"Salient" Kicked Out

Parallel to Kelburn Parade, near the Easterfield Theatre, there are two prefabricated huts. Dwarfed by the giant Science Block, dripping with age, the buildings present a pathetic sight. In one of these buildings (the one furthest away from the road) was the SALIENT office. For SALIENT used to have an office. It was not much of an office, admittedly. The telephone was not working. In wintry weather, water poured in through the cracks in the walls. Dust flew underneath the doors, and the place smelt of stale beer and whisky—the ghosts of past members of SALIENT staff. But it was still an office—a place where the SALIENT staff could gather together and hold discussions. Innocent discussions over topics such as "Should SALIENT tell the truth?" or "Would the sub-editor prefer meat-pie to ham sandwiches?" Furthermore, the building was fairly isolated—so that SALIENT was reasonably safe from inquisitive characters.

The dilapidated hut was not exactly heavenly. But it was still a home for the SALIENT staff. Then it happened. SALIENT was thrown out of its headquarters!

Who Was Really Responsible?

SALIENT contemplates: IT WAS NOT OUR FAULT. We would like to mention, however, that there are still students who have possession of keys to the SALIENT hut...but which they have NO RIGHT to own.

There are students, some of them ex-SALIENT staff members, who still have illegal access to the Extravaganza building. Despite repeated appeals for the return of these keys, SALIENT has had no response. Perhaps these students never found our appeals. Of possibly they preferred them not to find one place. Or perhaps it is just an example of student indifference. Of a very wonderful, admirable sense of responsibility, which is prevalent in Victoria's student population. We let you decide.

A Defence of Sex in Literature

By [JANCST]

There is a great lack of intelligently written, easily readable literature dealing with the more unusual, more sordid aspects of sexual behaviour. Because of this, the average person is at least completely ignorant of the manner in which a surprising number of our present-day community lives.

All people tend to fear or be repelled by anything that they do not understand. In order to counteract this fear, the normal person's natural curiosity leads him to seek knowledge and consequently understanding.

It is quite true, therefore, that the means of acquiring this knowledge should be through good, intelligent and well-balanced literature, rather than from the disgusting and purely sensational books that are only too readily available to the general public—the books that revolve in cheap and sordid details of sexual life that is only too well known to most people.

What literature dealing with sex should be satisfying is the natural and healthy curiosity to acquire knowledge and understanding about a subject which is misunderstood because of this tendency of education from the unknown. It is only when there is a very sad and sick mind which are often considered disgusting, and because they are often out of society are frequently compelled to

I believe homosexuality, like all other, should be regarded as a mental disease, and therefore treated intelligently and sympathetically as such. Instead of being forced to the gutter of our society, it should be brought into the open, so that all people, not merely the few doctors and psychologists, may understand and help this condition.

Those who have honesty "Lo-Loo"—our country's reading public—have demands on their intellects that it is an indirect document—yet the more entertaining, amusing, discernably the remarkable value of it as an art form, as a true work of art.

It was the imaginative power of the book's hero—his lamb-like innocence, but masculinity by little means of 25. Though LUCI's desires and intentions were not by any means unusual, or wide, sometimes and memories never anything else. For instance, when he wanted to get rid of his wife and was about to murder her, he heard that she had been killed by a speeding car. "Lo-Loo," he generously promised to murder her, but at that moment the intruder arrived, and the young man promptly shot him. All rather unfortunate, but in so, in that respect, it is typical of today's society: a thoroughly heart-sickened sense of human cruelty that could be regarded as the unpardonable details in the book.

I therefore concluded that the judges who have condemned this fine piece of literature are very greatly lacking in a sense of humour.

I hope that my present remark will not be misunderstood concerning the unpleasant details in the book. In the whole book there is perhaps one incident that could be considered as being a direct reference to the art of love. And even this is related with a most delightful sensitivity that cannot but please the reader. However, though it is, it is also a most unfortunate and amusing, even if pathetic and unusual, love story—which throws a light not only on the constructive and wholesome, but also on one of the many great, only, but nevertheless real aspects of sexual behaviour. "Lo-Loo" being finally banned, we must assume, out of our reach—but let us broaden our outlook and prepare ourselves to receive—nevertheless another publication of similar merit, if and when our world is fortunate enough to be granted one.
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Baldwin T. March
John C. Ross
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Murray White
Editor
Financial Assistant
Managing Editor
Investigating Editor
Supervising Reporter
Editorial Assistant
PROOFREADERS
Mary Beed, Weyr, F. Pohl

WESTMONT

Volume 24, No. 5
Monday, April 17, 1961.
Sub. 5/-; Price 6d.

TOURNAMENT SWIMMING

Although there was a keenness in competition and numbers in Victoria's Intercollegiate Swimming Sports, the stronger tournament swimming teams were not quite as strong as a poor match for Otago. This became apparent from the beginning, with the NZ.U. and stronger teams of swimmers, many of whom were successful at this year's Commonwealth Games in Australia later this year. NZ.U. are the team in the general high standard of the team's performance. Canterbury and Auckland, though lacking an overall high standard in swimming and water polo, had some excellent individual performances.

For Victoria Peter Hitchens saw at his last "A" Bank of Keighley Cup competition, and although he broke two records during the final evening's competition, in the 100 yd breast stroke and the 133 1/3 yd medley, he was still too strong for the Victoria teams, especially in the butterfly where next year may have difficulty in again being around. The opposition comes from the women's team, and perhaps some deplorable part in the general high standard of the team's performance.

ARTICLES

Cultural Affairs
Officer's Report following meeting on Friday.

ARTS FESTIVAL
The preparations for the opening of the building are still in the initial planning stage, but steps are being taken to ensure that it will be con-
formed with the club's needs. The Club is not only the building, but also the organisation. It was found that there would be no problems in finding an abundance of 'Artists About Nothing', (the surface art) for the art gallery in the new Little Theatre. There will be some compromises with the initial opening of the whole building, but is a reminder, also, that the Art Festival will be held.

DISPLAYS
Mr. Mel Shout has been appointed to organise a display of past student publications. Some debate, as to the feasibility of club displays, was held. SPIRE, which will be held in May, will provide the public with an idea of what club activities have been decided to call on to clubs that their notice boards in the new building would be used for advertisements and publication and inspection, and the idea of a display format to be used for these would be welcome. Larger displays if suitable would be placed in the offices for the members to look at. It was resolved that the House Committee would look after all displays and possibly have them continuously throughout the year.

Because there was such a poor response to the advertisements for displays when the building was to have been opened in February, there is no plan to continue displaying anything. However, if students produce suitable work, steps will be taken to be open for the public and fellow students to see.

Quinea

In conjunction with a comprehensive revamp, which provides for all the excuses for having a government with universal compulsory education until age 15, the government is planning to build 10,000 schools of students at higher institutions from 1962 to 1970. In order to attain this goal, a process of reorganisation, which will allow a greater number of Guinean students to study at foreign institutions of higher learning. Also, the founding of a University of Guinea is provided for 1962-63. (L'Eludent de France, Paris).

Ghana

2,000 Guinean students will go to ES University in 1962 E.R. and other countries of the Eastern Bloc to study in 1968. President Kwame Nkrumah announced at the Technical College of Kumasi on December 19, 1960, where he opened a study centre of the majority party C.C.P. (Odosso, Brussels).

Two Plagues

Many students have been enquir-
ing about the writer of the article "Two Plagues" which appeared in SALT 14, April 7, 1961. He is Gerald McDonald—formerly of "Crescendo," Auckland University.

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SELENT

Kno Your Extravaganza

The well informed student's "Who's Who and What's What in Extravaganza 61." "WE'LL FAIR LADIES!"

As the main body of students usually know little or nothing about Extravaganza until they see it, we've got it about from somebody else, and are therefore, everybody in the picture. Extravag-
anza is the Student's show and even if you're not in the cast you're still part of it. Extrav has been a great money-earner for the past, the money directly benefit-
ing itself which is a plus. Do your part in building up Extrav's
name, and if you don't know about Extrav yourself. Help make the show even big-
ger and better than the great Extrav's of the past few years.

This year's title, "Fair Fair Lady!" is opening after our show was arranged at the small hours of the morning, after many cups of coffee.

At the show's steering wheel we've got Geoff Stewart as pro-
duction manager, who last year's choreographer and singer (stagecoach) of "Callable." It's a brand new show and a for-
tion of experience in Canada and others and every time the whip is really impressing. Backing Geoff, as assistant producer is Dave Line-Mitchell, who is also playing the villain, Lord Chamberlaine-Parish, as one of the main leads. Old Extrav's goers will remember Dave. Music Man is old Extrav's Terry Console, who's still tickling the ivories in his old opening night. Background there's Peter Cates, Production Designer; Ted Lofus, Prop's construction; John Watson, Stage Manager; Janet Stanoche, Wardrobe Mise-
tresse; Pauline Northey, Choreog-
ghther; Pauline Remick, Maie Beldet Maitrise, and last but not least important on the "show" side, script writer John Sadler.

The administration is headed by that well known student Lou La-
terina, who's got the job of Extrav, Organizer. Other helpers include Warwick Dent, Program Director; Peter Frater, and Horro-
Burks, Finance; John Richard-
son, Art Director; and Ted Ad-
ons, and numerous others.

Of course the most important people in the show are the performers. They were directed by Dave Major, playing the Hero, Harold Fibly. You'll remember Dave in "Creeve O'h Hil" as

the flustered Rusty-soldier and as

"Yvon in "Yvon."" A very promising leading man in Dave. As Mr. H, we've got the one and only Margo, back again this year as a house-late student. No-

let's see if the extra Margaret's terrific performance in last year's show, and indications are that her voice and acting has improved tremendously. Other cast members will have a lot to do in upgrading Margo. Pretty Dusan Dryden, plays the heroine, in the best "Pretty, Pauline" tradition. No wit witsels from the gallery please. Back up to the well known Extrav-teers Paul Spender, Gill Hos-

kirk, Rona Rothen, Andy Du Frane, Paul Motherwaster, Peter Frater, John Jones, Mike Thompson, Lib Barnett (we need say no more), and others. Well-known performer Tony Arndtson just couldn't make it. Here we should mention last year's "Waltz" Phil Levy, who owing to unfortunate circumstances had to stay out of the show. Not saying the show won't be the same without Phil, we're very sorry to lose him.

Newcomers to Extrav, are many and keen, but they are hard people to catch, so we'll let you know who they are next issue.

So that's the personnel, but what about the audience. Will we include Margo? "We'll Fair Fair Ladies!" is the title to the new All-Regional New Zealand, Harry Fibly, who's in love (creepers) with Suzy, but is foiled by Mr. H. The show progresses through a series of hilariously funny situations, with Harry playing Wally Mitty style of becoming a hero and winning the fair maiden's hand. Suzy, in a series of different roles —grimmery, her room cleaner, native girl cettara, each situation funnier than the last.

So that's it students. You're right up to date on Extrav. "At least it's早い, will keep you posted right up to opening night, on what's happening and when to see your part and spread favourable comments about the show to your face is, to your advantage. —A.W.K.

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SALTER
SALIENT

CAMPBELL ISLAND EXPEDITION, 1960-61

Contributed by P. K. Wilson, a science student at Victoria University, member of the Animal Ecology Division, DSIR. He studied introduced species of birds and mammals on this island, his stay on Campbell Island.


I had the fortune to be a member of the second party, and our destination was Campbell Island. There were seven in our party.

The two botanists were concerned mainly with the mapping of the predominant vegetation types on the island and collecting and preserving plants. One of them was involved in a little peat

The two marine biologists were concerned with collecting specimens from the Endeavour's anchor water and also studying intertidal relationships in the harbours and on the open coast. The third was my adventurous job.

The greatest member of their team, a Canterbury University student, also did a little skin-diving, using a life jacket and a small sample clothing underneath. His experiences with seal skins and seal fur did little to dampen his enthusiasm.

The remaining two members, a wood biologist and myself, from Animal Ecology Division, attempted to census the foral fauna of the island, and also to study interspecies relationships between vegetation, sheep and nesting birds.

Five days after leaving Wellington we sailed slowly up Perseverance Harbour at Campbell Island. The 1000-mile trip had been almost without excitement for one day at two-three days out, and during this time, for the rest of the voyage, all we had was a few miles of one side of the ocean to the other.

Now and then one could see, up ahead, a beacon-like jet of water shooting up, and before another two days, staring with glazed eyes out to sea and making an obvious effort not to look as if he was watching birds.

As soon as the ship dropped anchor and the men alongside and greetings were exchanged, the Met. boys looked as if they had seen their last vessel in these parts, for the first signs of life were also some land-dwelling birds from some of the southbound boys

Campbell Island lies approximately 600 miles southeast of Wellington, the capital of New Zealand. It has an area of 42 square miles and two relatively long harbours, Perseverance and Upham Harbours. The Perseverance Harbour is the largest and main one, and very near the town of Campbell that is under Mt. Reeman, is the present port of the island.

The island in the sun, as nearly as we could see, was a mass of bare and somewhat inactive vegetation, known by Met. personnel, has a population of 2000 and a temperature of 20 deg. F., high humidity, and over not less than 300 days per annum.

Snow falls in the winter, but does not lie very long, and wind is the phenomena that the island would appear to lack. Several times we were lifted bodily and dumped by an exceptionally forceful gust of wind, sometimes one or two feet, which one can very easily con- fuse this behaviour with that of a column of smoke.

LIVING QUARTERS

The present Met. camp is luxuriant, compared with the old 1941 camp. There is a large hostel, with a big kitchen and a huge living room. The buildings, for varied meteorological recordings, are scattered fairly widely over the flat areas. The Met. camp is located on the island with 11 men usually only staying one year.

Campbell Island was selected for the 1941 camp which is about one mile from the present Met. camp. Until recently this camp was recording reports, in good condition. However, some misguided person ordered the place built because presumably because at the time of occupation that buildings were planned with rats in mind. There were several of the buildings, including the generator and most of the equipment completely destroyed, and the camp in general was a shambles.

However, after clearing out the main living quarters and doing a little carpentry tackling polythene sheeting, windows (this was a very window!), the camp was quite habitable, and held the seven of us with much more comfort than the Antarctic-tent we took down would have.

GLORIES OF NATURE

The site itself, above all the trees and the rocky outcrops near peaks, is covered with a blanket of vegetation. This is a place deeper than 20 feet and generally must be from 10ft. to 12ft. deep. For the first week, hopping through clouds, high boots, took a lot out of us, and we would stagger in late at night, having hiked between steps and making a lolloping noise as if he was watching birds.

The general picture of Campbell Island is a scene that is very much to the contrary of what we had been told. There are no very severe conditions of cold, but it is a scene of shelter and safety, and the conditions are quite comparable.

The general picture of Campbell Island is that there are some very beautiful species present. The flora is comprised of a large showy purple flowered plant, with P. cruciferum, P. hooloeri, and two hybrids of these, are perhaps the most outstanding. There are, of course, many other species of plants, but we have been told to take some of the most outstanding.

The wildlife includes a number of species of birds, some of which are very interesting, and some of which are very interesting.
SALIENT

FRESHERS' CAMP

The Student Christian Movement Fresher's Camp was held this year at the Otaki City Mission Camp, on the west coast about 20 miles from Auckland. Rev. Malcolm Johnston, General Secretary for N.Z.E.C.M., gave a few addresses.

There was a very friendly atmosphere over at camp, and all seemed to find it worthwhile both from the personal point of view of the students and from the friendship formed there.

— U.W.

CHASTE, CHASED, OR BOTH

[By Correspondent, Cymbalis]

"SALIENT" flutters "Truth's" back page where the headline "Girls who would rather be chased than chase" hits every male eye; and inundates "would I rather be chased or chase?" tirelessly back-to-the-epicentrum the comments which will sell "SALIENT" to everyone from Vice-Chancellor to youngest freshman.

Would it rather be chased than chase? Why not both? Cymbalis, of course, is the Goddess of Chas- ty and watches over all her namesakes to preserve that good name. Unfortunately some com- pilers of the Oxford Dictionary became annoyed and defined: "Cymbalis—woman desiring of re- maining single." They identified chastity with the state of desire- less—quite wrongly. It is possible to have one's cake and eat it too. Cymbalis, the Goddess makes sure of that. As you can imagine, Cymbalis has a more than what busy existence and has no time to guard over the morals of our fairest sex who weren't blessed with her fairy godmothership at baptism. For them I cannot answer. Are they really confronted with this choice—chastity or chasing? Do men suggest the incompatibility of the two for their own unwashed ends?

For a highly evolved woman chastity is of the natural order of things.

Nature provides certain defence mechanisms, both physical and emotional, against tricking and sexual subjection, in order that she may abstain from running off into a cave with the first man who attracts her and so that she may be free from discrimination when nature is mature enough to choose a mate. The greatest secret a woman keeps from her man is the fact that he did not choose her. She chose him.

There is no choice on a woman's part though about whether she is to be chased or not. All women are, merely her femininity is enough to have men hunting round like bearded hens to the nearest nest, and if she have a cliche in place in whether to display their essential femininity. Some women do have psychological blockages induced by influences in their environ- ment. One of the Psych. II test books give an example of this.

A retiring young girl blossons into a lively personality when permitted to overstep the bounds of the pretentious defences she had de- veloped.

If the choice really existed—chastity or chasing—if the two were completely separated—a woman by her very nature would choose chasing. Women thrive on the attention of men and there has to be something to that great deal bigger to take the place of these attentions if they are to be de- nied and the woman remain sane and essentially simple.
CAPPING WEEK

Capping Week will soon be here. Bear and Biscuits all around, and the biggest group of us you will ever see. Don't tell me you won't appreciate the fact that a lot of hard solid gold goes into the preparation for this week (and not the sort of grin you have mind on). Since late last year the Capping Committee has been working solidly behind the scenes to ensure that this year's Capping festivities are as smooth, co-ordinated whole, and not the shambolic, oppor- turnistic, unsqueezing of the hogs that happened in the past years.

Better Co-ordination This Year

As some students will know, this year's Executive is functioning under a new format, the so-called "The Portfolio System." It is hoped that this will help the Capping Committee to supervise and co-ordinate its functions.

Function of Capping Committee

The regulations governing the Capping Committee state that it is to arrange, produce and control and manage the annual Capping celebrations, including the social functions, Capping procession, Cappadocia, Extravaganza, and any other functionally related concomitant with which may reasonably be held in connection with such celebrations.

EXTRAVAGANZA is now well on the way. The planning committee is under the expert guidance of Lakhota Browne, in charge, Jeff Stewart as producer, Dave Lind- mithell as assistant producer, and John Naddery as a top-rate assistant. Extravaganza will be well remembered by those who saw the Mammoth starting last year in "Once Was a Jolly Salis- tor!" This year he tells me he will not be alone! Plenty of old friends—Margo Suther- land, Donnard, David Brown, John Kodman, Phil Levy, John Tesniar (the oldest face of them all), John Naddery, and others—will be seen along at the re- harsals. Extravaganza will run in two nights in Wellington in May. The show will then be taken on a tour of the provinces—nameless, to New Plymouth.

PROMS MILLE is under the happy guidance of Paul (call me Capone) Spencer. Those of you who were lucky enough to see last year's Extrav. will remember him as the degree of the KITCHENS. He is the only one who can do the job. Plenty of new and interesting ideas for Proms, and those who have seen the proms in Wellington should know that this year's proms will be better than last year's turkeys.

The Capping Committee have thus far been the only ones to bring us the truth. It seems only fair to let the public know that the Capping Committee are the people in charge. Yet they cannot be blamed if the public thinks of them as the enemy of the students. This is a fair point, and they may well be right. But it is equally true that the success of Pro- ceding is closely related to the pres- tige of Towns-Gowns relationships, depends on YOU. You must supply the initiative, the idealism, the most important, the foils. So put those thinking caps on now and let Paul have those ideas. Let us make this year's Proms, the best ever. If we are unable to better the festival's Proms, there must be something wrong with us all.

The very near future Paul will be beginning to think about the all interested bodies, so keep your eyes open for any boards for fur- ther particulars.

P.S. Will come again and would wave the best for events.

MALOUI

Capping Week has been in existence for four years. Originally known as "the Maori gathering" and now (after affiliation with the Victoria Students' Association) the V.U.W. Maori Club.

A MEETING GROUND

It was primarily a meeting ground for Maoris, although since its inception as a club has generally been attended to by non-Maori as well. In the latter case, the paokas have served the club as a meeting place for Maori and pakeha. The club also has as one of its aims the development of Maori culture. There are discussion groups on aspects of Maori Maori, and to-morrow. Prominent citizens were last year invited to give talks and to answer questions relevant to the topic of discussion. The result has been a success.

Nevertheless, there was still some criticism from the Maori Students' Association—The Maori Club still seemed to isolate itself from university life as a whole.

As a result, the club took deliberate steps to take an active part in student affairs. This year the club is running the Orientation Ball in April, and "entering" for "exits" by promoting programs and talks.

FOSTERING INTEREST

In EDUCATION

An important piece of the policy last year arose from the realization that only a few Maoris attend university. It is an undeniable fact that the Maori bicultural education is of utmost importance, but not his progress in education. If in proportions to the Maori popula- tion mean anything, there should be something like seven hundred Maori undergraduates at the vari- ous centres instead of the ridicu- lously low figure of about one hun- dred and fifty.

In order to stimulate the Maori elders' interest in the university, and to familiarize them with stu- dent life, conducted tours of the university were arranged. Invited also in the visits was a large group of secondary students representing Maori from the various centres as far afield as Bala and Feilding.

ANNUAL CONFERENCE

In a meeting also a large group of secondary students representing Maori from the various centres as far afield as Bala and Feilding.

A MEETING GROUND

Another major project of the club is the annual conference held twice a year and is open to all Maori students of the university. It is held in a place where Maori student opinion, concerning the Maori people, may be heard with one voice. It is here that problems confronting the Maori student are discussed, often with a great diversity of opinion, both relevant and irrelevant. Last year's conference was held in Auckland, and this year the Vic- toria Club has the privilege (and the accompanying headaches!) of running it.

We are grateful to the Students' Association Executive for their support to the club both financially and in kind, for the visits of the Maori organisations and various other contributions.

CO-OPERATION

Co-operation with local Maori functions and other Maori organi- zations is also planned. This is an important. Last year the club par- ticipated fully by assisting with the local Maori conference held at the Meeting House at Waitakere.

P.R.O. has a monthly, cycle- styled newsletter, the name of which is "Whitiwini." It has been in print since 1965, and it reports on various club activities and highlights. It also carries the club members of the dawn and coings on of the other Maori clubs (if they happen to be active).

The latest venture of the club has been to organise a course on the unwrapping in committee culminat- ed in the acceptance of the final draft at the special general meet- ing. The objects of the club are now clear.

Pride of place all the club's objec- tion, however, is its importance to the Maori students of the uni- versity life. This was never more apparent than when it said "We are now so.

The Maori Club has a monthly, cycle- styled newsletter, the name of which is "Whitiwini." It has been in print since 1965, and it reports on various club activities and highlights. It also carries the club members of the dawn and coings on of the other univer- sity clubs (if they happen to be active).

There are things within the walls of Weir House which throw all else into the shade.

On Monday night, March 20, the Annual House Meeting took place in the Weir House Common Room. A report of accounts was given and last year's secretary, Mr. Fai- conor, delivered the minutes of the 1960 meeting. The President, Mr. Powles, proceeded to give his annual report for 1960 and laid it on the table for discussion. When he finished his annual report the chairman leaped at the re- port by Mr. Hinch (a committee of last year's students'). Among the president's report and noted out of house were the remarks, should have been inserted in the president's report.

Mr. Powles mentioned that the report contained mainly the president's comments rather than a detailed report. A new report will be printed in the House Magazine.

A senior member of the House, Mr. Palmer, intimated that he favoured Mr. Hinch, though he thought the report should be useful and valuable and should stand, but with the omission inserted. Such

omissions as a report on academic and sporting achievements for the annual period of 1960 were deemed important.

The Amendments were agreed on by the House and the report accepted.

The retiring president on behalf of the outgoing committee wished the new committee and the House well for 1961, urging the House to give the new committee full support.

The new committee was then elected and it was agreed that the president's report and noted out of house should have been inserted in the president's report.

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MR. SHAW REPORTS ON WAY

The World Assembly of Youth (WAY) came into being in Brussels in 1949 following a preliminary conference of a representative group of youth organizations in the U.K. in the previous year. The Brussels meeting was the first Council of WAY and it ratified the organization's Charter. Representatives of national co-ordinating committees from twenty-nine countries signed this Charter.

The main provisions of the WAY Charter are:

**Membership:** Members of WAY are National Committees which have ratified the Charter and are admitted by the Council by a vote of the majority of its members. The National Committees should consist of national voluntary youth organizations representing the main tendencies of youth in their respective countries. The members, when seeking affiliation, should present a report giving proof of its activities as well as its faith in the universal application of the Declaration of Human Rights. Membership can be terminated if a member gives notice in writing to the Council of its intention to resign. The Council has also the power to terminate membership of any Committee by a majority vote.

**Assembly:** The Assembly is the supreme organ of WAY. It determines the main lines of the organization's policy and instructs the Council on programmes and methods of work. It normally meets every four years. Each member of WAY may send up to 15 delegates to the Assembly. Countries with a population exceeding ten million may send more delegates according to a formula but the maximum number any country can send shall in no case exceed 25. On resolutions concerning questions of organization, administration, finances, votes will be by countries. On other matters the Congress—known as the "Wigwag"—will vote. For approval, all resolutions need a simple majority. In the event of a tie, the Chairman has a casting vote. The Assembly which met in Brussels in 1950 was the First Assembly and was held in Jamaica, August, 1950.

**The Council:**

The Council is responsible for the direction and administration of WAY according to the general lines set forth by the Assembly. Each member country may send up to four delegates to the Council. Voting by countries and decisions are generally by a simple majority of the members present. A quorum is expected in every case where a different procedure is indicated. The Council normally meets every two years. Its Chairman is elected by the Assembly for a term of up to three years. It is empowered to take such action as it deems necessary for the good conduct of the movement.

**Executive Committee:**

It is responsible for the management and administration of WAY. It formulates the details of policies, calls conferences and initiates activities. It normally meets twice a year. No decision of the Executive is valid unless one-half of the members are present. All decisions also require the approval of two-thirds of all members present. The Executive has four sub-committees dealing with finances, administration, Young Workers and Rural Youth. These sub-committees periodically study specific problems and make recommendations to the Executive.

**Bureau:**

The President, the three Vice-Presidents and the Treasurer constitute the Bureau. The Executive Committee, by itself, has no power to alter the constitution of WAY. It has the power, however, to take such action as it considers necessary for the effective operation of the organization. Decisions of the Executive in the absence of the Bureau are communicated regularly to the members of the Executive.

**Secretariat:**

The Secretariat is composed of a Secretary-General and one or more Assistant Secretaries, elected by the Council. The Secretary-General is the executive agent of WAY and the powers and duties are delegated to him for this purpose by the Executive.

**Finance:**

WAY's basic budget is financed by the contributions of National Committees, according to a scale of categories. Finances for projects are raised from outside sources as well.

The Eighth Council of WAY decided to hold two special activities in the years before the next Council in August, 1952: one of these was to be a 10-day seminar on "The Nature and Methods of Youth Organizations in National Reconstruction" in New Zealand in the autumn of 1951. The Secretary-General of WAY, after announcing that the seminar would be held in Santiago, Chile, called for nominations in December, 1950, and made available funds which enabled me to attend the seminar as an observer on behalf of New Zealand.

Delegates were present from Australia, Brazil, Burma, Canada, Chile, China, Ceylon, Fiji, Indonesia, India, Iran, Israel, Japan, Jordan, Korea, Malaya, New Zealand, Nigeria, Philippines, Singapore, South Africa, Thailand, Pakistan, Vietnam—19 countries.

The theme was divided into three sub-themes: "The Asian Scene Today," "The Role of Youth in the Post-War World," and "Economic Planning in Asia and the Role of Youth Organizations." The seminar was held in Santiago, Chile, over a period of ten days, and was followed by a workshop discussion in English and French speaking groups. Titles of some lectures were "The Role of Asian Youth in the Post War World," "Economic Planning in Asia and the Role of Youth Organizations," "Industrialization in Asia—Needs, Problems and Perspectives," etc.

The seminar was hurried to its final evaluation by the end of the week, and the final report was not introduced in the council.

For me, as an observer from a country with different problems, participation in the seminar was of great value. It was instructive to exchange views with young leaders from many parts of the world, and the discussion was helpful to our own institutions. It was also an instructive illustration of the problems of human affairs.

In Europe, the main problem is not for the most part, youth movements—particularly so-called youth movements have been in the forefront of social change, of the struggle for national freedom. There, the national freedom movements have been born in a country where the majority of the population is outside of any form of organized political activity. But youth is more "vital" in every country, "more vital," more ready to give itself to a great political or philosophical cause, whereas the youth of East Berlin (1952), Hungary (1956), Cuba (1959), Korea (1950), Turkey (1960). To forbid youth to "go into politics"; to compel youth to agree to the ideas of "generations that are more mature because they are older" is both reactionary and utopian.

SUCH A MENTALITY ENCOURAGES MENTAL LAZINESS, OPPOSITION TO AUTHORITY, AND ROBS SOCIETY OF ONE OF THE MOST IMPORTANT ASPECTS OF PERMANENT DEMOCRATIC RENEWAL.

As it also clashes with the innate creative spirit of young people, it can only end in either the creation of "mixed" organizations, or the decline of all youth organizations.

The main problem played by youth in deciding the social structure of a community that has already acquired some degree of independence, and by means of a "mixed" organization, it will be difficult for young people to await their majority before attempting to influence the course of events.

There are, in fact, no youth organizations of any size or influence in this country, with the possible exception of the New Zealand University Students' Association. We have instead children's groups—Jamborees, Rainbows, Guides, Brownies, C.A., and so on—or at least they are organized as children's groups, and in some cases it is groups that have a total membership of 10 to 15 years old—something, even in the clay era, that is impossible for us to understand. Even our football teams are made up of mainly or entirely "old" men or certainly the elders of the tribe, rather than by young people.

It is possible to take the argument further. The success of the Outward Bound camps so far held in New Zealand has been enthusiastically the success in other countries. And it seems that its success is simply in the quality of adventure—physical and mental adventure—the adventure of coming of age, and of discovering one's own identity.

THAT THERE IS NO DESIRE TO FORM A NATIONAL CO-ORDINATING COMMITTEE OF YOUTH ORGANIZATIONS IN NEW ZEALAND AS A REFLECTION OF OUR SMUG ISOLATIONISM, THE "PETER LOOKS OVER THE HEART OF MANY NEW ZEALANDERS VISUALIZATION." The ambition of youth organizations should be to open minds to the world, to let the truths they do not wish to hear open their eyes to the world and that is sad but more conservative. But here there is no felt need, nor no more waiting towards for that
WHY DISARM? By T. M. BERTHOLD

NUCLEAR TACTICS

The policy of the several regional movements is given as follows:

"That New Zealand should not take part in Nuclear weapon tests."

"That New Zealand should continue the immediate cessation of nuclear testing, and oppose further testing by any country.

"That New Zealand, independently of what is done by other countries, should state in the United Nations that it will not ac- cept or receive nuclear warheads and has no desire to be defended by those of any other nation.

"As members of the British Commonwealth, to support the catastrophic policy of nuclear disarmament, in calling on the British Government to renounce its own nuclear base and use its nuclear arms, and to do so independently of negotiations and not as a condition of them"

This policy is necessarily based on both national and ethical grounds. Let us now examine the former.

The British Prime Minister, Sir Macmillan said, "There will never be a nuclear war which will escape nuclear civilisation.

"This implies that any use of nuclear weapons will inevitably result in the destruction in which each side in turn retaliates with more and more destructive weapons until nothing is left— a process termed 'general' war. If that is argued, not even the smallest tacti- cal weapons should be used. This would be true if the nuclear Powers believed in the inevit- able or universalisation" as Mr Mac- millan allegedly once did, but if this were so they would use im- mediately their most feeble weapons rather than wait for the war to come. "Blessed is he who has quarreled just, but thrice is he who has quarreled and now is in fear. There would be no need for the non-nuclear Powers to take this risk. And though every nuclear Power has been trying to develop and mass-produce new weapons, tactical nuclear weapons, as a matter ofBrief Importance, American tactical missiles with nuclear warheads were revealed as long ago as May 1, 1957, and for some time every U.S. Army division has had a "nuke" capability.

What, then, would be the action on the "other side" to the use of tactical nuclear weapons?

ALL THE NUCLEAR POWER- SEES CLEARLY THE FUTILITY OF RETALIATION IN KIND FOR ITS NUCLEAR DETER- MINATION STRATED BY HITLER WHEN HE FOUGHT "WITH THIS LIQUID " WAFFER FROM ATTACKS ON S.A.P. TO ATTACKS ON THE PER- ES. This led to the "BOMBS OF LONDON, AND SO LOST THE BATTLE OF BRITAIN."" LOGIC OF USING THE WEAPONS ONLY ON THE "OPEN TARGETS" PRESENT A SUITABLE TARGET, AS WHEN CONCENTRA-

The threat of nuclear retaliation is kind is however always present and it can only be proved to keep "limited" war limited.

Could then the nuclear Powers agree to some concrete steps to comply with their "conventional" armaments? To do so would give an enormous advantage to the side which cheated first to use the advantage for each side "to get his blow in first" would be overpowered. Better if one side is to act first to avoid a target, a war of which a skilful enemy would take over never to disappear, in which any country could watch its essential shipping by "conventional" attack. Two independent and effective countermeasures— nuclear depth charges.

ETHICS OF NUCLEAR WARFARE

The ethical objection to nuclear weapons assumes either that nu- clear weapons are the only human beings or that, although not evil in themselves, their effects are such that they have no possible legitimate use.

FIRSTLY, NO MATERIAL THING IS EVIL IN ITSELF. One can make a gun to imitate morality to an earthquake or a volcano, or for that matter a thumbscrew. Mural greediness depends on individual action, and being subjective, is objec- tively indeterminable. Hence, moral rightness or evil is not de- pended by objective principles, but only fixed by acts of conscious things.

SECONDLY, FOR THE EFFECTS OF NUCLEAR WEAPONS TO RENDER THEIR USE INHERENTLY BAD, THERE MUST BE A QUALITATIVE DIFFERENCE BETWEEN THESE EFFECTS AND THOSE OF "TRADITIONAL" WEAPONS. While there is no principle in the morality of the mass bombing raids on some cities, there is, we assume, the last time that more people died and were maimed in several of these raids, e.g., those on Leqipol, Cologne and Tokyo, than in the nuclear at- tacks on Hiroshima and Nagasaki. Nor is it, obviously, completely determined by the number of aircraft used, the like of one or a thou-

What about the children born deformed as a result of irradi- ation, and those who have been driven away, who are injured? Their mis- fortune is unique, but does not vitally affect the war situation of these "neutrals"—their victims re- main in time. There is no principle of the "principle of the invisible body", this principle of moral absurditythat WHERE AS ACTION GIVES both to good and evil effects, without the good eff- ects arising from the evil effects, the action is truly justified if the good results outweigh the evil. Rarely has a military operation not entailed injury to innocent civilians, but in this respect nuclear weapons are no different from their "conventional" progenitors.

THE DILEMMA

The ghastly possibilities of "all- out" nuclear war, which a nation could contemplate if its external interests were at stake, is avoided, if all nations were to do- mesticated. The "international" tension exists, but it is not nuclear. International tension is the cause of the tangle, of the international appetite, of armaments. Britain and America could do without others, and there is no "tension." Between 1950 and 1959 AMERICA DISARMED, AND IN 1960 TERRITORIAL TENSION INCREASED, TENDING TO BE INVIT- ATE WHEN ONE SOCIAL SYSTEM DESTROY ANOTHER, AND WHEN MEN

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For further information contact the V.U. Mobile Phone 73-291 or 49-359, or come along to range. The entrance fee is 30c in- cludes the extensions being built on the left side of the V.U. Show Building.


Nor would it be difficult to create a 20-kiloton fusion weapon occupied by a small number of two or three people and as long as there are aircrews that do not need to be included, the aircrews will not be lacking. Well-founded trust be- tween nations, an essential (rela- tion of nuclear disarmament, but the family of nations find itself completely at the mercy of its most ruthless member.

BUT ONNATIONAL NUCLEAR DISARMAMENT IS NOT WHAT THE SEEKERS WANT. IT SEEMS TO CALL FOR an ending of TRENCH WARFARE AND THE REMOVAL OF NUCLEAR WEAPONS WHICH WILL UNITE Britain, the American "nuclear umbrella" she has herself open to demolition by Powers who owes her industrial and political "strategic" position, and which could be expected to show as little compassion in dealing with rebellion, whether active or passive, as was shown in the UK during 20 years before

CONCLUSION

Once it is accepted that the use of nuclear weapons may be both justified and expedient, the time will be seen of the nuclear tests essential to its development. Underground tests add radiation to the atmosphere, and any future tests are to be kept smaller and "cleaner" devices. TRENCHES has conducted tests in the last two years, as far as is known.

The world finds itself in a dangerous situation which is not a simple solution. Only intellectual and political planning devoted to principle can avert the dangers. The protest movements ponder the problem and should work on ready-made conclusions and a co-operative international march to be of constructive value. The only thing more than an unreasoned gesture of blind protest.
SERVICE PAGE

This year SALIENT again introduces a Service Page for students. We have, we hope, provided a full list of the goods and services you will need. Freshers especially should find it useful. By shopping with the downtown firms which advertise on this page you will be returning some of the goodwill they have shown to students.

By using this page you will have a better chance in the long run of getting value for what you spend.

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Located in the University. Beautiful with Willis and Willis, where the boys. Please the taste of the young and the old. Take your wine and have a good time.

GETTING ABOUT

CITY TRANSPORT

A network covering the city, district lines, suburban lines, and other routes in the City. Timetables can be purchased at the University or University Post Office, or in the Campus Book Shop.

STOP PRESS

UNOFFICIAL NEWS RELEASE

The Executive of the Students' Association, Victoria, has decided to accept Herco's apology for all. Once more peace reigns over our Executive.

OUR NEW CAFETEIRA will definitely be open the FIRST DAY OF THE SECOND TERM—thanks to our Cafeteria Sub-Committee. APRIL 15, 1961. 8 A.M.

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Located in the University. Beautiful with Willis and Willis, where the boys. Please the taste of the young and the old. Take your wine and have a good time.
null
SAINTLY

The transgressor finds that passports to leave the country to a
friend are impossible or difficult to get; he is not given the fellowships, etc. He is not allowed to governments for distribution
of freedom, humanism, etc., and he is not placed on the committees which are concerned with cultural affairs of any kind.

Instead, all those puppeteers go to the other side to help the bureaucracy, the "nation."
Of course, objective writing is impossible, because of the international world of unparleth, unexplained, and unaccounted for situations, including his participation for being without honor in his own country.

SOMEONE ELSE AN OASIS
Apart from the main business of the conference there were several
affairs on the side which charged the wheels, both big and little. Lunebasia was a popular spot for attending, not only by local bodies; there was a lunch
trip round Singapore harbour, and an evening lecture where a few
conferences turned up. All being through the initiative and personality of Singapore. The island
has less ground on which to stand than many other parts of the area, but it has a
relevance to colonialism, here to be in the supermarket, which
starts from the center with a little bit of avenue and which
was a canary with the front of the highest standards of living in
South-East Asia. Singapore's history and its politics, and in
the forefathers of its people did not come from there. They
were from other countries, and the contributions could be taken from the
American and Britain dealing with Island in South East Asia.

One "interesting" (i.e., mind-numbingly boring) paper attempted
to explain the shape of the Indian
man, in this case, he is not concerned with the affinities with significant
elements in the Indian sub-continent. An Indian participant, how-
ever, showed that the shape was
very similar to the shape of the Balinese people. Therefore,
the idea of a supposed Indian/mongoloid influence was not
relevant where the Indian</n>
FINE ARTS SECTION

BIG, BIBLICAL AND BORING

BEN-HUR

The biblical spectacle in cinema is a new discovery; it is nearly as new as the art itself. But as long as it continues, it is still a question whether or not it will endure. The modern sensibility is not the same as the nineteenth century, and the public of today is not the same as the public of fifty years ago. The film industry has been forced to adapt itself to these changes, and the result is a genre of films that are often criticized for their lack of depth and emotional impact.

BEN-HUR (1959) is a case in point. The film was directed by William Wyler, and it was a massive undertaking. The budget was $10 million, and the film was shot on location in Israel. The film was a huge success, both critically and commercially, but it was also heavily criticized for its lack of substance and emotional depth.

The film is based on the novel of the same name by Lew Wallace, and it tells the story of Jesus Christ and his followers. The film is divided into two parts, with the first part focusing on the life of Christ and the second part focusing on the life of Judah Ben-Hur. The film is known for its massive sets and impressive special effects, but it is also criticized for its lack of emotional depth.

The film's director, William Wyler, was known for his attention to detail and his ability to create visually stunning films. However, the film is often criticized for its lack of emotional depth and its tendency to focus too much on visual spectacle.

Overall, BENG-HUR is a film that is known for its massive sets and impressive special effects, but it is also criticized for its lack of emotional depth. The film is a case in point of how the film industry is often criticized for its lack of substance and emotional impact.
The predominant mood in the film is one of gibb cynicism. This is reflected not only in the locales used (luxurious apartments, hotel suites, the luxury of Las Vegas itself) but also in the emphasis on money and material comfort that threads its way through the plot. In particular it shows in the smart dialogue and sly wisecracks which, while they recall the style of Sawd Snell Of Success, don't achieve the incisiveness of Clifford Odets dialogue in that work.

I WOULD, IN FACT, CALL THIS AN IMMORAL FILM, DESPITE THE FACT THAT THERE IS NO VIOLENCE OR SEXUAL EXCESS IN IT, because of the esteem given the play-way, does further criminal horses. We are invited to admire these people, not only for their attitude and ambitions (e.g., one wants the money to send his son to college, another because his mother's obsessive love has conditioned him to being surrounded by wealth), but, when their robbery fails, and only through an unkind twist of fate at that, they walk away scot free with a kind of lovable bewilderm- ment on their faces. We are expected to feel sorry for them not succeeding.

With the robbery itself, though it has the appearance of being adequately planned, a little reflection shows that it was full of holes—there was none of that attention to detail that would be necessary for such an operation to succeed. The Asphalt Jungle is the best example of this: here everything was care- fully and tightly dovetailed. In the Ocean's 11 robbery, during the execution of the thefts themselves, the quickness of the directional hand deceives the audience's eye. The room left from one caper to the next, and to the activities of the various gang members of their appointed tasks, hides the gaps and impossibilities in the operation.

After the initial successful outcome of the robbery, the rest of the film comes as anticlimax. One watches in a mildly interested way to see just how the gang will lose the loot, for we know that there will be some little last minute mishap to mess up their plans, give the story a snappy and suitably moral ending, and thus pay lip service to morality. Sure enough, but the would-be ironic twist has been so wellSemaphore in ad-

FOUR STEPS OF FAITH

"So often faith seems unreal in our day-to-day experience as Chris-
tiats," said the Rev. Taylor in a luncheon address to the Evangelis-
cal Union.

So often we tried to live a Christian life on our own strength, in- stead of drawing on Christ, by faith, for life.

How? The Rev. Taylor asked, and based his answer on the parable of the nobleman's son. The noble-
man had come to Jesus asking that his son be healed of a mortal illness, and had returned to his home in faith when Christ told him that his son was already healed. This illustrated the four basic steps of faith—(1) He heard; (2) he went; (3) he begged; (4) he be-
lieved.

We are in the same initial position as the nobleman when we be-
lieve intellectually. He had lost faith in everything else. It was out of the bankruptcy of his own re-

resources that faith was born. On one side, we never really put our faith in Christ until we have lost faith in everything else. However, the first step of hearing about the truth was not enough.

There was no promise from God that we would find without seek-
ing, and this was the second step. In the case of the nobleman, faith-

hearing became faith-seeking, and

faith-seeking became faith-pleading, but a fourth step was necessary, active believing.

Luther once said that faith was of two kinds: believing about God, and believing in God. This second kind of faith, which involved putting all one's trust in Christ alone made man a Christian. The speak-
er illustrated his point with a story about a private who had once sav-
d Napoleon from a dangerous fall from his horse. Napoleon had said, "Thank you, Captain." The soldier demonstrated his faith in Napol-


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"SCIENCE NEEDS CHRISTIANITY"

In his first address on "Christianity and Science," on Monday, April 10, Dr. Munsu Topyomne said:

Why bother taking up the subject of the relationship between Christianity and Science? This may be the question asked by many people. Isn't that a dead issue? Haven't Christianity and Science been at loggerheads ever since the beginning of the conflict between the two, ever since the unfruitful efforts of Christianity to suppress scientific investigation in the days of Galileo and Copernicus? Haven't Christianity always been on the retreating and defeated side of this? This is the way most people would react to the subject, Christianity and Science.

Science is a powerful, and science will solve all problems, and Christianity is purely secondary. This may be perhaps the attitude of most university people toward this subject—if given enough time science will solve the problems even of human relationships. It is one of my purposes of this talk to challenge that position. We live in an age of science when science is made a God. This is the modern idolatry. In ancient days there was idolatry of physical form where actual statues be worshipped. Today we are threatened by idolatry of ideas. We bow down before science and put our implicit faith in it. Not only do we believe it with our minds, but we entrust our lives to it. We make the basic decisions of our lives on the basis of scientific thinking, and scientific theories.

What is very dangerous about this position is that those who trust science and worship it are also those who have never really understood what is science and what are the limitations of science. Furthermore even those scientists themselves have usually not examined the foundations of science. Some scientists may even claim that science has no presuppositions.

The main point of what I am going to say in discussing the relationship between Christianity and science, is to point out that there are presuppositions in science and that these presuppositions have been adopted from Christianity. Having adopted these presuppositions, science has diversified itself from Christianity, and consequently, is in the danger of carrying these presuppositions to the extreme without having the corrective and countering influence of the basic doctrines of Christianity from which these presuppositions were taken. I will try to illustrate this theme by taking up four presuppositions of science as examples of the many presuppositions involved and showing that science is basically dependent on Christianity.

1. The first presupposition I would like to take up is the question of consistency in nature. Science assumes that nature will be the same today, tomorrow, and in the future. If an experiment is performed today and the same experiment is performed a week from today, we expect the same results. We would also expect the same results to be observed in New Zealand as there would be in the United States, Japan, or Soviet Russia. Science would be totally undermined if nature were inconsistent. But how can science prove that nature is consistent? The sun may have risen from the east for thousands of years, but how do we know that it will rise in the east again? Science goes on the basis of the fact that nature will be consistent. But from whence does this fact come? This faith in the consistency of nature comes from Christianity, from the doctrine of one God who created this universe. One consistent plan. It is no accident that science arose in the west and not in the Orient. It grew on Christian soil, because this and other presuppositions were taken from Christianity.

But, having taken this presupposition from Christianity, science divorced itself from its Christian background, and it is now in the danger of taking this presupposition to the extreme. Assuming that nature has been consistent, those who worship science and have not thought about the matter very deeply, believe that nothing can happen which has not happened before. This is unthinkinglytempted to say that there is nothing unique in nature. But the Bible insists that each person is unique and distinctive and of great worth, that God is mindful of every last person. No two persons are exactly identical or meant to be. In one of His memorable parables, Jesus stated that God is aware of the one sheep that goes astray just as much as the ninety-nine in the fold. Every person is unique. It is this uniqueness that is just as important as the common denominator of all persons. Those who are only scientists and pseudo-scientists, those who worship science, are in danger of denying the uniqueness of individuals and treating them as objects of experiments. This is not necessarily necessary for science, but of taking science merely as absolute. Science needs Christianity to check this constant danger.

2. Another presupposition of science that I would like to take up is the presupposition that the selfishness and personal bias of individual persons can be checked and kept out of scientific investigations. I believe science has benefited from the Christian doctrine of sin which shows how strong a person's selfish interests may be. In science the scientist's bias is openly acknowledged. The subjective element, the personal bias and one's own desires must be suppressed in scientific investigation. No value judgments should enter into science for if they did the investigator may say, "I like this result more than that.

Science constantly tries to make its measurements in quantitative rather than qualitative terms. This emphasis on the elimination of the personal factor I believe is the heritage from the Hebrew-Christian teaching of the sinfulness of man. Objective truth must be pursued regardless of its beneficence to us. But having divorced itself from Christianity, science is now in danger of once again becoming the captive of selfish interests. Science is dependent on the scientist's bias, but in this age when science has become popular and everywhere pervading, there is danger of man overpowering science for personal gain, or for prestige, or for status. I have heard of scientific investigations who prefer to tackle small problems rather than difficult, time-consuming investigations because they would rather produce research papers quickly and gain academic advancement on the basis of the number of papers he has published. Science can very easily be prostituted by people who are looking for personal gain through it. Science itself produces people with pure motives. I submit that it cannot. It is dependent upon religion and especially upon Christianity, to check this human selfishness.
and to keep the motivation of the scient-
ific process. Christianity reminds us that
scientists are human beings and are cap-
able of selfishness and untruth.
Science may perhaps check selfishness,
but cannot eliminate it. It must look
elsewhere for the accomplishment of
this task. The doctrine of sin in Chris-
tianity is an important reminder of
the danger which constantly faces

The third presupposition of science
I would like to take up in the presen-
time principle. Very often people are baffle-
ed by the apparent conflict between the
theory of evolution and the creation
directly in the Bible. I really want to
point out at this point that the theory
of evolution assumes the idea of pro-
gress. Does it not speak about the evolu-
tion of life from the lower to the
higher forms? Does science not as-
sume that the search for truth is good
and will lead men to higher life? But
how can we know that nature is good
instead of evil? In the atomic age how
can we be sure that the discoveries of
scientists will benefit man? The time may
come when because of the threat of
nuclear weapons the destruction
of man, popular feeling may turn
against science. Will then defend
the validity of the search for truth?
I submit that it is the Christian idea of
history which has interpreted science.
God has created this universe for a
purpose, and history is leading us in
the direction of a goal that God has set.
In Greek philosophy history was a
random effort. History will repeat itself
and come back again in the same
shape. In this way of thinking, if there is
progress, eventually there must also be
regress. For history comes back to its
original point sooner or later. In Orient-

natural thinking history is a downhill affair.
The great period of the gods was at the
beginning of history, and the world
is gradually running down. Three
philosophies of history could not under-
stand science. The assumption that there
is bound to be progress is an inher-
tant from our Christian background.
But that assumption, taken apart from
Christianity, is dangerous. The concept
of progress is prescientific. That is to
say, it existed before the dawn of
science, and it came from the doctrine of
the purpose for creation of the world by
God. The teaching of the meaning of his-

try on man. God has created man for
a purpose. The whole of the universe is
God's creation, and man is framework
of the universe for a purpose. Science
has not been created by God, but
is given freedom. God desires to have man
in a relationship of love, but has
presupposed freedom, of course
freedom, and has made it against
God. But still Christianity insists
that man is able to live in a relationship
with God, through reconciliation over
against sin. People say that God is not
the creator of circumstances. There is
something
still novel and great in man. Science
needs the corrective influence of this
doctrine of man created in the image
of God, to counteract the tendency to
overestimate the freedom.

Man is perfectly a victim of his cir-
cumstances. There is a great determina-
tion of fate which controls man, from
which man cannot escape. Science is in
the danger of driving our way of think-
ing, on human personality to this ex-
treme. At this point science needs the
counter-check of the Christian doctrine
of human personality. Man was created
by God, and he is given freedom. God
desires to have man in a relationship
of love, but has presupposed freedom.
Therefore God made man free—free to
do good or evil. Without freedom there
would not have been love, and man threw
freedom at God and turned against
God. But still Christianity insists
that man is able to live in a relationship
with God, through reconciliation over
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