

Salient

An Organ of Student Opinion at Victoria University, Wellington.

Vol. 21, No. 6

WELLINGTON, 28th MAY, 1958

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Arts Festival FANCY INTO FACT

At the Easter Council meeting, N.Z.U.S.A. passed a motion approving in principle a plan for an Arts Festival to be held in Wellington in 1959, at an estimated outlay of about £750 and with a programme that will involve Victoria in a very large and detailed piece of organisation.

This motion is the latest link in a chain that has been long, hesitant and confused. The idea of an Arts Festival was put forward some time last winter. It first crystallized at the Winter Tournament, where a preliminary report was presented, and Victoria issued a rather precipitate invitation to a festival to be held in Wellington this May. Progress was accelerated when from a shortage of billets, Drama and Debating were discarded from future Winter Tournaments, and obliged to find themselves a new shelter. But almost at once it became clear that there was little hope of organising an adequate festival without about eighteen months' notice, and, moreover, that such questions as the date, financing, and scope of the festival would have to be considered in much more detail. An interim committee set up at Vic. during the third term recommended to Exec. that it withdraw its invitation while it still could, and set up a further committee to prepare as detailed and factual report as possible to go before N.Z.U.S.A. the following Easter. This report was presented to Exec. last month; it is the report on which N.Z.U.S.A.'s decision was based.

The festival it recommends is rather different from the type of festival that was first envisaged. The first suggestions were to group together the one-act plays and the debating with one or two other home-less activities, to make up a programme which could run, perhaps, over a long weekend. Such a programme would not involve Exec. in any great financial risk, but the festival would be in danger of collapsing through lack of substance. The alternative seemed to be a festival large enough to obtain outside support; the Committee therefore approached the Principal and one or two other people (from the N.Z. Drama Council, the Community Arts Service, etc.) to sound out their reactions. The somewhat unexpected result emerged that there seemed to be at least as much interest and enthusiasm for our holding a festival from outside the student group as there was from inside it.

The C.A.S., who tour plays, exhibitions, etc., through the country towns, and form a valuable but under-publicized part of the University's work, would welcome the opportunity to take part in a festival since it would enable them to present their work in the city. There seemed every chance that we could expect a grant from Internal Affairs. We might also find sponsors from among the industrial and commercial firms—The English University Drama Festival, for example, is entirely sponsored by the "Sunday Times". Finally, Dr. Williams thought that, if the Festival was run as a "University Week", with the University on display to the public,

we might obtain Council support up to several hundred pounds. For at that time (mid '59) the Student Union Building should be started, its campaign for funds under full swing, so that a successful festival could give it and the University the best possible publicity.

These ideas changed our perspective. Whatever might be the prospects of an Arts Festival in general, it looked as if there were particular reasons why Victoria should hold a festival in 1959, on a scale that perhaps could not be repeated in subsequent years, but which could give a large boost to public relations in a city where the University has never been enthusiastically accepted, and at a time when it could be particularly valuable. For one week at least, Wellington could be a University City, with its own University on display to the public, and the other Universities represented in the galleries, on the stage, and on the concert platform.

The Editor,
"Salient".

Dear Mr. Kelliher,

I enclose a copy of a poem which was given to me by David Patterson at the last lecture of last term. The title, "Life is Over", comes from a passage in Seneca's Twelfth Letter to Lucilius which we had been discussing.

Yours sincerely,
Prof. H. A. Murray.

BEBIOTAI

*Through a broken temple of roofless hills
The rain is barbarians riding
Their grey galloping clouds
On a wind that howls for the lives of
Those who have been.*

*And gloom in the log-strewn valley
covers
The broken lives of men
Whom time's ravaging river
Has brought to fall from the steep
Hills of life.*

*To a doom and forgottenness
Under the screening of storm
And river-poured debris,
Vanished, passed like a moment of sun
That might never have been.*

D. A. PATTERSON.

Obituary

The Editor and Staff of "Salient" join with the Students' Union in expressing deep regret at the death of two well-known students of this University, Mr. Bryce Evans and Mr. David Patterson.

Bryce was one of the best-known students at the University. He came to the University from New Plymouth in 1952 and graduated B.Sc. in 1956. This year he was in the second year of an Arts course. He was prominent in extra-curricular activities particularly in the Tramping Club.

David was a third year Arts student. He was the son of Mr. D. Patterson, Senior Lecturer in Mathematics. He was very prominent in student affairs, having been Secretary both of the former Socialist Club and of "Salient". David also had literary interests, and was regarded as one of the most promising of the young University poets. We print his last poem elsewhere on this page.

With the possibility of Council support, the scope and value of the work that could be included in the festival is considerably increased. To our own Little Theatre and Music Room, and the new Lecture Theatre in the Science Block, the Concert Chamber and even the Town Hall become suitable alternatives. The Jazz Club suggested booking the Town Hall one night for a jazz concert—a lucrative and acceptable idea. The Drama Societies would hold a season of three-act plays, with the chance of obtaining such producers as Ngaio Marsh, Dick Campion, and Professor Musgrove. To the best of my knowledge, this would be the first full-play festival ever to be held in New Zealand—an event of significance outside University circles. In fact, suggestions for the programme came in thick and fast; the problem will not lie in collecting items, but in selecting them.

It was this type of festival that the report recommended. It would involve a team of about 50 from each of the major Universities, which, with our own team, and perhaps the C.A.S., would mean the active participation of from two to three hundred people. Excluding fares (whose cost would be borne by competitors, subsidized, we hope, to the extent of 50% by their respective Universities) the total expenditure involved would be about £750; the major items are £300 for publicity, £150 for hiring the Town Hall and Concert Chamber, £100 for freight, and etc., etc. With subsidies of, say, £100 from Internal Affairs, £125 from our own Exec., and a covering grant from the Council, to be added to the income from door sales, the budget looks very sound. More details of the figures, of suggestions for the programme, and of the interviews, are listed in

The Editor,

Sir,—I must take exception to some points in John Hendrikse's article on prostitution. First he says of the "Temple prostitution" of the Ancient East that "The religion was used as an excuse to indulge in prostitution which was apparently not regarded as a moral evil". Please! I presume from a reading of his article that Mr. Hendrikse is a Christian and I suppose that he takes part in Communion or Mass. Does he realise that this is a symbolic cannibal feast? Does he regard cannibalism as a moral evil?

The ancients saw that sex is a fundamental motivator in human activities and so, lacking science, took the obvious attitude—they regarded sex as a sacred mystery. They held rites in honour of sexual Gods and Goddesses, rites which stood to modern prostitution in much the same relation as Mr. Hendrikse at Mass stands to me at dinner.

Second, Mr. Hendrikse claims that while Christian ethics regard sexual intercourse outside marriage as sinful, the early Christians were "tolerantly understanding" of the moral decadence of Rome, and in support of this he cites Augustine. Well, Augustine was unusual among early Christians in that he was neither a Hebrew or a member of the lower classes. He was a highly educated man and his outlook was untypical. The author of the Book of Revelation hardly gives the impression of tolerance. Tolerance was one of the Roman virtues which the Christian Church did not inherit; intolerance, if not peculiar to monotheistic religions (and I have not yet discovered it among others) is certainly typical of them.

And as for those Christian ethics, a very common attitude among early Christian groups was that any sexual intercourse was immoral; Mr. Hendrikse's view was only adopted by the early Christians as obvious measure against their own physical extinction!

Thirdly, he, quite rightly to my mind, blames economic conditions for a large proportion of prostitution. But he then goes off to propose a fantastic remedy "moral education and character training . . . at home . . . at school." An obvious beginning would be to clear the slums and provide adequate and recent living quarters for all; then the "Parents, teachers, churches and psychologists" who Mr. Hendrikse mentions would have something less of an uphill fight. But what price "moral education" at school to curb youngsters in their pursuit of the simple pleasures of life when they have only to pick up a newspaper to see that in the world at large "moral" standards simply do not apply? Sinclair Lewis has shown in his American Tragedy the disastrous effect which can result when a boy emerges from a highly "moral" home into an immoral community.

Finally, I must reiterate that, like Mr. Hendrikse, I regard prostitution as an evil and, unlike St. Augustine, I do not regard it as a necessary evil. However, it is not for its "immorality" that I condemn it, but because it reduces what are the most human of human activities to a mere commercial transaction.

DAVID A. PATTERSON.

the report (although one or two of the items in it have since been revised).

But "fact" was an optimistic word to use. Even now, the whole plan is in imminent danger of foundering over a single vital detail—the date. And even if this is settled, the real battle—its organization—has not yet begun. The situation is still confused, progress is still hesitant, and there may still be many links to go. Nevertheless, one conclusion seems to emerge: the more detail in which the idea is considered, the more valuable and worthwhile it appears.

—D.V.J.

The editor does not accept any responsibility for the views expressed in "Salient" and it is most improbable that they should correspond with the views of either Executive or the student body.

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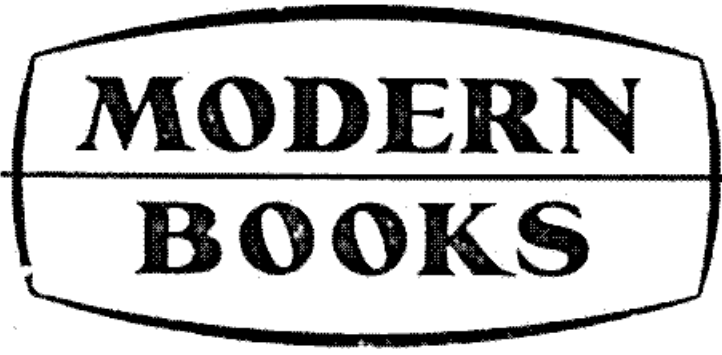
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"The woman is subject to the man on account of the weakness of her nature, both in mind and body."
—St. Thomas Aquinas.

Salient

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NUCLEAR TESTS

"If you give one man cancer or cause one child to be born an idiot, you are a monster; but if you do the same injury to 50,000 you are a patriot."

—Earl Bertrand Russell.

The moral implications of the testing or use of nuclear weapons are quite startling. Archbishop Godfrey, a distinguished English cleric, has stated quite categorically that the use of these weapons against civilians can never be justified. "Nobody" he says, "can subscribe to the thesis that it would ever be morally lawful to use indiscriminate nuclear weapons on centres of population which are predominantly civilian." But he also states that "in theory, one cannot exclude the possibility of a war with controlled nuclear weapons, restricted to military targets". BUT—and this is a big but—these words are subject to the words of the Pope that "should the evil consequences of adopting this method of warfare ever become so extensive as to pass utterly beyond the control of man, then indeed, its use must be rejected as immoral." Consequently, if there is a sufficient amount of scientific opinion which holds that the consequences of nuclear power are in fact passing "utterly beyond the control of man" the conditions laid down by the Pope have been already met, and the testing or use of nuclear weapons are immoral under all circumstances. What I hope to do is to show that there is ample scientific evidence to justify my drawing this conclusion.

Recently, a prominent German child specialist, Dr. Karl Beck, connected congenital deformities in Bayreuth, Bavaria, with atomic tests. In a period of seven years—1950 to 1957—the number of deformities, mostly in the spine, among children born in the Bayreuth Children's Clinic increased nearly 300%—from 1.1% to 3.7%.

Dr. A. S. Fraser, a principal scientist of the Commonwealth Scientific and Industrial Research Organisation, said in Sydney recently that radiation effects on pregnant mice had produced water on the brain, a domed head, eyes, ears and tails missing, spinal cord shortened, and injuries to internal structures. According to him, effects of radiation will produce "horrific abnormalities in future generations" but it is not known what the exact abnormalities will be.

Just as revealing is the second annual report from Columbia University's Lamont Geological Observatory. This laboratory collects the bones of recently-dead humans from all over the free world and averages their radioactivity and the results of Strontium assays. Why Strontium 90 is so feared is that the bone forming tissues of the body cannot distinguish between it and ordinary calcium. Thus any Strontium getting in the body is deposited in the bones, and as it disintegrates causes cancerous changes in the surrounding cells. Leukemia results. The findings of the three scientists working on this project are firstly, that since their last year's report—i.e., in the small space of one year—the world average content of Strontium 90 in human bone has increased by 30%; secondly, that the increase in young children was as high as 50%.

As one writer in "Critic", the paper of Otago University, has pointed out, it is significant that the most remarkable changes by far in disease incidence over the last ten years have been the increased incidence of lung cancer—and of leukemia.

It appears then that the evil consequences of nuclear power are in fact passing "utterly beyond the control of man". Whether one prefers to accept the Christian standard enunciated by the Pope, or the humanist appeal of Lord Russell, the evidence seems to suggest that the testing or use of nuclear weapons in any way whatsoever is grossly immoral.

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THE BIBLE AND SCIENCE

The relation between Biblical truth and scientific work has been stated in three different ways. First, that the Bible is a scientific textbook. This conception will not be supported by a study of the Book or by the results of research itself. Opposing this idea, which has been and still is an obstacle to a free development of scientific theory, it has been maintained that the Bible belongs specifically to religious literature and has nothing to do with scientific activities.

However, a third way is possible by an integration of Biblical facts and natural science, and this may be achieved without any sacrifice to "the freedom of science". Some will, however, disagree strongly, saying a God has no place in scientific thought. But those who hold that God's directive will was behind the preparation and fitting of the earth for man, whether by an instantaneous act, by a succession of steps, or by a continuous change, have two strong arguments on their side. The first is the argument of balance, based on the conception of nature as very delicately poised.

A Mediterranean plant called the Yucca opens its flowers for one night only. If fertilised, each flower produces 200 ovules. One insect only can effect fertilisation, the Yucca moth. This it does by kneading the pollen into a ball and carrying it to the stigma of another flower. The moth exacts toll from the Yucca by piercing the stigma with its ovipositor and laying four eggs, no more and no less, in the ovary of each flower. Each developing larva eats 25 seeds, thus leaving 50% for propagation. The arrangement is thus of benefit to both partners, but a slight modification of the proportions would result in both moth and flower being stamped out. It is hard to conceive how such an arrangement could arise gradually without some directive mind to control it. Or are we to imagine that the Yucca moth can count?

The other argument is that of instinct. A spider spins a web by a long chain of processes which are unchanging and mechanical. But of what use were the half formed webs of the countless generations of spider who learnt the process bit by bit? Without the final viscous spiral the web is useless to the spider. What mind directed the chain of operations? The spider's?

Jesus once said to His critics: "How on earth can you believe while you are forever looking for each other's approval and not for the truth (or glory) that comes from the one God?" (John 5. 44 Phillips Version). As long as the Jews maintained that attitude, personal faith was an impossibility. And likewise with so-called modern man. But His promise to all was "My teaching is not really Mine but comes from the One Who sent me. If anyone wants to do God's will he will know whether My teaching is from God or whether I merely speak on My own authority" (John 7.17 Phillips Version).

From June 7th-15th the V.U.W. E.U. will be holding a Mission. If God knows the intricacies of the natural order do you not think that He will likewise know every thought and intent of your heart? Do you know Him? If not, why not attend some of the meetings to be held during the above week and hear how you can?

—B. M.C.C.

NEW OFFICE SECRETARY

The Executive has appointed Miss Ellen Pointon to the position of Office Secretary to the Students' Union. The new Office Secretary, a sister of Exec. member Cherry Pointon, will take over from the present Office Secretary, Mrs. Yaldwyn, on Wednesday, 4th June.

GOD and the ATOM

None will deny that we live in the greatest age of discovery and destruction this earth has ever known. The advent of nuclear power opens to our generation the power to build up or obliterate, exceeding anything previously known. Here is the great tension—the close proximity of good and evil. Here is the challenge of a crisis, vitally affecting ourselves, which we cannot shun, but to which we must seek a solution. "The human race has now got to learn to live in the shadow of that mushroom cloud. Here, surely, the Christian has something to say, some responsibility to discharge, to his fellows, Christian and non-Christian alike. For we know that this close companionship of wretchedness and greatness, fear and love, pity and hate, Heaven and Hell, is of the very essence of God's creative purpose. Our warfare is not 'against flesh and blood, but against principalities and powers, and against the rulers of the darkness of this world.'" (Prof. C. A. Coulson, F.R.S., Ph.D., D.Sc., Professor of Mathematics at Oxford.)

The great destructive power of our age lies not in that which destroys the body, but in that which destroys the soul. Much has recently been learnt about radiostrontium, and of the manner in which it accumulates in the bones of a man, and then destroys him through leukemia, and of the way in which it may be absorbed into the soil, be built up into the growing plant, eaten by cattle and thus transferred to man. But though

MISSION PROGRAMME THE KEY TO LIFE

Monday: The Key to yourself—
Where are we?

Tuesday—The Key to the prison—
What can we be?

Wednesday—The Key to Chris-
tianity.

Thursday—God's Key—The Cross.

Friday—Your Key—You Must be
born again.

Speaker at all meetings: Dean
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three laymen.

Tea provided. Short talk from
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Watch notice boards for time and
place.

Also Student Service at St. Paul's
Pro-Cathedral, Sunday, 15th June.
Speaker: Dean Bretton.

only recently man has unveiled such problems in the realm of nuclear knowledge, yet, as old as man himself, from the time man chose the evil and rejected God, the potential for wrong has become reality and wrought havoc to thwart the perfect order of God's purposes. Only then, as God's plan is known and made to become a reality can a satisfactory solution ever be found. God has spoken unto us in these days of uncertainty and given to us a revelation of Himself and of His Plan, in Jesus Christ. Only He can unravel the knotted tangle we have created as we hasten round and round in circles getting and gaining knowledge, without stopping to consider His eternal purpose, for such he has. The evil of Godlessness is a far more imminent and final doom than the slow, unseen destruction of radiation. The catastrophic consequences of Adam's and our participation in wrong are conclusive and eternal, unless corrected, while material things are only temporary.

The purposes of the University Mission is that students may come to know God, and Jesus Christ whom He has sent. The Evangelical Union is working to this end as a group of Christian students, conscious that without God, no scholar or any other man can make his full and lasting contribution to a

world seeking wise and able leaders, and convinced by that very experience of participation in the purpose of God, that He gives a full Life of joy and hope and deepest satisfaction.

The world is a turmoil of evil and good constantly contesting for supremacy. In Winston Churchill's phrase we have to learn to "tread the rim of Hell". We may remain in the black darkness of our own stumbling wisdom, or we may acknowledge God not only to be what He is—the omnipotent Lord of the Universe, but also—my Lord and my God.

E. HORNBLOW,
President E.U.

KEY TO LIFE

The older universities were founded with aims that have often in this modern age seemed out of date and irrelevant. So much so that when a new wave of university foundations began a century ago a completely new purpose was envisaged, and to a large extent the old universities have been modified, as they have at other times through the centuries, to conform to this new purpose.

Six hundred years ago there was less variety in the pursuit of knowledge than there is today, and the "queen of the sciences", the key to all branches of knowledge, was theology, the study of God's person and His ways with men. Undoubtedly much of the serious discussion which occupied learned men of that period can be seen now to be virtually worthless, and some would claim that it was in pursuit of such studies, and not in defiance of them, that the universities came into being, to act as centres for the searching of the wisdom of the ancients and to find new ways of providing for the needs of men in a changing world.

By the nineteenth century that world had changed considerably. For various reasons the old attitudes of faith in God were being questioned, not for the first time, and the beginnings of an age of vast discovery seemed to be connected rather with the questioning of faith than with its defence. Science and religion were seen as being in opposite camps, the one progressive (and progressive was fast becoming the most influential catchery of all time) and productive of much good for man in this world; and the other floundering in obscurantism, with the promise of benefit in another, too remote, world. It is not surprising that the emphasis in university studies should be reassessed firmly as "secular" and free from any form of unsympathetic control.

The battle grew more violent as the years rolled on, and although its intensity has now for long been on the wane there are still signs of skirmishing here and there. Both sides have learned better what the fight was about, and many points of difference have vanished. The advocates of progress have had their enthusiasm dampened by two world wars, and their opponents have learned that there are many sides to truth.

Nevertheless, the fact remains that university studies continue to be oriented to the extreme "secular" pattern demanded at the height of the struggle, and the political and economic problems of the present age seem to demand an increasing emphasis on the scientific improvement of material circumstances. Fields of knowledge become ever more specialised, and it becomes increasingly more difficult to synthesize the many aspects of truth—or apparent truth—which constantly present themselves. Life is in danger

Hogg and Shakespeare:

THREE DIMENSIONS

The Victoria University Drama Club's production of "All's Well That Ends Well" was a brave attempt which achieved a very fair measure of success but which fell below the Club's production a few years ago of "Much Ado About Nothing." I make this point because I would not compare a University production with one by a professional company or with a production by one of the major amateur societies; rather would I judge it by the standards of the Club's own best efforts in the past.

Of course, one must treat "All's Well" on its own merits and not complain that it isn't "Much Ado", "As You Like It" or any of the other better known comedies, or be disappointed because Helena isn't a



Portia, a Beatrice or a Rosalind and Bertram not an Orlando or a Benedick. No doubt the Drama Club chose the play not only because it would attract an audience from the Stage I English class but also be-



DEAN W. F. BRETTON, M.A. (Camb.), who is to be the speaker at the "Mission to the University" to be held June 7-15. Dean Bretton played a prominent part in student activities and was Captain of Boats for two years at Cambridge.

of becoming a maze of knowledge without a key.

To meet the unsatisfied needs of students there have come into existence in most universities voluntary groups of students with a common religious bond of fellowship, who seek to foster a wider view of life than one is often tempted to adopt in the course of specialized studies. Man is a complex creature, much more complex than some earlier students of his nature have been inclined to admit. Man can, himself, discover a great deal about his material environment, but he needs spiritual assistance in his quest for spiritual insight and improvement.

The members of the Evangelical Union believe that man's needs cannot be assessed adequately without reference to God. God is beyond man's unaided searching, but reveals Himself to those men who are prepared to accept Him at His full worth. He alone can give life its full meaning in the midst of confusion and partial achievement. He, in fact, holds the key to life, and offers it to all who will heed His call.

It is in the realisation of this fact that the E.U. is planning a Mission to the University, with the theme "The Key to Life".

K. L. MCKAY,
Lecturer in Classics.

cause we too rarely see the less well known plays of Shakespeare. The presentation of one of the sombre comedies with a range of new characters to be studied can be rewarding in many ways.

The decision to come out of the picture-frame stage and present the play in the open was a sensible one but the particular form of open open staging was not altogether satisfactory. The three small oddly-shaped low rostrums were cramping to the players and so disposed in the hall that I for one was looking over my right shoulder to see some scenes and sighting along between rows of faces to see others. The result was to make one more aware of one's fellow members in the audience than of the players. A single open acting area or a modified Elizabethan stage setting with a fore-stage might have offered possibilities of audience participation without the disadvantages of audience intrusion. Nevertheless there were many advantages deriving from this open style of presentation. Voices were rarely raised, the speeches were not declaimed but spoken quietly, almost conversationally, and nuances of tone and subtleties of vocal and facial expression were conveyed without any striving for effect.

Most of the actors in the major roles played their parts intelligently and together made a team that combined well to tell the story of the play. Donella Palmer had a mature dignity and charm as Helena and always spoke with sincerity. Irene Demchenko has much talent and gave a remarkably convincing performance as the elderly widow, a little downtrodden and middle-class rather than the countess who would have been at home in the court of France. Elizabeth Gordon had some effective comedy touches in her playing of Widow of Florence. In her short experience she has shown real ability to tackle a wide range of parts.

Of the men, David Vere-Jones and Bernard Grice were the most convincing in roles that were far from easy and John Reynolds, living up to the description in the programme, was sufficiently arrogant, spoiled and selfish. John Gamby, who elected to play Parolles as a rather seedy "spiv" instead of a braggart younger Falstaff, was consistent in his characterisation and succeeded along the lines he chose. Some of the other players were somewhat gauche and tentative in the playing of their parts but no doubt they will profit from their experience and we shall see them greatly improved in later plays.

On the whole the company gave a sensible exposition of an unfamiliar play, making the story clear to the spectators, many of whom had probably never read the text. The performance was rarely moving, had no moments of sheer magic that caught us up in the situations and emotions of the players but it went smoothly, was never tedious and showed evidence of much thought and care in the interpretation.

The Club and Miss Millar, the producer, deserve credit for keeping drama alive in the University, for not being afraid to experiment with unfamiliar plays and with unconventional methods of staging and presentation. If the performance fell a little short of the intention that is all the more reason for the University to support and encourage the dedicated enthusiasts who are striving to perpetuate the tradition of University drama in Wellington.

—R. HOGG.

CAPP — HIC — ING

From the Graduands' Supper to the Federation of University Women's Dinner for Female Graduates the 1958 Capping Week has been particularly successful. Much of the responsibility for the success must lie with the administrators—with such men as Peter O'Brien (Capping Ball), John Hercus and Armour Mitchell (Procesh), the Editors of Cappicade and, last but not least, the Producer of Extrav 1958, Bill Sheat. It should be realised by those who are content to sit back and let the others do the work that very often the whole of the University reputation depends on the quality of Capping Week activities.

The editors of Cappicade have this year produced a magazine which is worthy of a University—so what happens—the sex-crazed public don't like it. Comments on the "blue-pencilled" Cappicade were many and various; many echoed the "Dominion's" sour plebeian review and missed the lavatory humour. Others—and they were the more important members of the community—were very pleased by the sophistication and clean material. The consensus of considered opinion was that this year's book was better than before, showing a strong tendency in the right direction, but that perhaps it had been too severely edited. Some 18,500 copies have been sold.

Extrav. was everything that Dave Wilson promised; which is to say that it was a first class production and much of the credit must go to such "enlightened" individuals as Bill Sheat and Frank Curtin. Bill has been with Extrav. since 1949 and produced this year's Gala performance. A silver tray, suitably inscribed, was presented to Bill by the Organiser, Dave Wilson, on behalf of the Student's Union and the cast.

OFFICIAL PROCESSION RESULTS

Judges: Mr. C. J. Gordon (some-time Procesh Controller), Mr. T. Collins.

First: Biological Society (Animal).
Second: Geological Society (Vic-ar's Discount).

Third: Historical Society (Chariot).

Highly Commended: Small Blue Van (for neat lettering).

At the conclusion of the Lower Hutt season a further presentation was made to a veteran of many Extravs., Aileen Claridge, who as pianist in the orchestra for many years, has devoted a great deal of time and expense to the show.

A net profit of £1010/4/11½ was announced at the conclusion of the Gala season. The show had run for seven nights at the Opera House, and despite the dismal weather drew capacity houses on all but two nights. A two-night stand at Lower Hutt realised a further £930 net profit. Financially, this was the most successful show ever conducted by the student body; the profits will go to the Union Building Fund.

Procession this year was not very brilliant. More students saw the floats leave the University than had been engaged in the construction thereof; once again nominal students brought out their green and gold scarves and university blazers for the occasion—and idly spectated. Evidence of brilliant work showed on one or two floats such as the "Working" Gin Distillery and a particularly outstanding take-off of Play-Way education.

Other University processions are worked on from the beginning of the term, and Clubs and societies produce first-rate floats at little cost.

The sum of £182 was collected during the procession for Birthright, and was handed to Mr. E. D. Blundell, the President of the Wellington Branch, at the conclusion of the Gala opening. Unfortunately insuffi-

cient publicity had been given to the collection, and many of the public indicated that they considered the collection boxes "something of a stunt" and were unwilling to contribute. Considerable improvement can be made in this matter next year, and it seems that with a well-organised collection, the sum of £1000 could be raised from the public.

And so we pass to the Capping Ceremony (see Glad Tidings of Great Joy). This rather imposing rite was slightly lessened in effect by two features. Firstly the presenting of bouquets was, on the whole, rather badly done. Either the Graduates were unworthy or the flower girls did not know how to execute a presentable curtsy.

Secondly, although it is realised that time is a fairly important factor, it was rather disappointing that the class of Honours gained by Masters Graduates were not read with their names.

With very little delay the Capping Ball followed the ceremony. This was a success both financially and from the point of enjoyment by participants. When 1500 people are crammed into a confined space there can be two results. One is inevitable—overcrowding—the second will only eventuate when the 1500 show as much determination to enjoy themselves as did those at Capping Ball—the maximum of pleasure.

Supper was, perhaps, a little frugal but at the charge made, it can be considered to be quite adequate.

ARE YOU PLAYING THE GAME ?

It's time you were. And remember . . . better gamesmen prefer Sports Gear from . . .

THE SPORTS DEPOT

(Whitcombe and Caldwell Ltd.)
45 Willis Street, Wellington.

'Glad Tidings of Great Joy'

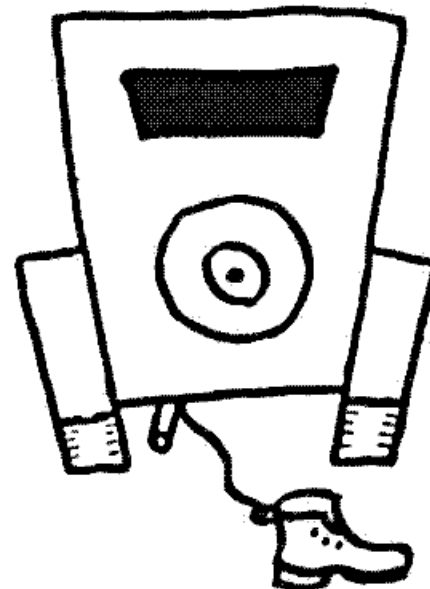
Mr. Nordmeyer, Minister of Finance in the present Cabinet, was present with Mr. Holyoake (Leader of the Opposition, Mr. Kitts (Mayor of Wellington) and other Government, City Council and University officials at the Graduand's supper, held in the Little Theatre on the evening before capping. The Vice-Chancellor (Dr. Williams) in reply to the toast to the University, paved the way for the announcement by the Chancellor the next evening at the Capping Ceremony; the Chancellor, Mr. T. D. M. Stout, at that gathering, told the audience of the Government's decision to grant approval for the calling of tenders for the new Student Union Building, so long on the drawing boards. The building, to cost some £260,000, will include a cafeteria and meeting rooms and what has been described by authorities as "probably the finest little theatre in the country". The gymnasium, originally proposed to be an integral part of the Union building, will now be built on a site to the south of the present building. A public appeal for contributions (some £30,000 will be needed) for this separate building will be made after construction on the Union building proper has begun.

The present wooden gymnasium building, standing above the tennis courts, will probably be demolished within a few months to enable the contractors to begin excavating; the Students' Union office and Executive files will be transferred to temporary accommodation in the new Science Block. A problem of providing training grounds and facilities for clubs which practice in the present gymnasium is currently being looked into by the Executive. Some eighteen months to two years is the estimated period of building for the Union, and unless alternative accommodation is provided, many clubs will be unable to continue their activities.

WE'RE DOWN ON OUR KNEES

For some reason Capping Week appears to bring forth a spate of student engagements and this year's quota has been filled as usual.

"Salient" would like to take this opportunity to congratulate (and where it applies, felicitate) the following: John Webb and Hobson Streeter Margot Miller; Ted Woodfield and Janet Court; Barry Boon and Home Science Graduate Sue Watkins.



SAMOAN GRADUATE

A Samoan student, Miss Fanaafi Ma'ia'a, who last year graduated B.A., received the degree of Master of Arts at this year's Capping Ceremony. Miss Ma'ia'a moreover obtained first class honours and was awarded the James Macintosh Scholarship. It is understood that she is the first Samoan to obtain an M.A. from a British Commonwealth University.

Miss Ma'ia'i will soon go to the United Kingdom, where she will study towards a doctorate in the teaching of English and indigenous languages at London University.

Although she was busy working on her thesis and other studies during the year Miss Ma'ia'i found time to translate two English novels into Samoan.



Miss Fanaafi Ma'ia'a

PROF. PAGE ON EXTRAV

I last went to a University extravaganza over thirty years ago, and then as pianist in the Extrav orchestra; the rush of musicals of the late 1920's, by Jerome Kern and Gershwin had not set in, and I recall our "extravs" being so feeble, so laboured and the thin voice of a woman student singing "Avalon" that I've never had the patience to attend another. Most likely we played "Poet and Peasant" or "Morning, Noon and Night" in the orchestra.

Why has no one told me about Victoria's Extravaganzas? Have they all been as good in my thirteen years in Wellington as the Paye Off? For one of the pleasantest entertainment I've had in years I take my hat off to Messrs. Curtin and Sheat; their show was for me better than any of the Unity end-of-the-theatre shows that I've happened to see. I liked Mr. Curtin's casual libretto, with time taken off to put in any bit of business that came into the author's head; I like the idea of topical words set to tunes like the Camptown Races. The ideas in the Paye Off were so simple that I suspect the authors of having a cleverer technique than one would suppose: it can't be easy to keep an audience simmering along happily for close on three hours as this show did. Scenery was fair, the tram-car episode, usually enchanting, and although the Reserve Bank scene was worth it I'd welcome more of the quick sum up stuff like the pub door and pie cart sequence. The producer, I should imagine has tried to put some style and polish into the show. Very good as long as he can keep the freshness, for example, of the tram-car scene. And he may now have to step up the orchestra: this one sounded like a theatre-ette orchestra of my day; it would have played well "Nights of Gladness" waltz. What is needed now, for example in the excellent open scene, is something like the Modern Jazz Quartet. But how this is to be found, piano,

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CENSORSHIP!

TO THE SECRETARY

Dear Sir,—I wish to express concern at the recent decision of the Executive to put into operation the powers of censorship over "Salient" conferred upon that body by the Students Union constitution. I do not object to censorship as such, since I fully realise that there must exist censorship of some sort in order to prevent the publication of actionable material. However, I do wish to make a few observations on the scope of this power and on the way in which it is administered.

The relevant provision in the Students Union constitution gives the Chairman of the Publications Committee the power to suppress not only what is libellous, seditious and unlawful, but also what is offensive (whatever that might mean) and worse still, whatever he may deem to be "in any other way unsuitable for publication." One can scarcely imagine a more sweeping power of censorship. Anything whatsoever can be suppressed on the pretext that it is unsuitable for publication. I must point out that the Press Council (N.Z.U.S.P.C.) recently recommended that censorship "should be related to likely infringements of the civil or criminal law of New Zealand, i.e., libel, obscenity, sedition." These powers go well beyond that.

I fully realise that this provision relating to censorship was inserted at the demand of a superior body. Consequently, there is nothing that can be done to restrict, constitutionally, these powers. But quite apart from this, the Executive, so I understand, is free to decide for itself just to what degree this power is to be exercised. Some clarifying statement on the part of the Executive is required. The Executive should make it perfectly clear both to "Salient" and to the many readers of it as to whether the full powers are to be exercised, or whether in practise censorship is to be confined to material which is libellous, obscene, or seditious.

It is becoming only too evident that the exercise of censorship by a member of the Executive itself is contrary to the desires not only of "Salient" but of a very large section of the student body. What is required is some provision for the administration of censorship by an impartial body. I would recommend, for this task, the New Zealand University Student Press Council. Many difficulties could be solved by the appointment, from this body, of an official censor and a deputy. For the former might I suggest Mr. David Stone—a person thoroughly experienced in both student administration and student journalism?

To recapitulate, what is desired is a statement of intention to censor only material that is libellous, obscene or seditious, and the appointment of a censor from the Press Council.

I remain, Yours Subserviently,
T. J. KELLIHER.

continued from page 4

vibes, drums, possibly clarinet, in Wellington I do not know and it ill becomes the Music Department to criticise. We are no help.

The introduction of a group of Indonesian musicians with dancer was excellent. Everyone was delighted with them. Messrs. Fenners and Griffiths, for all I know, are old Extrav. hands; they look alarmingly like characters from drawings by Lodge—nature imitating art again. Mr. Watts as Eccles showed a natural talent as a comic; Mr. Levy as Walter was endearing. That poor Phogbound was off in his rocket for so long. The radio announcer brought off a remarkable bit of verbosity; the remaining goons were good, the male ballet funny. For me the evening went by all too quickly.

A REPLY . . .

1. Executive proposes, as I understand it, "to exercise censorship over all material likely to infringe the civil or criminal law of New Zealand, i.e., libel, sedition, obscenity."

2. Executive retains the right of negative censorship to prevent the publication of errors in fact.

3. That is the extent of Executive's desire for censorship.

4. The question of an "impartial censor" will be considered by the Executive at its next meeting. At this stage, however, I cannot see any advantage of an appointment from the N.Z.U.P.C. It is doubtful whether Executive has the power to allow censorship by one who, not being the publisher of "Salient", has no legal responsibility for "Salient".

J'ai fini.

B. C. SHAW,
Hon. Secretary.

A COMPLAINT . . .

The latest action of the executive regarding censorship (which led to that apology so symbolically set in a black border) makes it necessary for all students to think about the future of "Salient".

It seems clear that we are in for a period in which the heavy hand of censorship will strangle criticism before it gets a chance to appear in print.

Somehow the executive appears to be liable for the content of the magazine and one can understand that in that case the more timid souls are likely to be cautious to the extent of being cowardly. What other reason can there be for the rule forbidding correspondence concerning the cafeteria?

But why should the executive be responsible for the magazine? Because of the subsidy it grants? Because of its lofty position? Whatever the reason, it seems to me that it should be possible for students to bring out their own magazine, quite separate from our august student leaders.

True, that would be a little more difficult. But there is no reason why such a magazine should not have a modest start, for instance, as a stencilled sheet. The easiest part, of course, would be the name. I suggest that it be called "Guts".

Meanwhile students are entitled to know just who voted for or against just what motion concerning the printed apology and censorship. Does the Executive (at least one member of which will read this letter before it appears in print—if it does) dare to let students know just who voted for what? That is not a rhetorical question and the executive is invited to supply the answer in this issue. Does it dare to do that?

Or did the Executive by any chance discuss the censorship question in committee? Did it? Why? And if it did, does it still dare to let us know how the voting went? And who originated that rule about no criticism in "Salient" of the cafeteria? May we know that, too? Was a vote taken on that? How did that vote go? And which of the comrades acts as censor? Are any principles laid down guiding him? What are they?

And while we are at it, is it possible (legally, constitutionally, etc.) to grant a subsidy to "Salient's" management and to let that management be completely responsible for the magazine subject only to a provision ensuring that the grant does not disappear in individuals' pockets? Can that be done? Will it be done?

—J. Schellevis.

ANOTHER REPLY . . .

1. Mr. Schellevis' comments are somewhat emotional and tend to obscure the issues.

2. The Executive is responsible for the magazine because it is the publisher of the same. A senior law

student will be happy to explain the legal basis of this to your contributor.

3. The vote on the apology question was carried on voices, and Miss Pointon and Mr. O'Brien abstained. The vote on the censorship motion was carried nem con. on voices. No division was called for by any member of the Executive. There seems little point in "daring" the Executive to publish this information as it is readily available in the copy of the minutes posted on the Executive notice board in the main foyer. If your contributor is unaware of these minutes, he is at liberty to consult the official minute book in the Student Union office.

4. I indicated in a letter to the Editor of "Salient" (published in the last issue) which persons were present during the discussion on censorship.

5. The censoring of "Salient" is done by the President of the Union or by his nominee. No guiding principles are laid down, but see my further reply to the Editor in this issue. I have read the copy for this issue.

6. It is not possible to grant a subsidy to "Salient" and to let that management be completely responsible for the magazine.

B. C. SHAW,
Hon. Secretary.

"THIS HAPPY BREED . . ."

After some weeks our Exec. has at last decided to "review" the Editor's period of editorship. On Tuesday, May 27th, these strong and silent men, amidst an aura of dignified solemnity, will pontificate on the fate of YOUR Editor. "Salient" expects that every man will do his duty and accept unquestioningly the ex cathedra pronouncements of this august body. Should Exec., in its infinite wisdom and understanding (not tempered with mercy) decide that freedom of the press is undesirable and that Exec. narrowness and intolerance is in the best interests of the student body, then bow to the will of your "betters"; submit unconditionally; join in the hate sessions, blame Emmanuel Goldstein, and shout "Long live Big Brother!"

ANNUAL EXECUTIVE ELECTIONS, 1958-59

1. Nominations for the following positions on the Executive will be called on 4th June, 1958:—

President (1)
Vice-President, Men's (1)
Vice-President, Women's (1)
Treasurer (1)
Secretary (1)
Men's Committee (4 members)
Women's Committee (4 members)

2. Candidates should be nominated and seconded by not less than three current members of the Union; the nominee must consent in writing to his nomination, and must be a financial member of the Union; the nomination form must indicate the position(s) to which the candidate is being nominated.

3. Nominations will close at noon on 14th June, 1958.

4. Elections will take place in the main foyer on Thursday 19th, Friday 20th, and Monday 23rd, June, 1958.

5. The conduct of the election will be in the hands of the Returning Officer.

6. The roll for the election shall be compiled from the list of Students' Union Membership cards held at the Union's office; any person desiring their name to be added to the roll should make application to the undersigned not later than noon on 14th June, and thereafter to the Returning Officer.

7. First-year students are entitled to vote.

8. The Annual General Meeting of the Union will be held in the Upper Gymnasium on Wednesday, 25th June, at 7.30 p.m., and the results of the Executive elections and the Life Membership ballot will be announced at the close of this meeting.

9. Proposed constitutional amendments should be in my hands not later than 15th June, 1958; a copy of the Constitution may be perused on request in the Union Office.

10. The Annual Report will be available on 15th June for perusal, and copies will be available at the Union office on that date.

11. The only printed material permitted to be distributed during the election proper is the authorised Election issue of "Salient".

B. C. SHAW,
Hon. Secretary.

N.Z.U.S.A.

OUR NATIONAL UNION

The New Zealand University Students' Association (N.Z.U.S.A.) is the national association of University Student Associations and Unions—the Auckland University Students' Assn., Canterbury University Students' Assn., Otago University Students' Assn., Victoria University of Wellington Students' Union, and the Massey and Lincoln Agricultural Students' Assns.

As an involuntary member of the local students' union, you are automatically a member of the national union; and in fact, of the £3/5/- V.U.W.S.U. fee, 2/7 goes to the national union in the form of a capitation fee.

ADMINISTRATION

The N.Z.U.S.A. is administered by a Resident Executive in Wellington, consisting of a President, three Vice-Presidents, a Treasurer, the Sports Officer, Travel and Exchange Officer, Hon. Secretary, a Public Relations Officer, a Records Officer, and one representative from each of the Universities and Agricultural Colleges. The Resident Executive meets at least once a month, and administers the affairs of the Association and implements the policy directives of the Universities. Only the representatives of the University institutions are entitled to vote at these meetings.

POLICY

The policy-making body is primarily the Annual General Meeting

of the Association, held at Easter at the place of the University Tournament. To this AGM each University and College sends three delegates: the four major Universities have two votes each, while the agricultural colleges have one vote each. The Easter Council meeting of N.Z. U.S.A., held in Christchurch this year, dealt with business which occupied it for five days in lengthy debates.

The Council of N.Z.U.S.A. also convenes at the venue of the University Winter Tournament in August, although this meeting is invariably briefer and, unlike the AGM, which dealt extensively with reviewing policy in the international sphere, is more concerned with local matters such as the Press Council, sport, bursaries, scholarships and other activities.

AFFILIATES

Affiliated to N.Z.U.S.A. are the N.Z.U. Press Council and the N.Z. Law Students' Association. The N.Z.U. Sports Union, set up last August to control the administration

Continued on page 8.

CRIME AND YOU

Although a great deal of emotional controversy goes on over the subject of crime and punishment, the real factors of it are seldom brought to light. Instead you have on the one hand the angry citizen who screams "Kill the punks", and on the other the psychiatrist who emotionally disclaims "You shouldn't punish the poor unfortunate criminals."

Both these opinions are wrong for the basis of a legal system of crime prevention. The work of the Law is not to vent private revenge, nor to emotionally adjust lawbreakers. It is to protect the community from crime, and that is the ONLY angle from which our legal system should be looked at. All other considerations can only be allowed in the relation they bear to this basic function.

But before any attempts are made to improve our legal system of crime prevention, it must be understood why people DON'T commit crimes, for under the merciless inspection of logic criminals are not people who illogically break society's rules, but law-abiding citizens are people who for several reasons do not commit crime. These reasons are three, and if they are absent a person will commit crime.

The first barrier against crime is the fear of punishment. Punishment may take many forms, whether reprimand, cessation of privileges, monetary fines, physical punishment, imprisonment, or execution, among others, but its main characteristic is that it acts as a deterrent to crime. Some would include the Biblical fear of God under this heading.

The second reason for abstinence from crime is lack of effective or profitable opportunity. Thus, for the ordinary man it is just not worth while to commit a crime, weighing the potential risks and gains against each other. In this category come the idea that "crime does not pay", that a thief is a fool because he will spend half of his time in gaol, or that he could make more from a steady job. Also in this category is the Victorian idea that men and women should be strictly segregated to prevent any opportunity for adultery.

Supervision by policemen on patrol is another aspect of the idea of preventing opportunity for crime. But for instance, slum dwellers or children from broken homes are likely to commit crimes, for logically they might gain much (whether money, sexual satisfaction, fulfilment of destructive impulses) from committing what society labels as a crime, while they feel that they have little to lose from being caught and punished. This includes the oft-quoted example of children picking pockets at the execution of another pickpocket, for they would feel that they might as well be hanged for a wolf as a sheep, for if you are likely to die from malnutrition and squalor, what is there to fear from execution?

The third factor preventing crime is a person's moral code. No matter what you call this, conscience or super ego, it is the feeling that it is wrong to commit a crime. This is the only theologically justified reason for keeping the law, but it is woefully limited because of human nature and environs. This moral code is instilled mainly in the home, but also by churches, schools, companions, and the culture influences: books, films and radio. Thence comes the terrible question. How can children learn a true moral code if they have corrupt adulterous or delinquent parents; parents who roll home drunk every night, or have no love for the child and give him no security? How can he, despite this, learn it outside the home if he goes to no Sunday School, lives among corrupt and cynical neighbours, and

reads, sees and hears only corrupt crime and sex-based things around him? The brutal answer to this is that he can not and will not. And as intellectual atheism spreads among the masses of humanity the idea of living by a moral code which has a divine power behind it slowly dies out and the absolute corruption of opportunism overtakes the race. This has destroyed all the civilisations of old, and it may yet destroy our own.

But what bearing has this got on crime and punishment?

The bearing is this. There is and obviously always will be a large class of people who have no moral reason for obeying the law or at least specific parts of it. Further, there will always be opportunities for people to gain from crime, whether it is the lust satisfaction of raping a woman, or beating up an old man, or the joyful feeling of revenge against a hostile society gained by vandalism, or the financial gain from stealing money. Therefore, we as a society must find methods of stopping this. A greater attempt to instill a moral code, or the diversion of energy by the expedients of building youth centres, etc., will have some effect, but will obviously never in a human society totally remove the reasons and opportunity for crime. Thus we are left with the first expedient mentioned. We must make the punishments for crime so frightening that the mere thought of committing a crime will send shivers of fear down a person's back. And the only limit we can logically place on this policy is to stop it when it makes society intolerable for the majority to live in, a state we are far from now.

Now at present our penal system lays stress upon reforming the individual. We must examine this policy with the cruel eye of statistical logic, and decide whether this means that the effect of the deterrent is so reduced that the total NET amount of crime is increased. It is not the job of the law to take the function of God and judge whether a man is more to be pitied than condemned. It is the job of the law to reduce the total net amount of crime, and what the effect of this upon the individual criminal is of no business of the legal system, for its duty is to protect the public. Since law is not based upon morality, but expediency, our legal system must use the most effective and expedient means to reduce crime, no matter what crimes, in the eye of God, it commits against the individual criminal. This policy is horrible and morally indefensible, but it is the policy our legal system must be based upon. Every law, reformatory technique, or any policy put forward to reduce crime must be examined from this point of view, only the extent to which society becomes intolerable being its limiting factor. Thus in all probability we will have to double penalties for most crimes, and re-introduce capital punishment for several

TALK - SHOP

DEBATING — ARE MORONS REALLY NECESSARY?—

With the promptness expected of a meeting advertised for 8.15 p.m., the Debating Society's annual Staff-Student Debate got under way at 8.45 on Friday, the 22nd May. It was moved that the Society change its name, and, in spite of the "bush lawyer" in the audience the Society is now known as The Victoria University of Wellington Debating Society.

Business transacted, the Student team leader Thomas rose to affirm the motion that Conformity Breeds Morons. He did this by adopting the non-conformist point of view, refusing to look at dictionaries, or even to follow the normal pattern of debate. This, while it almost lost him the right to speak, was a tactic which paid off. His speech was precise, sometimes relevant and always good to listen to—we even heard about the two rabbits who, pursued by hounds, hid in a hollow log for a few days till they outnumbered their pursuers. Dr. Currie must have had the agreement of all when he placed the experienced Mr. Thomas first.

Mr. Brooks, who opened for the Staff team, took the negative side and pointed out that Conformity didn't Breed Morons: look at 17th Century France and 19th Century Russia. Everyone looked.

Dent, second student speaker, made his speech more interesting by a sort of haka in waltz time which consisted of stamping his foot and throwing little bits of paper on to the floor. With quotations from "Time" magazine, and an extended syllogism, his speech advanced the affirmative case another stage.

Professor McKenzie, for the Staff, said that morons were those who didn't have the strength to conform, and that conformity enabled routine matters to be dealt with, thus allowing work on more important things.

Beeby, third student, took a similar line and wound up the affirmative case quite neatly by way of references to a certain American Senator and the Conformists of American politics whose anti-doctrines made political morons.

Professor Palmier, for the Staff, took the line that we are all happy conformers and, anyway, who wants to be like those silly people who wear duffle coats and long hair. Surely those were the morons. The long-haired duffle-coated audience listened.

Speakers from the floor were many and competent. With two exceptions they all spoke on the Staff side. Some were honest, but some denied that they did this in order to get Terms.

Mr. Hogg said that Conformity and morosity could not be coupled, one being social, the other psychological. Miss Boyle said what the heck, being a moron would be fun, anyway. Mr. Whitta produced his well-thumbed dictionary and defined the subject again (a rough count makes this the 347th time Mr. Whitta has re-defined the subject of a debate). Mr. Hendrickse said conformity was good for the little things but not for the big ones. Mr. Tamasese said that if conformity meant anything it meant wearing suits, ties, shirts, shoes and socks. He then turned to the affirmative team who were all wearing suits, ties, shirts, shoes and socks.

Mr. Brooks, summing up, tied as many of the loose ends as he could. In wrapping up his argument, however, a brush with the rule barring the introduction of new material into a summing up, probably jolted his line of argument.

Thomas gave the best summing up the Society has seen for a long time and really revealed himself as its "Old Master Debater."

Dr. Currie, in adjudicating, recited the poem which no one else had thought of:

*Happy little Moron
Doesn't give a damn
I'm glad I'm not a Moron.
My God! Perhaps I am.*

The motion was lost on both votes.

This is the Debating Society's timetable for the rest of the year.

6th June—Little Theatre. Debate on Education in N.Z.

20th June—Little Theatre. Debate on C.M.T. with guest speakers.

4th July—Little Theatre. New Speakers' Debate.

5th July—Concert Chamber. Plunket Medal Oratory Contest.

18th July, 1st August—Little Theatre. Normal fortnightly Debates, subjects yet to be determined.

8th August—Little Theatre. Visitors' Debate—Probably a V.U.W. team and a 22 Club team.

Winter Tournament—Little Theatre. Joynt Scroll—Inter-Universities Debate. Visit from Australian Universities team.

12th September—Little Theatre. Fortnightly Debate.

26th September—Little Theatre. Parliamentary Debate— with visiting M.P.s to lead the argument.



of them, though this will have to be subject to careful statistical examination. Mercy as a policy towards first offenders will have to be scrapped, unless it can be shown that this effectively reduces the total of crime, for mercy is an illogical and hence inexpedient emotion unless it produces positive results. The law must be fully re-vamped to turn its gaze from judging the individual (as if this could be done by a human system) to the total net social result from any of its judgments, and if this means a living hell for the individual offender that is just too sad, and if capital punishment (or an effective substitute such as the French Devil's Island system) has to be reintroduced, by the necessity of statistical logic, that also will be just too bad.

Once we thoroughly throw out the confusion of law and morality, and substitute statistical logic, our legal system will become far more effective.

—D.P.

AN ODOUR OF SANCTITY

ROMAN CATHOLICISM

The Editor,

Sir,—With reference to discussions on Roman Catholicism, I feel it is significant that the three largest Catholic Powers, Italy, France and Brazil, have respectively the first, second and fifth largest Communist Parties outside the Soviet Union. When we consider the other large anti-clerical parties in Italy and France, it is apparent that millions of nominal Catholics view the Roman Catholic Church with suspicion and even hostility despite centuries of indoctrination. The failure of the Worker-Priest movement in France showed the difficulty of beating down these feelings. It showed also that even hand-picked priests, once out of their artificially sheltered monastic surroundings, are more likely to be influenced by the workers than vice versa. Catholic Spain and Portugal, two dictatorships with the lowest living standards and highest illiteracy rates in Western Europe, may well be pondered. True, in many South American Republics the Catholic Church is in the process of jumping on to popular bandwagons, but it has no consistent record of resistance to oppression to be proud of. When we remember Mexico and Peron such belated actions seem obviously opportunistic. The reported opposition of French Bishops to the Algerian War shows the decline of their influence, for the Catholic Parties in the French National Assembly are among the most vigorous supporters of the continued enslavement of Algeria. Only the Communists, together with some Radicals and Socialists, and all too few of the Catholic Left, have declared themselves against continuation of the war.

Or is the opposition of the French Bishops as real as the opposition of the Italian, Croatian and Slovak clerics to Fascism before and during the last war?

There remains one anomalous Catholic state—Ireland—but then people that believe in fairies, in this Twentieth Century, can be bamboozled into anything.

—MACQUERTAL.

CHRISTIANITY IS IRRATIONAL

The Editor,

Sir,—The naivete of your correspondent John North alarms me considerably. Unless he means not what he writes, Mr. North must lead a blissfully ignorant existence. He implies that reason itself is invalid. And as he rejects reason, one may justifiably take the liberty of presuming that his outlook on our natural world retains none of the elements of rationality. Nothing that is, of the Shorter Oxford definition: "The quality of possessing reason; the power of being able to exercise reason. The fact . . . of being . . . agreeable to reason." Perhaps Mr. North would care to justify his assertion that rationalism has nothing to offer by explaining why reason should be invalid in a world that moves by law and order. He is obviously not content with the orthodox Christian attitude towards rationalism—that Christianity, because it claims to be of a supernatural order, cannot be validly appraised through the formulae derived from the natural. No, Mr. North goes further to state: "Rationalism sounds very learned and academic but what has it really to offer. Ultimately nothing."

The first main step in Mr. North's immutable dialectic is an attempted proof of his belief that reason does not apply to an ordered world. He emphatically jabs his messy thumb at a conception of his own. This example is what Mr. North would term: "A concrete refutation of reason in our world."

"Are you (he says) 'sure that you are the same person as you were yesterday? Of course you are. Can you prove it deductively? No, you can't, but that doesn't lessen your certainty in any way. Apparently we can and do accept as true some things which cannot be proved deductively."

It mystifies me as to how Mr. North can conclude that he is the same person as he was yesterday, without reason. Let's assume that he can.

"But, Mr. North, you aren't the same person as you were yesterday."

"Of course I am."

"How are you sure?"

To which he must answer that he is "not sure" or that he "Feels it". To give the valid reply that it stands to reason simply would not do.

In short, I fail to see how one can make an assertion about the natural world without reason. To pretend that any statement is valid because "I feel it", is quite ridiculous. I would gently demure at the statement (quote) "Perhaps you are not such an extreme rationalist and sceptic after all. Even if a fact cannot be proved deductively as true you are prepared to accept it as true if there is sufficient evidence in its favour". If Mr. North really applies this maxim to the questions of existence He must harbour numerous contradictions within himself.

What of two conflicting statements, both of which appear to have equally strong and favourable arguments? Surely to be consistent Mr. North must assume both to be true. What of two arguments, one of which has more evidence than the other, but both appear equally plausible? Is the former a priori to be accepted? In point then, Mr. North has painfully confused the distinction between validity and probability. One is forced to assume that he has accepted Christianity merely because it seems probable. "Probability, implies his maxim, is truth".

Mr. North has then by his own admission accepted Christianity because "there is sufficient weight of evidence in its favour." Just what counts as sufficient weight of evidence eludes me. If Mr. North considers that Christianity contains this sufficient weight then he issues a severe indictment of his historical faculties. To me it seems strangely farcical that God after placing man in a naturally ordered world, and after endowing man with a rational capacity to acquaint himself with it, should expect man to abandon this ability and unhesitatingly accept his existence, i.e., the existence of a supernatural being. But what of those individuals who find it impossible to escape the chains of reason? They, smirks the Christian, are to be assigned to eternal damnation.

The final steps in Mr. North's argument is the most excruciating of all. This one doesn't even move by the laws of probability. Mr. North begs the rationalist to cogitate on this:

"One should accept the truth of Christianity because Dr. Schweitzer (D.Th., Ph.D., D.Mus., D.Med.) thoroughly believes in it."

Surely there is something in Christianity because Dr. Schweitzer

has gone to Africa. From this evidence Mr. North concludes that Christianity is for you. "Perhaps," Mr. North comments very sagely, "there is something in Christianity after all." And after this, "What does Christianity have to offer?"

Ultimately, Mr. North, nothing. But immediately it grants a life of complacent security and a creed of false values inherent within which is a moral code that stifles and degrades true humanitarianism. The Christian contributes towards human welfare mainly because it will pay him to do so. But the true humanist does it not for any ulterior gain but because he realises that man's salvation can only come through himself. In point of fact Christianity subtracts more from the sum of human welfare than it ever adds. In its focus of attention upon the higher world it indirectly acquiesces to the furtherance of hell on earth.

I was once an evangelical Christian but I have been converted to an existence that lays upon me now a greater burden of responsibility. Perhaps the cry of Schiller will eventually be realised: "Brothers, above the heavens there must be a loving father." Perhaps. But He has chosen not to reveal himself. And until he does so I shall pursue the affirmation of Russell: That the greatest satisfaction in life is to realise oneself and to face the apparent truth of human destiny.

—D. BANKS.

The Editor,

Dearest Sir,—Rumour has it that you are at present discussing with our New Zealand Hierarchy plans to form a Vic. branch of the Society for the Propagation of the Faithful. Will you please confirm this? Yours expectantly—

SHEILA O'TOOLE.

The Editor,

Sir,—The concluding statement in John Hendrikse's article (on prostitution) intrigues me. Am I to understand that he took on so serious an article without having done any field work? I suggest that in future "Salient" should make sure that its exposes are written by people with FULL KNOWLEDGE of the facts of the case. Yours sincerely—

—HOCUS POCUS.

The Editor,

Sir,—I notice that Mr. Bollinger, in an article on bodgies, advances the peculiar thesis that a Catholic education is a first-class ticket to a pair of stovepipe pants. In support of this he submits as conclusive evidence on a post-war phenomenon, figures almost half a century old. He then quotes more recent figures: these are twelve years old and refer not to New Zealand but to Australia (in fact not even Australia, but an isolated state). In his blatant hysteria Mr. Bollinger calls forth "proof" which is out-of-date, irrelevant, and selected with an eye towards plain deception.

Figures relating to the subject with which Mr. Bollinger deals are, of course, scarce. This should have made him use them with care. For example, some recent information on the question of Catholics and crime is provided by Father Cyril Engler, at present chaplain of the Iowa State Men's Reformatory, Anamosa, U.S.A. He states that one quarter of the inmates call themselves Catholics. But only two per cent. of these have practised their faith before their imprisonment; only twelve per cent. of these professed Catholics were educated in Catholic primary schools; four out of five who did go to Catholic schools were expelled or left to attend State schools; and only



one in five had had any instruction in his faith at all.

This is not conclusive evidence for the New Zealand scene, but until Mr. Bollinger submits similarly refined statistics for this country he should withhold judgment.

I had only one flicker of hope during Mr. Bollinger's outburst. This was when he mentioned in his favour "ample evidence" that the 1954 Commission had "overlooked" in the Hutt Valley enquiries. But he failed to quote it. If evidence only four years old and bearing specifically on the problem is as good as Mr. Bollinger implies, why neglect it in favour of misleading evidence 44 years old? Or is this unquoted evidence even weaker than that which Mr. Bollinger is prepared to produce?

Moreover, Mr. Bollinger's conception of religion, especially Catholicism, leads him to even greater clangers. He tells us that religion depends upon the "strong right arm", which leads to "anti-social outbursts in the teens". This kind of argument reveals Mr. Bollinger's utter ignorance and lack of understanding on religious matters. For his conception of religion is plainly reminiscent of the worst excesses of Calvin. It seems that he tries to impute a Calvinistic character even to Catholicism. Yet the idea of the strong right arm is not the basis of Catholic teaching, even though the Church has always shown a firm approach in moral matters. The emphasis has always been on infinite love, God's readiness to forgive sins (perhaps even Mr. Bollinger's).

I am surprised, considering Mr. Bollinger's enormous advantages in this matter, that he so completely misunderstands the Catholic doctrine. Perhaps in a year's time, when this particular clanger no longer echoes in V.U.W. corridors, he will be found asserting that Catholics are prone to crime because the idea of infinite love promotes sloppiness.

—A. J. MacLEOD.

"A good season for courtship is when the widow returns from the funeral." —Geoffrey Chaucer.

CRICKET 1957-58

The 1957-58 cricket season may reasonably be regarded as a successful one despite the fact that one tends to assess the strength of a Club on the performances of the Senior side. That such an assessment may be misleading is shown by the following report.

The Senior team failed to finish higher than seventh in the competition despite possessing a number of talented cricketers. Potentially, the team was one of the strongest in the grade but for inexplicable reasons the members failed to perform as well as they were expected to.

The loss of the club captain, John Martin, for the greater part of the season deprived the side of a much needed stock bowler to assist Wilf Haskell, Jim Zohrab and Jim Thomson. These three carried the burden manfully but were not supported by the field. On most occasions it was the batsmen who let the side down and apart from M. Lance, J. Thompson and, for the latter part of the season G. Leggatt, no one scored at all consistently. Peter Coutts performed well on a few occasions in which he appeared for the team and Doug St. John, Bob Vance, John Oakley and others at times showed the type of batting which they were capable of but the slow wickets appeared to upset the stroke-making of these dashing batsmen.

With improved fielding, a little more luck and perhaps more of the team spirit that was so evident in the lower grades there is no reason why this side could not win the Senior competition next season.

The Second Grade side had a particularly successful season, winning their grade and thereby becoming the first holders of the Pemberton Memorial Trophy. A number of batsmen scored very consistently, showing that there is no lack of talent available. The fielding was keen and often good and the bowling was extremely steady. In Jock Hutchison and John Thompson the side had two bowlers of Senior standard who bowled most consistently, taking 49 and 31 wickets respectively. Both will achieve much more than Second Grade honours. Peter Coutts played prior to his returning to Hawkes Bay for the summer vacation and scored the phenomenal number of 395 runs in only six innings, being once not out. Peter, along with Jock Hutchinson, represented Wellington in the Brabin Shield Tournament and gained a place in the New Zealand team picked at the conclusion of the tournament. John Gibson performed well in scoring 246 runs in three innings at the end of the season and it is to be hoped he will reproduce this form in Senior cricket next season. David Ward, too, had an average of 84 in scoring 253 runs in three completed innings. Barry Kerr scored consistently and, like Coutts and Gibson, scored a century.

The third grade competition was won by our B team, comprised mainly of Rugby Club members. This team showed exceptional keenness which brought about a well-earned success. Dick Heron and his cricketer-footballers deserve the congratulations of the Club. Tony Clark, Terry Ryan, Bill Roberts and Collie Henderson display as much skill on the cricket pitch as they do on the Rugby field.

The Club's other three teams had mixed success. The club is able to provide cricket for those who wish to play for the enjoyment of the game only and in these teams averages are not the only criteria of success. These teams, however, greatly assisted the Club in reaching third place in the Club Championship.

The Christmas Tour, reviewed in "Salient" earlier this year, and the Club's victory at Easter Tourna-

ment were the outstanding features of the season. No less than five Victoria players, Jim Thomson (captain), Wilf Haskell, Peter Coutts, John Gibson and Graham Leggatt were selected to play for N.Z.U. against Canterbury. This fine representation reflects the true strength of the Club.

In addition to the regular participation in competition matches, practices were well attended and a number of enjoyable socials and gatherings were held throughout the season.

The one unsatisfactory feature of the cricket scene is that a large number of students are playing for outside clubs. If these cricketers joined the University Club a number of ex-students who continue to play for the Club would joint other clubs and make way for the present day students. As it is, these people have carried our Club through poor times and through the long vacation and will continue to do so. They will support the Club until they are satisfied that the newcomers are strong enough to take over. Much criticism that is heard is ill-founded and the only way to amend the present situation is for students to play for University clubs.

However, with an improved club spirit, fostered by the successful Christmas Tour and the Tournament win, the Club may reflect upon a successful season and look forward with confidence to an even better 1958-59 season.

THE SKI CLUB

I write for those of you to whom the experience or the thought of travelling at high speed down the snow-clad sides of a mountain amid scenery of awe-inspiring grandeur, holds great thrills. To those who are so moved, please read on.

For on Saturday the 3rd of May, at 46 Childers Terrace, Kilbirnie, the home of the retiring president, the Ski Club's A.G.M. was held, and the following principal officers were elected: Secretary, Jim Larsen, phone 72-286 (home); Treasurer, Mike Godfrey, phone 70-566 (business).

Each committee member really has the interests of the Club at heart, and their telephone numbers have been listed because they are prepared to give further information to genuine enquirers.

We have, in combination with A.U., built a hut on Ruapehu of which we can be justly proud, and we are determined that good use should be made of it this season.

Watch the club's notice board for details of future activities. We are preparing a full and exciting programme for the coming season. And when we hold another party, as we did on the night of the A.G.M., come along and meet the people who would be gathered in the hut with you, following a day's skiing. We are a sociable as well as a sporting crowd.

OUR NATIONAL UNION

continued from page 5

of N.Z.U. sport, remains a standing committee of N.Z.U.S.A. and is not yet a separate body. The N.Z.U. Rugby Football Council is not affiliated or in any way subject to N.Z.U.S.A.'s jurisdiction.

N.Z.U.S.A. is, in the international sphere, a member of the International Student Conference (ISC), which meets every twelve to fifteen months. This ISC is intended to be a platform for representatives from national unions of students from all over the world to work out bases of co-operation on a non-political basis as far as possible. It provides the only alternative organisation to the monolithically partisan International Union of Students (IUS), which monotonously reiterates the Cominform policies and from which N.Z.U.S.A. disaffiliated in 1948.

ACTIVITIES

As a national union, N.Z.U.S.A.'s main concern is with the interests and welfare of its membership. It has presented successful submissions for bursary increases, investigated conditions of entry of overseas students into the country, supervised the welfare of Hungarian refugee students in this country, presented submissions for the introduction of the course on Asian Studies in this country. It has pressed for some years, and is continuing to press, for the right to appoint a student representative to the University of New Zealand Senate. Currently, it is preparing submissions on proposed reforms in the tertiary institutions of education, and in light of the proposed Commission on Education to be set up in November, and to be chaired by Dr. Currie, will no doubt make detailed evidence to the Commission at that time.

TRAVEL CONCESSIONS

Most students, at enrolment time, filled in a lengthy questionnaire on student travel which will provide, it is hoped, the factual basis for submissions to the appropriate quarters requesting some form of travel concessions for bona fide students.

Bona fide students may now, as a result of discussions some years ago between the N.Z. Booksellers' Association and N.Z.U.S.A., obtain upon request a student discount of 10% on all set texts of the University.

In conjunction with the Australian national union (N.U.A.U.S.), N.Z.U.S.A. arranges during each long vacation a travel and exchange scheme, whereby New Zealand students may have a working holiday in Australia, and vice versa, and take advantage of the student facilities in the other country. For the last two years, an attempt was made to fill a charter plane to Australia, which would enable students to cross the Tasman for as little as £24 return: however the scheme did not come to fruition, as in each year there were insufficient applicants to make the trip worthwhile.

INTERNATIONAL

On the international scene, N.Z.U.S.A. last year offered a South-east Asian Scholarship to an Indonesian student, Wasisto Surjodinigrat, for a one-year post-graduate course at Auckland. The scholarship, of the value of £1000 and originally

intended for two years, was made available by the efforts of local Committees in the University centres. Victoria raised the sum of £220 by holding a raffle and organising socials. It is proposed to offer the scholarship in 1959 to a South-east Asian student, for a two-year post-graduate course in N.Z.

A tour of Australia by a group of Indonesian students is planned for this year, and N.Z.U.S.A. hopes to be able to invite the team to tour New Zealand after they have visited Australia.

Two delegates from N.Z.U.S.A. have been selected each year since 1953 to attend the International Student Conferences. In 1954, M. J. O'Brien and J. D. Dalgety (ex-V.U.C. graduates) flew to Istanbul; in 1955 W. N. Smith (O.U.) and G. Brewster (Res. Exec.) flew to Birmingham; in 1956 P. Gordon (A.U.), G. Brewster and P. Boag (A.U.), flew to Colombo; and in 1957, B. V. Galvin (current President of N.Z.U.S.A.) and P. Boag flew to Ibadan, Nigeria. The contribution of New Zealand delegates to these conferences has been considerable, and they have often taken the Chair in Commissions held at the Conference.

Although to one who knows little about the work of the I.S.C. the gains of participation seem negligible; in fact, in terms of personal friendships established, of misunderstandings removed, and the constant attempts at a better and more complete co-operation between national unions, the Conferences, in spite of difficulties, represent a unique attempt to establish mutual trust and understanding and co-operation for welfare between differing national groups. This is something which is a first, if frail, basis for the leadership and fruitful initiative which is so profoundly lacking in the disintegration and decline under which world politics now suffer.

—B. C. SHAW,

V.U.W. representative on N.Z.U.S.A. Resident Executive.

The Editor,

Sir,—My attention has been drawn to a statement in the "Salient" of May 6th, in which I am reported to have said: "Unfortunately Miss Millar, the last appointment, left before she had come to know the Library well enough to be qualified to give any advice to students." This would be a serious thing to say about anybody and especially about anyone as intelligent and resourceful as Miss Nola Millar. I did not say it.

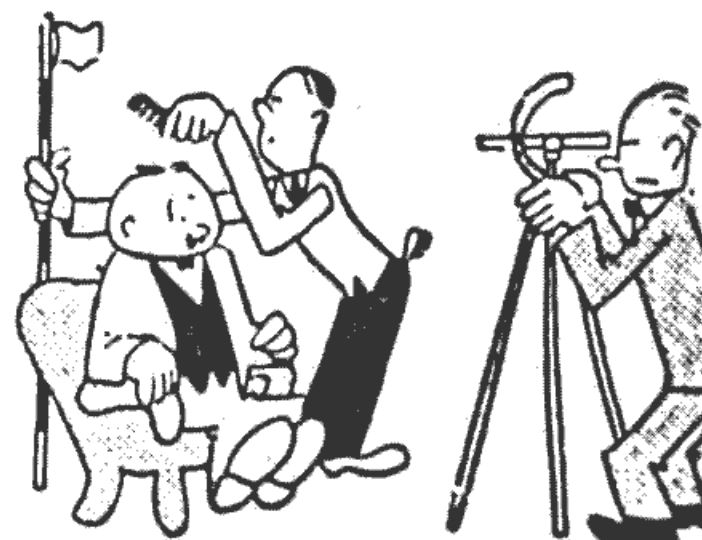
Miss Millar started from scratch and did a good job and, as I said in my Annual Report for 1957, the Library owes her much. She certainly was not with us long enough to develop the kind of reference service that we hope for—and this I may well have said—but she did well and we are grateful.

H. G. MILLER.

Librarian.

(Two "Salient" reporters were at the meeting and both were convinced that Mr. Millar actually said what is quoted above. "Salient", however, accepts the denial embodied in Mr. Miller's letter.—Ed.)

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