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 Vol. 20. No. 11.

Sallent

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

Thursday 1st August, 1957

6d. copy or by sub.

Printed by The Disabled Servicemen's League, 21 Lloyd St., Wellington, for V.U.C.S.A. Inc.

HOUSE COMMITTEES ESTABLISHED

A recommendation to the new Exec. from the recent A.G.M. was: This recommendation was in line with suggestions already being considered by members of the Exec. and at its first meeting the new Exec. amended the regulations, to establish a house committee: to consist of five persons.
 Mr. J. R. Martin was appointed chairman of the Committee, with the remaining four members to be appointed by the Exec. from persons nominated by students. The Exec. also endorsed a recommendation from the outgoing Exec. that the President address a lunch time meeting in the Common room on the establishment of the House Committee.
 Mr. Marchant accordingly spoke to a meeting of students on Thursday, 4th July, and explained that the House Committee had been established, not primarily as a disciplining body but with the object of preserving and improving the various student amenities in the College, in particular, the Common Rooms and the Gymnasium. Although the Committee did have "power to report actions infringing the rules of conduct in and around the College, and report names of the person or persons concerned to the Executive" it was hoped that its duties would be wholly constructive. Finally, Mr. Marchant said, it was hoped and expected that the students should convey to members of the House Committee, any suggestions for the improvement of facilities.
 At its meeting held on 8th July the Executive, on nominations received, appointed Misses Gay Meyer, Margaret Newton, and Messrs. S. B. Robinson, and P. V. O'Brien, to complete the membership of the House Committee.—J.M.

Labour Party - Not Quite Dead

There is a common feeling in the community, particularly amongst students that both major political parties are "in the doldrums." I would not suggest that this is a false summary of the National Party, nor even that the Labour Party has not somewhat lost its '35 fire. But I feel that few are aware of just how much the Labour Party stands for, nor of the many constructive policies they are pledged to implement.
 The principles of the Labour Party have been briefly summarised in the pamphlet "Where Labour Stands!" They believe that "all our amenities of modern civilisation are provided only through common effort." The Labour Party "is strong because it works for the collective good of the whole community." It maintains that "for most of the last hundred years capitalism has been the main enemy of the brotherhood of men."
 World crises, imperialism and war are among its inevitable consequences. It believes that "true socialism can be achieved only through democracy just as democracy can be fully realised only through socialism." "Labour is opposed to every kind of dictatorship. . . . Its aim "is so to transform the economic system that power over production is placed in the hands of the people as a whole." To ensure "a more just distribution of the nation's wealth."
 "It aims to protect and extend the freedom and equality of men."

The 1954 policy shows how Labour applies these principles to specific issues, e.g., Labour will take immediate and effective steps to ensure that the State will become the sole authority for the issue of credit and currency. . . . Finance for new houses will be made available at 3 per cent. . . . Establish a Local Government Finance Corporation for the purpose of providing loan monies for local bodies. . . . Introduce a "Pay as you earn" system of collecting income tax. . . . Reduce the basic rate of income tax to its former rate of 2/6 (instead of 3/-). . . .
 Labour Will: Increase war pensions and Social Security age, widow, invalidity and sickness benefits to the full extent of increased living costs since 1949. . . . Increase the family benefit to 15/- per week, to be subject to income tax. . . . Pay a bonus of £10 on the birth of each child (students note).
 Labour Will: Organise the building of 20,000 houses a year, with a minimum of 100,000 in five years. . . . Give priority in building materials to homes, schools and hospitals. . . . Increase subsidies to religious organisations for youth hostels. . . .
 Labour Will accelerate the programme of buildings for primary and post-primary schools, and particularly Universities. . . . Integrate Training Colleges more closely with the University. . . . Increase the value of scholar-

ships and bursaries in conformity with increases in living costs.
 Labour Will: Encourage a progressive reduction in the margins of pay between men and women until the ideal of equal pay for equal work for the job is attained. . . . Subsidise a steamer passenger service between Wellington and Nelson.
 Labour Will: Support the prohibition by international agreement of the use of the hydrogen bomb and all other weapons of mass slaughter and destruction. . . . Support the recognition of the de facto Chinese Government . . .
 I understand, too, that the Labour Party is now committed to decimal coinage.
 All this, and I know it is long, is only a fraction of the policy in '54. Moreover, of course, they have tackled many problems since then. Thus I feel that the Labour Party still has a progressive policy, and that we at V.U.C. would benefit from a change of Government as students, as young householders and as citizens.
 —S.W.

- What was the crime of Vyacheslav Molotov?
- Did he cuckold Bulganin or knock Khrushchev's wallet off?
- Away in the east in his Kazakh power-station.
- Pondering the crime of his last deviation.
- Does Georgy Porgy Malenkov Ever hear through the roar of the turbines rotation
- The cynical spectre of Stalin cough?

THE THING (New Horror in the Name of Science - See Pages 4 - 5)



Helpful Motions from Exec.

"That Sallent give the reasons for our decision on H-Bombs." "Sallent" was not aware that there were any—other than the fact that the sub-committee had bungled and the Exec. were faced with a job undone only a few days before the A.G.M. (which was a fair time after the S.G.M.). The sub-committee was set up to handle the recommendations of S.G.M. which called for a petition to be circulated and forwarded to the P.M. The committee immediately got into action and got out the petitions. But from there on the affair was mismanaged. The petitions were not recalled until

after the vacation, by which time some had been lost and others mutilated. The committee did nothing more for another few weeks and then finally, after pressure from "Sallent" and some Exec. members it was brought up at the tidying up meeting of the retiring Exec. The committee recommended no further action—despite the explicit directives of the S.G.M. The Exec. decided accordingly—anyway the A.G.M. would be held in a few days and it was quite easy to pass the buck—although certain members vigorously protested at this "disgusting" non-action.
 At the A.G.M. the President squashed the later motions on the Agenda by calling on the Secretary to count the attendance, knowing that there was no longer a quorum. (Note the usual procedure, unless the president dislikes the motion in question, is to continue until a member of the meeting raises a point of order.)

PHONE TAPPING—NEW ZEALAND TOO

Since the British admission, the New Zealand Government has stopped its solid denials and finally admitted that it taps telephone conversations.
 But those who intend peddling narcotics to schoolchildren or hawking aphrodisiacs, or committing the most outrageous crimes, need not worry. This abuse of our rights as individuals is applied only to cases of "National Security". This however, is defined in odd ways. Mr. Nash has told Parliament that he knows of a case where the police tapped a telephone conversation between a Hutt Valley nian and the Wellington Trades Hall.
 He added that he had suspicions that his own telephone was tapped in 1951. (Information from the P.V., 19/6/57.)

ASIAN SEMINAR

A decision on the venue and date of the Asian Student Seminar is likely to be made by the I.S.C. Supervision Committee, meeting either before or after the Nigeria conference. The N.Z.U.S.A. delegates to the conference have been given authority to submit suggested venues and dates for the committee's consideration. Subject to any preferences expressed by the committee or by Asian unions likely to be attending, N.Z.U.S.A. considers the ideal proposal to be Auckland late in the summer vacation. The delegates were directed to suggest Auckland as the venue and "the first quarter of 1958" as the time.

MORE ON THE CABLE CAR

It is now months since the then Exec. decided that the Association should accept responsibility for the April Fool actions on the Cable Cars and premises. Recently the Exec. finally received a bill from the City Council. But it was referred back for itemisation. Then the last Exec. meeting decided that in view of the fact that the Council had not charged as much as they had grounds for doing, the Association pay the whole £62. 10. 0 charged. Actually, however, the culprits will pay over £5 each as damages and the Association will pay only the few pence balance required.

A book recently on sale in Wellington—"Mine Were the Trouble"—is the memoirs of one Peter Kemp in his part in the Spanish Civil War.
 At Cambridge, Kemp was regarded as too Tory for the Tories. Like many of his contemporaries, he went to fight in the Spanish Civil War—but unlike most of them he fought on the side of Franco, Hitler and Mussolini.
 Now this old soldier of Fascism was one of the few British journalists in Budapest during last October, and therefore a major source of the news we received.
 This doesn't prove anything, but it makes you wonder.
 —Communard.

Correspondents are reminded that:

- (1) Letters should be as short as possible.
- (2) They should be written legibly, or still better, typewritten, using one side of the paper only.
- (3) Preference will always be given to a letter bearing the writer's signature for publication.

DEAR SALIENT

Pro Miltono

I am fascinated by Keith Walker's assertion that in verse I show "the influence of Milton at its worst." Being totally unaware of the influence, but acknowledging that if it exists I probably do show it at its worst, I would still like to take issue with his implication that Milton's influence is always deplorable (citing Johnson and Eliot in support) and that Milton was not one of the great intellects in our literary tradition.

First, Johnson certainly did not deplore Milton's influence. In fact, his famous essay on Milton contains the sentence: "He was master of his language in its full extent; and has selected the melodious words with such diligence that from his book alone the Art of English Poetry might be learned."

Secondly, Eliot makes it abundantly clear in his 1936 essay (which, incidentally, he at least partially retracts in another of 1947) that his real argument with Milton is that he finds him "unsatisfactory" as a thinker. (It is in this that Eliot agrees with Johnson, who described Milton's political ideas as those of "an acrimonious and surly republican," but was too big-minded to let this prejudice his respect for Milton as a poet.)

All Eliot's literary judgments are similarly coloured by his peculiar views on the ideas of the people whose work he judges. There is no doubt that the work of a writer cannot be considered apart from his basic outlook on moral questions. Often his greatness is integrally connected with his attitude to the predominant issues of his time. And I believe that all the great literary figures at whom Eliot has sniped at one time or another—Thomas Hardy, Burns, Shelley, Milton, even Shakespeare—were all in a humanist tradition which Eliot himself is well outside, and that there is in his judgments quite a bit of spiteful realisation that their greatness will continue to be recognised long after Eliot has been forgotten.

Finally, I would point out that the only really scholarly statement of the case against Milton's allegedly bad influence on subsequent English poetry has come from Dobree. And he has been adequately knocked on the head by Grierson in "Milton and Wordsworth" 1937 ("It is so easy to attribute to the influence of one man what is due to a more general movement") and Pearsall Smith in "Milton and His Modern Critics" 1940 ("His syntax, his diction, by enriching the poetry of Gray, Thomson, Cowper, and, above all, Keats, was one source of the splendour of our great Romantic movement").

—Sal.

—C. V. Bollinger.

Grouse Snipe

In all affairs students have a tendency to snipe at men who are really outstanding in some field. This juvenile attitude is one which most grow out of. Meantime the community has to endure these ill-informed attacks. I hope, Sir, that when your contributor Keith Walker has reached Eliot's maturity, he too may appreciate better those whom once he threw off with childish arrogance.

Footnotes to Story

I have found "Victoria Story" very interesting, and would like to add some footnotes to the fourth instalment ("She Sold Naughty Books," "Salient," 13th June). Tried together with Miss Weitzel, and putting up a rather more impressive defence, was a man called Wilkinson, whose son has, within the last few years, done some good work in cementing friendly relations between China and New Zealand with Rewi Alley.

Of even more lasting importance was the Park case, which followed the Weitzel-Wilkinson case, and was resolved by a more august legal tribunal. Miss Park was a teacher at a Wairarapa primary school who made known the fact that, though not agreeing with Miss Weitzel's politics, she believed her to have been very shabbily treated. The local school committee dismissed Miss Park, but the Education Board, after clearing her name of the charge of "subversion" levelled against her by the committee, re-employed her at another school. The Minister (Mr. Parr) intervened to dismiss her again, and the case (see N.Z. Law Reports, 1921) is concerned with Miss Park's (successful) appeal against the Minister's claim that he had power to dismiss her regardless of the decision of the board. The judgment at this case is still law and embodies a valuable protection against local McCarthyism.

—Graduate.

Salient

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

THURSDAY, 19 AUGUST, 1957

SHADES OF GREY

The United Nations Report on Hungary, penned by that expert on East Europe, the Australian Ambassador to the Philippines, has been a damning indictment of the Russian intervention in that unhappy country. But we as students should know that few things are 100 per cent. black or white. Nor is there really justification to unthinkingly take this attitude over Hungary. It is freely admitted that the Report, because of the refusal of the Hungarian Government to co-operate was entirely based on evidence of refugees and newspaper reports. From people that is, who had nothing to gain, and probably much to lose if they in any way qualified their denunciation of Russia and Kadar.

The Communists themselves, it should be remembered, freely admit that the Rakosi regime was a very unpleasant tyrannical affair. Nor do they deny that the students' demonstration was inspired by these genuine grievances. But they maintain that the Counter-Revolutionaries took over this movement and made an attempt to restore some kind of Horthy-like fascism. They further quote facts that are hard to deny, for example, Allen Dulles, head of U.S. espionage,

had just made a tour of Europe, leading Hungarian emigres happened to be in Paris at the time. Even the U.N. Report states that the American organised Radio Free Europe helped incite troubles—without being able to ease the situation when the explosion occurred. And there is the major issue of anti-Semitism. Something which must to a certain degree be left unproven either way. But there are cases of people who fled Hungary to escape the Free Fighters. If everyone is released from the prisons one might expect some dirty work. The fact that since November most of the Jews have left the Provinces; that Kadar called on them to go to Budapest, where alone he could offer protection, or gave them opportunity to leave for Israel, all this shows that Jews and Government alike feared this resurgence of anti-Semitism.

All this does not make the Russians the saviours of the Hungarian people, nor show that their intervention under the circumstances was justified. But it does seem to show what we might already have expected, that the Revolutionaries were not perfect, and indeed had many black spots.

G.A.W.

Closed Doors

A Reply from C.S.O.

We have been asked by the Committee of Christian Science Organisation to publish the following statement:

In an editorial in "Salient" of 19th July there appeared certain comments which, read in relation to the Christian Science Organisation (which is specifically named in the context of the editorial) are unfortunately quite inaccurate. The burden of the editorial, thus read, is that the C.S.O. is willing to admit only a select group of persons to its activities, and that there is, accordingly, no "free interchange of views" about Christian Science. It is only fair that the correct situation should be stated.

First, all students at V.U.C. are entitled and welcome to take part in the meetings and other activities of the Organisation. This is written into our Constitution, and it would be completely inconsistent with our aims and objects for the position to be otherwise.

The next meeting is in Room A.2 on Friday, 9th August, at 7 p.m.; and we will move to a larger room if necessary.

The only limitation that exists is that only bona fide Christian Scientists may hold office (a similar position obtains in three other religious societies at V.U.C.) or cast a vote at general meetings (a similar position obtains in one other religious society; in practice, this limitation rarely comes into play, and is only a check). Bona fide Christian Scientists are those who are members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

On the other hand, as distinct from decision-making, there is full opportunity for the expression of views on Christian Science by all.

In the first place, at any of our fortnightly meetings (to which, we repeat, all are welcome) time is allotted for "experiences, testimonies and remarks" on Christian Science.

Secondly, individual Christian Scientists are glad to listen to informed criticism and to exchange views with others on the subject of their belief.

It should be added, for those who wish to obtain basic information on the teachings of this religion, that there is now available in the College Library the text book of the movement, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, the Discoverer and Founder of Christian Science. Also available is "The Cross and the Crown: The History of Christian Science" (Allen and Unwin, 1953), an unofficial history by Norman Beasley, an Anglican clergyman.

It is hoped that a member of the Board of Lectureship of The Mother Church will soon be able to visit the College.

It will be seen, therefore, that so far from having "closed doors" this Organisation, in common with the other 173 Organisations at Universities in other countries, is anxious to open them as widely as possible.

More on Doors

G.A.W. was not telling us anything new when he wrote in his article "CLOSED DOORS" that the real strength of an organisation comes from discussion and interchange of ideas. No society wants to ban that. But a society does want to ensure that its discussions do not become arguments. G.A.W. is surely aware of the fact that it is very difficult for people to reason correctly about religion without their passions and prejudices being involved. Unfortunately this state of affairs is not confined to the man on the street. It applies equally well to "intellectuals" in a University. These prejudices and passions which "atheists and reactionaries" would naturally bring with them into religious society if they were granted membership would mar rather than promote worthwhile discussion. Inevitably discussions would develop into endless arguments and harangues. If a reactionary or atheist is genuinely interested in a society by all means he should be allowed to join that society and if his interest is genuine he will probably add to the efficacy of the society. In all walks of life a person is barred from a society if his ideas are diametrically opposed to the aims and ideals of that society. If a person's sole aim is to be destructive rather than constructive I cannot see how he can add to the health of a society.

I am convinced that if religious societies opened their doors

there would be people who are ruled by prejudice and passion entering the society for destructive purposes only. To take a very extreme view of the matter what is to stop several atheists walking into a society and voting it out of existence? And that is not as facetious as it sounds. It has happened several times in the past that the wrong people have packed themselves on to an organisation and forced legislation completely at variance with the aims of the organisation. That is precisely what had happened to our watersiders' union prior to 1951. Communists gained control of the union and caused perhaps the worst and certainly the most unjust strike of our history. Our religious societies could suffer similar things if there was no check on membership.

G.A.W.'s opinion seems to be based on the assertion that truth is relative. He says "Everything true is only relatively so." What does he mean by relativity of truth? If he means that there is nothing which of itself is true—nothing which really conforms to reality but only our thinking makes it so, then surely his very statement contradicts his belief. If truth is relative, no one has the right to make that or any other statement.

—M.D.

Congratulations

In case no one else tells you, let me assure you "Salient" is better this year than it has been for a long while. You expect something lively and argumentative from a student journal, and the front pages on secret police, newspapers, and so on are just the thing.

One criticism—you devote far too much space to religion. It is a subject about which everyone has deep-seated prejudices, none of them rational or open to reason. No one is interested in any view except his own, and if you open your columns to it as you are doing, you will logically have to go on till everyone in the College has had his say.

Congratulations on the editorial "Closed Doors." We ought to refuse to pay Stud. Ass. fees next year if clubs are going to benefit which all of us cannot join and take full part in. Why should sectarian log-rollers use the name "V.U.C.?"

Also, I believe the official title of members of the R.C. Church in England is "Popish Recusants." How about using this?

—P.W.

Explosions

The standard of "Salient" this year has degenerated to issue and your latest effort with "People's Voice" headlines demands a general protest. It would be consistent with the remarkable and original logic of your editorials to condemn my criticism as censorship. In fact, however, my plea, unlike yours, is simply that "Salient" reflect the political and social opinions of students generally. At the present time "Salient's" policy is completely independent of, and indeed irreconcilable with, student opinion. It is an example of the evil that inevitably results from irresponsible minorities gaining control of the main mouthpiece of the student body. Their temporary dictatorship achieved, they wage a policy completely unrepresentative of student opinion; employing nevertheless the financial resources of the entire student body.

I am unaware whether "Bollinger" is a pseudonym, or whether he or she is a fresher. If not the latter, then your cartoonist can only be at the other end of the chronological scale. None of the cartoons yet published has the artistic merit to warrant the production of expensive blocks. And, of course, they cannot be excused on political grounds, regardless of whether your political views are Right or Wrong.

The only claim your article on New Zealand's supposed "secret police" could have to publication is as an example of Orwellian fiction. It, like your other sensational yellow Press outbursts, can be criticised and cogently refuted in detail. However, I cannot expect the same space that you so gratuitously grant to yourself. Further, your search for "truth" apparently requires that you exercise the "right" to conclude arguments you never even initiated.

—G. N. Cruden.

"Salient" is "an organ of student opinion." Its columns are open to all who care to contribute. Miss Cruden is presumably a fresher, and will probably find her outlook broadens a little when she has been at V.U.C. longer.—Ed.)

(More Letters Opposite)

GOD DEFEND NEW ZEALAND

Bull Up the Pole:

"Apart from New Zealand, there are other States which have or have had a basis for a claim to part of the Ross Dependency. Spain made first claim in the area. By the 1493 Bull of Pope Alexander VI, modified by the 1494 Treaty of Tordesillas, Portugal acquired the right to all lands from the North Pole to the South Pole lying east of the meridian of approximately 46 degrees 30 seconds west of Greenwich and its equivalent on the other side of the world, and Spain to all lands except the Portuguese. Then in 1606 Quiros claimed, on behalf of King Phillip of Spain, all the lands he had newly discovered or desired to discover in a sector south of some of the Pacific Islands and extending as far as the South Pole, this being the first Antarctic sector claim. This claim would cover most of the Ross Dependency."—Article in "New Zealand Law Journal", 19/2/1957.

Bon Ton:

"One of the effects of sending reputable men to jail is to affect the odium generally associated with jail, said Mr. Justice Finlay in the Supreme Court."—Mr. K. L. Sandford, Crown Solicitor at Hamilton: "It raises the tone of the jail?"

His Honor: "Yes."
—"Dominion," 31/5/1957.

On The Raw:

"Warner Brothers Present
BABY DOLL
(Persons Under 16 Not Admitted)
Featuring a very special new star—
CAROLL BAKER
She has the same special raw electricity you found before only in
MARLON BRANDO and JAMES DEAN
—Advert in "Evening Post," 21/6/57

"This is the third of a series of supplements informing students of the activities of their notional union, N.Z.U.S.A."—N.Z.U. Student Press Council Supplement, Easter, 1957.

"Unmarried Mothers—
Camera on All Blacks"
—"Pix" Billboard.

What Have We Done?

"My impression of the two sturdy South Islanders, Sidney Holland and Tom Macdonald, is that they are true New Zealand patriots, as rugged and tough as the land that gave them birth. They are statesmen, not just place-hunting politicians. . . . As a country gets the Government it deserves, there must be much strength of character among the New Zealand people, to elect men of strength as their leaders."—Frank Clune, "Roaming Round New Zealand," (1956), Page 125.

"MORE WOMEN WANTED FOR POLICE"

—Headline in "Dominion", 17/6/1957.

ENGAGEMENTS

"Young Fenchman wishes to engage student to converse in English, during August holidays. P4098 Evg. Post, Petone," and don't forget "LOVE THROUGH THE AGES tonight! 8 o'clock."
—French Club notice board, advertising their revue of 27/6/57.

We Might Have Guessed

"The chief reason for the failure of Britain's operation in Suez last year was defective intelligence," said a British Army journal published this week."—"Dominion," 3rd April, 1957.

ACTION AGAINST H-BOMBS

At its meeting of 1st July, the new Exec. decided to act as one of the sponsors of the public meeting shortly to be held in the Town Hall to protest against the continuation of H-Bomb tests. The Exec. felt that the almost unanimous vote of students at the S.G.M. against H-Bombs meant a moral obligation to take such action. Despite the vigorous protests of some members, however, and the successful petitioning by Training College, the new Exec. followed the old in refusing to act on the direction of the S.G.M. to circulate petitions and forward them to the Prime Minister.



SALIENT REPORTERS OFF TO MOSCOW

Passing comment has already been made in these columns to the "6th World Festival of Youth and Students for Peace" and the concurrent "Friendly Youth Games" which opened in Moscow this week.

Among a sizeable delegation of New Zealanders (over 30), best known is New Zealand's only Gold Medallist from the Melbourne Olympic Games—the walker Norman Read.

Others of interest to V.U.C. students include Tom Garland (male ballet star from 1955 Extrav), Bill McLeod (some-time secretary of V.U.C. Socialist Club), Jill Shadbolt (who has done much good publicity work for V.U.C. recently on the staff of the "Evening Post") and her husband Maurice Shadbolt (ex-A.U.C., well known nationally as a short story writer), and Carrick Lewis (delegate from C.U.C.'s Radical Club).

Latest to announce his departure was L. B. (Pip) Piper, whose attempt to get endorsement as observer for the V.U.C. Students' Association was mentioned in our last issue. Mr. Piper is a V.U.C. Science graduate with a World War II service record, had two terms on Exec. some years ago, and represented V.U.C. and N.Z.U. on several occasions at swimming and indoor basketball. On the staff of Salient for four years, he was in turn assistant sports editor and distribution manager.

Going across to the Festival from London is Gwenda Martin, also a V.U.C. Science graduate, who has been teaching there for the past year. She was on Salient staff for some years, and has continued to contribute items of interest since she graduated.

The Shadbolts are, we understand, under commission to write articles on the Festival and conditions in the U.S.S.R. and other countries they visit for the commercial press here.

Salient has arranged for Gwenda Martin to send us reports on the Festival

and any specifically student newspaper functions held in connection with it—at which she has been empowered to represent us.

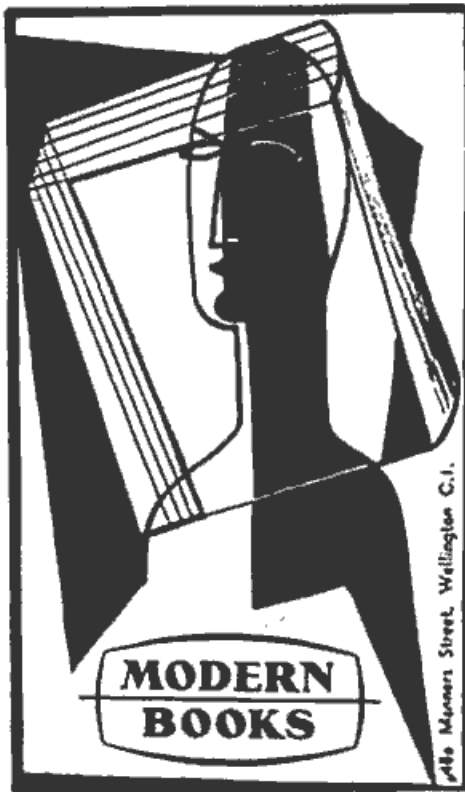
Mr. Piper has undertaken to write up for us his trip—which involves several days' journey through China and the long traverse of the Trans-Siberian Railway.

We should thus be able to give our readers a fair coverage of an event which can contribute positively to the peace of the world by breaking down barriers between people of different nations at the personal level.

A young dentist and a young doctor who shared the services of a pretty receptionist both fell in love with her. When the time came for the dentist to take his annual holiday he called her into his office.

"I'm going to be gone for ten days," he told her, "and I've left a little present on your desk."

When she went to see what the dentist had put there, she found ten apples.



Noises on the Left

If ever I have been puzzled and disappointed by an article, it was by Conrad Bollinger's "Noise of Battle" in "The Spike." In this account of recent political activities at V.U.C., two fundamental assumptions are made by the author; one of them is, unfortunately, quite correct, but the other is so wrong that it should not be allowed to pass unchallenged, although only heaven knows how often it has been made in the past—made with that naive born of childlike faith which characterises a blinkered and fanatical approach to an "ism."

The article recalls the various "noises" that have vibrated or blasted the V.U.C. political scene since 1949, and no one can quarrel with the author's assumption that all the loudest "noises" have been engineered by the Left and that therefore the present account should deal exclusively with Leftist activities and the counter-measures they provoked. Apart from "Time"-like attempts to colour the tone of the article to favour his point of view, including the studied repetition of the name "O'Brien" (is the reader to believe that ALL opposition to the Left has come from such an admittedly vindictive quarter?), Mr. Bollinger has given us a short survey which is factually sound.

However, his second, and to me deplorable, assumption is that Communist and Socialist groups at V.U.C., which have agitated for such causes as world peace, freedom of speech, the banning of germ warfare and atomic and nuclear weapons, better working conditions, equal pay for equal work, anti-segregation laws in South Africa, and closer relations with Asian countries, have necessarily championed these causes as a matter of far-seeing doctrinal policy, and that the causes are doomed to failure without Leftist guidance and support. It is an assumption that, as part of a unique world-saving ideology, these causes constitute "big issues of the time" ("The Spike," page 43) over which Left must struggle against Right. Nothing could be farther from the truth and more insidiously calculated to widen the breach between the two camps. It is a constant puzzle to me why there should exist in our little welfare State of New Zealand educated men and women who are persuaded that Communist or Socialist ideologies have something of additional benefit to offer, and

who sincerely believe that, by a process of rationalisation, the ideologies have logically become the *raison d'être* of causes which in fact have already been espoused by other individuals, peoples, and nations, though perhaps not with the same "religious" fervour. I am irresistibly drawn to the conclusion that, in their search for "noise"-making material, Leftist promoters in New Zealand during the past decade have been obliged to rely on these popular causes, either because of a fundamental flaw in Communist or Socialist doctrine (about which we hear so little), or because the idea of applying the doctrine to a smugly educated society, such as ours, is manifestly grotesque.

While Mr. Bollinger's article does not profess to champion any cause other than that of "battle," in which I wholeheartedly support him, the opening quotation from Milton sets one on one's guard, and I was disappointed to discover that, in the underlying concept and basic premise of the article, truth has not been given a sporting chance.

—C. G. Powles.

Left Reviewed

It is hard to throw cold water over such a sincere piece of writing as John Fenyhaugh's editorial in the new-born "Left Review," but we must criticise three points which appear to be central in his argument.

First, his rather uncritical regurgitation of the Marxist analysis of economic systems on page three (paragraph one). The only attempt he makes to justify his bald statement that "Just as feudalism gives way to capitalism, so too must capitalism give way to socialism," is to instance the "factions in the capitalist camp." So what? The "Left Review" itself illustrates a fundamental split in socialist thinking, let alone the many factions mentioned by the editor on page two. When he says "Capitalism must give way to socialism" does he not mean to say, as the rest of his editorial seems to suggest, that capitalism should give way to socialism? An unexceptionable statement of opinion, but the transition is hardly established as inevitable by the editorial.

Next we have the hope expressed that "our cherished democracy" should be extended to all fields of national life. Again a worthy ideal. Yet in the same

paragraph he condemns piecemeal "controls," "the delicate wrangling of economists," etc. Surely such "delicate wrangling" is essential to democracy as we know it. Perhaps we do the editor an injustice to suggest that the editor has not read K. R. Popper's "The Open Society and its Enemies," but if he has, can he afford to ignore Popper's cogent arguments for "piecemeal social engineering"?

Lastly, we would question his dictum that a society owning its own instruments of production "would produce a social environment which would foster the moral development of man." Why should socialism be any more moral than capitalism? Russian dockers (under a "form of socialism") still pillage cargo, as one of us can vouch for. Also, the idea that "narrow mental outlooks" and "materialist and egotistical views" can be remedied by "a reorientation of society" is perhaps too much of a Rousseauist retreat from reality.

While we believe that capitalist society has faults in plenty, we believe that they can be remedied without the wholesale uprooting advocated in the editorial. If a moderate and undogmatic approach to the problem is "expediency," we plead guilty.

J. DANIELS.
J. J. FORDHAM.

And Again

May I accept the invitation of the V.U.C. Social-Democrat Society to comment on their recent publication "Left Review"? While I found their clarification of their own aims and of Socialism in general very enlightening and satisfying, may I humbly suggest that they descend from the Olympian heights of principle and grapple with the thickets of evil within their own city, within their own institution even.

Each could conceive and give to the glory of God some of the mightiest works of art even to stir the souls of men with wonder that such greatness could dwell amongst them. But he could also write the bread and butter music of church and social life, husband three wives and rear a many numbered brood of offspring. So then let the Social Democrats vilify the rapacious landlords who exploit the weak and struggling in our midsts. Let them not be mealy-mouthed with false shallow

loyalty towards the spiritless, even malicious carrion that roost within their hills, but remember that as the tutor of our future leaders in New Zealand and abroad the University must be not only the intellectual centre of the community but the moral one.

May I conclude, Sir, by recording my appreciation of the opportunity your paper gives me of coming into contact with the more thoughtful and expressive minds of our small community.

—B. C. Walsh.

Successful Collection

The recent collection held on behalf of the College branch of World University Service realised the sum of £35 16/4.

The local committee feels that, considering the fairly numerous demands made upon the student purse, and the absence of publicity (and collection) in 1956, the response to the 1957 collection was quite good.

On behalf of the committee I would like to thank very much all those who contributed so generously.

Yours faithfully,

Brian G. Quin,
Hon. Treasurer, V.U.C.W.U.S.

Keep Doors Open

It is with pleasure that I note the refusal of the College authorities to install a door on the women's cloak-rooms. The passing male, on entering the Common Room, can with a sideways glance, obtain a view which is without equal throughout the college, not even the women's basketball team at practice equals it in visual pleasures.

At the same time I would like to add my protest to any move made by the authorities to install a door on the aforesaid cloak room. Interference with one's pleasures nowadays is becoming increasingly more obvious, what small excesses the present-day male has left to indulge in are constantly being frustrated.

I call upon all those interested in permitting simple civil liberties to add their support to this campaign. Our slogan will be . . . Closed Doors lead to Closed Minds.

—Ben Doon.

V.U.C. SCIENCE BLOCK

ANOTHER HORROR . . .

I am told that theoretically a frog is so adaptable that if brought slowly to the boil it would cook without noticing a thing. Reactions to the new science building seem rather frog-like, for we have seen this colossus grow imperceptibly over the last eighteen months. To my knowledge, "Salient" has kept a discreet silence and no student voice has been raised in either admiration or condemnation.

"But wait," some might say, "we don't yet know what it will be like." A justifiable statement in this as in any other sphere of art—but remember that the art of architecture is completed in the architect's original conception; we need not wait to comment till, as in this case, an outrage solidly mounts itself on the Wellington skyline, if not for all time, at least for a very long time. For this concrete bunker has been built with a solidity that would send any pyramid-builder a bright Nile green.

I don't like this building and I am not inclined to compromise with the "it's better than nothing" school. If the University cannot give a lead in architecture then it renounces at least part of its prerogative to intellectual and aesthetic leadership. I acknowledge that this is, to some degree, a matter of taste, but let's really take a look at what has been

done and what might have been done.

First the site: surely one of the most impressive in the city. I went up to the roof—the view is superb. But at no time, below roof level, can one see it except boxed up in tiny windowfuls. One could argue that such magnificence would distract from serious tasks. This es-

entially puritan outlook leaves me unmoved. The view is there and only the half-blind or deskbound could, or would want to, ignore it.

Essentially the failure to realise the delights of the landscape is a question of glass. Nowhere do we find in this structure any imaginative use of this medium. The only departure from standard window fittings, comprising tiny panes, is a small circular window over the rear staircase—a completely trivial gimmick.

The building itself impresses only with its incredible heaviness and utter dreariness. If anyone believes that steel and concrete must give this stolid effect there is evidence in the Lambton Quay frontage of the new Dairy Board building to show them better. It is a sad commentary that the farming fraternity show more imagination than the University, Government or whoever it is who decided on this construction.

Why did it have to be so unrelievedly square. To have supported one end on stilts might have given some idea of lightness; to have set back some of the upper stories, to have run windows into some unusual pattern instead of domino-like repetition, used a variety of facing, anything to lend the eye some interest would have helped.

The interior cannot be assessed adequately yet, but today no note of gaiety enters. The only ceramic tile used seems to have been limited to lavatories. Terrazzo facing, more usual in those places, has been relegated to the entrance hall, unquestionably giving that area the appearance of a vast urinal.

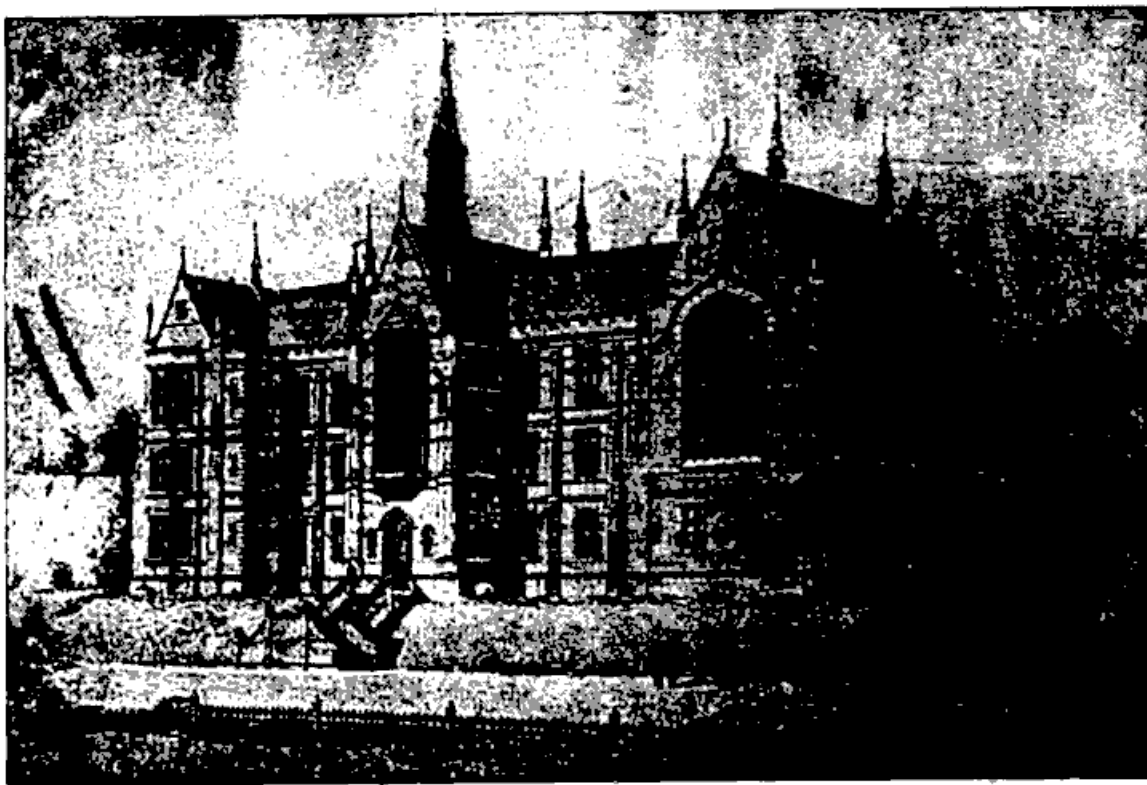
Outside we can now see the brick veneer making its appearance. Dishonest? No; just the cheapest way of covering stark concrete. One may dream of aluminium sheathing, bright-coloured concretes, tile or even honest stone. Such will not be seen here. Seeking uniformity (Why?) with the other architectural horrors of the old clay patch it must be fake brick.

Of the inside layout and the util-



Superb
view . . .
boxed eyes,
in tiny
window-
fuls.

IN THE OLD TRADITION . . .



Architects' dream of main building . . .

PROGRESS ACROSS THE TASMAN

It is surprising that, despite the many trips abroad to broaden their outlook, our staff should watch without protest the erection of our new Science Block. Even across the Tasman the Universities there are showing an adventurous spirit in their new buildings. Most noticeable is Wilson Hall, at Melbourne. While some may, and indeed do, criticise this modern venture, it is a stimulating and imposing structure which arouses general interest. They are also building a sports stadium, which, despite an atrocious mural, has light and air, which will give a kick to those who see it.

building concerned may not be over daring, but it also is attractive and open.

In some places at least, people are aware that environment is important. The surrounds in which we work must

make a difference to the quality of our work.



Wilson Hall, Melbourne: National University, Canberra

The National University at Canberra recently won an architectural award. The

ON THE GOOD . . .



There was an old lady called Rhoda
Who kept an immoral pagoda
Where each customer sat
Without lifting his hat
And drank copious bottles of soda.

DISTINGUISHED GRAD.
NOT INVITED TO V.U.C.

An old V.U.C. identity—and one of New Zealand's best known intellectual exports—has recently been paying his first visit to Wellington for 11 years. He is Dr. Ronald L. Meek, now lecturer in Economics at Glasgow University.

Ron Meek was one of the leaders of left-wing thought at V.U.C. during the roaring red thirties, a frequent contributor to "Salient" in its early years, and author of some of the College's best extravaganzas.

Winning a travelling scholarship in Law in 1939, he got as far as Panama on his way to Cambridge when war broke out, and he returned to New Zealand. He then continued to study at V.U.C., this time emerging with an M.A. in Economics. He had his scholarship transferred from Law to Economics, and eventually went to Cambridge in 1946, gaining his Doctorate in 1948. Ever since he has been on the staff of Glasgow University.

Married to an Oxford graduate in Russian who has been on the staff of the School of Slavonic Studies at Glasgow (publishers of "Soviet Studies"), and himself widely read and travelled in Russia and East Europe, Meek has some most interesting things to say about recent switches in Communist policy. His address on Poland to the Wellington Institute of International Affairs a fortnight ago is reported to have been brilliant.

He has also, during his present visit, given courses of lectures on the history of economic thought at Auckland and Canterbury University Colleges—but not, amazingly enough, at his old Alma Mater. He will go from here to Japan, where he is to lecture at a number of universities, and then, possibly, to China and the U.S.S.R.

Dr. Meek is at present in the South Island, but will be returning north through Wellington about mid-August. He has expressed willingness to address a joint cottage meeting of the V.U.C. Socialist Club and Social Democrat Society then on some aspect of "Stalin and De-Stalin". Final date and place of meeting will be advertised.

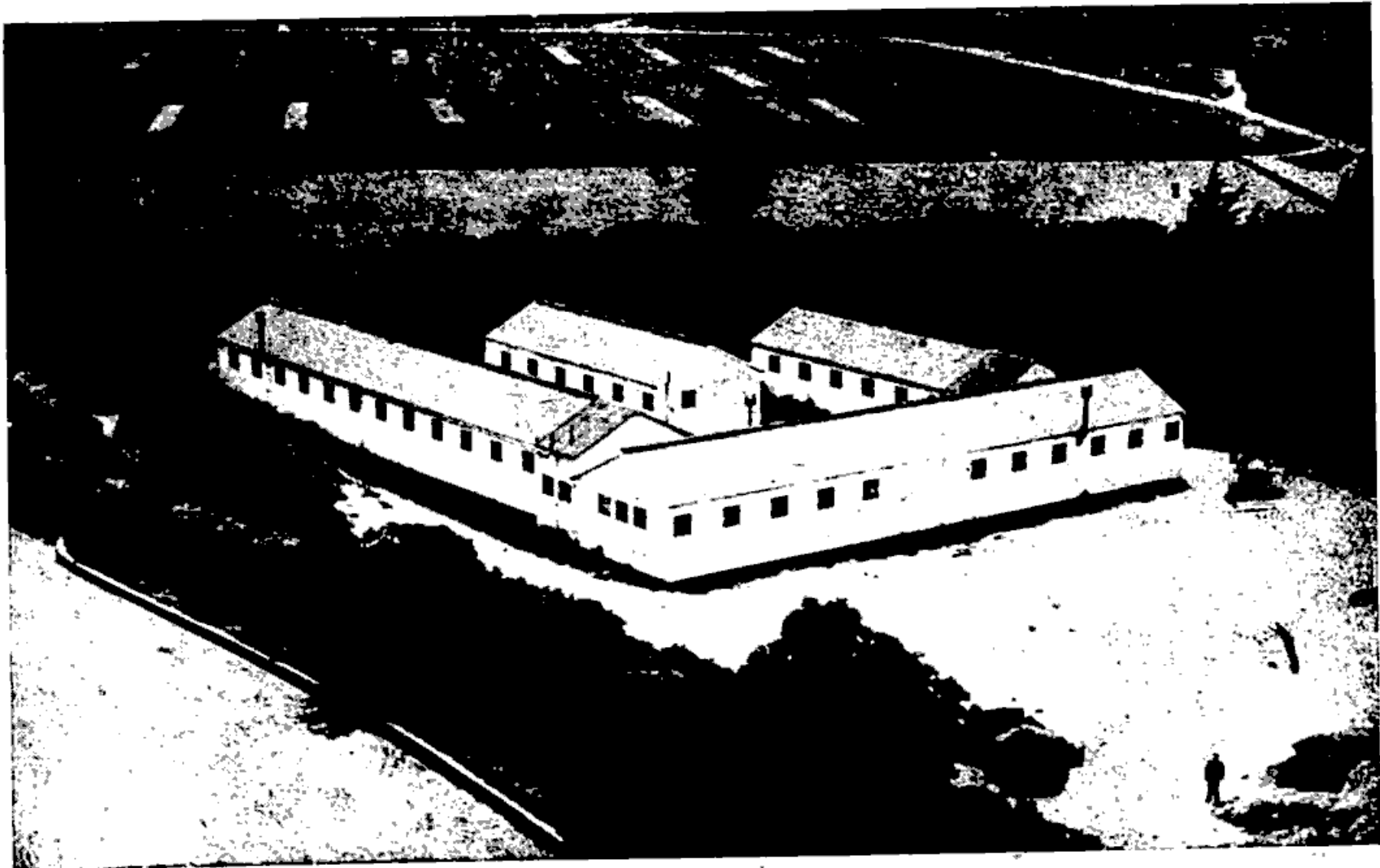
. . . OLD CLAY PATCH

ity of the building "Salient" may comment later when the building is finally finished. One can only hope, against all evidence for hope, that a better job has been done in this respect.

A nation's buildings express the character of its people. Are we this dull? And if the answer must be yes, are we content to remain so? Victoria may yet boast a school of architecture. We may at least

hope that its future buildings may be worthy of this and this will require some vigilance, and that exercised before we are saddled with monsters.

—J.J.



"University . . . giving a lead in architecture." (Temporary huts . . . still there after 12 years . . .)

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WHERE IS THE TRUTH?

It is a healthy sign if such articles as appeared in "Salient" on July 18th attest a lively interest in religion among students. However, some of the views expressed were of such a character that some disagreement must be expected.

The article of "Observer," especially, contained opinions which—when intelligible—are distinctly controversial. It is indeed an extraordinary piece of work, shot through with Hegelian, idealist notions ("... ethical principles which are deeper than the action, whether or not such an action affects the direction of nation or person," "the expression of an undercurrent of ethical truthism"). How ironical that it should appear next to "The Retreat from Reason"! In fact, I wonder if it is intended to be serious. However, I shall assume that it is.

"Essential religion does not suffer from boom and slump—it is steadily existent or non-existent." As "Observer" does not say what he means by "essential religion," it is difficult to say whether this is true, but as he appears to contrast "essential religion" with everything that is usually meant by "religion," the statement as it stands is so incomplete as to be valueless.

But what is this "storm of inevitable progress" before which "conventional religion" will founder? What is this force? And how does "Observer" know that it is inevitable? Is it science? If so, in what ways exactly have the sciences disproved religion? And in what ways was Christ "no-good"?

Defenders of "inevitable progress" are rather rare birds these days. I submit that the fact of an area of free choice in human affairs contradicts any theory of "automatic progress" in ethics or science.

What could be meant, I wonder, by ethical "research"? One could reflect on or practise ethics, but to conduct "research"!

It is pleasing that "Observer" invites his fellow "confusionists" to attack their own beliefs with vigour, realising that

they are "as much slaves of . . . prejudice . . . shallowness [and] narrowness" as they have ever been (inevitable progress!). It is not impossible that "ardent Church critics" can be silenced but it will need considerably clearer arguments, with more sober reasoning and less rhetoric, than "Observer" displays.

While the words "real, practical Christianity" are in themselves capable of an orthodox interpretation, their context makes it appear that B. is expressing a view of religion that is far too prevalent. Too many think that unless a person's religion issues forth in various sorts of social and political activities, it is valueless.

I wonder if it is unjust to harbour the suspicion that these persons would not be at all concerned if an individual's "personal religion" (if I may use the phrase) were weak, almost non-existent, or without sufficient philosophical and theological foundations, provided that they concerned themselves with "political Christianity"?

While deploring the attitude of those Christians who show no concern for the welfare of society, who are concerned with the relation of their own souls to God practically to the exclusion of their duties to their neighbour, I think that it cannot be over-emphasised that such a practice of religion is not worthless, but incomplete. Sound religion must be based on a vital relationship with God, from which foundation recognition of our duties to our neighbour should naturally flow.

Disregard of the fundamental dualism of this relationship between God, on the one hand, and our neighbour, on the other, leads to such results as the "political Catholicism" of Charles Maurras—who was not a believer—to concep-



tions of a civil religion (as in Rousseau), to the view of religion as a "social cement."

Moreover, while social apathy is undoubtedly shown by many Christians, this should not be exaggerated. Recent Popes have shown a constant concern for social and political problems and their exhortations have by no means always fallen on deaf ears.

Furthermore, the failings of individual Christians should not be laid at the door of the Church; these failings do not invalidate Christianity in any way, but are only an indictment of the persons concerned.

We should remember, too, that men fill different places in society and their particular duties vary. Some are called primarily to action, others to thought and others to prayer. With most of us there is (or should be) a general fusion of the three.

While agreeing with "Thomas" that a reasonable foundation of religion and theology is essential and that it is highly desirable for the religious belief of the individual, in general (in particular cases for various reasons, it may be weak),

I think that he over-emphasises "The Retreat from Reason" and that, within the Catholic Church, at any rate, such a trend is not discernible. Moreover, the statement that "every intelligent Christian one talks to in the University speaks as though his belief can have no concern with reasoned argument or the discoveries of science" is rather surprising, unless "Thomas'" range is very limited.

Although I would share G.A.W.'s disappointment at any "closed shop" attitude in our religious clubs and his belief in the value of reasoned discussion, it is impossible for any Christian to agree with the relativism that lies behind this belief, with the statement that "everything true is only relatively so." Surely, statements like "Mr. Wood is co-editor of 'Salient,'" or "Napoleon died at St. Helena," or "Christ was crucified in Jerusalem" are true or false without qualification. To say that such statements are true, that is, that they correspond to reality, to what is or was the case, leaves no room for any qualification.

—Russell Price.

STUDENTS GIVE VISION AND DRIVE

At a recent cottage evening organised by the Social Democrat Society, Mr. Nordmeyer, M.P. (host and chairman), lamented the lack of student interest in Labour. There is a vision, drive, and honesty of purpose that only students can give. He contrasted the present situation with that when he was a student, in that heart of conservatism, Otago, when many men were strong radicals who are now respectable and distinguished Tories. The meeting discussed what should be the policy of a progressive Labour Party, and such ideas as the development of co-operatives, profit shares, running the Railways at a loss (and proud of it), were raised.

The next Cottage Evening will be announced shortly.

V.U.C. JAZZ SOCIETY

At a meeting held in the college recently the Jazz Society was re-formed, the object of the club is to promote a better understanding of jazz among students, and to this end a young bunch of musicians are getting together to play at college functions and it is hoped to produce a jazz concert some time during the year. A committee was elected consisting to B. Chapman (President), H. Goffman (Secretary), P. Donovan (treasurer), Miss S. Oldham (assistant secretary), P. Bennett, D. Goodland, D. Beaglehole, T. Corbett, Miss M. Simpson, and T. Bayliss.

CLOSED, BUT OPEN

Until now it has been the practice for the Exec. to go into committee to discuss the confidential report of the student Representative on the College Council. But at the last meeting at which the retiring Representative gave his report, Mr. O'Brien was present in person and agreed to allow visitors to remain, as long as they treated his remarks as confidential. We hope that this is the beginning of a new era, and that Mr. Marchant the new Representative, will continue this sensible arrangement. We do not feel that students who are not on the Exec. are less discreet than students who are. Indeed, surely, what is fit for the ears of the Exec. is fit for the ears of those who elected them.

The current three-cornered discussion between B., B.D., and J.H.C., and "Observer," who find the essence of the

The V.U.C.A. Secretary informs us that students who wish to join the Thespians Inc. are now eligible for a concession in the annual subscriptions from £2. 7. 6 to £1. 10. 0. Those interested should apply to the Secretary, P.O. Box 2260.

Coats on, Pants down . . .

BUT WHAT ABOUT GOD?

Christian faith in Socialism, in salvation, and in ethical progress respectively, is both fruitless and unnecessary. They have all grasped some important and valuable part of the Christian gospel, but their attempts to allocate priorities all fail because Christians are people who claim it is necessary to deal first not with starvation, nor with one's own destiny, nor with H-bombs, desperately important though all these no doubt are, but with one's duty to God, with the kind of God who is found in Jesus Christ.

When Christians turn their attention fully to the God they worship, they will avoid the errors of confining their religion either to this world or to the next—most recent discussion in "Salient" has hinged on whether we'll have our religion one or other side of the grave, instead of recognising that we should have it on both.

The first and most important duty of a Christian is to glorify God—to love Him with all his heart, his mind, his soul, and his strength. And this glorifying of God is incompatible with sick of concern for the well being, material or otherwise, of his fellows, who are made in God's image. A well-known passage in Matthew's gospel is to the point: "I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger and ye took me in, I was naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me. Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

It follows that part of what a Christian should be doing is to concern himself with his neighbour's spiritual and material wellbeing. Christianity does involve political action. We can find nothing whatever in the Christian faith which would suggest we can fulfil our duty to God with our coats on; but we do insist that it is because of the God we are dealing with that we ought to take them off. We share our critics' rejection of the theory, mentioned by the Rev. D. W. Robinson, unfortunately widely held as a hangover from the individualistic test mission Christianity of last century, that Christians need not, or should not, dirty their fingers in politics. Indeed B. has caught Christians in the University with their coats on and their pants down. When-

ever Christian students form religious clubs instead of, rather than as well as, political clubs, they are refusing to face all the implications of the faith they profess.

Christianity also involves people's destiny, and the adequate treatment of the pressing moral issues of the present day, in theoretical, practical, or any other form you like, but it involves these things, not because that is what Christianity is primarily about, but because of the God Christians worship.

On another tack, "Thomas" has accused Varsity Christians of perpetrating a mass retreat from reason with regard to their religion. We are ashamed to admit that far too many Christians refuse to meet the implications of a University education on their faith. At the moment apologetics takes very much too small a part in the activities of religious societies. There is room here for both apology and apologetic.

We think that Christians in the college could be classified as follows:

(1) "Christians" for census purposes, who come to church to be spiritually hatched, matched, and despatched, or to hear the Governor-General read the First Lesson.

(2) The Sunday School believers, sincere persons who do not gain fresh insight into the Christian faith through their study, either because they fear the loss of emotional security their belief provides, or because they are unwilling or unable to accord thought its proper place in the Christian life.

(3) The super-liberals who are unwilling or unable to accord anything but reason its proper place in the Christian life—those who act as though propositions, and not Christ, were the light of the world.

(4) Those who reduce Christianity to vaguely humanistic ethics or politics.

HONESTY OF THE PRESS

The honesty of the Press was in evidence in its handling of the recent Stud. Ass. statement on Accommodation. The A.G.M.'s decision to only accept accommodation without racial discrimination was fully reported. But both papers cut out the clause: "While newspaper reports often exaggerated the situation. . . ."

and regard the Sermon on the Mount rather than Calvary as the greatest achievement of Christ's life, and hence reduce his followers from sharers in the redemptive life of Christ to complicated mechanisms for getting on in the cosmos, or to enthusiastic manpower for their own political bandwagon.

We do not think that any of these groups is doing its job in the College. There should be a fifth group who are prepared to welcome the opportunity the University affords of grasping a fuller understanding of the Christian faith, to lay claim to the great Christian tradition which regards knowledge as a positive good, and to discuss any of the unpopular concepts of Christianity on a rational level, with the aid of the new intellectual equipment they are, we hope, acquiring.

Our own idea of an ideal Christian in the University is one who acts on the following priorities:

(a) Study—becoming as good an historian, physicist, critic, philosopher, what have you, as he can.

(b) Holiness—of course the first duty of the Christian as a student should not obscure the first duty of the student as a Christian, the achievement of Christ-likeness of life.

(c) Evangelism—the moral guts to avow his allegiance in all circumstances and give a reason for the faith that is in him, and to insist on the relevance of Christian principles in discussions and activities. Most of all, by showing forth in his life the fruit of Christ's grace.

(d) Taking an active part in, in order of preference, religious, political and cultural clubs.

It just won't do to write the atheist off as dumb, or perverse, or unusually and mysteriously wicked, or to respect the man who follows his conscience out of the church less than the man who stays in its despite his conscience. As soon as Christians en masse take no interest in rational theology or apologetics, they cease to be able to make any legitimate contribution as Christians to University life.

P.A.S.
K.K.C.

Mr. Don Jamieson of V.U.C. has been asked to write a history of N.Z.U.S.A., and discussed the proposal with Resident Executive. Resident Executive felt that the time was not far distant now when those with first-hand knowledge of the early days of the association would not be available, and if a history was to be compiled it should not be delayed. No final decision has as yet been made as to the form of the work, and Mr. Jamieson is still considering the matter.

I AM A CAMERA

Next week V.U.C. audiences will have the opportunity of seeing the Drama Club production of John Van Druten's "I Am a Camera". One of the outstanding plays of recent years, "I Am a Camera" won the coveted New York Drama Circle's Award for 1952, has had long runs on Broadway and the West End, and, with Julie Harris as Sally Bowles, made a tremendous hit in the film version. Now the V.U.C. Drama Club, following up the success of "The Cherry Orchard", are to give the Wellington premiere of Van Druten's exciting play.

Set against the backdrop of 1930 Berlin, where frustration and poverty have created an atmosphere which is fostering the rise of Hitler Germany, the action of the play centres round two very different onlookers on the scene—the young English writer, Christopher Isherwood (John Dawick), detached, observing, minutely the conflicts, fears and events which he hopes will one day provide him with the material for his as yet unwritten novel; and Sally Bowles.

Sally (Elizabeth Gordon) needs a whole paragraph to herself, if not a whole book. She is a bundle of paradoxes. Young, sexually attractive, colossally egotistical—yet with a naivete which would seem incredible in such a determined femme fatale. Green lacquered fingernails—a colour most unfortunately chosen as it shows up alarmingly the dark tobacco stains on her fingers; fitting, black skirt; large blue eyes—but all this is quite inadequate. One simply cannot describe Sally or her impact on other people in this way. You will have to meet her for yourself.

Among the other characters in the play are Fritz Wendel (Graeme Eton), precise, self-confident, priding himself on his way with women—a pride which is rudely shaken when he meets Natalia Landauer (Donella Palmer), a young German Jewess whose family is being caught up in the Nazi anti-Semitism persecution; Fraulein Schneider (Diane Spurdle), Chris' landlady, friendly when she has her own way, but vindictive when roused—one of the thousands of German women whose stupidity made them ideal tools in the hands of the Nazis; Clive Mortimer (Terry Corbett), the perpetual American tourist, desper-

ately determined to have a good time, doing one city after another, wandering round in a daze brought on by over-indulgence in opium and whisky; and, lastly, but emphatically not least, the formidable Mrs. Watson-Coutneidge (Heather Scott), Sally's mother.

"I Am a Camera" will be presented in the V.U.C. Little Theatre at 8 p.m. on Tuesday, Wednesday and Thursday of next week—August 6th, 7th, and 8th. Admission 2/6d.)

V.U.C. DRAMA CLUB PRODUCTION

of John Van Druten's

"I AM A CAMERA."

V.U.C. Little Theatre,

Tuesday, 5th-Thursday, 8th August.

Admission 2/6.

"NIHIL OBSTAT"

"Salient":

At our last copy meeting we were interrupted by two special sleuths from the Biological Society. Someone had reported a Society function without letting the Committee vet. it. We are glad to see that already the Biological Society is preparing for its place in a democratic society. We were fortunate to obtain the sleuths' Imprimatur.

SENATE REPRESENTATION

Resident Executive of N.Z.U.S.A. has decided to write a firmly-phrased letter to the Senate of the U.N.Z., expressing N.Z.U.S.A.'s serious concern at Senate's decision to refuse the association representation on that body. The issue is still considered very much a live one, and Senate has been asked to place the matter on its agenda for its August meeting. All college presidents have been asked to approach Senate members in their locality to discuss the matter with them.

UNIVERSITIES LOOK LEFT

"Universities and Left Review", c/o R. Prince, Magdalen College, Oxford.

"Left Review", c/o Social Democrat Society, V.U.C.

There is a more vigorous spate of literature and a livelier interest in ideas on the left of the political horizon in Britain than there has been at any time since the Left Book Club's zenith in the 1930s.

The Fabian Society, the Labour Party, the new crop of ex-Communists, the Movement for Colonial Freedom, the Union of Democratic Control, the Campaign for the Limitation of Secret Police Powers, the New Statesman, Tribune . . . all are contributing to the flow of well-written, well-documented, stimulating pamphlets and articles which are appearing continually.

Most interesting to university audiences is the new quarterly (first issue, Spring 1957), "Universities and Left Review". The four editors and the manager are all Oxford men—none over 25—and two of them are Rhodes Scholars—one from Canada, one from the West Indies.

They have assembled for their first issue a remarkable galaxy of contributors—Isaac Deutscher, G. D. H. Cole, Joan Robinson, Claude Bourdet and E. P. Thompson.

Some of the choicest contents are: Deutscher on "Russia in Transition" (bringing his already classical work on the subject up to the moment); Cole on "What is Happening to Capitalism?" (a review of socialist—especially Marxist—theory of modern economic developments); Thompson (of Leeds University, author of the monumental work on William Morris, and leader of the "New Reasoner" group of ex-Communists) on "Socialism and the Intellectuals" which includes some profound and pithy comment on Kingsley Amis' recent pamphlet and on other trends which Thompson sees as a "stampede away from humanism"; Claude Bourdet, editor of the neutralist "France-Observateur", on "The French Left"; Jelenski—pinkish Polish exile—on "De-Stalinisation and European Security"; David Marquand—Magdalen undergrad—on "Lucky Jim and the Labour Party," and Charles Taylor—Canadian Rhodes Scholar—on "Can Political Philosophy be Neutral?"

There is no single contribution which is not thoroughly well informed and scholarly, and yet almost racily written and exciting to read.

Ageing though some of the contributors are, the whole publication breathes the vigour of youth, and is also imbued with that even more valuable student attribute, scepticism.

At 4/- for 74 pages, it is within the grasp of most students, which is just as well as it promises to be indispensable to their political literacy.

No comparison is intended in combining the review of a large printed English publication with a slight cyclostyled local production; but the echo in the title invites comparison.

The leftward movement in the British universities must have its effect in the New Zealand universities just as it had in the 30s. It is possible to see the appearance of "Left Review" as another early sign of that influence.

Most valuable contribution is John Fernyhaugh's editorial, which makes some thoughtful points about misrepresentation of socialism by its enemies, the influence of capitalist environment on individual morality, and the historical development of political ideas.

H. C. MacNeill's two contributions are in his usual Morrisian polemical style, containing the usual sprinkling of brilliantly original statements. It is no petty fault-finding, however, to say that Mr. MacNeill is in danger of qualifying for Deutscher's classification of "ex-Communists whose new party-line is blind anti-communism".

This tendency leads him into some positions of dubious tenability which would probably not be widely supported by the Society membership. It is a good thing that there is such evident diversity of socialist viewpoint in the Society—for there has been a tendency to father a negative anti-communism on to it which has put off people who do not share this bitter attitude.

It must be observed, however, that Mr. MacNeill's view that the system prevailing in Communist lands "does not measure up even in the remotest degree to any one of the basic principles of socialism" is not shared by the editor, who asserts that a third of humanity is "under some form of socialist organization"; that his assertion that "we of the S.D. Society are . . . only too willing to debate all issues with the Communists" is difficult to line up with Communist's remark about "Those of us who are Communists"; and that his dictum that Communists "have nothing in common with Socialists" contradicts the statement in the editorial that "socialism is the genus and communism is the specie".

As to the articles themselves, Mr. MacNeill's first outlines the possible roads to socialism (in which he sees more hope for peaceful transition in the West than in the East); his second is a reply to a plea by A. C. Walsh for organic unity in the V.U.C. Left, and this reply shows the weaknesses of having been written in the breathless heat of rather subjective controversy.

T. J. Kelliher's two articles, one on Banking and one on Catholicism and Worker Ownership, are stuffed with documentation but appear to suffer from the necessary condensation. His case tends to be tightly argued. He contends plausibly that certain Papal Encyclicals support socialist policies, but ignores the fact that the late Father Walsh once argued that they supported Mussolini's "corporate state", and Franco still claims that they are being fulfilled in fascist Spain.

"Left Review" is altogether a promising publication. Not only is it good to see some cyclostyled literature around the place again—conjuring up memories of the old "Socialist Club Newsletter" and "The Varsity Socialist"—but this contains enough variety and enough provocative propositions to keep the college politically alive for a while.

C.B.

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Sports Section

RUMPUS OVER RUGBY

Despite the cancellation of the N.Z.U. Rugby tour of Australia, the controversy on the composition of University Rugby teams is still going on. The O.U. Rugby Club takes the view that only current students should play in University teams and they did not nominate any players for this year's South Island Universities and New Zealand University teams.

The question as to who should and who should not play for a university sports club is a matter for the various clubs to decide for themselves. It brings little credit to a university if a number of the players of a university club are non-students, past or present.

In overseas countries it is the custom for a university sports side to consist only of current students and we feel that this practice should be adopted by N.Z.U. teams meeting overseas university teams in all sports.

There remains, then, to consider the composition of N.Z.U. sides to meet provincial teams. In all sports other than Rugby, these games are played at the conclusion of tournament and the N.Z.U. representatives are therefore all current students.

—Sports Editor.

N.Z. Students Representative Board

Peter Boag, leader of the N.Z.U.S.A. delegation to the International Student Conference in Nigeria in September, will attend three regional and specialist conferences on his way there.

This was decided by Resident Executive after information was received that ences on his itinerary will be available, finance to include the additional conference. The Executives had earlier turned down the proposal on financial grounds.

Bernard Galvin, N.Z.U.S.A.'s other delegate, hopes to attend an African student seminar in Ghana on his way to Ibadan, Nigeria.

Mr. Boag's plans are to leave Auckland on July 25 by air for Amsterdam. After representing New Zealand at the World University Service (W.U.S.) conference in Holland he will fly to Helsinki for the Seventh International Student Press Conference—the first at which New Zealand will have been represented.

He will then attend the International Student Seminar in Stockholm, where members of the Asian student leaders' delegation to Europe are expected to take a leading part.

Mr. Boag, who has already established himself in overseas student affairs as a capable representative of New Zealand and an experienced conference man, will undoubtedly gain many contacts in Europe which will stand N.Z.U.S.A. in good stead at Ibadan. Mr. Galvin's proposed attendance at the Ghana conference is also recognised by N.Z.U.S.A. as an important step in the association's policy of trying to fully appreciate the views of all sections of the international student community.

At a special meeting of the Resident Executive in Wellington on July 14, Messrs. Galvin and Boag were briefed on matters on which N.Z.U.S.A. had a stated or general policy. The application of policy motions passed at the Foster Council Meeting in Dunedin was discussed, and interpretation of some was clarified.

COUNCIL OF SPORT

A draft constitution was submitted to Resident Executive for a proposed N.Z.U. Council of Sport, to administer university sports matters at present under the jurisdiction of N.Z.U.S.A. and Tournament Committees. The Sports Officer, Mr. Alan Robinson, submitted the draft constitution, which Resident Executive decided to refer to the Blues Panel and to all colleges for consideration before the August Council meeting, where it will be fully discussed.

BLUES FOR POTTING THE RED?

Exec. have received a letter from O.U. suggesting that billiards and snooker be included in Winter Tournament. At all the colleges, there are billiard tables in the hostels and at C.U.C. and O.U. there are tables in the Student Union Buildings, so there are plenty of facilities for these games.

At least one member of Exec. is very much in favour of these sports being included in the tournament programme and would like to see a competition started for all those interested in these sports at V.U.C. Anyone care to find a club?

TRAMPING CLUB

Dawn Was Right

On Friday, 12th July, 20 heavily-oiled members of the tramping club with John Thompson leading were mad enough to take a truck to The Pines and start walking to Mitre Flats Hut, while the sensible element of V.U.C. stayed home to listen to the Goon Show.

Thanks to the Creator it was a brightly-lit night, but by 3.30 Saturday morning they were still in gorilla country, so after exchanging photographs of sleeping tablets they all dropped off beneath the punga.

Trampings like madmen (how else?) they reached the hut next morning and set off for Mitre at 11 after a session at the trough. They Mitre got to the top but for the soft snow which rose up two feet for every step forward. (The more optimistic members believed they reached Peggy's Peak).

Around the hut, birdlife was profuse, varieties seen including the throllope, the pipwit, the lesser-crested grebe, and the slotted bagsnatcher.

Coming out on Sunday afternoon, several parties missed the track which was very indistinct at times. They probably will have found it again by the time this document goes to press.

The trip on the whole was fairly easy, at least 80 per cent. returning.

M.H.H.

P.S. B— McKelvey also ran.

TOWN-GOWN RELATIONS

The City P.R.O. recently wrote to the Association suggesting that they meet members of the Exec. to discuss possible ways and means of giving Wellington citizens a greater appreciation of the University and its activities, and at the same time of increasing the understanding by students of the work of the Council. The Exec. wrote they were happy to agree and would like to meet them at some time in the future.

Partly no doubt as a result of various complaints one of the last acts of the retiring Exec. was to set up a Cappicade Steering Committee. The idea is that this committee should be similar to the Extrav. Committee, and should help get preparations under way much earlier than has been past practice. It will organise all Cappicade activities and will have the benefit, it is hoped, of the expert advice of past editors and others.

BREAK THEIR LEGS, KNOCK OUT THEIR TEETH

"We want to make impossible in the future another war, another tremendous bloodshed between two brother nations, France and Germany. We want to make Siamese twins out of these two countries in such a way that they can't live without each other; to break their legs and knock out their teeth so that they can't do anything independently." This is how Prof. J. J. de Jong (of the Free University of Amsterdam), explained one of the major forces working for European Integration today. The Professor was giving an address on "European Politics" at V.U.C. He in effect defined "European" in this context as those countries desiring integration: namely the Benelux countries, Germany, France, Scandinavia, and Great Britain. It was perhaps a shame that the Professor did not have time to point out the importance of the countries of East Europe, the problems of a divided Germany, and the great influence of the Soviet Union on West European politics.

As well as the humanitarian and idealistic force described above, Professor de Jong pointed out that there are also economic, cultural and political forces: important for clearly at work for the last half century. (Since Professor de Jong is a Political Scientist it is not surprising, although unfortunate, that he did not take these factors even further back in time).

There are also obstacles to such a development: also cultural, political, economic and social. The Professor pointed out that there is a language diffi-

Capping Could be Fun . . .

Wooring in the Woolstore

Now that our brief Capping and prolonged Extrav. season have gone, I would like to make some observations.

First, I would congratulate all those who put their backs to the wheel of capping, and kept it moving this year. Those who worked for it worked well. That does not include those who assisted by standing on the sideline and cheering; for too many students, especially full-timers, were content to do this. Not for them the glory—and fun—meeting the public as students, and proud of it and their Varsity, not for them the privilege offered them by tradition, to let their hair down legally for a few hours and enjoy themselves in a manner which is only theirs while they are students.

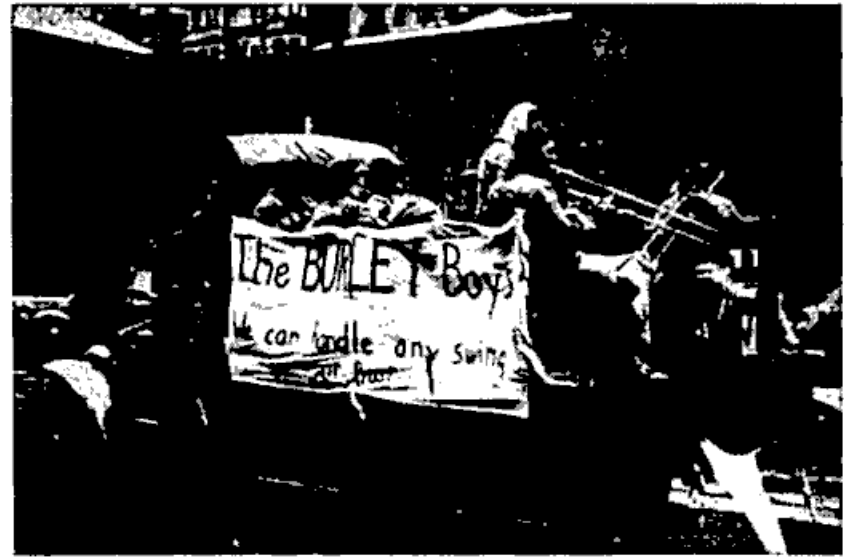
And, it is fun, too. It is also a glorious opportunity to find out what the public thinks of us, and improve our relations with them. I am now sure that, contrary to what I was told, the vast majority were all for us, and supported us here in Wellington the same as they do elsewhere, and it's time we realised it. They are interested in us and our activities, in so far as they know about them. It is the moral duty of every full-time student, and as many part-timers as possible, to make full use of this unique opportunity—you part-timers could take the day off, it wouldn't bankrupt you. Many students didn't join in (this "student apathy") because of a sense

In the Gym., or, better still, in some vacant wool store of suitable size with a decent floor? They could be entirely free to students, and form an integral part of Capping celebrations. Supper could be bought there for a small charge. The band could be paid out of Capping expenses. If these Hops were entirely unrestricted as to dress and drink (with any deliberate damage billed to Capping accounts), the would generate in their own atmosphere all that is required to make a good Capping. In a large enough store, students would be able to dance as they wish, or talk, or woo, or do what they like. I would be bold enough to suggest that this could all be done with the consent of the police if they were approached in a suitable manner.

If Extrav. and Capping Hops started like this during the last week of term, students would become enthusiastic about Capping—even students who are naturally shy—and get into the mood to take a full part in the activities of Capping Day itself.

Alternatively, Cappicades could be sold on Friday, and Process. held on Monday. This would give those building floats the extra weekend, and there would be no excuse for a poor show. Either way, Capping Ball could be held on the evening following Process.

If Process. were held on Monday, the Ball could be more formal, perhaps



of "shyness" or "not-belonging-to-a-group." This has a fairly simple solution (indicated below), and depends on the organisation. Those who refuse to join in because they were ashamed to be associated with the whole idea, and refused to support it except by buying "Cappicade" in order to justify their opinions (instead of trying actively to improve it by contributing something)—I pity them. And when I hear them openly express their views, I condemn them. Such disloyalty does not impress the public, nor assist Varsity in any way. The organisation itself was passable, but could be improved a lot. The greatest failing in Capping as a whole was lack of continuity. It was scrappy and disjointed. The only really planned organisation was Extrav., and even that was, looked at with the rest of Capping, badly placed.

At present students have exams, right up to one or two days before Process. This leaves very little time to get into the Capping mood, and ready to join in, prepare a float, and enjoy oneself. Result—a poor Process and many spectators. Even on Capping Day students still have lectures, tutorials, and praes., which they are reluctant to miss. Could not regular Varsity work be finished the day before as a start? The time so gained would help make Process a real success. The only alternative would be to shift the Process. Day—this could assist in continuity.

If Extrav. were to be put on during the last week of term, and the first week of May vac., say, Thursday, to the following Wednesday (assuming Friday night would still be occupied with Capping ceremony), it could be used as a starter to help get reluctant students into the Capping mood. What about a Capping Hop every night after Extrav. from 11 till 2 or 3 in the morning?

culty in Europe, and there are the forces of nationalism to reckon with.

Nevertheless the Professor seemed confident that eventually the forces of integration will triumph.

G.A.W.

Further comments on European Integration by Mr. S. H. Franklin, of the V.U.C. Geography Department, will be published in a future issue.

in the Majestic Cabaret, to allow for adequate preparations in the way of scenery and decorations. After all, we must give the graduates their due. A few trees and streamers, dimmed or coloured lights and cartoons improve the atmosphere tremendously. It would also be a big improvement if the band was to play a little more frequently towards the end of the ball, and not have fifteen-minute spells without a tune. Even canned music would be better than that. Nothing helps a ball to drag more than too long an interval between dances. And why not fruit salads, taffle, pavlova, etc., for supper? There are caterers in the city who would do this at very little extra charge, if any. If we do a thing at all, we should do it properly.

The Procession floats are based on a variety of topics and ideas, and yet most were contrived at the last minute. It would be of great assistance if a list of suggested topics or ideas were kept and made public, and as someone decides to use a particular idea and registers it, it could be struck off.

A Capping Band could be organised half-way through the first term. Surely there are enough people willing enough to join in. It wouldn't matter if they couldn't play very well, a little practice helps a lot. Capping procession should have a suitable climax. Instead of just drifting off back to Varsity, etc., why couldn't the procession lead up to something, say, a "Lord Mayor" making an appropriate address very carefully thought out, funny and pointed, from some suitable public building. This could be conducted in mock formal manner with all the trimmings, and I am sure there are debating club luminaries who would volunteer.

The need for an integrated Capping V.U.C. can be seen by comparing our present debacle with capping at Otago. Their great success is in large measure due to the enthusiasm with which the students approach it, generated in the main by the capping concerts and wool store hops which precede it.

Why should we not make better use of this opportunity and make a bigger and brighter capping next year?

—V.J.R.

(This article has been slightly abridged.—Ed.)