DE INCOLIS BARBARIS NOVAE ZEALANDIAE MEDIocre, MIDDLE CLASS, PURITAN

Dependable, Adaptable, Honest

GRANT that the typical New Zealander is a myth, a mere figment of a statistician's imagination. Yet precisely because of the lack of human extremes in this country a large number of people appear remarkably close to this fictional average. So a description of the "typical" New Zealander is therefore likely to give a fairly accurate picture of our way of life and our values. And it at once becomes clear that the biased and uninformed criticism of some visitors may err on the side of politeness rather than frankness.

New Zealanders are first and last, totally and completely, bourgeois. Even by Australian standards, practically everyone today would be grouped as "middle class." Most of our essential characteristics sprang from this fact. First, a negative puritanism. Secondly, an idealism that merges into worship of mediocrity. Third, a complete lack of imagination.

We are grim and ascetic in our pleasures, amusements and vices alike—in the last category gambling comes far ahead of the rest of the full list of our "vices." Cynical, wise, and distrust gentry as a sign of in- stitutionalizing. Soporific public singing is an objectionable habit, and there is some pride that the New Zealanders in Oceania are known as the "Pacific Division." In practice the material is valued far above the spiritual. Religion generally is considered a voluntary humanitarian. Ethical are of habit only, their unique sanction the opinion of our fellows. Theology is an ever greater lack than philosophy. Anything bordering on mysticism is upsetting and slightly disgusting, although petty fashions like spiritualism are socially popular among women. But mysticism proper is one of the many things that are "Un- New Zealand," and being alien must necessarily be inferior and a legitimate object of contempt in the puritanism that supersedes misunderstanding. Discussion of the fundamentals of reality, although occasionally indulged in by less responsible sections of the younger generation, is taboo except in the presence of overseas visitors, when a few solemn parroted clichés are permissible.

Plebian

The New Zealand bourgeoisie is a fanatical leveller, truly believing in equality of opportunity and in the general democracy. His programs may be somber and serious, but he believes in a happy, respectable life (and he means respectable—for that is the word). He never takes life too seriously. There is little of that appall-

ing hunger for Success that obsesses so many Americans.

The vaunted New Zealand toler-

ance does not exist; toleration extends only to a set circle of beliefs—what John Smith or his family accept.

In everyday life and its crises the New Zealander is dependable, unhypothetical, adaptable, loyal and honest. With money he is generous and ready to contribute to a "good cause." He is hospitable to visitors, because he is anxious to show off the near-perfection of the New Zealand way of life.

Our riding is wide but unceremonial, and still our trains with a hodgepodge of half-skilled incomers.

Conversation is limited to shop-

talk, personal, political, sport and chit-chat. The only subjects in which we pretend or aspire to any critical knowledge, apart from personal fields of technical competence, are sport and politics. Otherwise, opinions are taken ready-made from the daily or weekly press.

The New Zealander is a strong up-

holder of home life, but as he has little experience of an idea of what such life can be, it makes him habitually overstrained and frustrated, and loyal to his wife, unless he has been married only recently and likely to be in love with her. Her reference to wives in general are uncompromising. Woman is a dom-

estic animal, whose interests should be purely in and of the home. If some other emotional outlet is necessary, let it be sought in magazine slap and the more sugary stories. Women themselves are often ready to accept this idea of their sphere; most marriages are, according to an intellectual vacuum.

Public acknowledgment of married love is commonly felt to be somewhat indecent. The public display of affection by others causes acute embarrassment to neophytes. Sex and is to be avoided absolutely. New Zealanders are fond of children and their attitude towards them is sentimentally sentimental, albeit clutzy. There is, however, little of that sickening adulation of which is so repugnant a feature of English life.

Philistine

The average New Zealander is almost devoid of imagination, both the spiritual imagination of Dante and Milton, and the poetic imagination of the victims of the American or Australian. The practicality which we praise and boast of amounts to an inability to see further than our nose. Any fancy or less than long term plan of immigration or economic settlement for increasing the number of people is sneered down as visionary and grandiose.

(Continued on page 7)

"You Culture Demon, You!"

(Wood, Wagu and Weces)

REFLECTIONS ON... PLUNKET MEDAL

It was a lucky last minute change when Frank Curtin found he hadn't enough material for Sir Joseph Banks (a dilemma which has faced many a student who has set out to work up a New Zealand subject) and changed to Peter Fraser.

When he outlined Mr. Fraser's "chief features," our memory went back to his bald nose, his strong, his features, all part of Frank's characterization of Mr. Fraser in past Extremes. Still, it was strange that previous efforts had failed—his Simon Bolivar was far better—and this was why. It was a well deserved won from the point of view of hard work at coming back to the contest year after year, when judge complimented Frank on his gift for oratory, but had marked him down for other faults.

Denzey Garrett's speech was a gem—a little gem in a contest for large and showy pieces of oratory. At last year's Plunkett Medal the Moral Emancipist people were there in force; this year their leader, Dr. Buchman, got from (most likely) into small pieces. The judges fell over themselves apologizing for not giving first place to this speech, which they termed perfect in the kind.

Probably Denzey could win it if he attempted a grander scale, but we doubt if it would be like the marvellous effort this year because the scale of speech he delivered in his forte, and one cannot create such masterpieces just to fit in with the rules of an oratory contest, and still retain their perfection.

Annie Harland's Mars was over-

whelming, if hardly convincing. Doubtless with maturity he will follow Frank Curtin at a later at-
temp, by which time his apprecia-
tion of the subtleties of Mars (at least as great as those of Dr. Buch-
man) should be more apparent. Per-
haps his ability as a speaker ac-
centuated for reaction in his treatment of equal with Denzey Garrett can claim to be a good speaker. But the Extremes' faction—Jim McLeod and the Charles Durbin of George Sullivan were competently set out, but not quite oratory. They were sound enough, and the speakers did not disgrace, nevertheless they just filled up the evening without leaving any great impression.

Molly O'Reilly was unfortunate in her choice of character the bold T. E. Lawrence. This competitor had talent which was previously notice-
able in her portrayal of A.J. Rose in Extremes. A second attempt at a less robust character—perhaps an artist or musician—would be worth-
while next year.
LETTERS TO THE EDITOR

SIR,—Dr. Munt's letter in your issue of July 12 made disappointing reading. It was a pleasant surprise to see a university lecturer averse to the common logic and desiring an end to the straightjacket. Dr. Munt, with a fine disregard for the sanctity of his profession as he argues in the Rationalist pamphlet "A Thing of Beauty," that the "human" is not a thing derived from the Christian, and that the Rationalist has his preconceptions too clear for Dr. Munt, I would say that although he is not an expert on the subject of human evolution, he makes the opinions of Loisy, Kläusner and Loetscher sound very plausible. Why, we ask, does he prefer the views of these men? A little knowledge is a dangerous thing, and surely because they are in harmony with his Rationalistic preconceptions, is no reason, no historian, be he Christian or Pagan, to avenge the Gospels in the cold objective fashion of one document, for example, the dates of an Egyptian papyrus, is not a criterion for a figure that is. It is, therefore, useless for Dr. Munt to argue with the Christian in this case, for the Rationalists have admitted that the Rationalist arguments are not satisfactory.

In several places Dr. Munt makes jibes at the history and culture of the Church. A familiar fallacy is known as begging the question. Thus, he asserts that the Catholic Church can talk in faith and reason contradict each other, and, therefore, it is in another passage he advances the hypothesis that the rationalist is responsible for any failure a Christian might have in his study of the St. John's Gospel.

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THE Public Relations Officer is very much a topic of discussion around the College nowadays—and soon will be around the city also. The Officer (Mr. J. D. Dalgety) with his committee has presented a few ideas before the Exec, and it appears that they have won a bit of deep thinking. In the words of the President (Mr. D. B. Horsley), it is essential that the Public Relations Committee should have a reasonably free hand, but it must remember its responsibility to the Association.

The Exec has on the books a tentative note for a Public Relations Officer and public statements on behalf of the Association. The President feels that there may be a problem here—but he has not yet been able to back the officer up. And I presume that the Exec are doing their best to get in as many people as possible in the City. I feel that the Exec is a little hesitant to accept the Committee on the advances of the Association in the city. But I am glad to note that the Exec are interested in the Committee, and not to the association directly. So I think that the Exec, being midway, Mr. Dalgety at the Exec meeting on the night that the President himself might make his article to be a public relations officer. I have no idea if we have a chance of success in the Exec. We certainly have been interested in the Exec and the city, and the Exec are a big part of the Exec and the city, and we are interested in the Exec. We have no idea of what the Exec will do in the city.

Other Things

RECENT newspaper reports scoping out the move of the Merch's Common Room. The Exec have the option of receiving a briefing about the move, but they have decided to spend the summer of the move. The Exec have decided to give a briefing to the students about the move, and they have decided to spend the summer of the move.

NOISY HOMES

In the case of a group of students in the ideal hall of residence, they have complained about the noise. The Exec have been asked to consider the move, but they have decided to give a briefing to the students about the move, and they have decided to spend the summer of the move.

ROOM FOR FIVE-TEN MEN

When we look at the problem of overcrowding, we see that there are only a few places where we can do anything. There are only a few places where we can do anything. There are only a few places where we can do anything.
THE GREAT DEBATE
THE GOVERNMENT HAS THE CONFIDENCE 20-14

The Debating Society held its most successful meeting recently when a heavy attendance of the Left and Right wing students put the subject, "That the present Government is lost the confidence of the people of this country." It was an invitation for the committee to word the topic in this way: it would have been far less restricting if the subject had been put: "That the government is losing the confidence of the present Government."

Conrad Bollinger opened the case for the affirmative, by making a grand review. Mr. Hollander eight-seven point election broadcast of the Prime Minister in the House and realized that the people would go further, in fact by incident that the Blue-clothed Prades she had made. The Debating Society's interest was expanding rapidly, and even though he had attacked it at its own door, the original purpose of his speech, the method by which he had in practice, merely spoiled the original spirit. He had been an old friend of the left wing, and he had stood up for his candidacy on the basis of the left wing's standpoint. Mr. Hollander had promised the independent group, "RIGHT AND WRONG." Mr. Hollander had said that he would not stand for compulsory unionism and this was the basis on which the left wing stood. The next point would be, do the members believe that the left wing should be granted the freedom of the people? Mr. Hollander had said that he would stand for the right to meet and discuss the issues.

Mr. CURTIN HAS CONFIDENCE

About the right-wing was the second speaker for the affirmative. He argued that the present Government had been elected on two slogans: "Make it go further" and "time for a change." In fact the people could have been given more time. The shift of the New Zealanders was to be said as a new way of thinking and was in line with the present policy. The strongest point in the arguments was the present Government having put out its pre-election pledges with respect to industrial stability, and the present Government's policy of the treatment of the waterfronters was further evidence of this. Mr. Davies, who was the leader of the people of New Zealand, had made the fine point at the meeting that the present Government had the confidence of the people of New Zealand, not necessarily this house. The average person does not worry about the ethics of morality of the Emergency Regime, they simply view it all from the point of view of what it does to them personally. He strongly supported the idea that all government transactions be fair and that all people in the country would be treated equally.

Mr. Clayton supported the negative case. He stressed strongly that there was no evidence that the Government had the confidence of the people of New Zealand, not necessarily this house. The average person does not worry about the ethics of morality of the Emergency Regime, they simply view it all from the point of view of what it does to them personally. He strongly supported the idea that all government transactions be fair and that all people in the country would be treated equally.

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WHAT SHAKESPEARE REALLY MEANT A FORERUNNER OF MARX

MARGARET WALKER’S work as a producer continues to surprise us each time in spite of our being prepared to be surprised by her.

This in itself has probably gained her her admirers all the more, for if one is to judge by the impression one gains at each showing of Dark of the Moon, presented by Miss Walker at the University of Chicago, it was almost as if the intensity of the production, based upon the major production of the year in V.U.C. Little Theatre.

Miss Walker suggests herself as a handy label to describe the talents of Miss Walker, and this play, by Howard Richardson and William Berney, proved a convenient tinted vehicle.

Fantastical, incredible, Miss Walker worked up an emotional pitch to the audience that did suspend one’s disbelief; and, this accomplished, made the play one of the most moving, in several places that Welles-

london has seen in many months.

I stress the importance of Miss Walker’s production, for it was surely the hand of the producer which made a play of what was essentially a product of a group of fine creative minds and talents, which is often due

to the inexperience of the cast, but inferring to the play itself.

Though I have not had time in which to study the written play, I am prepared to assert that certain high-points were not helped by the too-obvious attempt of rhyme into the text. Poor rhyme which could but itself and itself as being out of character.

The play is splashy, sporadic, momentary and soon made up and forgotten as the play forged ahead into its inevitable and inevitable statement of a theme as old as the Greek verses—Good and Evil, life and death, and morals cannot mix.

THE PLAY

Dark of the Moon is composed of elements from American folk-tale, and folk music, the chief source of inspiration being the hill ballad, Barbara Allen.

It’s about a witch boy who falls in love with the all-too-human girl, Alice. But the boy is not a human, he is a witch, and he can change his body into that of a witch at will, and he may remain a human forever if the witch is pleased with his behavior.

The “fairy” atmosphere is the first obstacle to the production itself. The audience. The play reeks with fantasy, hidden in the background and the audience, the audience is the wicked witch. The play is an allegory of Good and Evil.

The only stock character absent is the “revenant” of whom he wasn’t needed, even for a laugh.

Up in them two hills a man’s an island unto himself till he’s caught, an’ a gal don’t git willing till she has.

Waal, the Allen’s is in a party for one Barbara has lost all and even she, all the time she’s thinking of her status, has become womanly.

The strange boy from Baldy Mountain—where there aren’t nobody lives—not anybody, he goes his suit and is taken.

Just as well too, since he’s the party the baroness— without much, nobody really knows.

A few years later, the baroness happenings make the locals of Bick Creed susceptible of his and his wife Bar-

bara, Allen, who eventually is bedded and birthed 1916.

And all their fears and goals become confirmed.

The sight of which John Human is to become real human— the sight of which of Barbara’s finery, coincides with the big re- 

vival of the play, Barbara’s mother has dragged her to the meeting, and there the whole story comes out.

With the full sanction of the church, and in the midst of a party, Barbara is rejected by a lust-

ing local to save them all from criminality.

There is only left the death of Barbara and the return of the witch boy to the mountain-top to complete the tale.

The revival meeting is the grand climax—and from it emerges the message—the great themes of the modern American play—that is the function of society and the com- 
munity to thwart, even destroy, the individual.

It is a strange and original way of making the point, but effective, and I nominate the revival meeting as be-

ing the most disgusting and thrilling fragments of unreasonableness I have seen.

THE CAST

Miss Walker taxed her young play-

ers to the utmost and no doubt got the best from them.

The songs sprinkled liberally throughout, and the light, weighty, touch gave an extra dimension to the play, fresh, vital, and"luxurious a message—the great themes of the modern American play—that is the function of society and the com-

munity to thwart, even destroy, the individual.

I doubt that an older man could have convinced as well as the witch boy's message.

Barrister, a Harold Bell Wright heroine in the midst of the American characters, showed unusual refine-

ment for her environment, and was left to Oriside Whitehead.

Good casting was shown in the care and concern for the two young girls (town agents) (Oriside Whitehead and mortals cannot mix.)

Some of the “characters” got the maximum from their lines—George Barr as Uncle Smelcer; Elizabeth Gordon as Miss Taylor; Bryan Snell due his talent, performance, and was left.

It is possible that Dark of The Moon will be presented to larger city audiences again later in the year.

The play is an allegory of Good and Evil, life and death, and morals cannot mix.

Much is said about Shakespeare’s “universalism,” of how the human emotions and situations to which he gives expression, transcend time and space.

But Shakespeare himself was only too conscious of his limitations in this direction: Hamlet, speaking for the players, remarks, “They are the play for its art and brief chronicle, shall be made in this time (1.2), and again, that the aim of drama, ‘both at the first and now, was and is, to hold as the mirror up to nature, to show virtue her own feature, score her own image, and the...” Natural age and body of the time his form and the pressure.”

His greatest tragedy, it seems to me, are great for the very reason that they deal more dramatically and completely with the great conflicts of the age in which they were writ-

ten, than any contemporary from the fact that the conflicts of that age have since proved to be of vital im-

portance to the world.

THE AGE

The Elizabethan Age, as we all know, was a turning-point in the history of England. The Tudors had more abso-

lute power than any sovereign be-

fore or since. But Henry VIII who, on Bosworth field, finally quelled the deadly barons who formed the feudal elite, and it was Charles I with whose blue blood was written the charter giving power to the great middle classes. The Tudor monarchy can be said to have held the reins in England.

But beneath the apparent smooth surface of Bosworth Field, lay the conflict. Russ herself was part of it. The great conflict was to deal with the North-

ern Earls at the beginning of her reign, and afterward for seventeen years to the end of it. Be-

cause all her life was a delicate tightrope, an attempt to hant the death of a dying power, and kill a living one in the womb at the same time.

The Renaissance was the natural process of the freeing of the individual, spirituality and materialism, both for the first time. And the individual had absolute standards in all matters physical and metaphysical, and a nascent, immem- 

or and rampant individualism which was to be one of the important principles.

Shakespeare, holding the mirror faithfully up to nature, recorded it all. Lear, Hamlet, and Macbeth, al-

though in terms of different periods, all have aspects of this conflict as we see it today. It is the conflict from which we are as a society only able to be fully understood by silencing the aid of false friends to the nation, the acts that make the plot and lead to the result.

Honor Stolz has inferred how we can reach a new understanding of the conflict—the death of Blan-

que representing the “nemesis,” the wronged powers of good, and the witches as the devil’s agents, spurting... (Continued on page 7.)
Haste to the quickening years:
Rustle to the quickening years, haste
As the dove darted to the cooling stream.
When the sun descends, list and do not dream.
Away the flowing hours of life, each one a pearl
Earned at a bitter price, leap to be call of time.
And round upon the chains that thwart our climb.

We are a precious burden, fashioned out of love
And moulded in the likeness of a Greatness;
For each arising can tear away the transmigrating treasures
That cold-like keep us crawling on this earth.
Low-balled and morosely as the dizzy snare
Writhes its way to some poor prey, asleep, awake.

We are a lake mirrored with love eternal
That bears the ragged seasons, the bitterness and storm,
And yet remains the same, though all the dawn
Rages with the glow of a gloom-drenched turbulence.
We are the shadows creaping, surgings out of gloom.
Veiling a flying pattern like the shuttle on the loom.

We are the happy laughter, the clapping of great bells,
The pride of hope requited and the dressfulness of years.
All spent and gone amidst the counting of the tears.
This is life, the joy and pain and misery and ending.
For it all ends and all things have some closing.
When the door shuts and terminates our posy.

We stand abreast the gate of time and stem the flood
With bitter beatings, striving our puny hands.
To grasp the wheel of things and bind the bonds
Until we are and there is no more becoming;
But as a sorrowing kind lamenting seeks its young
We find no rest until a nightfall stills our tongue.

We are the forest swathed and rest by flame,
Gnarled, desolate and forsaken reach a sky that broods
Where the great clouds weep upon the blackened roads,
'Til time comes racing in with startled greenness
And the tall trees sleep forgotten and the new
Cascade up heaven in the glory of their dew.

Praise be to God for men who love His Goodness
And lift their hearts to see beyond this mime,
Across the stars that are the shield of time;
This makes us mortal and immortally sublime.

For we are the tremors ringing, singing a song unheard
The promised sons of Heaven, free as the wheeling birds.

A.A.N.

WOTAPITI
Frank stood alone upon Rau-
mati's shore
Seeking inspiration.
The stars and moon shone
bright, but all he saw
Was Kapiti.
That one by such a night
would be a
Scenes most ridiculous.
Perhaps our bright young
hard was over-tired—
Or just shivered.
If Franklin had but stood
there one a day
Unaccountably far,
And then, by chance, had
looked the other way—
Oh! What capture!
Uncheked would be the cry
from his mouth.
"Oh, Te Wai-o-ponamu!
Maori Trout, Emerald of the South!
Mighty Mainland!"
—G. Hutchinson.

THE SAND
They took sand in their hands
To let it run dry
And dusty to the unthither
ground as
From a blanket burdened sky
There came the wind to snatch it
From their grasp. They saw it
Fly.
Before them and they walked
Upon the motes that fell
Beneath their heels; thus
Crushed
To new white form and well
Destroyed, the single shapes
Released.
The multi-common spell
That for a moment had been
there;
So the men passed on while the sand
forgot
The life it once had shared.
—F. L. Curtin.

ONLY HALF A DOLLAR FOR . . .
MOA ON LAMBTON QUAY
This "long haird fringe" of this year's T.C. students, produced their brain
child this week. The not results of weeks of lunette contemplation
within the normally deserted tennis pavilion in the Glen, have emerged within
the cover of "The Moa on Lambton Quay"—a collection of "animal, vege-
table and funeral" verse.

"Moa" Tony Vogt has, we think, some cause for satisfaction at the
first publication of his poetry circle. The general poetic level throughout
being good, if rather uneven in places.

Represented are the works of such well-known New Zealand "literati" as
J. K. Blaxter and Louis Johnson, as well as T.C. and varisty poets—
Lynter Paul, O. P. Davies, Victor O'Leary, Brian Hibbeth, Barry Mit-
calle and Eric Schuemmer. The publication is neatly introduced by a
quite arresting cover design by Frank Dean.

A general impression would seem to be the desire on the part of
many of the contributions to experiment
-- a preoccupation with words rather than imagery as apparent throughout.
Yet it is this very experimental approach which produces the merit of much of the work, in
particular Barry Mitcalles ""Are My Morns Upsetting"" and ""Zebra."

The poems by Oakland Davies, from whose collection takes its name, is
unquestionably of high standard, carrying within it a simple and pleasing
rhythm. After such an
intriguing introduction to his work, the full publication of Mr. Davies work
will be awaited with interest.

The other works by Oakland Davies, whilst not as pleasing rhythmically,
are compelling by their originality.

Mr. Blaxter, we imagine, has by now found more illustrious publica-
tions for his very best verse, but two of his poems, "Leviathan" and "Cal-
vinist in Spring" display a maturity and grasp of poetic form lacking in
several other contributors.

Barry Mitcalles must be the "poetic boy" of T.C., and with some justifi-
cation. His "Each Careless Face" is a perfect expression of the poignant
truth of loneliness.

Once again the urge to "shock" favours a certain "stirring after effect," which marks this work. This
is noticeable in the largest work in the collection "No Compressor," by
Gwen Hawthorn, which, despite one or two neat phrases, succeeds only
in being largely unconvincing.

The remaining contributions have submitted works of promise, often
mired by triteness of theme. It is refreshing to find that "Social Con-
science" sections odds itself itself and all pieces may be read with enjoy-
ment.

Definitely an enterprise to be en-
couraged and as matter of produc-
tion, printing and content, well worth
the purchase price.

One final reflection, was it really
necessary for Mr. Ryan to rhyme
"run" with "bum"?

JOURNEY FOR TWO
Here is the footpath, here is the street
That bears the weight of our four flat feet;
At the end of the road of evolution
There we walk, the dregs of a nation.
Dregs of a culture, too, of a race,
With no one left to lift its face.
Eager once, it slouches, sighs,
And sniffs at the crow's feet round its eyes.
But we shan't care, we won't stop
To observe the soft and sinewy rot
That eats away the firm round flesh.
And leaves a subtly ugly memory.

Of sagging skin, reveals the frame
Of grey gristle, dead in all but name.
O, rub the frastic skin food in,
Breathe a halitose prayer,
O, set the rapidly receding chin,
And let us carry on!

A.M. and B.L.
More Shakespeare

(Continued from page 5.)
on the devilishness in it is all flesh. But the difference is, that straight from medieval theology, and then from the ages of the Baroque, for the pagan or atheist plane.

In fact, the title figure is an old, idealistic, noble monarch with his faithful followers—Othello and Iago. Opposed to him is the anachronistic, within, patriarchy of his time, personified by the two daughters and Edmund. The latter, ever willing to exploit the cruder products of Malvolio or any other individual, is the symbol of the "Macbethian," the evil individual, alien who confronts the whole society, the state, and the world, and who strives to take the whole society, the state, and the world.

His speech that:

"... the world of people. To what, that we are sick in social institutions—be we guilty of our dis-

traits to the whole and the parts..." (I, 3), asserts the self-suffi-
ciency of society and the whole of human thought that there is a dignity that shapes our existence. Thus, Edmund rev-

olves against the whole theory of "degrees," the core of socialist rhetoric, which Shakespeare expresses elsewhere:

"... the world of heavens, the planets, and the great centric and planetaric order of things, the

Institute, the diagram, the collection, the proportions, the

Offic in all line of order." (II, 3)

DIEING ORDER

The regicides' title figures, Iago Liear are often too conscientious of the fact that the age of the Tudors and the Macbi-

ness of revolution, the "do or die." (I, 3) is, the whole of the tragedy. Faceted with a face that is out of joint, he is too conscious of his own power and means to try to deal with it, and his principles are too revolting to let him

realise that it lays me open to another who can counter that I that Soviet spokesman has even said something anything. But in 1965, A. A. Adeol's famous Moscow production of Hamlet, Iago is described as a "man." He is a piece of the machinery of the revolution, a man who only believes and not completely de-

noted and direct action dictated by his old

In other words, his philosophy was beginning to change, he was beginning to have a sense of the individual. He became a man and not just a puppet, a tool in the hands of those who controlled him.

"... the Everlasting..." (II, 3)

"... he cannot gain the deceit of himself, his talk of suicide, and his automatic cancellation because

"... the Everlasting..." (II, 3)

"... that something of order or life..."

World-wariness is natural when there are so many others who are to fight a losing battle, or to die down under the weight of fate. When he says, "I will take arms against a sea of troubles."

"... the cease of majesty..."

"... does not come, but as a gift..."

"... where near with..."

"... never alone..."

"... did the king..." (II, 3)

"... a general good..."

"... that good..."

"... the cease..." (II, 3)

"... does not come, but as a gift..."

"... where near with..."

"... never alone..."

"... did the king..." (II, 3)

"... a general good..."

"... that good..."

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UNIVERSITIES AND INDUSTRY

At the 1950 Manufacturers' Convention in Christchurch the Chief Colleague, Dr. H. R. Buehne, M.A., Ph.D., Sc.D. (Canh.), gave an address, the text of which was published in "The New Zealand Manufacturer" for February. The address was particularly well received by those present, and because the subject is of particular interest to VUC students, many of whom are employed in, or going into, commerce and industry, we are glad to be able to publish a summary here.

The speaker has not been long in New Zealand, and most of the talk was based on his English experience. He quoted from a paper delivered at an English university, and went on to state that the Lieutenant-General Sir Ronald Wedderburn, being strong, and chairman of the National Council of Science and Industry and Commerce, who believed: "That the relation between the respective spheres of activity, and of the importance of developing this relationship to the ends of the best result." L. B. Hume shared the views of Dr. Raven (visitor to this country last year) that commerce and industry should enter into increasing close relationships with university phases of biological and vocational bodies, in order to continue to play an important part in the "academic plain duty," Dr. Raven said, "to give service to nursing welfare, and at the same time to safeguard academic standards and the primary and disinterested research.

ENGLISH CONCLUSIONS

The English conference reached several conclusions. What applied overseas did not necessarily apply to New Zealand, but it was always necessary to know what schema had been successful elsewhere. The student who went to university should enter into increasing close relationships with academic phases of biological and vocational bodies, in order to continue to play an important part in the "academic plain duty," Dr. Raven said, "to give service to nursing welfare, and at the same time to safeguard academic standards and the primary and disinterested research.

VUC's budding (and bloomed) B.C.M.'s must take heart of Grace and Welsh. Some student will have taken university courses in the field of commerce before study have entered commerce and industry, and commerce and industry have added to their capacity for holding responsible offices, except in purely technical expertise. Employers in England are grateful, the weight of the courser taken up by much in choosing applicants for both these fields of importance.

The well-trained Englishman, proper in the right sort of personality was more important, even than the purely technical expertise, in the early days of commerce and industry, and some university students, according to this, were dependent on the knowledge gained important in the last few years, that from time towards technical knowledge diminished in importance, until twenty years after graduation as a Bailey Hume, was no longer dependent on it. Eventually personal qualities became paramount, and information further advanced in commerce and industry in England.

Dr. Buehne went on to quote General Weir's speech: we revisit the great: "The weight of the evidence is to the attitude of the majority of employers that the type of man required for posts of responsible

ability suggests that the qualities most required are not more academic, but more practical, the kind of man who has been able to understand the nature of the work which is often more likely to possess a combination of qualities is the same as the situation of the University as a whole.

The practice of the New Zealand Public Service in grading commencing salaries according to the degree obtained contained with English practice. It looked as if the examination result was the only thing that mattered in this country, whereas three English firms had this to say:

(A) "Other things being equal, preference is given to the honours man, but mainly considerations are the individual qualities of drive, personal integrity, and leadership."

(B) "A little more importance is attached to an honours than a pass degree, but the main thing is individual ability, rather than academic distinction.

(C) "The university graduate may have his subject, but this is part of his training. What he is going into industry and commerce is in considerable numbers, and a university education, besides providing the necessary technical knowledge, also gives an all-round education. And it is now recognized that the combining of these two will enable a graduate to specialize in one field, but develop his skill in other fields. It is a means for acquiring new information and for making a part of the actives of those multitudinous commercial institutions which deal with such an important part in the complex life of society."

The British system was summarised as follows: "The British system is that the university is going into commerce and industry, and commerce and industry are going into the university, and in the case of B.C.M., they are going into the university, and in the case of B.C.M., they are going into commerce and industry."

In NEW ZEALAND

The United States, in contrast, has courses in business administration of some tendency, but even the better ones aiming at providing students for the modern branch of commerce and industry.

How could these developments be applied in New Zealand? What was the relationship between commerce and industry, and what role does commerce and industry play in commerce and industry, which was a wider than the mere academic knowledge alone? The use of industry in New Zealand was far smaller, and often was necessary for the management of a lack-of-tradesman to work at the practical experience in his own field. These smaller firms could not afford to employ technical research staff, much less personnel officers, and other specialists. The establishment of a co-operative research association could be a way of helping these smaller firms. Full stocks of Golf Clubs, Tennis Racquets, Hockey Sticks, and Table Tennis equipment are available at Whitcombe & Tombs Ltd.

POTTED PARS

by Prolix

RUMP HIM INTO PARLIAMENT!

It was with particular pleasure that F. B. Whitcombe, member for Wellington Central, told the Minister for Commerce that he was proposing to introduce a Bill to establish a New Zealand Parliament. It was expected that the Bill would be passed in the next session of Parliament.

FREE NEW ZEALANDERS?

He said that the Bill was designed to give the New Zealanders an opportunity to express their opinions on a number of important issues.

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