Guilt Complexes in Foreign Policy... Provenance by the East -Defense in the West

A POLICY FOR PEACE

"The process of surviving Eastern Germany began not as a reaction to the invasion of the Russian occupation. Social Democrats who would not accept Communist demands were already in concentration camps by Christmastime. The forced fusion of the Socialists with the Communists to form the Communist Unity Party took place in 1949 while every other group was still in four power groups in Berlin. From the start it was the united front that solved the problem of the Berlin crisis. On the contrary it was the external fact of sovietisation in the East that enabled the occupation forces within Berlin to make a dent into the two opposite lines of thinking.

In this manner Barbara Ward, once assistant editor to the Economist, tackles the problem of the Soviet hostility in her latest book "The Policy for the West" recently published in the Penguin series.

One of the results of this book, if one of its stated purposes, is to diminish those feelings of guilt which the Soviets and their sympathisers are so anxious to sow in the minds of the free West.

It will be an interesting problem for future historians who will be faced with the question of whose guilt is greater, the nations honestly worked for peace, while others were provoking it, taking strong measures for survival of their own nations by making the people themselves very often believed that most of the blame or a great part of it was the result of their own nation's policies.

As the air bombings, the corruption within their government, and the economic policies of the United Nations forces have been used to make some sincere people in the West uneasy as to the justice of the containment policy, the West has been turned into police state, while the police forces have been arrested, political parties suppressed, the West has been accused of aggression when it has been seen as a defense against the Western Germany. The victory of Mao Tse Tung has almost been justified in some minds by the strains laid on the Communists in China, and nothing is said of the bloody assassinations now being committed by Peking's Radio, a spectacle which should horrify the West. It is therefore...

(Continued on page 3)
LESS COMMUNISM

IDEOLOGICALLY, Communism is dead. It lives by its works and with those works involving the constant suppression of liberties by its governments the idealistic are beginning to see those works for what they are: zeal by the dogs and political capital for the party. If the West can renew its faith in man rather than the omnipotent State, discard national greed and assist the downtrodden, the present crisis will be partly solved. For some people at least a return to Christianity would be desirable.

This ideological controversy merits less space in Salient and in fact arguments as to beliefs of Communism no longer interest the party apologists. The coverage of College affairs is therefore to be increased and a Salient staff member has been given a page to devote to these affairs—apart from major events—and to encourage staff contributions. Editors will avoid devoting space to Communism or the free West conflict, although space will have to be used to place such articles C.B.'s referred to below in perspective.

This editor of Salient does not wish to see Salient desert its traditions but we make little effort to create a College consciousness which is one of the keys of student life. International and national affairs are important and we must not encourage hysterical radical hunting by equating red and radical views, or by allowing the public or the press to dictate to us in a read warrant but necessary if we are to avoid a stick in the mud liberalism on the one hand, and a stick in the mud Fascism on the other.

ARE WE OUT OF TOUCH?

This editorial has been prompted by two facts: first Salient’s low circulation which is possibly due to apathy, and secondly by the refusal of Professor Marsh to answer a critic of his who wrote in our last issue.

A College newspaper should be read and argued about, written to and read with interest. It is obvious that Salient is either out of touch or the students wish to be woolly minded, complacent and inactive, interested solely in the earning of a degree and the making of money. Can Salient provoke a more mature outlook?

SALIENT’S DUTY

In this issue we publish an article about the free press, a reply to three correspondents. Most of the readers of Salient will know that some of the accusations made are true, but most will also know that our press is much more free than those newspapers which echo not the “screaming prejudices of capitalism” but the screaming prejudices of red fascism.

An article which pretends to speak of freedom of the press and yet presents such a partial treatment, a condemnation of only one offrader slates of hypocrisy, Salient’s chauvinists have been forged. We do not pay enough attention to affairs within the College. This is the result of a policy which, paradoxically, was directed at the preaching of a canonical rule is called a red rag to this day, not because it was or is radical but because until 1907 that tag was true. Salient was only free to display its bias and in that it was no better than the Press C.B. takes such space to condemn.

M.Mc.

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SALIENT, July 26, 1951

LETTERS TO THE EDITOR

ERRORS IN VITAL QUESTIONS

SIR,—I will immediately send Mr. Cody’s question to Cess and Pat who are going to the Festival in Berlin. It is necessary however to point out several errors of fact in Mr. Cody’s letter.

1. The Peace Movement does not oppose conscription anywhere, till the draft is abolished at least. It advocates an immediate objective the banning of nuclear bombs, progressive disarmament of conventional weapons, the conclusion of a Peace Pact.

2. The interview with Stalin published in Pravda February 1st this year is the latest of dozens of state invitations by Commissar leaders. Peaceful co-existence is possible and necessary. One’s own position is not坚定不移. Countries of course are in a very small minority in the World Peace movement. There are about 22 million peace members in the world according to Washington State Department, there are 100,000,000 signatures to the Stockholm Appeal.

3. Yugoslavia has banned the Stalinist Appeal, the first plank in the platform of the peace movement. Hence the expulsion of the officials representatives of that country. There is a growing underground peace movement there.

4. The World Peace Movement commends disarmament war propaganda of the kind.

5. The Warsaw Congress of the Peace Movement calls for an immediate cease fire in Korea, the withdrawal of all foreign troops, the hearing of both sides the dispute before a full meeting of the Security Council. All given by the U.S.S.R. is a fait Accompli in view of the Security Council. Khrushchev and the U.S.S.R. is a fait accompli in view of the Security Council.

6. The Warsaw Congress of the Peace Movement calls for an immediate cease fire in Korea, the withdrawal of all foreign troops, the hearing of both sides the dispute before a full meeting of the Security Council. All given by the U.S.S.R. is a fait accompli in view of the Security Council.

ENTRAY CLERICS BAD TASTE

SIR,—It was my intention to make it quite clear in my criticism of “Bertram” that the only people I am indicted of being members of “The Church” were the authors of the script. It seems from Mr. Hutchinson’s connection that this was not what he intended. Mr. Hutchinson may be sorry for his mistake but I have probably offended all three parties, mine and The Church.

I agree entirely that religious literature may be criticized like any other public figure. I do not agree that it should be suppressed or Extradited if identified as specific figure. My reasons for criticizing the implications of the Archbishop’s letter were these:

(1) I considered it in bad taste, admittedly a personal opinion—and I am not an Anglican.

(2) One may imperilate a political leader and at the same time criticize the party which he represents without doing any great harm. I consider, however, that the acclamations of the Archbishop’s calling is such that while criticism of him as an individual is possible, such criticism of him as a spiritual head of a Christian Church is undemocratic and unnecessary.

I have the utmost respect for the Archbishop, his abilities and the work of his office, but I feel that he has perhaps not understood the difference between an Extradition and an Extradation which is the usual bull of the Government.

I do not deny I was a proud young man who felt he should do more, who felt he should do more, and I do not mean a solitary instance. The result of that is, I did not obtain any great degree of recognition from the Church. The usual amount of bull behind the Church may be true, but I believe that the Church is far more than that.

I am not sure if I would do more now, but I do believe in the Church and in its message and I believe that the Church is a very important part of the country. I believe that the Church is a very important part of the country.

J. A. Mckay

DEH.

The Staff’s Ivory Tower

SIR,—Your belated report of the Editorial Staff debate did no more to me than provoke me to write and say that it was, like its predecessor, funny but fallacious. Can the staff come up to or come down to our level at least a little closer to each other and our mutual benefit. What say the staff? The Debating Club? The Students?

Woolhouse only Rarely.

Dr. Munz’s “Proud Young Man”

Respectfully Answers Back

SIR,—Dr. Munz is a man of many fulminations, and in his fulminations Dr. Munz know the definition of transubstantiation commonly accept by the Church.

The context in which he has put it, linking it with communion with Jews, makes it seem as though he is saying: “I don’t dispute it, but I do not apply it in the usual amount of bull behind the Church.”

I do not deny I was a proud young man who felt he should do more, and I do not mean a solitary instance. The result of that is, I did not obtain any great degree of recognition from the Church. The usual amount of bull behind the Church may be true, but I believe that the Church is far more than that.

Finally, I would revoice any claims to being a great Catholic, claim only to be a Catholic attempting to be good, and believe that there are two Churches all the depth and all the breadth.

Let me quote Dr. Munz (“Hilltop”) as follows:

“Transubstantiation is, after all, a strange and very difficult doctrine, if found that there can be no ultimate terms about it made so many people who are obviously very intelligent people hold no belief about it.”

Dr. Munz’s views on early Church history seem woody, one can well wonder whether any ultimate truth about them, either.

R.C. MUNZ. P.S.: I am not “Historian.”
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or Marx in Melbourne?

PRAISES the most important recent books on the Aus-
talian Praed. Harding's revealing analysis of the background of Victorian State Politics deserves the attention of all students of politics. Hardy, a Melbourne journalist, has selected for the scene of his novel the working-class suburb of Collingwood as the setting for Carringbush, and draws upon his experience for his characterisation.

The story begins with John West and his father, unemployed bootblack searching for a method of making a little money during the depression of the nineties. West con
centrates on selling bootblack rouge on which he and his crooks rake in the easy pickings. With a small capital gained from his enter
trepreneur West establishes himself as a bookmaker and operator of an illegal licensed hotel. Tying full advantage of the Aus
talian gangland milieu and aided by his rather elastic morality West pro
cesses to amass considerable wealth. As a result upon the characterisation it brings him in contact with the people who make and agonise over the laws, can be measured in terms of power.

Having thus achieved the power he desires, he finds the nascient Labour Party to be a新世纪的 group and the rather sudden switch from the cynical approach to politics in gen
eral to the wholehearted adulation of the movement against war and Fasc
ism is unconvincing.

His political character is thinly disguised and are easily exposed as prominent State and Federal figure, in his characteristic speech
is very weak. It is a daring book, one which will serve the useful purpose of revealing the pressure, particularly those emanating from the powerful Catholic Church, which are always in
fluential in political movements, to suicide, the hardship, and many of his policies would recommend equally
to the New Zealand party.

As a study in power within a re
stricted horizon the portrait of John West is a very real one. It is not to be a source of satisfaction. If not a study in the psychology of the industrial machine or the political thought which would view politics as a study of "Influence and the Industrial." (Modern Books: 25/-).

SIR,-How refreshing and welcome it is to see that "Salient" has not only improved the literary standard of its pages but also too apparent in the College and has the courage to print some recent state
tement-class poetry. I refer to the notes
handed in by Gordon Parham Davie published in the issue of July 15. What a welcome change it is from the concentrated guff which has so often obscured the thrust of the average English class; what bliss, what a joy it is experienced when one can read a poem without having an inlet tense, or a tiny falsity pointed out with an obvious relief! Would it be
asking too much of "Salient" to print more of this contemporary poetry and give to the local student a glimpse of modern beauty rather than let its powers of appreciation atrophy and stulti
y in the atmosphere of such out-worn poets as Cowper and Blake?

Yours, etc.
3rd-Year English Student.
GARDONNE.

SIR, -
If it is not a fact but only ten
and six there any possibility of it being
paid you, I am afraid.

John D., Rockheiller Elst

CAN'T KEEP A GOOD MAN DOWN!
Ex-President, Kevin O'Brien is to
be busy as ever now he's become
President of the Island Bay National
Club. Those who heard his recent inspec
tion of the VUCIA budget at the begin
ning of the term will have his talents for
higher office, and his chances of
succeeding in the general election following in the VUC graduate the Hon. J. R. Mar
shall seem bright.

SATURDAY, JULY 28

PLENKUT MEDAL
T. E. Lawrence - M. O'Reilly
Dr. Buchanan - D. E. Garrett
Rev. H. W. Whalan - J. M. White
Charles I. - J. Mutch
Charles Darwin - G. Sullivan
Sir Joseph Banks - F. Curtis
K. Marx - B. Hartland

CONCERT HALL, WELLMINGTON TOWN HALL

THE PLAYERS

To begin well the acting was good. It is true that many of the players had little to do but those who did score more than competent in most cases. The Dark lady of the Concubines is only partly an actor's play—the scenery had to be reduced a little more clearly. Miss O'Callaghan was very effective and O'Brien's introduction could have been a little less cackled up, a little less
vulgar.

The Dark Lady of the Concubines' on the other hand the excels form. Miss O'Connor is very effective and only a little more clearly. Miss O'Callaghan was very effective and O'Brien's introduction could have been a little less cackled up, a little less
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vulgar.
PROF PIDDINGTON ON: PEOPLE
MORE MALINOWSKI-LESS MEAD

In a series of public lectures recently delivered to the college by M.A. Ph.D., newly appointed Professor of Anthropology, the professor questioned the interrelations and common meeting ground of Psychology and Anthropolgy was discussed. Prof. Piddington attacked the problem from the methodological point of view. He pointed out that the social sciences are subject to human welfare, and began by stating his attitude that the social sciences are a practical knowledge-aimed at reconstructing, as against the commonly held concept of an abstract philosophy, a humanistic theory.

Rapidly canvassing over the history of anthropology, he gave his wholehearted support to Malinowski—"the Darwin of anthropology" and his theories. He was in agreement that they were a response to human needs. Man is unique in that his mind is more and more extensive than that of other animals and he embraces "social needs". For instance, the social class systems are a response to the need for social control as well as a direct influence in conditioning the future. Because all human groups have needs in common there are certain "universal" aspects of culture, though the particularity of language as a response to man's needs is a significant fact which has not received enough attention from social anthropologists.

Prof. Piddington regarded Malinowski's work as "the charter for all research in anthropology".

Speaking of the common ground in the "difficult borderland" between psychology and anthropology, Prof. Piddington emphasised the danger of constructing a universal psychology on the narrow basis of one culture. Thus Freud's notion of the Oedipus complex, based on his clinical studies of "Viennese mothers", does not arise in the Trobriand islands where customarily the mother is the mother's brother. Similarly, as Margaret Mead points out in her book, there are customs which are regarded as normal in "Western" countries, are not found in youth culture. But on the whole Prof. Piddington was satisfied with the cultural pattern theories. From Freud he objected to the idea that the Oedipus complex is universal. To him, this means "...the root set in" and "the camera of science were thrown to the wind."

The Piddington idea.

The main point in the series was an application of the Piddington idea that anthropological surveys are of the utmost importance and that forthright criticism of the culture pattern theories has been necessary. He criticised Ruth Benedict and Margaret Mead for grounds of inaccurately weighted and inadequate data gathered with too wide a notion. More pointed out the evidence which exists to support the Malinowski-Mead school of thought at Mead's "Sex and Temperament", or the psychological field work. He believes that perhaps the major weakness of the group lies in the fact that the science of anthropology was a "population of people". Specialising,

Prof. Bengalais Delicately

The Professor gave the impression that the group might get away with a great deal of popular work of this group andapnently be relatively unqualified with the ethnographic data presented by Mead in a B.P. Museum Monograph for her great work, and in the American Institute of Natural History for the New Guinea work. This fact was delicately pointed out by Prof. Bengalais.

Question time at the conclusion of the second lecture saw Prof. Piddington subjected to a barrage of questions. It was obvious that the Professor's empirical anthropological approach was very divergent from the dynamic pattern or gradual approach of the majority of the questioners. For this reason the full significance of both questions and replies was to a certain extent lost. The Professor was required to answer questions which were framed in a manner which he could not fully comprehend without the philosophical psychological background of the questioners. Similarly the replies to questioners left many unhappy because the Professor, inclined to a more empirical approach (e.g. Malinowski universalism) which the greater part of his audience would not have been prepared to accept.

Judgement by Contribution

In his final lecture, Prof. Piddington reiterated that social science was not only the satisfaction human needs, and the work of a scientist is to be judged on his contribution to

VUC DEBATING SOCIETY PLUNKET MEDAL Annual Oratory Contest CONCERT CHAMBER, TOWN HALL Saturday, July 28 The Forensic Event of the Year!

human adjustment. He considered that we are as yet only on the fringe of the problem of social science and that present trends may prove to be inadequate and incorrect in the light of subsequent research. He appealed to future social anthropologists and psychologists to master these difficulties and to continue work in harmony with the principle of situational variation.

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Students Press

Continued from page 7

SALT, 1984

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Socialist Club Hypocrites
Quietly, the Socialist Club held a weekend. The subject was "What hypocrisy, Socialists came round in Viet Nam, war in Korea, revolt in Malaya, riots in France, the air lift in Berlin, corruption and tyranny in Eastern Europe, strikes in Britain, religious depression, mass executions in China (broadcast if you like!) and intermittent executions of line-up suppression of liberties. More could be said. Pravda and Radio Moscow and Peking continue to pour forth unmitigated diatribe against the West and the United Nations, hail the Reds and condemn the West. These peace-lovers ignore all this to criticise their own country which suffers from constant fear since the war ended. Let us explain to the Socialist School to their sort of two worlds they so often talk about.

Réalité.

Saturday, July 28

PLUNKET MEDAL CONCERT CHAMBER
VUC's Public Speakers
Saturday, July 28
Salient, July 26, 1951

Page 7

Do we fulfil

The Duties of a Student Press?

STILL an idealist at well past 60, Mr. F. L. Combs told the Students' Congress in 1949 that the values of the capitalist world could be summed up in the motto: "Cram for Jam," and (to quote Silverstein) "your first duty to the nation in combating this spirit with one of communal consciousness. He even dreamt of a university daily to counteract the hysteria and love of profit by the privately owned press with objective reporting, and giving a forum to all views."

If a programme is wanted to achieve this, the editorial board of a newly created five-point programme put forward by the Student Press Association in 1949 could scarcely be better. Combs said in a talk to the students in fulfilment of their responsibilities and the rights of their press, keep informed of college and outside events, set a high standard of scholarship, stimulate intellectual controversy, and create a community conscience.

SALIENT'S PAST

The concerns for events outside our own brick walls appears to disturb Mr. Combs and others, but not Salient. The first editor pointed out that the press replaced professorial imprint for the precise reason that it was not the function of the times. He pointed out that it is the right of any student group, in the field of the arts of the world, to have a free press, so was the need perceived by a policy which aims firstly to link the student press with student life, and secondly to serve the realities of the world.

But the fact remains that Salient has not done badly. But I certainly do not know of a student's office in the slightest degree from its traditional role. The issues are more complex, and in the battle of ideas it thrives, but the burden of it all is always on the side of perspectives and privilege.

When John Swinton retired from the editorial chair of the New York Times in 1949, he had a great deal to say when it comes to today's independent press. These were his words:

MEDITATING ON THE SCENES

"There is no such thing as an inde
dependent press. You have to know it. I am paid 250 dollars a week to keep my eye on it. I am connected with... The business of the press is to provide the public with the truths it is not fit to know. The public is too busy to read the news itself and has to sell itself, his country and his race for the news he is to enjoy. The whole and vassals of rich men behind the press are the people of the mass. The press is an American American to say things that needed to be said about the American press. In the autumn of 1949, when American publishers decided to hold a "National Newspaper Week," the "Editor, and Publisher," organ of the newspaper publishers, planned a special issue in favour of the "free Press of America" and asked a number of prominent citizens to contribute statements that would "emphasize the importance of the press position with respect to a free Press."

One of those approached was the great writer Theodore Dreiser. This article, as is often the case, did not appear in the special issue. No article did not appear either in the special issue. This is the case of the "free press of America," which one had firsthand experience of it, diametrically opposed the national newspaper week. If there is a letter in the letter he wrote to the "Editor" and signed November 10, 1949:

THE FREE PRESS

"Your letter of September 9... outlining the plan of the newspaper of the week, etc. In America, the blessings of her free press are made a mockery. The National Newspaper Week, October 1 to October 7, selecting me among others for the honourable task of preparing a brief exposition of one of the most vital and important of American Press of American newspaper of American newspaper is before me. What between these American newspapers, one unqualifiedly prompts and no doubt this industrious, any words, and wonder to how, at this late date, I still have to be so unprepared? And so I have free Press, this, I am afraid, not so satisfied with..."

"For as you know, or should know, if you are in the service of American newspapers as a reporter and travelling correspondent for five years of my life; also editor-chief of four advertising departments, for five years more—so it is, I think, impossible for me to... before, again, before, I was a citizen of Chicago when Mr. Cleveland sent troops into the city to protect the rebelling and reeking railways of that day in a race underpaid and overworked workers, and I noticed then with some without and ragged the editorial and newspaper bards lined down by the readership of Chicago papers and Chicago papers and Chicago papers and Chicago papers and Chicago papers and Chicago papers... published.

If the freedom of the press, it is said, is widely accepted as being, as a matter of course, and must be widely accepted. The social value of freedom of the press is looked upon as one of the most precious—and most sacred—of all the rights which we enjoy. Unfortunately, there is no such thing in reality...

FREEDOM OF THE PROPRIETOR

The author puts the needs of society, which somebody really does enjoy freedom of the press. It is not of course, that the American press is at the same time the critic of the American press is interested in ensuring that the liberty of the press is taken as an axiom. The Press is enjoyed by the small... and let the rule of law be supreme. Mander therefore says it would be more helpful to drop the phrase "freedom of the Press" and substitute another for it: "Freedom of the Press of the Press."

In his chapter on "Freedom of the Press of the Press," Mander analyses the financial control of American newspapers. He gives a list of "imported" to the editor, andfinishes his... even advertisements. It applies both to the national and political parties and to the various groups.

"The proprietor's censorship normallybars all types of news expressing the discrediting of the press in general. It censors any newspaper or any feature of adverse... and read what they would like to... who can say what they wish... The Press men... if they wish to see the... They may be versed in the most telling points of speech made... if they are versed in the most telling points of speech made... The Press proprietor is the consensus of the people—"support this bill and...
Dear Dr. Munz, in Reply to Yours

Some History Please—

I SHOULD be pleased that Dr. Munz replied to my provocation—and Mr. Robinson too—but the gift is off the gingerbread. Dr. Munz and I are in the same boat with him calling me a liar (misrepresentation for pre-Dr. Munz to do, among other things was to present some evidence against historicity, but I have already said that the gift is off the gingerbread.

Dr. Munz and his defender, Mr. Robinson, do not seem to be at one. Did Dr. Munz deny the historicity of the Gospel? I say he did. Mr. Robinson takes a slightly different view, but at least I have proved to Dr. Munz's satisfaction my ignorance on the subject of early Christianity, a considerable feat since I did not set out to prove anything except my dissatisfaction with Dr. Munz's approach to history. That is the point upon which we really differ and it happens to be the very point Dr. Munz misses in his zeal to secure me of propagandistic misrepresentation.

THE APPROACH IS IMPORTANT

For the purposes of this dispute only, I am willing to admit that his description of the beliefs of the early Christians (2nd and 3rd generation) was correct. My criticism was of his treatment of the question of historicity.

From the moment Dr. Munz has evoked his concept which results in the church being made up of the people of a "real kind man." This view I submit is an inadmissible basis for a church which has lasted 2000 years and should not be used to refuse to consider the weight of evidence and historical reasons. At least part of the church which renews the idea of Christ as the kind man comes from the gospel. Once his historicity is questioned a disputed issue, who is to know which part of the Gospel is true, which false, or not to say the word of God at all?

NOT HISTORY BUT ARGUMENT

When Dr. Munz was questioned he made one as he stated in his epistle to the prisoner of the two arguments. He did not answer the historical one and that is the fact which I criticize. Once asked to prove against historicity he adhered to the Christian view and stressed that. Let him first put the case against historicity, answer criticisms of it, and then argue the Catholic approach if he wishes.

Again, he did not do so, and what was worse he passed the Catholic argument and used it to bolster up his historical weakness. Ideally he should have approached the question as an historian and ignored the secular argument which is available to Catholics and some others of a post-war German historicism. He wanted no time relying on history but on the more propagandistic pleas.

POINTS MISUNDERSTOOD

Some points made by him are not answered and Harnack remains a historicist. None of the Dr. Munz myth. Others have perhaps misunderstood.

May 18

Dr. Munz and the Church

"My opponent admitted," writes Dr. Munz, "that in the last round he would rather mistrust his reason than his faith. Faith (capital F) makes the Church put that reply in a different light. Which would Dr. Munz prefer his reason or the accumulated knowledge of twenty centuries?" In these days of intellectual pride a dangerous question but a fair one.

Again he passes judgment (which a miracle is a kind need)? "Either a very bad Catholic—or he was guilty of deliberate misrepresentation for propagandistic purposes." It should be obvious to Dr. Munz that a description of the order of a ceremony (or "trivial case", due merely to thoughtlessness and ignorance which can lead to little that is good)—then I no longer wonder at his interpretation of historicity and claim freedom from confusion but I was concerned at Dr. Munz's confusion in argument. It is this confusion which leads him to ask in one kind and transubstantiation into a question of comparing legal order.

This type of confusion has led Dr. Munz into once again avoiding history and the people to talk of the Church and History. Either Loisy or Dollinger were excommunicated for their historical and Dr. Munz's assertion that they were unjustly leads me into his "non-pro- pagandistic ways-do not appeal—too radical. (Wilde, Chanciers, Encyclopaedia, Britannica etc.) As for the historical historian Dr. Munz declines to reveal he is invited to have approached the excommunicate and three reasons for the excommunication of this post-war German historicism.

MR. ROBINSON AND THREE POINTS

Mr. Robinson is in error when he suggests that I desire history simple, neat and definitely known. Not all history is like that. I do say that there are some facts and events in history which we know about enough to make a decision. The red herrings concerning my acceptance of a view upon another's authority is not relevant to the historical argument and the historical weakness of Dr. Munz. Nevertheless it is for Mr. Robinson to show that the authority is not to be relied on. He has been accepting facts on authority all his life and because he has thought those authorities reliable he has never considered my authority is probably clearer than the scrupulous Whitehead, establish the authorship of his sources of knowledge.

It is true that on this question I am not prepared to say that I am mistaken but it does not imply as much as Mr. Robinson seems to think. The Church would be willing to admit historical errors in gospel documents but not that the gospel as written were not historical.

This again is a question of authority and that authority is quite able to withstand the examinations of Mr. Robinson. If he will be allowed to try and see and admit that he may be mistaken. There is little likelihood that 1 and 2 will ever make five providing their meaning remains constant. Or is truth relative Mr. Robinson?

READ THROUGH AND THOROUGHLY UNDERSTAND

Dr. Munz appears to have ship read that part of the article dealing with Professor Murch. I was not present at the lecture given by Professor Marsh and did not say that I did. I admitted that Professor Marsh may have been badly reported or it criticized his refusal to

(Continued on Page 3)