

The Magnet

For Men's Wear
144 Featherston St.
Wellington

Salient

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

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Leaders in the Field
of Athletic and Sports
Equipment

Briscoe Mills

Cnr. Victoria and
Hunter Streets

PEACE, PIES, POLLS— AGM AGENDA

The Annual General Meeting, 1949, had plenty of importance to discuss. There was mention of WFDY in the annual report; there was mention of the extension of the term of VUC's representative on the College Council; there was a report from our representatives at the World Peace Congress in Paris; odd constitutional amendments on the election system and the system of co-opting to the Executive. All in all, the sort of thing which in the glorious days of Dowrick and Hartley would have led to a most interesting affair.

Instead, apart from a few moments, the atmosphere was like a Parish gathering. Admittedly the night was cold and the upper Gym was not warm; and, of course, there were only 100 present to liven the thing up.

The only really interesting note was new president K. B. O'Brien's announcement of the dead-heat for secretary between Bill Hume and Jim Milburn—a quandary solved by Hume's election on the toss of a coin. Interest in the more important things was sporadic except when "that man Henderson" called for a post-mortem of the Special General meeting on WFDY.

The AGM got off promptly, only 15 minutes late. Before we knew where we were, the initial business was walloped through, and the report and statement of accounts was under fire; Mr. O'Brien started it by warning that the Exec. would take any matter adopted in the report as a recommendation. So there was a frantic scurrying through to find anything to disagree with.

Naturally, the first was a question on the perennial medical scheme—sub judice, said Mr. O'Brien. Mr. Pottinger was informed why the rep. to NZUSA did not support the suggestion for a chair of theology; Mr. M. O'Brien had what he took to be discrepancies in the accounts explained to him; but there was no great heat or urgency about the matters.

It almost looked as though the motion "That this meeting affirms the practice of bringing all important matters of policy affecting the whole association before special general meetings" was going to rouse interest. But when it was pointed out that there was already sufficient recourse under the constitution to call these without a definite motion to it, this motion, too, lapsed and was lost.

College Council

Mr. Melling drew attention to a section in the report in which the Exec. recommended to the meeting the desirability of increasing the term of the representative on the College Council in certain circumstances. He did not agree; the person appointed was usually a senior student who, by the end of his term of office, was not in touch with the life and activities of the Association. To extend the term further would be to make this position worse. So he moved that the sentence making reference to this be deleted. However, the chairman pointed out that this would not have the effect of negating the suggestion, so it was changed to an amendment. Mr. Jenkins supported this point of view. The value of the representative on the Council was that he could put the students' ideas clearly. If he were a person who had been out of touch with the Association for some time, this value would be lost. In answer to Mr. A. Wilson's question, Mr. Evison and Mr. Battersby explained that the Exec.'s reason for recommending it was that the present representative thought they were just beginning to get into their stride by the end of their first term, and only just learning how to be of use. Moreover, others thought that the present College Council had such a low opinion of students ("Speak for yourself, Mr.

The following Manifesto for Peace was endorsed by the Executive of the VUC Students' Association at its meeting on Monday, June 27, 1949, and was sponsored by the Executive for adoption at the Annual General Meeting of the Association.

MANIFESTO FOR PEACE

WE, students of Victoria University College, Wellington,
CONSCIOUS of the danger of a new world war which threatens the people of
New Zealand and of the whole world,

CONSIDER it to be our duty as scholars and as citizens to express our entire
opposition to such a war, and our determination to work for a lasting
peace.

WE RECALL the dark days of the recent war, which brought death, starvation,
and untold misery to millions of people. We recall that in those
days it became abundantly clear that in warfare it is the people who
suffer. We recall also, that in those days, there was a great longing
for peace, and a desire that when peace came it should be guarded
closely and held fast forever.

WE ARE OPPOSED to talk of war with the Soviet Union. The Soviet people,
who fought together with us in the recent war against fascism and who
suffered persecution, devastation, and death far more terrible than we
ever faced, are worthy of our friendship, whatever political or economic
system they choose to live under.

WE BELIEVE that without this, there can be no hope of peace.

THE PEOPLES of Europe, of America, of the Soviet Union, of Asia and of
the whole world, have no desire for war. We believe that they wish
for peace to live their lives without the destruction and disaster which
must come with war.

THEREFORE we state our unequivocal opposition to all preparations and
plans for war. We denounce all those who, by propaganda, by provocation,
by armament or conspiracy, are attempting to lead the common
people of the world into a new war against their fellow men.

WE BELIEVE that there are no human problems, economic or political, which
cannot and must not be approached and solved peacefully. We therefore
reaffirm our faith in the United Nations Charter,

"TO PRACTICE TOLERANCE, AND LIVE TOGETHER IN PEACE
WITH ONE ANOTHER AS GOOD NEIGHBOURS."

AND WE therefore call upon the Government and people of New Zealand to
throw their whole weight into the implementation of the principles of
the United Nations Charter, and to work for the establishment and
maintenance of peace and friendship among the peoples of the world.

Battersby," said Mr. Evison) that one removed from them by a year or two would get on better. Mr. Evison pointed out that it was only a recommendation, and that there was at present no bar ("Wot, no bar," asked Mr. Curtin), no prohibition, went on Mr. Evison, to appointing the representative for any period at all. It was, however, desired to regularise the procedure.

On a show of hands—51 to 49—the amendment was carried and the suggestion from the Exec. was passed out quickly.

Peace Congress

Mr. Evison moved the adoption of the VUC representatives' report on the World Peace Congress. We had appointed two delegates, Messrs. Hollyman and Scoones, who were both in Paris at the time, to attend the Congress and to report on it. This report had now come to hand. Very full information had been given; this association was the only organisation in NZ represented at the Congress. Previous reports in the papers had tried to belittle the whole affair, but he asked to have the report taken seriously. After Mr. Jenkins had seconded it, Mr. Henderson objected to adopting the report then and there on the grounds that it was too much to consider at once, and that people should have a chance to look over it. He had not had any information on the Congress, and wished to study the report. Mr. Jenkins retorted that the Congress had already been given full write-ups in "Salient," and felt that Mr. Henderson should have read these. However, Mr. Ashton Cook had Mr. Curtin to lean on, in his amendment that the report should merely be received.

"This is only dilly dallying," said Mr. Evison. The report had been noted in "Salient"; it had been mentioned in the minutes of Exec. meetings. He realised that people should have time to consider it, but he opposed violently anything which might lead to it being shelved.

An amendment moved by Mr. G. Goddard and seconded by Mr. Melling to have the matter brought up within a month at a Special General Meeting was discussed ("Calendar or Lunar?" asked someone) and passed.

Manifesto

Mr. V. Henderson is a slow reader. Or anyway, he objected again to the discussion of the Manifesto as he had to the Congress report. This one was a little shorter, and Mr. Evison met the objection by reading it out (see inset on this page) to the meeting. The Executive had already endorsed the Manifesto, and he thought that we as students had a duty to lead the community in such matters. No-one except Mr. Battersby and his seconder seemed to object very much to the mention of opposing war with the Soviet Union—for as it was pointed out, without that specific mention at this time, the Manifesto lost most of its point; became wishywashy, someone said. This was our chance to "make a stand on the matter." To oppose war generally was a good idea, thought one speaker, but in the present strained world relations, what was needed was an opposition to the most likely point of conflict. Mr. Cook did feel that it would "gum up" relations rather than clear them, but Mr. Pottinger reminded him that "Whatever one's ideas on the Soviet Union are" it was an ostrich-like attitude to ignore the fact that there was the danger of conflict; this should be opposed specifically. Mr. Battersby's amendment was lost 38 to 72 on a division.

Hair Splitting

Mr. Curtin got down to the subject. While not very clear to follow, he seemed to be saying that we were not conscious of the danger of war

Salient

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

WEDNESDAY, JULY 13, 1949

A FREE PRESS?

In this issue, we publish a report of a talk given here at VUC by W. J. Scott, on the American Press. Almost at the same time, newspapers carry brief quotations from the Commission on the Press in England. And again, at the same time, the newspapers of this country carry columns each day on conscription.

From Mr. Scott's comments, and also from the conclusions reached by the Commission, we can get a clear picture of what is happening in this country as much as overseas. The Commission stated that there was no evidence of direct distortion of the truth—of course there isn't. Nor is there in America, nor in New Zealand. To distort the truth is clumsy. One needs to alter no facts to achieve what the Commission in England called "selection of news"; that is, quietly neglecting to mention anything which mightn't go down so well.

As Mr. Scott said, if the Press can claim to be a servant of the public, then it must report all sides of the question, and allow each side equal space in presenting its case. By this standard, no-one but a supreme optimist would say that the Press either in New Zealand or overseas is doing that job. If it suppresses views with which it does not agree—as it is now doing in New Zealand—then one of the essentials of a democracy is lost. "The truth, the whole truth, and nothing but the truth" is an ideal at which our Press can only gaze from afar.

D. G.

when we opposed conscription last year, but that we had been told in the first paragraph of the Manifesto that we were conscious of it. This was too much for him to cope with. He felt that we had either changed our minds during that period (or perhaps we hadn't—or something) but he was in general support with the idea of the Manifesto while objecting to specific (did he mean pacifist?) points in it.

"It's mostly bosh and twaddle," opined Mr. H. Connor. Again, he was not so clear on just what was bosh and twaddle, though he might have been referring to the world situation or to something he disagreed with, which had been said before. He felt that we were in the same situation as in the early 1920's.

The two previous speakers had been caught in Mr. Cook's gum, opined Mr. Goddard. There had been too much "crawfishing round the question," he remarked, and he suggested that the meeting get down to putting the motion.

Hair Raising

When is war aggressive? And when is it defensive? These questions puzzled Mr. M. O'Brien, and the meeting, too. He wished to have the Manifesto amended to oppose aggressive war. Miss Martin, however, suggested that the difference was generally one of opinion. She might have pointed out that Hitler's thesis in 1939 was that he was defending Germany from encirclement—a peculiar kind of defensive war? She failed to convince Mr. Weblin, though. Mr. R. McDonald's remarks on the subject were clearer—he noted that many wars which had been supposed to have been aggressive were in fact defending against an economic attack. The distinction could not be drawn with any validity.

And the meeting finally got down to taking Mr. Goddard's suggestion; the amendment (Mr. M. O'Brien's) was put and lost (47 to 61) and the motion for the adoption of the Manifesto was carried.

Home Again

Leaving the world situation, the meeting moved to the electoral system in the association.

Mr. L. Robinson explained the constitutional amendment which he was

moving. There was at present too much that was haphazard in the system of voting: a considerable number of voters listed the first two or three (and the last two or three) as they wished them, and then put the others in alphabetical order down the page. He did not think that this showed a healthy state of affairs. A terrific number of man- (and woman-) hours were spent in counting votes. Mr. Searle, in seconding, was rather too technical for us to understand, but he thought that those who had been consulted on the suggested improvements were in favour of them; they would give substantially the same effect without the drawbacks. "The previous speaker had given us figures to show how many more hours were taken to count this year than last year. Were the women making all this difference?" asked Mr. Evison. He did not know whether this matter of man- and woman-hours could be left to the discretion of the scrutineers. Under the existing system, though, no-one has to vote for more than four, and it is quite valid to fill in only the first four names. What was the good of changing the system, then? If it was desired to fill in only the first four, we might as well have a "first past the post" system. He suggested that if people were voting in alphabetical order, then only those whose names came in the first half of the alphabet should be allowed to stand. He deplored "the cursed ignorance of those people who don't know the important people round here." This moved Mr. K. B. O'Brien from the chair (warned for him in the meantime by Mr. Battersby) to tell the meeting that the present system was "most unsatisfactory." The voting paper is not clearly understandable: the matter of just which preferential voting system we should use should be left to experts. He therefore suggested that a committee could be set up to report on the system and improvements which could be made. Mr. Clayton opposed the motion, but was ruled out of order, and the motion to set up a committee to consider the system was carried.

Co-opting

At present, if more than two Exec. members retire, a third cannot be co-opted, but an election has to be held for that member, and for the two who have already been co-opted.

M. I. T. Heath moved the second amendment to the constitution—to change this number to three, and so avoid the necessity for a series of by-elections. Mr. Melling appeared to think that two was a company, but three a crowd, since he opposed it, remarking that three co-opted members, who had not been chosen by members of the association, was too great a proportion of the committee. It was pointed out by Mr. Battersby that the present number (2) was arrived at in the days when the Exec. was smaller than it was now. He did not think that three was therefore such a large proportion. The motion was carried.

... But Not the President

Miss Martin, who moved the next constitutional amendment, explained that it was not the same as the one which had gone before. Her motion was, in effect, to make an election necessary when a president retired within nine months of his election. At present, the vice-president was co-opted if that happened. She did not think that the vice-president should be asked to take over this if he did not wish to, or to face the responsibility of precipitating a by-election himself if he refused office. Moreover, she thought that it was unfair to the college to have someone who was not directly appointed by their votes in a position of such importance. Her exposition was so clear that Mr. Garrett had nothing to do but to second it, while Mr. O'Brien left the chair again.

Unbearable?

He noted that it was impossible to hold elections between October and March. For that time, then, there could be an effective president under this system. "The nine-months period" was arbitrary. "You're in an impregnable position," remarked Mr. Jenkins. After he had pointed out what he thought could be impracticabilities in the motion, Miss Martin asked his advice, and an amended motion to make the election necessary if the situation arose before the end of the college year was carried.

Off the Record

The meeting then diverted itself with a discussion of Extrav. It was decided that, for archive purposes, each Extrav. should in future be recorded, as was done this year. This would make a permanent record to be of use to future producers and casts. Mr. Treadwell picked up his cue at this, and supported the motion. A suggestion by Mr. Jenkins that one copy be also given to the British Museum was ruled out of order.

On the Table

The cafeteria report was then discussed. The committee set up at the last SGM handed in its report: this opposed subsidising the Caf. and also opposed the idea of letting the contract to an outside firm. Mr. K. B. O'Brien, who ought to know, again left the chair and explained the produce mart system to the meeting, when buying came under discussion. Mr. Cook, for the committee, explained that the system of private contractors would not work here, though it worked in the railway workshops, where there was a far larger turnover (Question from the floor—"Apple?").

The report and recommendations were adopted by 53 votes to 23 (it was getting late by now) and Miss Martin made the very sensible suggestion that a dietary expert should be consulted to get better food, even if we don't get more. This was added to the recommendations.

"That man" Henderson was in agreement, as he said, with Miss Martin for the first time in his life.

Water . . .

A belated constitutional amendment to make water polo players eligible for blues appeared to meet with no objections.

... Weir . . .

Inspired by Mr. Jenkins' fervent plea for the suffering at Weir, moved by his and Mr. Cameron's exposition of the plight of the bed-and-breakfasters, and warned by the chairman's remarks, a unanimous motion asking the next Exec. to take an active interest in the situation was carried.

... and WFDY Again

Mr. (That man) Henderson wanted to know why sums of money had been paid out to delegates to attend the forthcoming WFDY Congress. He angrily remarked that this was a gross breach of trust, since at the SGM in April, the Exec. stated that they had made no payment to the person whom he referred to, in a singularly insulting manner, as "that man Smith." Tempers got a little frayed from here on.

He was sure that the disaffiliation motion would have been carried if those present had known that they were going to pay for "that man Smith and that man Scoones." And so he moved "that the meeting deplored the action of the Exec. and refused to ratify the payments."

When Mr. Evison rose to answer, there was so much noise from the right side of the hall that he used the microphone for his speech. He wished to point out—and did so effectively—that the Exec. could not have decided to make any grant before the SGM since it had already decided to pass the matter to the association to consider. But when the SGM had decided to remain affiliated, then there was only one course to take, that which we took with any other body to which we were affiliated—give token grants to delegates to attend. "Is it normal to pay these token grants?" he asked. "Yes, of course." We did this when Mr. O'Brien went to the NUAUS conference in Australia, and we had done it many other times. If we could afford £20 per year to send someone to Australia, then we could afford the small sum it would cost each year to send delegates to these conferences at three-year intervals. Mr. Smith was going, and we should, in normal decency, pay him something towards his expenses.

A fair amount of acrimony was exhibited at this stage. Mr. Battersby supported the payment, though he deplored the affiliation and said so heatedly. Mr. Pottinger supported Mr. Evison with less qualification, and Mr. Piper took exception to the references to "that man Smith" and "that man Scoones." This did not deter "that man Henderson" from using the same terms again when he exercised his right to speak after the closure motion had been carried. However, that motion was lost (no division), and from there on the meeting was less interested. Mr. W. McLeod (note the name) moved that the association be represented in those who were opposing the rise mooted in tram fare costs, and this was to be acted upon. A question was asked as to whether the Exec. would study Zoo meat being used in the Caf.; and Mr. Garrett moved that, as a practical measure to get over the present very grave danger to students at the Salamanca Rd. bend, the Exec. members institute a roster system to have a school traffic patrol there, and that a supply of white coats and stop signals be purchased for the purpose. Unfortunately, both this and the traditional brass spittoons were ruled out of order.

The new Exec., announced after Mr. O'Brien had been given both literal and figurative bouquets for his work, is as follows:—

President: K. B. O'Brien.
Vice-Presidents: I. T. Heath, A. Pearce.

Secretary: W. Hume.
Men's Committee: V. Henderson, L. B. Piper, C. Pottinger, L. Robinson.

Women's Committee: A. Cook, B. Holm, J. Murray, J. Scott.

WHEN IT'S GOOD . . .

Scott Talks On The American Press

The standard of reporting in such newspapers as the "New York Times" is probably the highest in the world, said Mr. W. J. Scott in an address on "The American Press." But the influence of such papers was confined to a very small proportion of the population; the majority were fed on sensationalism and distraction from the important issues in their own society. And the standard of the worst reporting there would make our worst look like a parish magazine.

Mr. Scott, who has recently returned from the States, made a pretty impartial study of the press of that country: those who know him realise his qualifications to speak on the subject.

The whole set-up of the American Press, in such a huge country, is naturally most complicated. But it was possible to get a general picture of the situation. The Press is, in America as everywhere else, an industry—there, it is one of the major industries, depending for its profits first on advertisements, and second on sales. This is even truer in America than in England or New Zealand. It is the great champion of the American Way of Life (always discussed there in capitals) and of Free Enterprise. Of the latter, Mr. Scott said that it was almost one of the indiscussable things—too sacred, to question. Thus a powerful Press upholding these things moulded American sentiment and attitudes. If the Press anywhere claims that it is a public servant, then it must do certain things. It must report truthfully; it must give the correct amount of emphasis, giving more space to important issues than to trivial ones; it must allow all sides of the argument to be printed; and it must allow all sections of society to represent their opinions accurately to all others.

Truth?

The "New York Times" during the United Nations session in Paris last year, gave verbatim reports of the whole addresses given by the Russian, American, British and other delegates. Such complete reports were not—and could not—be questioned. It also gave the full text of all the notes exchanged over the Berlin issue. This paper, of course, is very big, having up to 80 or 100 pages every issue. It printed articles in detail on everything from architecture to polls, and unlike almost every other paper in America, it carried no "funnies" (an inaccurate word, he thought).

But what is the fate of this paper? Its readers are confined to the better educated middle class in and around the city; the others—the great majority—read the "News," "Mirror," "Journal American," or the "World Telegram."

The "enormous distraction" provided by these papers is not realised. Everything is given in brief, nothing is fully treated "except the latest sensation, and there is one every edition." The reporting of court news is almost indistinguishable from the short stories in the sensational magazines; it was so lurid that all night queues to attend the latest murder trial are nothing unusual! And there must be 10 who read these papers for every one who reads papers like the "New York Times." "Crime, scandal, and oddities" crowd out the giving of important news.

Slant?

The emphasis all the way is on the sensational. There is much more discussion in the better papers than in New Zealand, though the letters are relatively few; there are, of course, many more papers and thus a greater number of channels for expression. But in the news, the achievements of America are stressed—"Lindbergh the first to fly the Atlantic" said one paper. And, of course, it is taken for granted in the papers read by most, that American know-how was solely responsible for the atomic bomb. An instance was a story in "This Week"

read by 7,000,000 at least, called "Only in America," which told how a European war bride in America feared for her husband's life because she knew that he had voted for the party which had not won in an election. He, of course, laughs at this. This, the story pointed out proudly, could happen "only in America." So could this kind of story. And while the papers print this, they neglect unpleasant facts in their own society. When the National Commission investigating Negro segregation in Washington published its startling report, the popular papers gave it little notice, and it passed out of hearing smartly. This sort of sliding over unpleasant facts is made easier by the distraction which fills most of their Press.

The Fourth Estate

Are the papers open for anyone to speak? Can anyone get into the newspaper world? Certainly—if there is enough money behind him. The number of papers in America has been steadily decreasing; there are less papers for more people, and it is becoming increasingly costlier to start one. Large companies control the Press, radio and film—often tied companies.

Advertisements

"The advertisement is the greatest single educative force in America," said Mr. Scott. They are aimed at the women who dominate the whole social life and structure; the main return for the paper is made on advertising, and it dictates the tone of almost all papers. Of the magazines, anyway, it could be said that the stories which they printed were nothing more than advertisements for the advertisements. What one should wear, eat, sleep in, drive in, think about, shave with, are all taught by advertisements.

Funny — Peculiar?

The "funnies" have an immense circulation, from Truman down. Their influence extends through all ages, over the 100,000,000 or so people who read them. And what is their attitude?

It is convincing evidence of the low standard of education in America to see these comics. They provide, in fact, "phantasies for the psychologically and emotionally frustrated." They echo the current attitude which makes fun of the father and extolls mother; they show violence, poke ridicule at anything in the slightest "highbrow." "They give unaffectedly the standards and attitudes of the lowbrow." Their language is "incredible." An example which was read out convinced anyone who might have had doubts.

Force

America is educated through its papers, magazines, advertisements. And these are all "aggressively lowbrow," emphasising sensation, neglecting the many sores of their own society, providing an immense distraction. Not a happy picture! The best of the papers have little effect and the worst, like the "Chicago Sun-Times," which Mr. Scott thought just about the lowest he had met, are read by millions. Though there is no direct centralised ownership, the spread of syndicated columns providing attitudes ready made effect a standardised sentiment on The American Way of Life which deals shortly with criticism.

In the "Dominion," 21st June, appeared a write-up of Dewey's speech demanding "closer relationship, greater give and take (Marshall Plan?) and greater interdependence of the five still free continents—Western Europe, Africa, the Americas and Australia." Strange that in four out of these five free continents there is a colour problem.

Further, he say, "It is time we lifted our sights and viewed the world as a whole. We have concentrated on Europe while Asia has been going under, and the Communists have been busy working on Africa." At last someone has admitted, although in a reversed truth, that our Press's preoccupation with the Berlin blockade has been to cover up our statesmen's anxiety over troublesome natives in Africa and South-East Asia.

Press clippings or . . .

COMIC CUTS

Directly under this report is one quoted from the "New Statesman and Nation" which describes the government in one of the above-named free continents—South Africa.

The Divine Right . . .

In describing the Republican Constitution published with Dr. Malan's consent in 1942, the reporter exclaims:

"This extraordinary document, which proposes to make the President 'directly and only responsible to God,' rules out Parliamentary responsibility, and divides the inhabitants of the Union into two classes—burghers and subjects. Negroes and Indians, of course, remain subjects. White people, however, are recognised as burghers 'if it can be expected they will act as builders-up of the nation.'"

Since 1942 we have had in our midst a country whose freedom would happily be attributed to God. I wonder who of God's satellites is responsible for picking "builders-up of the nation," and in what guise was the holy messenger who chose Dr. Malan as God's successor to Hitler?

All Whites

In a later "Dominion," a three-column heading is devoted to our All Blacks, explaining loudly that their defeats have been due variously to illness, accident, and climate, not to mention hospitality (no doubt arranged by Africa's fifth column).

Under a rather smaller heading are the results gained by our, till

then, victorious Maori team. So although the Trade Unionists forgot their threats of intervention with the All Black team's transport, we are not deprived of our quiet leer.

But this kow-towing of New Zealanders to another country's baseness does not stop at this. Here is a complaint from a New Zealand engineer working in South Africa. It is not the kind of thing the Press would publish.

He has a good position, but feels that, for the sake of his children's education, he must come back to New Zealand. For, as soon as his five-year-old is ready to toddle off to school, he must be provided with a little black boy. Even at that age, a Sahib will lose prestige if he is seen to carry his own books.

(It is knowing this that I can now understand the look of incredulity and horror on the face of a newly immigrated little Sahib in one of my classes when I asked him to clean the paint off the desks in his row.)

Matchless

As a final pot to this pourri must be included an insert by, I wonder whom?—in this wise: "Do your matches fly off their heads and burn your clothes? For this matchless situation the only remedy is to vote for a change of government at the next election." And I've been thinking all this time that those incendiary matches were from Moscow!

P. R. SEARELL.

Ham For Sale

On July 15 the Drama Club will present a grand premiere performance in the Little Theatre of two one-act plays. This one-act play evening will provide some of the most hilarious entertainment ever to be staged in the College. On that auspicious occasion the two plays to be produced are "The Wedding," by Tchekov, and "A Phoenix Too Frequent," by Christopher Fry.

"The Wedding" is a farcical comedy and its characters spring straight from the gilt-framed portrait of our Victorian ancestors—aspidistras and all. When Nastasya Timofeyevna arranges for a "general" to be present at the nuptial feast of her daughter, in order to lend tone to the proceedings, the result is catastrophic hilarity.

"A Phoenix Too Frequent" is a highly satirical comedy, set suitably in post-war ancient Ephesus. Set in a tomb it contains a delicious mixture consisting of a spot of philosophy, a dash of death, all subtly toned in a background of mourning and love; the whole refuting Marvell's famous lines:

"The grave's a fine and private place,
But none, I think, do there embrace."

We recommend this entertainment to you.

Answers To Correspondents

A letter has been received, unsigned, from "amangle debelsh." This correspondent should note that "Salient" has neither a children's corner nor a gossip column.

CHARTER SOCIETY

MAJOR-GENERAL

KIPPENBERGER

Speaks on

CONSCRIPTION

WEDNESDAY, 13th July,

At 8 p.m.

SCM AND SOCIALIST CLUBS

PLEASE NOTE:

A Chance for Discussion

This is the third part of Paul Zilch's outline of the position of negroes in the

LAND OF THE FREE

One may never experience the company of socially exalted circles such as these fraternities, without objecting too much, if that exclusion does not lower him in the eyes of all society. The racially restrictive policies of fraternities, however, slash negroes to an inferior biological status. They perpetuate and intensify the prejudices and discriminatory practices that have made us second-rate citizens at and outside this University.

I say fraternities are vicious. Young Americans learn that brotherhood is confined to the brotherhood of a master race—the Aryans.

The 21 fraternities and 16 sororities on this campus with a membership of approximately 2000, embracing more than one-third of the total enrolment, cannot escape the fact that they identify brotherhood with a superman concept, and neighbourliness with a penthouse vision of the world. But an editorial in the April, 1947, issue of "Bank's Greek Exchange" attempts to do just that.

"Some say that the movement to abolish fraternities, which is being rather vigorously pressed at the moment on the eastern and western seaboard, was started by those who are seeking a change in our form of government.

"Articles antagonistic to college fraternities are appearing on a number of academic and scholarly publications. The authors' names in some cases have a foreign sound, which is suspicious, at least . . .

"If our government is worth fighting for, then the institutions which support it and thrive under it should fight those elements trying to destroy it . . .

"If college students are not allowed to choose their close friends and associates, then it is not a step to the complete regimentation after college . . ."

Subversive?

Do you want fraternities abolished? Do you have a foreign sounding name? Do you refuse to support a government that rules according to colour of skin? Do you cling to the belief that free choice and segregation are not synonymous? If you do, then obviously you are seeking to change or destroy our form of democracy.

If it is subversive to want to abolish segregation and discrimination, I may be accused of such. If a government depends on the support of institutions that thrive on caste principles disavowing the Bill of Rights, then I am against both those institutions and that government.

I am the one regimented before, during and after college. I am not permitted to choose friends and associates on a basis of equality from among all citizens of this country.

No-one can deny that the third of the student body pledged to fraternities and sororities are a powerful minority. They shape group mores, dominate social and political activities and, through wealthy parents in high places, influence administrative policies of the University. Fraternities spearhead the polished Jimcrow thoughts and deeds of America's elite.

I strike hard against these so-called fraternal organisations because, as corrupters of American youth, they perpetuate traditions and practices as no individual can. The fraternity system encourages and strengthens individual and institutional attitudes of "white" "Christian" supremacy. This system, according to my observations, is one of the accepted respectable ways to go about destroying democracy.

By now, you may be wondering where negroes fit in at American universities. Do we have any intimate relationships with white students?

I have a dozen or so white acquaintances on this campus. With several others I am friendly, but not intimate. The University has, in my opinion, a number of seasoned bigots, a larger number who "tolerate" a minority, and a few who strive to understand the other fellow.

Seminars with white students never develop beyond an academic relationship. The white students attend for the purpose of scholastic review only; upon completion of our joint study, they go their way and I go mine.

I have received no invitations to the homes of white students. But sometimes I go to Friendly House, a non-partisan organisation just off campus that extends a friendly welcome to all.

The inside of a fraternity or sorority house is as unknown to me as the inside of the nation's gold vaults at Fort Knox.

Opportunity?

Students have generally not been hesitant about sitting next to me in class, and, as far as I have observed, none of my instructors follow discriminatory seating practices.

I seem to be, however, a curiosity to many of my fellow students, and several of my instructors. A few ask bluntly why I'm going to college, and just what sort of job I expect to get—me, a negro.

One night, a white acquaintance and I were studying German together. Both of us received high grades in this course.

"What are your plans for the future?" my classmate inquired.

"I hope to teach, do research in psychology, or study medicine," I answered.

"If I were a coloured person I wouldn't make too many plans, or set my ambitions too high," he advised. "Even if you're as smart, you can't get the same kind of job as me."

"Well, what should I do?" I asked. "You'd better go to another country."

"Where?"

"I don't know exactly, but anywhere there isn't any prejudice," he said.

Numerous whites will greet me with a cheery hello and a flashy smile when we pass on the campus. But if the student is a man, perhaps he will not see me when his girl friend is along.

Once, at a social get-together, a white student eagerly expounded to me at great length his political views and ambitions. He was violently opposed to alien, anti-capitalistic doctrines. Yet since then I have passed him shoulder to shoulder a dozen or more times without a flicker of recognition animating his face. He just stares straight ahead as if I were an open doorway.

I have much more respect for the person who never speaks at all than the one who speaks at length for one time and never again, or the one who speaks only when he thinks he won't be embarrassed. I'm always willing to go half-way, but 51 per cent. of the way is too far for me.

To be completely fair, nevertheless, I must remark that several of my male acquaintances speak no matter where or by whom accompanied.

Cold Shoulder

It is the exception rather than the rule when a white girl gives me a smile or a greeting. Such tremendous social pressure opposes relationships between negro men and white girls that scarcely a single co-ed dares stray from the non-recognition path in public.

Without dating, the American University would be as popular as a state prison. Negro men at Oregon date little this year, seldom at any time openly, because of the absence of negro women and the special circumstances that made dating with several white women easily possible the preceding few years.

What I now relate may seem to contradict my account of friendships with whites, and unwillingness to go more than half-way. Yet so strong is the desire for the company of women that contradictions in behaviour inevitably arise.

My first year at Oregon was the final one for a negro family, a student and his wife and child, who occupied a small tan house adjacent to the campus.

Half-a-dozen men and an equal number of white girls congregated at this home at least several times a week, sometimes part of them every day. Occasionally a white married couple and one or two white men students would drop in to add to the company.

Here we celebrated birthdays, the finish of exams, danced, had a drink or two at times, joked and laughed. When the weather was fine, we often travelled into the country on picnics.

Inside the house, or alone by ourselves in the country, all of us were outwardly gay and relaxed, and on extremely friendly, if not intimate, terms. Yet just under the surface, tension stretched the relationships taut.

Once I tried to arrange a meeting in the city with one of the girls of whom I was rather fond.

"No," she said, "we've got to play the game carefully. I don't like the rules of society, but I've more to lose than you if we're caught breaking them."

We never accompanied the girls on campus. If you met one of them alone, she would greet you. If she walked with others, she would give a weak hello, or avoid speaking altogether.

In other words, we were strangers until we entered that small tan house. Then all barriers broke.

When the school year ended, and the negro who rented the house graduated and left Eugene, our circle, not having a place to meet, scattered. I was not very sorry in most ways.

The whole relationship constantly reminded me of the one between Bilbo, late red-haired, red-nosed, ranting US senator, and his Mississippi negro constituents—the few who ever got near a political meeting or a polling booth.

"I've no grudge against you folks," he would tell a small roomful of negroes. "I don't appear to be a friend to you in public because the prejudices of the white people round here won't let me. But I want you to know that I'm really your friend no matter what I say to them."

The general attitude of white girls towards us is summed up in a little incident that happened in January.

Snow fluttered through the air as I crossed the campus between the education building and the library. Three girls plodded just ahead of me.

"A coon," one said after a backward glance.

"Uh, uh," the other two nodded in agreement.

The attitude of white men towards negro men mixing with white women reveals itself in an account passed on to me by a white acquaintance.

A friend of mine and his fiancée, who was on friendly terms with several negro families in Portland, attended a party at a negro home. The fiancée had always denied racial bias, in any form, and was devoted to a religious sect which boasted strict adherence to the ways of Christ. His bride-to-be danced with one of the negro men.

"I could have killed them both," he admitted.

(This series of articles will be completed in the next issue of "Salient.")

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LANDS for BAGS

It is approaching four years since VJ-Day. What better time than now, for a stock-taking of where we have been going since then? Four years is not such a long time in the memory of most of us.

Ten years back: 1939. One remembers a grey morning in September, after listening half the night to Daventry. The country at war. Would it be for six weeks, or longer? Could we hope for victory? One remembers the long years that followed. The news of air-raids on British cities, with thousands of civilian casualties; the endless processions in column-of-threes down Customhouse Quay to the railway station. For some, the roughness of new uniforms; the assault courses—In! Out! On Guard! The crowded transports; sand in your bullybeef, or the clammy heat of jungles; the nightmare of battles. For others, the endless casualty lists, the patriotic fund drives; the blackout; the long hours worked in vacations . . .

Gradually a dim hope growing into brightness, and with it the formulation of war aims. The Atlantic Charter; the Teheran agreement; the Moscow conferences; the plans for peace; world friendship; brotherhood; tolerance; peace for ever! Why not? We were paying for it! If only the war would end.

And finally, in a shell-torn Italian town, or in the mouldy damp of a jungle camp, or in the anxious austerity of civilian New Zealand, the sudden news of peace. Pinch yourself, it's true! Rejoice! Home's the caper! Waiting at the wharf gates, or straining the eyes for the first glimpse of a New Zealand headland.

Sentimentality? Certainly. There was sentimentality during the war too. There is a need for it at times.

Where have we gone since then? Raise your eyes for a moment from the belligerent headlines and look around. We have travelled a long way since 1945. In those days it was almost criminal to be cynical. Today it takes courage not to be cynical. It was our intention to build a peace in which all people would live in freedom. The Soviet Union was to be an honoured partner in peace, as it had been an honoured partner in war—regardless of a Communist Government. We caught a vision then of a world in which all States and peoples, even Socialist ones, would have our respect.

The vision is being taken from us. We are being told that the ideas born and tried in battle were groundless; empty fantasies. Roosevelt is forgotten; no longer the practical architect of peace, but the unrealistic dreamer. Shades of Wilson! We have to remind ourselves that peace is essential, and that it is still our aim.

By whom and for whom must such a peace be won? Not by the statesmen, not by the generals, not by the newspaper editors, not by the Foreign Office officials nor by professional politicians—but by the people, by the ordinary people of the world themselves. It rests with the factory workers, with the farmers, with the professional people, with housewives and students, to determine

WORLD CONGRESS FOR PEACE

LEST WE FORGET

We of today—together with our Allies—are passing through a period of supreme test. It is a test of our courage—of our resolve—of our wisdom—and of our essential democracy.

If we meet that test—successfully and honourably—we shall perform a service of historic importance, which men and women and children will honour throughout all time.

In the days and the years that are to come we shall work for a just and honourable peace, a durable peace, as today we work and fight for a total victory in war.

We can and we will achieve such a peace.

We shall strive for perfection. We shall not achieve it immediately—but we shall still strive. We may make mistakes—but they must never be mistakes which result from faintness of heart or abandonment of moral principles . . .

And so today in this year of war, 1945, we have learned lessons—at a fearful cost—and we shall profit by them.

We have learned that we cannot live alone at peace; that our own well-being is dependent upon the wellbeing of other nations, far away. We have learned that we must live as men and not as ostriches, nor as dogs in the manger.

We have learned to be citizens of the world, members of the human community.

We have learned the simple truth, as Emerson said, that "the only way to have a friend is to be one."

We can gain no lasting peace if we approach it with suspicion and mistrust—or with fear. We can gain it only if we proceed with the understanding and the confidence and the courage flowing from conviction.

From President Roosevelt's last inaugural address before Congress, 1945; printed in "Salient" April, 1945.

whether and in what way the peace will be won. Is not the very test of democracy the ability of the governed people to assert their desire for peace and tolerance, irrespective of what is said or done by the statesmen and the newspapers?

The odds are weighted. Today the whole power of press and propaganda is being used against the idea of peace and tolerance, to shake the confidence of the people in the ideals for which the war was fought. Today even the memory of the Atlantic Charter and the Teheran Agreement is being destroyed.

There is one way of defending peace against those who do not desire it or who have forgotten we want it. That is for the people of the world to raise their voice and demand it; for them to take up the task of cementing friendship, tolerance and understanding between the people of different race and politics. Unrealistic? Impossible for such a thing to be done independently of governments and treaties?

Just such a task has been achieved by the World Congress for Peace held in Paris last April. Delegates from seventy-two countries, representing six hundred million people—one-third of humanity—attended the Congress, and discussed their problems, their differences, their sympathies, and their common desire for peace. The Victoria College Association

was the only New Zealand organisation represented there, through our delegates, Messrs. K. J. Holman and S. T. Scoones, graduates of this College. Victoria College students can be proud of the lead they have thus given to the rest of the country.

The comprehensive and informative report that we have received from our delegates shows that this was no idle talking-shop. The Congress did not seek to hide the differences between the countries of the world. There was criticism alike of the Atlantic Powers and of the Soviet Union. There were speeches by Calvinists and by Catholics, by Liberals and by Communists. The Congress brought forward the important problems in the world today: the unemployment brought to the European peoples by Marshall aid; the bitterness of coloured peoples fighting for their independence against Colonialism in Algeria, Viet Nam and Indonesia; the menace to peace of military alliances, of arma-

ments races and of atomic bomb stock-piles; the rearmament of Western Germany and of Japan, and the return to prominence of public life in Germany, France, Italy and other countries, of war-time collaborators and Nazis.

It would be a mistake to suppose that the Congress was all plain sailing. There was plenty of opposition to it. In some countries this took the form of limitation or refusal of visas for delegates, as in France and the United States. In other countries, such as our own, it took the form of a press blackout, except for the accusation usually levelled at those who seek an understanding with socialist countries—that of Communist domination. But in spite of this, we now have a first-hand account of the Congress. Our delegates' report is the subject of a special report from the VUCSA Executive, for distribution to all students. Within three weeks a Special General Meeting of the Association is to be called to discuss our attitude to this report. It will then be our turn to face these issues, as they were faced at the Congress, and to demonstrate that we are capable of that breadth of outlook which will allow political, racial, and economic difference to exist without making them a reason for war.

Roosevelt is dead; but the ideal he spoke for must not be allowed to die. We of today also are "passing through a period of supreme test." The test for us is whether we can maintain in our day the will for peace which four years ago was paid for in lives. Shall we heed the Manifesto of the World Congress for Peace, the unanimous voice of the representatives of six hundred millions:

"Let the women, let the mothers who carry the hope of the world, know that we consider it a sacred duty to defend the lives of their children and the security of their homes. May the youth of the world, no matter what their political opinions or religious beliefs, hear us and unite to lift the shadow of war from the paths of their young lives."

"The World Congress of Defenders of Peace solemnly proclaims that the defence of Peace is henceforth the concern of all peoples. In the name of the 600 million represented here, the World Congress of Defenders of Peace sends this message to the peoples of the earth:

"Courage, and again courage!
"We have met.

"We have understood each other.
"We are ready and resolved to win the battle for peace, which means to win the battle for life."

—H.C.E.

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THE CROSS AND CONSCRIPTION

In a sense, the issue of peace-time conscription as such has little significance to those holding the following view, if it implies that to vote "against" means that one may, however, be in favour of conscription in time of war. Nevertheless, to vote for peace-time conscription ipso facto signifies agreement with the principle of preparing for, and fighting in, a war. Such a principle will now be opposed along the lines of the Christian faith.

To view the subject from the beginning it is necessary to realise that man is, on his own, primarily evil and corrupt. This state is not complete, and it has partly redeeming aspects to it, but it is predominant, and behind the veneer of an advancing civilisation are the factors of greed, hate, pride and thirst for power. These express themselves in familiar ways and periodically on a large scale, such as in totalitarianism, imperialism, and the events which lead up to, and are performed in, war. T. H. Huxley, though agreeing with Christians on very few things, stated in his "Evolution and Ethics" that he was forced to share the Christian pessimism over human nature. Christians believe that man, uninfluenced by that which will now be briefly described, will retrogress and finally suffer complete extinction of body, spirit and soul. There is, however, the fact of this influence, which is the activity of a loving God to save man from the destruction to which his own choice of attractive, but deadly, evils will lead.

The Task

To perform this task God sent His Son, Jesus Christ, as a man upon earth, and demonstrated his purpose and method in a tangible being and in a way men could understand. "He who hath seen me, hath seen the Father" (St. John, 14:6). Our Lord's very primary purpose was, in "technical" usage, the redemption of man, i.e., to show him the way to change from subjection to sin to fullness of life through God. It is a most ghastly mistake to take Christ merely for an outstanding humanitarian who evolved a brilliant formula for a Utopian State; certainly He acted with tremendous compassion and care for the poor, the sick and needy, and made it clear that it was extremely important that all who followed Him should do likewise. But His purpose, as stated in the Bible, was a profound moral and spiritual one. This purpose was to show how the inherent tendency in man to choose evil could be overcome.

Since Christ embodied God so far as God could live on earth and since God's most loving gift to man had been that of free choice, He could only adopt the method of appealing to man, for any form of compulsion would be negation of His own gift. The appeal was tremendously strong,

but it was only an appeal, and the only nature it could assume was that of complete caring and love. The word "love" is fraught with sentimentality today and it is essential to free it from this in describing the dynamic power which our Lord manifested as love. Read, for example, 1 Corinthians, 13. Reproof and challenge were essential at times to open the eyes of the perpetrators of religious domination or financial oppression of His day. The ministry of Christ was so full of purpose, love and power that a great number accepted Him at once, there and then, and the enthusiasm and power of His band of followers was exceeded only by that of their Lord Himself.

The Reaction

Many, however, did not accept what it was only in the power of Christ to offer. Blinded by greed and pride, and stirred to fury by His disruption of their conventional society and vested interests, they reacted violently against Him. How could our Lord respond to this gathering tide of hate and reactionary evil? There was only one way. Being perfect love He could not, even by power of miracle, force to accept His teaching those who had voluntarily neglected it; He could only suffer whatever they might choose to do to Him. As we know, this led to the death of Christ on the Cross, as He acted with perfect faith that even thus, though His death might seem to be the disastrous conquest of Holiness and Love, He would in fact overcome the power of the sin of the world. In the agony of His death He remained the unbroken manifestation of love as He prayed to God for His executioners, "Father forgive them, for they know not what they do" (St. Luke, 23:34).

The Purpose

The ethic of Christ is absolute. Whereas the world before His time lived by "an eye for an eye, and a tooth for a tooth," we have laid upon us the absurd command "resist not evil" (or as St. Paul probably more correctly interprets it, "resist not evil with evil"). Still more ludicrous comes, "Whoever smites thee on one cheek, turn the other as well" (St. Matthew 5:39).

However crazy it may seem, we are told "love your enemies, do good

to them that hate you, bless them that curse you, pray for them that spitefully use you." (St. Luke 6:27.) When Peter leaps up to save his Lord from capture and cuts off a soldier's ear he is met by the emphatic "Sheathe your sword, they that live by the sword shall perish by the sword." (St. Matthew 26:52.) To the world of Christ's day, as to the world today, this teaching sounded ridiculous; but this is what is known as the "foolishness" of the Gospel, reaching the heights of sheer folly in "Then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all nations for my sake, but he that endures to the very end shall be saved." (St. Matthew 24:9 and 13.)

The Interpretation

Modern conceptions of such a doctrine are varied. Many Christians hold that it definitely and immutably applies and are, therefore, what are termed Christian Pacifists. The Christian church as a whole, for various reasons, is not, however, pacifist. The two most frequently put criticisms are (a) in the complexity of the modern world such absolutism is irrelevant, i.e., it won't work; and (b) although Christ was crucified and took the path of suffering always, it is not laid down upon us to do so because we are not Christs and would ourselves always fail when the time of crucial testing came. In answer to (a) one can only say that to Christ's will is all that we, as Christians, can justifiably do. "He who hears my words and does them is like a man who builds his house on a rock..." (St. Matthew 7:24.) If one holds that some vital aspects of Christ's teaching have become obsolete with the advancing world, then better throw it all over now before one's belief becomes a complete anachronism. In reply to (b), if one admits that the foregoing description, though brief and inadequate, of our Lord's purpose and method is substantially true the command "be ye perfect..." (St. Matthew 5:48) is somewhat binding. "He who will not take up his cross and follow me is not worthy of me" (St. Matthew 10:38.) We are very likely to fail to do what we are commanded, but that does not release us from the striving after it. In all ages there have been those who have lived as best they could by the absolute demand, and the history of Christian martyrdom, followed as each example has been by tremendous impetus to the Church, has given rise to the saying, "the blood of the martyrs is the seed of the Church."

It's the Answer

Turning to the actual situation in hand, it is here believed that the relevance of such a doctrine as described is tremendous. Not only must war be opposed but peace must be worked for tirelessly and endlessly. The plea for self-defence of our Western Christian democracies is

futile, for if we are honest with ourselves we will probably realise that they are no more Christian, as a whole, than was Nazi Germany before the war, in which practically the most powerful war machine ever known was built up. We must realise that our vision is blurred by an almost impenetrable cloud of propaganda and that instead of the West being clear white and the East a foul black, they are both a pretty murky grey, with nevertheless good on both sides. We must realise the existence of the colossal chasm of fear and ill-will, never simple but ever complex, that separates the peoples holding Communist ideology from those holding the Western democratic ideology, whatever that may be. Such things as Atlantic pacts only serve to widen this immeasurably. We must seek passionately for the truth and spread it abroad, support with vigour all organisations of peace and goodwill, as UNO, ISS, CORSO, IUS, and WFDY, and oppose all movements and activities which can lead to violence, oppression and war, whether it be certain policies of either the Communist Party or the RSA.

The Christian faith in action is a revolution, of an unusual nature, and its founder a revolutionary of the most dynamic sort. It is not easy to follow such a leader and we shall almost certainly fall far short of His demands upon us. But we believe that in an issue such as has been discussed here, as in all things, if we believe sincerely that such a course is right, we shall be given Grace to perform the commands "Love your enemies" and that it will be effective.

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ON WITH THE HALO

A contributor using the pseudonym "Partisan" has written two articles masquerading as a Marxist interpretation of history. The first, published in your issue of March 16th, is a particular interpretation of the English Puritan Revolution of the 17th century; the second, of June 8th, is a report of an Historical Society symposium on Toynbee.

The article on the Puritan Revolution demonstrates a complete lack of understanding of the character of Stuart government, and is more suited to an 18th century Whig historian than to an intelligent Marxist. Take this significant example: "Not only was he (Charles I), too, interested in aggrandisement, but he was willing to stoop to any low subterfuge to further this end." This is a gross caricature. It overlooks entirely the paternalistic elements in Stuart government. Charles I's period of personal government was a period of growing prosperity and improved administrative efficiency, the enclosure laws were more vigorously enforced, there was more adequate poor relief than ever before and after in English history, and corruption and bribery were suppressed, to a very successful degree stopped. "Partisan" will no doubt be surprised to learn that the Privy Council of the period frequently intervened to protect employees from wage deductions.

Your contributor misinterprets completely the viewpoint of most modern historians, "bourgeois" or otherwise. As an example, "the restoration of 1660 took us back,

they argue, to 1640." No historian would make such a preposterous assertion—"Partisan" is sparring with shadows.

Partisan Pummelled

The report on the symposium on Toynbee is unfair to both Toynbee and the speakers. For instance, "Partisan" says, "Thus we have the first concrete inference from Toynbeeism for the present world—civilisation is doomed! Toynbeeism is therefore firstly the historical philosophy of pessimism," but at the most what Toynbee is saying is that our civilisation is doomed. This is no more "the historical philosophy of pessimism" than is Marxism which asserts that our capitalist society is doomed.

Before attempting a Marxist interpretation of history, or for that matter, any other interpretation, a sound factual basis and understanding is necessary. It is unfortunate that "Partisan" has used Marx's name and purports to write a Marxist interpretation without that understanding. He has built a house on sand.

Q.E.A. and K.L.G.

... OFF WITH THEIR HEADS

Q.E.A. and K.L.G. raise some interesting points, but I beg leave to explode them on all counts. It so happens that Whig historians and intelligent Marxists are almost at one on the historical significance of the Great Rebellion. The efficiency of Stuart bureaucracy is quite incidental. **The Rebellion was a necessary step in the liberating of those social forces that were to build capitalism—a form of society without which the economic development of the country could never have attained the heights necessary for the birth of the industrial working-class and the social production which are the sine qua non of modern socialism.**

Red Flag or Alms Bag?

To build Charles Stuart into a great progressive because he gave doles to the poor, and defended them against what was in fact the guardian of social progress at that stage—the middle class—is to follow the line of "feudal socialism," of which Marx said, "The aristocracy in order to rally the people to them waved the proletarian alms-bag in front for a banner. But the people, as often as they joined them, saw on their hindquarters the old feudal coats-of-arms, and deserted with loud and irreverent laughter." (Manifesto.)

And again, "In order to arouse sympathy, the aristocracy was obliged to lose sight, apparently, of its own interests, and to formulate its indictment against the bourgeoisie in the interest of the working class alone."

But in effect this criticism of the rising society was a reactionary, backward-looking criticism. It is true that, as Marx said, the sordid bourgeois bond of cash-nexus was far harsher than feudalism, but this does not destroy the socially progressive nature of capitalism in the seventeenth century. It "put an end to all feudal, patriarchal, idyllic relations," but it accomplished the "subjection of nature's forces to man, machinery, application of chemistry to industry and agriculture, steam navigation, electric telegraph. . . ." Surely this displays the fact that with these things hindered in the discovery and use by the fixed, oppressive social framework of a society fitted to an agricultural age, "feudal

relations in the 17th century became no longer compatible with the already developed productive forces; they became so many fetters. They had to be burst asunder. They were burst asunder."

Necessary Step

In an essay written in 1935, Dr. Joseph Needham extolled the Stuart reign—especially Bishop Andrewes and his paternal opposition to enclosures—because of the misery they inflicted on the people. Speaking of Ricardo, who was attacked for lacking such a "humanitarian" criticism of capitalism, Marx said:

"The reproach moved against him, that he has an eye only to the development of productive forces regardless of 'human being' . . . strikes precisely his strong point. The development of the productive forces of social labour is the historical task and privilege of capital. It is precisely in this way that it unconsciously creates the material requirements for a higher mode of production."

If today we wanted to go back to the Middle Ages in order to avoid the suffering of the "industrial revolution," we should stand much where K.L.G. and Q.E.A. stand. They forget that if they are, as they infer, claim to be, Marxists, then they believe that the material advances we have made since then, though they are not yet used for the benefit of mankind will be so some day! And that they would be still in the realm of fancy but for capitalism. Charles's aristocratic monopolies and autocratically imposed taxes were impediments to the free develop-

ment of capitalism in its infancy, and therefore impediments to social progress.

Holy Despot

Regarding the personal character of Charles, it is difficult to get at contemporary accounts that are at the same time free from initial prejudice and robust enough to bear reading. One thing is certain, that Milton's portrait in "Elkonoklastes" is much more life-like than the other-worldly saint pictured in the forged "Eikon Basilike," and also more probable when compared with the facts of history. Why, pray, was the Petition of Right necessary? And the revolt of the Covenanters? What about "divine right"? It is to be remembered that while the popular, but less organised forces of Levellers and Diggers, opposed Charles' execution, they were emphatically not monarchists.

A most impassioned apology for Charles was made in the (C. of E.) Cathedral in Auckland on the tercentenary of his decapitation, by Rev. D. S. Millar. He claimed that the decapitated was a martyr for "the preservation of the ancient polity and pattern of worship of the C. of E., i.e., of the episcopacy, that hierarchical organisation which the Anglican Church, alone of English Protestant Churches, has inherited from the feudal Church of Rome. If that was his cause, then I think he comes nearer to an "enemy of the people" than a democratic martyr.

All Roads . . .

The Roman Church becomes, in our own day, more and more the citadel of reaction, and the C. of E.,

with State support, leans further to that policy known as "high church." Remarks Rev. W. H. Melish, in a New York paper in 1947: "Monopoly capital . . . recognises in an authoritarian church an ally against the impending threat of more economic democracy." There is a parallel between today and 300 years ago. Remember James I saying, "No bishop, no king?"

Our friends also deny that any historian suggests that the revolution got England nowhere. But in fact, many suggest just that—in a general effort to pooh-hoo the role of radical change in history. Says the late Bishop Masterman, for instance, "Milton not only witnessed all these widespread and radical changes, but lived to see the new order of things itself reversed." This, is, of course, quite inaccurate. The social, and most of the political gains of the Rebellion, were never reversed.

Sunset in the West

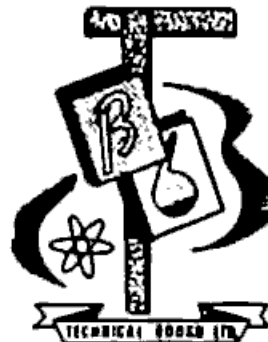
The final charge is that of falsely accusing Toynbee of pessimism. The difference between his prophecy of doom for "western civilisation" and Marx's for "capitalism," is that capitalism is a much smaller thing, in point of time, and is destined to give birth to something bigger. Toynbee gives us no hope that anything at all is necessarily likely to emerge from the ruin of the vast thing called "western civilisation." In fact, he is reported to have called on mankind to pray like mad, that the day of judgment may be only put off. Cheerful?

—PARTISAN.

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ON THE UP-GRADE

Once again the Varsity Sports Clubs have gained a certain amount of notoriety in the city. No longer are the words "Inglorious Victoria" on everyone's lips. In Rugby circles our Senior Team have made a good impression by their consistent victories. We hope that this will continue now that they have settled down to playing an excellent game. In Athletics we are pleased to report that two of our club members have been nominated for inclusion in the Empire Games team. Our congratulations go to Helen Burr and Dave Batten, whom we hope will carry the name of Victoria far in the field of sport. Incidentally, Dave Batten was a member of the NZUAA 440 yards relay team in Australia. Along with Grierson, Myles and Williams, he ran a fine race, which resulted in NZU winning this event in 3min. 20.5sec., which is half a second better than the best Australian time.

We believe that some Vic. fencers have also been nominated for the Games but as the Fencing Club has not sent in any notes we cannot say for sure. Our harriers, although they did not win the Wellington-Masterton Relay, did show a great improvement on last year's effort.

All this goes to show that Varsity Sport is on the up-grade but—and it is a big but—more support is needed from the college. Greater membership of clubs; students playing for Varsity Clubs and not outside clubs; regular attendance at practices; more supporters at games in which Varsity teams are playing. These are the things that are desirable and would give an impetus to sport. We are not here to take all and give nothing. It is a well-known fact that you only get out of a thing what you put into it. There is not enough "putting in" at Victoria. Even if you don't look at things in this light, you may as well get something for your 32/6 while you are here.

D. E. D.

Massey Visit

On Monday, the 20th June, at 8.15 a.m., twenty-seven men and women hockey players set out for Palmerston North to play the annual hockey matches against Massey. During the trip up the time was spent by various people in various different ways. Here a group of knitters, here a group of card-players, and in the odd corner the odd industrious student improving the shining hour.

The train arrived at Palmerston North at 11.30 or thereabouts. After a welcome from Massey the women were whisked out to Massey while the men set out in search of food. After impressing a few Massey on-lookers and themselves with billiards and snooker prowess the men arrived in time to change and to give the women some (im)moral support.

Although the women's match did not attain such a high standard as we would have liked, it was an open fast game and we were impressed by Massey's defence which seemed to us stronger than in previous years. Miss Campbell, the Massey women's coach, has kindly presented a trophy for competition between the women's teams. The Victoria women are very thrilled to have won it for the first time.

The first half started at a fast pace, the play being rather inclined to move up and down one side of the field as Massey seemed to prefer the left and Victoria the right (wot, no left-wing?). Jean McKelvie scored the first goal for Victoria and play continued to be uneventful with fairly even play. After half-time Jean scored her second goal! The final score was two-nil to Victoria.

The men's match was a different game altogether. Scotty Munro, the Massey centre-forward, a few minutes after the start of the game lifted a shot over the goal bar. This was a sign of things to come. While Victoria had as many opportunities as Massey they were unable to score. The Massey goalie was too quick for our forwards. At half-time the score was three-nil to Massey.

After half-time Victoria got cracking and a goal was scored by Dave. From ten on the play went up and down the field (not really!). The game ended with a win for Massey, the score being four-one. Although beaten, the Vic. men set out to the Club Hotel with will, to compete for the hockey version of the Drinking Horn. This was won by Massey by a glass and a half. The next item on the programme was the dinner at which the trophies were presented. A dance which followed was held in the Massey Hall and was enjoyed by all, as was the appearance of a pig, fowl and a ram (we have heard of these farm boys). General fraternisation was the order of the day, or should I say, night, and helped to while away the time while waiting for the train which left Palmerston North at 5.40 a.m. As the fraternisation was continued in the train some of the Victoria women had a comfortable trip. The general impression held by the teams was that the trip was worthwhile.

Wellington-Masterton Relay 1949

The 1949 Wellington-Masterton Relay was run on June 11th under perfect conditions, and although the race resulted in a win for the Lynndale (Auckland) Harrier Club, the Heliopolis Cup was won by the Varsity team. Originally won by a 2nd N.Z.E.F. Harrier team in Egypt, the Cup was presented to the Wellington Harrier Sub-Committee, and is now awarded to the team which records the greatest improvement in time over their last year's performance in the relay. This year the Victoria team sliced eight minutes off their old time!

On paper, it looked as though the team would be one of the strongest ever fielded, and prospects were definitely very bright—but not for long. In the first place, it was discovered that Clem Hawke, Club and N.Z.U. Champion, would be in Australia on the date of the race. How-

ever, there was still hope. But during the last week, Mawson, Goodwin, Whittle and Barnard had to withdraw through illness: here we said goodbye to all our hopes . . . that we need not have done so lies to the credit of the team as it was on the day, especially those runners who were called upon at very short notice.

The first lap from Wellington to Petone was run by John Riseborough, a newcomer to the Club, who had to run against some of the best men in the other clubs, and could not be expected to beat them. However, he hung on well, and handed over to Max Clift at Petone. Running better than ever before, Max overhauled the teams in front, so that when Bob Hunt (ex-OU) took the baton at Taita he was able to move up three places. Fastest time for that lap was recorded by Bob, and his run did a lot towards chopping those eight minutes off the previous time.

Ken Handcock took over at the next change and ran very well indeed to record second fastest time for the lap. Before the race he had been told that he was backed to complete the four and a half miles in twenty-three and three-quarter minutes (an optimistic estimate) and in fact he did this! During the next lap, which is one of the toughest in the whole race, a couple of places were dropped, but Mike Truebridge picked one up again on the uphill run, and Johnny Holden, the Club Meteor, put up his usual good downhill performance, and held sixth place at the change in Featherston. Max Matheson kept well up against more experienced runners, and enabled John Gully to hold on equally well in the ninth lap. Both these runners were well inside the schedule that had been assigned to them before the race!

Bill Wright (ex-CUC) ran the last stretch for Varsity, and Irishman that he is, refused to concede anything to any of the other teams. The total time for the race was six hours twenty-four minutes and thirty-seven seconds—eight minutes faster than last year, and we hope, ten minutes slower than next year!

The result of the Relay is really most encouraging, and bodes well for the NZUCCC at Winter Tournament. Intensive training continues, and allowing for at least some slight improvement between now and August, the winning of the Dixon Trophy should not be an idle dream. On the other hand, it is not altogether comforting to think that at least three Varsity students were mem-

bers of other teams competing in the Relay—while their point of view is understandable, is it justifiable? They cannot argue that the standard of running at Varsity is below that of the Clubs to which they belong, nor that there are not opportunities for "recognition" in University teams . . . We hope that some will come forward and help us to make sure of the Dixon Trophy.

Shoot, Choom!

Some improvement was noticed in the Senior team in the game against Seatoun which was won comfortably by 5 goals to 3. Amongst those who showed up well was Jack Walls who has been playing a steady game this season. Next day at Massey the home side was beaten two-nil, mainly because of the superior ball control of the Victoria players and although some of the Massey boys were willing they were nevertheless on the whole clueless as far as constructive soccer is concerned. Incidentally, our goal-keeper returned with a cracked rib.

Unfortunately the promise shown against Seatoun was a mere flash in the pan as last week the team was completely overwhelmed by Swifts. The performance of the team was very disappointing although one or two players, particularly Jack Walls, tried very hard to create some semblance of combination in the team. Sahib was another player who performed creditably on the left wing. The loss of our centre-half, Ken Johnstone, will be felt severely as Ken has always had the reputation of being the steadiest player in the team.

Meanwhile, the Junior Team has added two more wins to their triumphs, largely due to such stalwarts as Ken Bliss, Ron Porter and Stan Seagar. A newcomer to the team, Walter Freitag, shows promise as an inside right. George Gay and John Martin are both keen and steady players who never fail to give a good account of themselves. For the benefit of all members there is a gym practice every Tuesday night starting at 7 p.m. It is our opinion that all players need plenty of practice in ball control, heading, trapping and passing. So everyone should turn up next week and all following weeks in order to gain selection for the tournament team.

—Bal Reddy.

Dear Sports Editor,

You want to know why Vic. types play for outside clubs—maybe I can tell you. In the first place the practices of these clubs are usually held much closer to the students' homes. Why go into town to practise for Vic.?

Secondly, many of these types played for outside clubs before they ever came to Varsity and will have to play for these clubs when they leave Varsity. Why break for a Varsity club for a few seasons and have to start again when they leave Varsity.

Thirdly, many of these types are capable of making the top team in an outside club where they could only make an intermediate one at Vic., and many think that this set-up is preferable even although the outside team may be inferior in grade to the Vic. team.

Lastly, the Victoria sporting crowd have the reputation of being a miserable, unreliable pack of drongoes and many of us prefer not to be associated with Vic. while this state of affairs exists.

OUTSIDER.

In Reply:

- Most club practices at Vic. are arranged so as to coincide with the nights that the team members are at Vic. Also many people go to the suburbs for practice while their homes are only a few minutes away from Vic.
- Many people from towns outside Wellington play for outside teams when they could just as well play for Vic.
- This argument indicates the lack of concern about the sports clubs which is shown by many students about the place. A rather selfish point of view which should not be considered by any student.
- I was not aware that this reputation is associated with Vic. teams and if it is then surely it is up to you to get in and do your best to remove it.

SPORTS EDITOR.