MANIFESTO FOR PEACE

WE, the 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 terribly 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.
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 and Fair Play. Again, at the same time, the newspapers of this country carry columns each day on conscience.

From the 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 we care to go. He 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, and we 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, 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 its job. 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 which our Press can only gaze after.

D. G.

when we opposed conscience last year, but that we had been told in the first paragraph of the Manifesto that we were conscious of it. This was in line to come true. He felt that we had either changed our minds, 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 pacifism?) in it.

"It's mostly bash and twaddle," opined Mr. Conner. Again, he was right on the mark. What was bash and twaddle, though, he might have been referring to the war situation or to something he disagreed with that he said before. He felt that we were in the same mess as we were ten years ago. The two previous speakers had been in the ranks, and they had been moved to Mr. Goddard. There had been too much "crushwalking of the mind" in the two previous speeches, and he suggested that the meeting get down to putting the "truth.

M. T. Heath moved the second amendment to the constitution—to increase his number to three, and so avoid the necessity for a series of votes. Mr. Metcalfe, who was a member, and who thought that two was a company, but three was a crowd, since he believed that three co-op members, who had not been chosen by the members of the association, would not give a good proportion of the community. He was seconded by Mr. Battersey, that the present number was arrived at in the days when the Exec. was smaller than it was now. He did not think, that the present number was such a large proportion. The motion was carried.

The motion to elect a new president was made by Mr. Martin, who moved the next constitutional amendment, explained that it was not the same as the amendment which had gone before. He had, in effect, to make an election necessary when a president retired within nine months of his election.

The motion was carried, and the three co-op officers. If that happened. She did not think that the vice-president should be asked to take over this if he did not want to, or to feel any responsibility of precipitating a by-election himself if he refused office. If the motion was not directly approved by the next of their positions in such a short time. Her explanation was, she was not clear that Mr. Garbett had nothing to do second it, while Mr. O'Brien left the chair again.

Unbearable?

He noted that there was to be a conference between October 31st and November 1st. It was decided that, for archive purposes, each Extrad. in future would have to sign a record of his future professional records. Mr. Trevor spoke up and supported the motion. A suggestion by Mr. Jenkins was that Mr. McLeod be given a position in the British Museum. It was ruled out of order.

On the Table

The chairman said that the report, and the recommendation of the minister. The report and recommendations were adopted by the committee. The recommendation that the diet should be considered more, that the matter of the clause which preference in voting should have had to be considered was not clearly understood by the majority of the members of the Association were misled. The motion was carried.

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D. G.
**WHEN IT'S GOOD...**

**Scott Talks On The American Press**

The standard of reporting in such newspapers as the "New York Times" is high throughout 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, probably a mere 10 or 12 per cent, and the national press was educating the public to an appreciation of its own country. And the standard of the worst reporting would make our worst look like a party magazine.

Mr. Scott, who has recently returned from the States, made a pretty internal study of the newspaper industry; those who know him believe he realizes his qualifications to speak on the subject.

The whole setup of the American Press, in such a huge country, is naturally complicated. But it was possible to get a general picture of the Press in America as everywhere else, an industry—there is one of the major industries, depending for its profits on the prevention of crime, and second on sales. This is even truer in America than in England or New Zealand. It is the great champion of democracy, but also the source of much discomfort to the American public, for the Press anywhere claims that it is the 'enemy of the people' and that it is to do certain things. It must report truthfully; it must give the government what it needs, giving more space to important issues than to trivial; it must be fair, it must report the opinions accurately to all people.

**Truth**

The "New York Times" during the United Nations session in Paris last year, said the veteran reporter of the New York Times, addressed given by the Russians, 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. But, of course, the "News" is very big, having up to 80 or 100 pages, and the "Observer" has printed articles in detail on everything from architecture to culture. We are not unlike almost other paper in America, in carrying "news" (an inconsiderable word, he thought).

**But what is the fate of this paper?** Its editor and his associates have got enough middle class in and arranged for its circulation in the great majority—read the "News"—"Atlantic Monthly," or the "Observer," or the "New York Times." The "Observer" has the advantage of being a long-established, well-written and well-sold news paper.

The "Observer" is one of the least popular of all the national papers, and it is the newspaper of the American, the "New York Times." The "Observer" does not try to give you the news, it gives you the news in a way that is useful and interesting. It is not the newspaper of the people, but the newspaper of the intelligent minority.

**Funny—Peckish?**

The "funnies" have an immense circulation, from Truman down. Their influence extends through all classes over the 100,000 newspapers which people read them. And what is their attitude? A lively and entertaining ones, and you can find out the important news.

**Slant**

The emphasis all the way is on the slant, that is, much more discussion in the better papers than in the "New York Times." One of the most interesting examples of this is the way in which the achievements of America are stressed. In the "New York Times," for instance, the emphasis is on the number of new cities that are founded, and the many new businesses that are started. In the "Observer," the emphasis is on the achievements of the American nation, and how it is building up a new country. In the "Atlantic Monthly," the emphasis is on the achievements of the American people, and how they are building up a new country.

An instance was a story in "This Week" read by 7,000,000 at least, called "Only in America," which told how a woman was killed in cold blood 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 social life and sex, and stories of the main events, could happen only "in America," and it is the story of a woman who was killed in cold blood, and it passed out of hearing almost instantly. An article of this kind is easier to understand than the situation in which people live in their own society. When the Negroes in Washington published its startling report, Negroes, by the thousands, of people who are not aware of the facts, and who are not aware of the situation in which they live.

**The Fourth Estate**

Are the papers open for anyone to speak? Can anyone get into the newspaper world and make a name? Yes, there are enough money behind him. The number of papers in America is so small that it is difficult to say how many people, and perhaps becoming increased, to start one. "Large companies con- trol the press, radio and film—often tied companies.

**Advertisements**

"The advertisement is the greatest and most effective force in America," said Mr. Scott. They are aimed at the women who dominate the whole world and who are the main return for the paper is made on advertising, and it is the tone of most of all papers. Of the magazines, there is very little that does not advertise for the advertisements. What one should advertise and why, and how, about, above all, are all taught by advertisements.

**Comic Cuts**

Directly under this report is one quoted from the "New Statesman and Nation," which reads loudly that the government in one of the above free countries—South Africa.

**The Divine Right**

"Is not the government of the Republic a constitution published with Dr. Malan's approval?" This was in 1942, the republic's assistant minister of the Press claimed:

"It is not extraordinary, which proposes to make the Presi- dent 'directly and only responsible to the people to the Fullness of his power, and divides the inhabi- tants of the Union into two great classes—burgers and subjects. Negroes and Indians, of course, remain in the subjects. White people, however, are required to bear arms. If the land's own will be set as builders-up of the nation.

"Since we have had in our midst a country whose freedom was heroically attributed to God, I wonder who of God's satellites is responsible for picking 'beheading of the nation,' and in what pulse was the holy messenger who chose Dr. Malan as God's successor to Hitler?"

**All White**

In a late "Dominion," a three-column heading is devoted to our All Blacks, explaining loudly that their victories have been due largely to illness, accident, and climate, not to mention hospitalities. In no doubt arranged by Africa's fifth column. Under a rather smaller heading are the results gained by our, till than, victorious Maori team. So although The Trade Unions forget their threats of intervention with the All Blacks team's transport, we are not deprived of our quiet leer.

But this tow-rowing New Zeal- anders to another country's base- nesses does not stop at this. Here is a complaint from a little black boy. "Every time at that age, a Sahib would lose prestige if he is seen to carry his own bags. (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 the world, must be included an insert by I, wonder whom?—in this wise: "Do yourackets off by off their heads and wear your clothes? For this matchless situation the only remedy is to vote for a change of government at the next election." Not only is the idea that the matchless situation that is still in force at this time that these incendiary matchless were from Moscow.

P. R. SKERRILL.

**The Goodham For Sale**

On July 15 the Drama Club will present "The Goodham" in the Little Theatre of two one-act plays. This one-act play 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 in which the characters spring straight out of the glib-flavored portrait of our Virginia ancestors—s-caption and all. When Natasha Timpoevevna arrives for a "general" to be present at the nuptial feast of her daughter, in order to lend tone to the proceedings, the result is total and complete.

"A Phoenix Too Frequent" is a highly satirical comedy, set in the faraway ancient Ephesus. Set in a tomb is found a sign reading 'Ephesos.' A dash of death, all subtly toned in a background of mourning and love; the whole finishing off the famous line:

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

We recommend this entertainment to you.

**Answers To Correspondents**

A letter has been received, unopened, from "unanswerable delicacy." This correspondent should note that "folli-
evist" has neither a children's corner nor a gossip column.

**CHARTER SOCIETY**

MAJOR-GENERAL

KIPPENBERGER

Speaks on

CONSCRIPTION

WEDNESDAY, 13th July, A1 at 8 p.m.

SCM AND SOCIALIST CLUBS

PLEASE NOTE: A Chance for Discussion.
LAND OF THE FREE

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

I say fraternities are vicious. Young Americans are being indoctrinated and confined to the brotherhood of a master race—the Aryan.

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

"Some say that the movement toward abolishing fraternities, which is being rather vigorously pushed at the moment on the eastern and western coasts, was inspired by those who are seeking a change in our form of government.

"Articles antagonistic to college fraternities are appearing on a number of academic faculties and social pages. The authors of these 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 full social regeneration 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 non-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 the free and discriminating, I may be accused of such. If a government depends on the support of institutions that thrive on racist principles and doctrine, then I am against both these 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 equal freedom 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 group. They shape group mores, dominate social and political activities and, through wealthy parents in high places, influence administrative policies of the University. Fraternities speed up the polished Jickerow thoughts and deeds of America's elite.

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

By now, you may be wondering how fraternities fit in at American universities. Do we have any initiates to fraternities at the University of Oregon?

I have a dozen or so white initiates on this campus. With several others I am friendly, but not intimate. The University has, in my opinion, a season of numbered bigots, a larger number of "in" and a minority, and a few who strive to fit in.

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

I am the member of a fraternity or sorority house as is known to me as the inside of the nation's gold vaults at Fort Knox.

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

Cold Shoulder

It is the exception rather than the rule when a white girl gives me a smile or a greeting. Such tremendous social pressures oppose 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 off negro women and the special economic conditions that made dating with several white women easily possible the preceding few years.

STUDENTS' FOLIOS with SLIDE FASTENERS from MODERN BOOKS
48A Manners Street

25c

Lands for BAGS

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

My first year at Oregon was the final one for a negro freshman student and his wife, 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 once a week, sometimes part of them every day. Occasionally we 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, dances, had a drink or two at times, joked and laughed. When the weather was fine, we often travelled to the town on picnics.

Inside the house, or alone by ourselves in the country, all of us were equally good natured, extremely friendly, if not intimate, towns. Yet as the 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.

"We'll go to the movies, and then maybe play the game carefully. I don't like the prospect of being too much like you if we're coming to terms with 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 you a weak hello, or avoid speaking altogether.

In other words, we were strangers until we were in the tan house. Then all barriers broke.

When the school year ended, and the negro married man graduated and left Eugene, our circle, not having a place to meet, scattered. I was not very sorry in many ways.

The whole relationship constantly reminded me of the one between Billy, late red-haired, red-eyed, ranting US senator, and his Mississippian negro nurse, 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 think of you in public because the few white people round here won't let me. I just think of you as people who I know my real friend next to."

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.

"An ape," the other two nodded in agreement.

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

A friend of mine and his fiance, who was on friendly terms with several negro families in Portland, showed up one night in a negro home. The fiancee had always despaired 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 was 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.")
WORLD CONGRESS FOR PEACE  
LEST WE FORGET

We of today—together with our Allies—are passing through a period of supreme test. 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 over war.

We can and we will achieve such a peace.

We shall strive for perfection. We shall not achieve it immediately—but we shall strive. We may make mistakes—but they must never be mistakes which result from want 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 well-being of other nations, for 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. Printed in "Salient," April, 1945.
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 is not factually significant 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 realize that man is, on his own, primarily evil and corrupt, the state's not complete, and it has partly redeeming aspects to it, but it is predominant, and behind the veneer of an advancing civilization 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 led 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 position on human nature. Christians believe that man, uninfluenced by that which will now be briefly described, is evil and unclean, and finally suffers complete extinction, spiritual and temporal. There is, however, the fact of this influence, which is the love of God, to save man from the destruction to which his choice exposes him, both active and passive.

The Task

To perform this task God sent His Son, Jesus Christ, to man upon earth, and demonstrated his purpose and method in a tangible being, man could understand. "He who hath seen me hath seen the Father; for there is no other. Our Lord's very primary purpose was to execute the destruction of man's rejection of God, to save him to fullness of life through God. It is a most ghastly mistake to take Christ merely for an outstanding humanist who evolved a brilliant formula for a Utopian State; certainly He acted with tremendous compassion, and cared for the poor, the sick and needy, and made it clear that it was extremely important that all who followed Him should share in His purpose, as stated in the Bible, was a program of final one. This purpose was to show how the inherent tendency in man to choose evil: "They are not evil unto themselves, but unto God." (St. Luke 10:15.)

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

but it was only an appeal, and the decision here could have assumed that of complete caving and love. God could have said, "I love you," and the "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 persecutors of religious devotion 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 pride, and stirred to fury by His rejection of their conventional society and vested interests, they reacted violently against Him. How could our Lord respond to this gathering hate and evil? There was only one way. Being perfect love He could not, even by the power of moral force to accept His teaching those who had voluntarily rejected it; He could not suffer whatever they might choose to do to Him. As we witness this is how the death of Christ on the Cross is acted with perfect faith that even thus, though His death might seem to be the disastrous consummation of Holiness and Love, He would in fact overcome the power of the sin of the world. In the angel's account 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, 23:24.)

The Purpose

The ethic of Christ is absolute. Whereas the world before His time invades an eye for an eye, a tooth for a tooth," we have had to face the absurd concept of "resist not evil" (or as St. Paul probably means, "resist not evil with evil!). Still, we have seen how the visible church othimes one on each other as the other as well." (St. Matthew 5:39.) However curious 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 despitefully use you." (St. Luke 6:27-28.) When Peter leaps up to save his Lord's life, his dagger and cuts off his soldier's ear is met by the emphatic "Sheathe your sword." (St. Matthew 26:52.) To the world of Christ's day, and to the world today, this teaching sounded redolent, but this is what is known as the "foolishness" of the Gospel, reaching the heights of absurdity in "Then shall they deliver you up to be afflicted; and you shall be hated of all nations for my sake, but that he 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 likewise. We are not invited and we ourselves always fail when the time of crucial testing comes. The answer to (a) one can only say that Christ's will is all we can do, Christians can justifiably. "He takes my words and discards like a man who builds his house on a rock..." (St. Matthew 7:24.) It holds that some valid form of Christ's teaching have become obsolete with the advancing world and then better throw it all over now before one's belief becomes a complete caricature of the Gospels. In reply to (b), if one omits that the foregoing description, though brief and inadequate, of our world is a distortion, then still fundamentally true the command in Christ's perfect..." (St. Matthew 5:66) 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 up the absolute demand, and the history of Christian martyrdom, followed-as each example has been by tremendous ignominies, it is not surprising that the Church, has given rise to the saying, "The blood of the martyrs is the blood of the Church." It's the Answer

Turning to the actual situation in which we live, 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 pursued genuinely and endlessly. The plea for self-defence of our Western Christian democracies is futile, for if we are honest with our selves we will probably realize that they are no more Christian, as a whole, than was Nazi Germany before the war, and thus such as had been the most powerful war machine ever known was built up. We must rea, like that our vision is limited 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 murky grey, with nevertheless good on both sides. We must realize the existence of the colossal shame of fear and ill will, never simple but ever complex, that separates the peoples holding that Communist ideology from those holding theocratic 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 the policy of either the Communist Part 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 fail for some time in our demands upon us. But we believe that the vision is beyond us discussed here, as in all things, if we believe sincerely that such a course is right, then we are called to perform the commands "Love your enemies" and that which J. C. WELBLIN.

Grand Premiere Performance

presented by
The Drama Club

"THE WEDDING"

by Tchekov

"A PHOENIX TOO FREQUENT"

by Christopher Fry

in

The Little Theatre

July 15 & 16

ADMISSION: 2/-
Students: 1/-
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 Civil War of the 17th century; the second, of June 8th, is a report of an Historical Society symposium on Toynebe.

The article on the Puritan Revolution demonstrates a complete lack of understanding of the character of Stuart government, and is more suited to 18th century Whigs than to an intelligent Marxist. Take, for example: "Not only was he (Charles I), too, interested in agrarianism, but he was willing to risk all to preserve the fuge to further this end." This is a gross caricature. It overlooks entirely the paternalistic elements in Stuart government. In the period of personal government was a period of growing prosperity and improved agricultural efficiency, the enclosure laws were more vigorous, though it is true that the poor relief was not adequate. Corruption and bribery were suppressed. The beneficial regime was stopped. "Partisan" will no doubt be willing to list the Puritan Council of the period frequently intervened to protect employees from unfair treatment.

You, the contributor, interpret modern historians, "bourgeois" or otherwise, "the restoration of 1660 took 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 Toynebe is similar to the others and the speakers. For instance, "Partisan" says, "Thus we have the first concrete inference from Toynebe for the present world—civilization is doomed. Toynebe was therefore virtually the historical philosophy of pessimism, but at the most what Toynebe is saying is that our civilization is doomed. This is no more than the "philosophy of pessimism" than is Marxism which asserts that our capitalist society is doomed.

In attempting a Marxist interpretation of history, or for that matter, the interpretation of the 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 the understanding. He has built a house on sand.

Q.E.A. and K.I.G.

...OFF WITH THEIR HEADS

Q.E.A. and K.I.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 evident. The Rebellion was not against the 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 reformer because he gave alms to the poor, and defended them against what was in fact the grinding of social progress at that stage—the middle-class is to follow the line of "bourgeois socialism," of which Marx said, "The aristocracy in order to rally the people was waging the proletariat alma-mater in front of a banner, as often as they fell, they stood up, in their headquarters the old feudal castle, the omnipotence of the despot over body and innreverent laughter." (Marx.)

And again, "In order to arouse the sympathy, the aristocracy was obliged to call in the help of its own interests, and to formulate its idea against the bourgeoisie in the interest of the working class.

But in effect this criticism of the rising society was a reactionary, intellectual concept, a view. It is true that, as Marx said, the social bourgeois was far harsher than feudalism, but this does not detract from the oppressive nature of capitalism in the severe, for it is true that end to all feudal, patriarchal, idyllic relations: it is the complete subjection of nature's forces to man, machinery, application of chemistry to production. The characteristic navigation, electric telegraph, etc., displays the fact that these things hindered in the development of 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 brought so many forces to light that they had to be burst asunder. They were burst asunder in necessary step.

In an essay written in 1935, Dr. Joseph Needham extolled the Stuart reign, especially Bishop Andrews and his paternalistic opposition to enclosure, because of the way they inflicted on the people. Speaking of Ricardo, who was attacked for advocating such a "humanitarian" criticism of capitalism, Marx said: "The epoch moved against him, that he has an eye only to the development of productivity, regardless of ‘human beings,’ but produces precisely his strong point. The development of the productive forces, of social labour is the historical task of the bourgeoisie with capital. Only clearly in this way that it unconsciously creates the material requirements for a higher mode of production."

If today we want to return to the Middle Ages in order to avoid the suffering of the capitalist "revolution," we should stand much where K.I.G. and Q.E.A. stand: it is that if they are, as they infer, to claim to be Marxists, then they believe that the material advances we have made since then, though they are not yet for the benefit of mankind will be so some day and that they would lead to the realm of fancy but for capitalism. The country's aristocratic and autocratic imposed taxes were impediments to the free develop-
Massey Visit

On Monday, the 20th June, at 8.15 a.m., twenty-seven men and women players left our Palmerston North to play the annual hockey matches against Massey. During the trip up the team 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 indolent student improving the afternoon.

The team arrived at Palmerston North at 11.30 or thereabouts. After a quick lunch the players were whisked out to Massey while the women were left to mend their knitting. After improving a few Massey onlookers and themselves with billiards and whist (the former with surprising skill), we found ourselves revved in time to change and to give the women an opportunity to take part in a bit of 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 two teams. The Victoria women are very pleased to have won it for the first time.

The first half started as a fast pace: the play being rather inclined to move up and down the field as Massey seemed to prefer to keep the ball on the right (nay, left wing?). Jean McKeev克服 scored for Victoria, and the play continued to be uneventful with few chances of note. At the half-time the score was two-nil in favour of Victoria. After a change of play and a different game altogether, Scotty Maroo, the Massey goalie, pulled off a few minutes after the start of the game when the Victoria attack was building up. This was a sign of things to come. While Victoria had as their main opponent Massey goalie, any one of the Massey forwards was liable to score. The Massey goalie was too fast for the Victoria forwards. By half-time the score was three-nil to Massey.

Wellington-Masterton Relay 1949

The 1949 Wellington-Masterton Relay was run on June 11th under rather severe conditions, and was a race in itself for the Lynmouth (England) Harbour. The Helipolis Cup was won by the Victory team. Originally won by a 2nd N.Z. F.C. Barrier team in 1929, the Cup was presented to the Wellington (Manawatu) Sub-Committee and now awarded to the team which makes the greatest gain in time over their last year's performance in the relay. This year the Victoria team sliced eight minutes off their old time.

After half-time Victoria got cracking and a goal was scored by Dave. The lead was increased on the play where the Y-2s were please with a down the field (not really!). The game continued 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 where the trophies were presented. A dance which followed was held in the Massey Hall and was enjoyed by all. The oldest was the appearance of a pig, fowl and a ram (we have heard of these farm boys). General Fraser was in the order of the day, or should I say, night, and helped to carry away the trophy for the team which left Palmerston North at 5.40 a.m. As the whole evening was conducted in the traditional manner of the Victoria women, it was considered a successful trip. The general impression held by the teams was that the trip was worthwhile.

The result of the Relay is really most encouraging, and bodes well for the NZUC at Winter Tournament. Intensive training continues, and allowing for a few slight injuries, the team will be as strong as ever. The winning of the Dixon Trophy this year is an ideal disincentive. On the other hand, it is not altogether encouraging that only three Victoria students were members of the winning team.