . . at the small town of . . . his mother was . . . and his father . . . etc."

The facts are there all neatly set out but the paper is marked 35. Examiners expect something different. What do they expect?

Other Universities attempt to

tackle this problem with an orientation week during which the faculty deans lecture upon such things. We confine ourselves to the Handbook, the Freshers' Welcome (a shock rather than introduction for some!), the Principal's address and a couple of other lectures.

A scheme was working once. It has since died gracefully, unsung and unmourned in a quiet corner. A scheme it was to set up faculty committees which would help students. Where is that idea now?

Most necessary however is the improving of the relationship with our overworked staff. There must be dozens of students who have never asked a question, spoken or been spoken to by a member of the staff. English tutorials in Stage I are an ideal but in the lectures the lecturer can talk for an hour, talk nonsense sometimes, and no one interrupts. why?

NO SACRED COW

Students at a University should not be expected to treat lecturers as sacred cows. Discussion should be normal and questions too. We are only beginning to discard note regurgitating.

The Executive should wonder whether their sacred cow has become ADMINISTRATION rather than all the interests of the student body. In our interest they are elected and our interests are wider than towels and rubbish boxes, comfortable common rooms.

Students either want to be university students in the true sense or they want to get out and make a living, or they want to try and combine the two. These ideas and ideals the Executive should consider and set aside time for their consideration. In our view there are things more vital than rubbish boxes but they need attention as well.

M.

[This article is not Salient's policy for the Executive.]

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