

# Salient

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

Vol. 14, No. 6.

Wellington, June 7, 1951.

By Subscription

## IS THE PEACE MOVEMENT GENUINE?

### AN INSTRUMENT OF SOVIET POWER A CREATION OF THE COMINFORM

THIS article, to be printed in two parts, deals with the World Peace Movement which is best known by its Stockholm "Ban the Atom Bomb" Appeal.

It is presented as a Salient staff effort, although some of the material was first used in a talk to the Catholic Students Guild.

At the outset, the writers want to make it clear that they:—

Don't want a Third World War,

Don't want to see civilisation blown up by the A-bomb,

But they don't believe endorsement of the Peace Movement is the way to avoid these two catastrophes, nor do they believe that the Peace Movement necessarily wants peace, except on the terms of Soviet Russia.

The Peace Movement has been prominent at Victoria for several years. The Students Association now has no official connection with it, but the Socialist Club and the N.Z. Student Labour Federation are still enthusiastic supporters. Hence we see periodic bursts of activity when outside speakers have addressed us, like Dean Chahdler, or were merely invited, like the Dean of Canterbury.

In past years, when Victoria was affiliated to the World Federation of Democratic Youth, and NZUSA belonged to the International Union of Students, we acquired a considerable knowledge of the methods of organisations forming part of the Peace Movement. This article is an attempt to put the various groups of the Peace Movement into proper perspective.

The World Peace Council shows every sign of being used by the Soviet to compete with or supplant the United Nations. Hence it is well that we should understand its power, particularly in non-Soviet bloc countries like Italy and France.

Although it has failed to catch on in countries like New Zealand, where few besides the deregistered Waterside Workers' Union keep local Communist companies, that is no reason to disregard it, or to minimise its importance.

Informed comment in the New Zealand press is rare; Salient aims to fill that gap.

#### COMINFORM ORIGIN

The Peace Campaign originated in 1947, when the Soviet Government publicly announced the establishment of the Communist Information Bureau. It is true that this body had representatives from other countries, but its attitude on such events as the Yugoslavia break showed the lack of any distinction between the policies of the Kremlin and the Cominform.

At the inaugural meeting the Soviet representative A. Zhdanov said:

"The Soviet Socialist State is profoundly alien to any aggressive exploiting motives and is interested in establishing the most favourable conditions for the accomplishment of a Communist society. External peace is one of such conditions. As the bearer of a new and higher social system, the Soviet Union in its foreign policy reflects the hopes of all progressive mankind which strives for a lasting peace and cannot be interested in a new war, which is a product of capitalism."

This Conference also issued a declaration which stated that the world was divided into two camps, one imperialistic and anti-democratic, and the other anti-imperialistic and democratic. The imperialists were aggressively wanting to unleash a war, but the people of the world did not want this, and could be rallied to prevent it.

#### PEOPLE WANT PEACE

There are two lines of thought here; first that the Soviet is the guardian of peace against the warlike capitalist world, and secondly that the desires of the ordinary people for peace could be worked on and subverted to the detriment of any Western resistance (both moral and military) to Soviet plans. The finished plan of the campaign came out in August, 1948, at Wroclaw (formerly Breslau) in Poland.

The "World Congress of Intellectuals" called at the invitation of a group of French and Polish intellectuals met at Wroclaw in August, 1948, and those present included many who were not Communists or Communist sympathisers, but who had come from motives of idealism and humanity. Many British delegates spoke angrily against the Communist manipulation of pacific ideals for political ends, but the outcome of the conference fitted in exactly with the Cominform project of the previous year.

The Congress agreed that "National Peace Committees of Intellectuals" should be set up. These include the British Cultural Committee for Peace (later shortened to the British Peace Committee) which was formed by a scientific journalist, J. G. Crowther, who recently visited New Zealand.

#### CALENDAR UP TO STOCKHOLM

There followed a series of international conferences under a perplexing array of names. (Victoria played a part in some of these). For the record, they were:—

April, 1949, Paris: Peace Conference called by the International Liaison Committee of Intellectuals and the Women's International Democratic Federation. Visa trouble set in early, and an overflow conference was held simultaneously at Prague. (Victoria was represented by Messrs. Hollyman and Scoones).

A permanent World Committee of Partisans of Peace was set up, including representatives of all the chief Communist-controlled international organisations, including the

World Federation of Democratic Youth, to which Victoria was then affiliated.

June-July, 1949, Milan: World Federation of Trade Unions urged its supporters to take active part in the work of the World Peace Committee.

October, 1949, Rome: World Peace Committee had its first plenary meeting when Yugoslavia was formally expelled and Communist China was welcomed to membership. The Soviet delegates to this meeting publicly showed their displeasure at slow progress.

November 6, 1949, Moscow: Malenkov, a member of the Politbureau, reported to the Moscow Soviet on the great importance of the International Communist bodies in the Peace Movement, especially WFTU, WFDY and IUS.

November 29, 1949: Cominform Resolution stated:—

"The struggle for a stable and lasting peace, for the organisation and consolidation of the forces of peace against the forces of war should now become the pivot of the entire activity of the Communist Parties and democratic organisations."

(Note here that "democratic" has the special meaning as in WF Democratic Youth.)

December, 1949, Paris: Bureau of World Peace Committee decided to send delegations (of persons whose Communist affiliations were not generally known) to approach Western Governments with this programme:

(a) That they should end the armaments race by the reduction of their war budgets and their military effectives;

(b) That atomic weapons should be banned;

(c) That wars of "intervention" should be stopped, "specially those in Indonesia, Malaya and Viet Nam";

(d) That repressive measures against the Partisans of Peace should cease; and

(e) That the war of nerves should end by the conclusion of a pact between the Great Powers.

This scheme was successful only to a very small extent.

March 15th-18th, 1950, Stockholm: The second plenary Committee of the World Peace Congress met and passed the resolution which we know as The Stockholm Appeal. Total affiliations at that time were 52 national Peace Committees.

This marks the end of the first phase of the Peace Campaign, and the beginning of a far more successful phase. An international organisation had been established with a permanent nucleus under Communist control. To this Committee national Committee with large numbers of non-Communists who gave their support either through sympathy with, or ignorance of, the Communist aims were affiliated.

#### SOME NAMES

A Permanent Bureau of Twelve headed the organisation which, with a Secretary-General, forms part of a Permanent Committee of 138. Some of the members of this controlling body (lately operating under a change of title): Joliet Curle (World Federation of Scientific Workers), Mme. Cotton (Women's International Democratic Federation), Louis Saillant (World Federation of Trade Unions), Alexander Fedeyev (Committee of Writers of the Soviet Union), Gabriel d'Arbousier (African Democratic Rally), Louis Aragon (International Bureau

of Liaison of Intellectuals), Kuo Mo Jo, Vice Premier of China.

There are many others but this list gives some idea of the composition of the Bureau.

Of the 138 members of the Permanent Committee only 17 can be listed with political affiliations unknown—the rest are Communists or fellow travellers.

The next Peace Congress is planned for 1951 in Berlin (Soviet Zone) and is being sponsored by the IUS and WFDY.

### What They Say

Before dealing with the Peace Movement and its technique, here are some statements about Peace made by various supporters of the Movement:

"Here we are fighting together for what is just as dear to Communists, Socialists, Liberals, and Catholics, to all sincere men: we are fighting for Peace."—Ilya Ehrenberg. Quoted in "Peace," Feb., '51. Stockholm.

★ ★ ★

"The contemporary situation confronts the Communist Parties with a number of vital and complicated tasks. The central task is the organisation of the worldwide struggle for peace. This task is closely linked with the defence of the vital interests of the working people in capitalist countries with the struggle for independence against aggressive American imperialism, with the struggle against Right Wing Socialist splitters, against the Titoite traitors and spies. With Stalin at their head the people will uphold world peace. With Stalin at their head and following the Leninist path, the working people will achieve their aim: Communism."—From "For a Lasting Peace and a People's Democracy," Front Page, Jan. 19, '51. (Organ of The Cominform).

★ ★ ★

"Real Peace can never be brought about except by Communism—peace means the struggle against capitalism and imperialism."—Czech Minister of Education, IUS Congress, Prague, Aug. '50.

★ ★ ★

Other quotations could be quoted, but these will do for our present purposes. The last quotation, however, has a particular relevance as far as we are concerned:

"... the victory of peace can be achieved only by the consistent activity of all who believe in it. This activity must have direction and this direction can only be found in the 500,000,000 strong World Peace Movement."—Executive Report, N.Z. Student Labour Federation, Easter, '51.

#### THE TECHNIQUE OF THE PEACE MOVEMENT

Anyone who has read that revealing book by Douglas Hyde "I Believed," will see how similar are the activities and aims of the Peace Movement and the Communist Parties. That book revealing as it is cannot be conclusive—at least, not for those who may think that Hyde has only clothed himself in a new straight-jacket.

(Continued on page 7.)

# Salient

## THE CAMPAIGN FOR A COMINFORM PEACE

THOSE who sincerely work for peace will read the article on "Salient's" front page thoughtfully. The case against the "Peace" Movement is clearly stated and will be concluded in our next issue.

Peace is every student's concern, but it is also our duty to be sure that we do not lend our support to a cause whose aim is a particular kind of peace with which we as students and citizens can have no sympathy. Peace imposed at the price of all intellectual and spiritual freedom is a mockery of the ideal. The "Peace" Movement fights for that kind of peace.

Strongest support for the "Peace" Movement is to be found in the Communist countries and the tenets of that philosophy are vital issues in the cause for peace. Dr. Charles Malik, Chairman of the Lebanon Delegation to the Fourth Session of the General Assembly of the United Nations puts it this way: "For the truth is above politics, and so long as logic is logic the proposition that Communism by damning the non-Communist world, means war and revolution, is as true as the multiplication table. I shall rejoice as a child if Mr. Vyshinsky can refute me, not indeed by vituperation and rhetoric, but by cold and honest reasoning. For the whole issue of war and peace in our generation hinges on whether Communism is or is not militant and revolutionary."

We must examine the "Peace" Movement and if it is, in fact, dominated and controlled by Communism, then we must reject it.

## NEITHER WIT NOR FUN—GENTLEMEN

Authors and producers of Extravaganzas are entitled to take liberties but whether they achieved anything outside their own circle by using the melody of God Defend New Zealand, our dirgical and uninspiring National Anthem, is doubtful. It is our National Anthem and whether we like its music or sentiments or not the public and many students deplore its use as a vehicle for Extravaganza witticisms and politics.

The same criticism can be made of lavatory humour about religion. This is not funny—merely a compound of bad judgment and bad manners.

Nevertheless Extravaganza this year came nearer to vigorous, debunking satire than those of the last few years.

## THANKS

It is not the proper function of an Editor to electioneer but since this is the last issue of "Salient" before the Executive Elections we take the chance to thank our present Executive for their hard work in the interests of all the students of this college.

Few people realise how hard Executives have worked for many years and "Salient" as an organ of student opinion should not neglect to appraise the work of any Executive by paying attention to both faults and achievements.

M.F.McI.

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## LETTERS TO THE EDITOR

### ALAS NO LYRICS

SIR,—I was gratified to see a short article in the last issue of "Salient" pointing out the most obvious lack in this "Cappcade." Might I be permitted to add my own comments.

My own particular grouch concerns the programme for "Extrav." While accepting the explanation, which seems to be adequate, for the publication of a separate programme, I wish to protest most strongly against the elimination of the usual lyrics from this programme. I have not been able to check up further back than 1941. But since then some or all of the lyrics from Extrav have been printed with Cappcade; in fact, in 1948, when a special programme was printed for the Napier trip, the songs formed part of that programme. Even last year, when the melodies were not known to the general public, they carried out the usual policy of printing the lyrics whereas this year, when well-known tunes were used, this policy was not carried out. We can only hope that this omission will not be repeated.

D.

This letter was referred to the Editor of Cappcade:—

Statement by a spokesman of the editorial staff, to wit, the Editor (Paul Cotton).

In the first place, there was the fact that we were overset with copy, and in particular with cartoons (which your reviewer in the last issue would have liked to have seen more of) and in the second place, regarding those lyrics which one would have most liked to print, it was wisest to leave them unprinted and similarly those lyrics which would not stand up to printing were obviously left unprinted. I am sorry that the final chorus was not printed as it really deserved it but it was a late entry and unfortunately was balloted out by the fact that we were already in print.

### A DISAPPOINTED CONTRIBUTOR ? ? ?

SIR,—Might I say how much I agree with Vaux' article on Cappcade. I was a seller on the day, and, unfortunately, I sold to my friends. Everyone of them that I have since met has reproached me for doing so, warmly assuring me that it's the last time they'll ever buy it. I do not think that Cappcade need necessarily be a collection of scribbling from the walls of the conveniences round town; but, as Vaux said, whatever the jokes, let them be funny . . . and they weren't.

SILLY B.

### DESPARD ON THE V.P.

SIR,—There are a few matters in the last issue in connection with N.Z.U.S.A. conference which need clarification. It is not correct to state that Salient's reporter was present for only 2-3 hours of a conference which lasted for 3½ days. I was present for nearly two complete sessions, between 6-7 hours of a conference which lasted for about 19 hours. It was not made clear how long Conference would remain in committee (over the Sharma issue) when Conference adjourned and other student activities were in progress.

Mr. O'Brien's statement over the policy change in Salient he foretold in Victoria's report to Conference is still rather unclear. Mr. O'Brien quoted the opinion of the Editor of the first issue of Salient which he and the majority of the present executive declined to re-appoint and ignored the contrary view expressed by the present Editor of the paper. The present Editor so far from envisaging a departure from previous policy has stated his willingness to adhere to it, at least, as defined in the terms of Old Timers letter in the first issue of this year. I cannot imagine his reasons for preferring the opinion of an Editor he and the executive had no confidence in to the one appointed in his stead.

"DESPARD."

### VAUX PAS?

SIR,—The comments of "Vaux" concerning this year's Cappcade are typical of the "sideline" activity so prevalent in this college. May I point out to "Vaux" that the Wellington public is not like the proverbial elephant—there have been poor Extravs before today—with no appreciable influence on attendances the following year. John Citizen will usually gamble on getting something for his shilling. Further the exceptional sales this year were due more to the energy and organisation of the sellers than to any "sympathy" on the part of the Wellington public.

The standard of Cappcade was undoubtedly higher this year. No doubt in Wellington's 200,000 there are sufficient people to appreciate this in a tangible way next year. Why should Cappcade pander to the lowest level. If the public wants its bobs worth of smut let it get it at Railway Bookstalls.

I would like to congratulate editor Paul Cotton and his few (oh so few) assistants, for breaking the insidious tradition of low level humour in Cappcade. I agree that a sprinkling of lavatory humour can add spice to a publication of this kind—but why wallow in it.

I will also agree with "Vaux" that Cappcade should not be left to the few—but anyone who felt that they could write for Cappcade were continuously approached by the Editor before the publication came out, which, on the whole "Vaux" is a better time to do so.

NGA NATH PHACEIL.

### SIDARELLA PLUS PICKAXE

SIR,—The implication in the tone of the dailies' reviews, that Sidarella was one of those noisy but hilarious efforts of the naughty young students, was accurate enough. Sidarella was occasionally witty, but its humour, on the whole, was that of the pickaxe rather than the rapier. I, for one, sighed for the palmy days of Peter Pansy. There were a couple of really funny lines (McKartho's "I'm Just Mad About Harry" and Frank Curtin's "Anyway they're not going to get the Sudan"), and a couple of good lyrics, such as "Much Doodling," but on the whole the performance was pedestrian, and relied heavily on the favourite old vulgarities. It was noticeable that the first-night audience, at any rate, had only one encore, for the men's ballet, which was about the funniest thing in the show; and they certainly did not feel as badly about UNO as did Messrs. Bollinger, McNeil, and Piper. Two small things: several references were in really bad taste—e.g., some of the cracks about the Korean war, and the reference on the programme to Helen Keller. And the beetle in the interval had palled a little in humour since its appearance last year.

M.A. GRADUATE.

### ABBO-ERRATION

SIR,—As a student also recently returned from Australia may I contradict the absurd statement of Doug Foy in his address to the Socialist Club, that the policy of the Australian Government is the extermination of the aborigine.

It is a difficult problem and their rights are not the same as those granted to our Maori friends. Many people are dissatisfied with their treatment but the fact is that aborigines, as a general rule, do not take kindly to an ordered life, are not thrifty nor industrious.

More evidence will be necessary before it can be proved that the policy is one of extermination. The aborigines receive an allowance and food. New camps are being built and attempts are being made to educate them.

It is true that the Government policy can be criticised but it cannot be called one of extermination.

TRAVEL AND EXCHANGE.

(Continued on page 7.)

## WHAT THEY THOUGHT . . . COMMENT ON SIDARELLA

ALL these people whom we have managed to encourage to give us comments on this year's show have had many years of experience with Extrav. We feel, on Salient, that comments by these knowledgeable people are of great assistance to those who took part in the show, as we feel sure that you will be turning up for the same old grind of rehearsals and hilarity of the presentation next year, how ever tired you may be feeling at the moment! Once you have participated in Extrav, you will feel left out next year when rehearsal time comes round again. As for those who didn't take part this year, there's still time . . . we'll see you next year.

### SALIENT AND CAPPICADE EDITOR

Extrav this year did at least move with some speed—a fact which is to the producer's credit rather than anyone else's. This is particularly praiseworthy considering the appalling proportion of new names on the cast list. Thus the whole result was a rather better show than anything for the last four or five years. And apart from some flatfooted movement—or lack of it—the cast didn't look too amateurish. Scenery was not outstanding, nor were props, though this might be because the script didn't allow of much spectacular. The script itself seemed to be fairly good throughout, especially where it was low enough. The cracks were quite often funny. Only main objections—a high proportion of drearily long lyrics, which could have been shortened, inaudibility of words because choruses too large, little convincing plot, and not enough of the McKartha. And, of course, all of the female ballet. Do we really need it? Interval entertainment stank. One last query—what were the Drama Club doing when the cast list was made up.

DENNY GARRETT.

### SOCIALIST STALWART

In my opinion, "Sidarella" is as good as any I have seen; this applies in particular to the script, which had those factors necessary to a successful extravaganza—it was witty, topical and pointed. What particularly appealed to me was the happy good-nature running through the show—everybody obviously enjoyed their participation, which after all is what Extrav is for—enjoyment. Dave is to be congratulated on the production, unfortunately marred, on the last night, by one or two hitches in the curtain; at the beginning of the second act this was particularly noticeable. Another weak point was the make-up—when people are meant to represent public figures some effort should be made to make them up accordingly—Frank Curtin was an exception to this as Rattlee.

The thing that pleased me most was the way in which Extrav had obviously developed those participating; many people had become far more wideawake, more sociable just through the association with other students all doing a job of work.

A. H. SCOTNEY.

### EXTRAV CO-AUTHOR

Extravaganza this year has happily returned to its traditional role of lampooning local, national, and international politics and personalities.

Dave Cohen deserves high praise for the production which made the most of the script, although the songs had, in most cases, too many verses.

The music was bright and the use of "traditional airs" is always appreciated by Wellington audiences.

My main criticism is that it is time that script writers, present and potential, realised that a theme, not dependent on some mechanical device such as a lamp or buzzard, is absolutely essential to clarify the action. Ron Meek, Extrav maestro, demonstrated this very effectively, and the main failing of recent Extravs, to measure up to his standard, has been a lack of appreciation of this fact.

The cast contained some good voices and strong choruses but, if my guess is correct, the players were mostly new to the Extrav stage and unable to ad lib to cover gaps. The tendency on the other hand to insert lines and thus confuse the cues without adding to the show was noticeable.

Thursday's performance was unfortunately marred by the addition of remarks which, however much they may appeal to the dressing room occupants or to a half drunk at a "doo," usually meet with a stony silence from a sober audience. The reaction to the unfortunate "banana skin" anecdote every night should have taught these "improvers of the script" the fact that to get a laugh the humour, no matter how low, must be clever, subtle and not perverted.

The men's ballets as usual, stole the scenes when they appeared and Win Stevens, except for one lapse (Saturday), gave his usual exhibition of inspired showmanship.

On the whole this show was an honest attempt to be an Extrav and

the writers, producer, stage manager and cast deserve credit for the performance.

### JEAN MELLING.

### KING OF QUIZ

The chief failing of the script was its obscurity which made it very difficult to follow; the ending was particularly so, I thought. Also, I feel that it would have been more interesting had there been more reference to local bodies, of which there was no attempt at characterisation.

It was a pity that there was no attempt made to write in parts for good singers, because the songs were good; it is not very often that the songs in Extrav are laughed at. When I say that the songs were good, I feel that better melodies could have been chosen; popular "hits" always go down well, and in any case many tunes, e.g., "All Thru' the Night" were so dull that the audience lost interest in them. The ballets were too ambitious, and did not succeed in consequence; besides, the men should look like men, not women.

I was pleased to note the audience's favourable reaction to the first act; it usually seems to take them some time to get warmed up, and this year there was a higher proportion of laughs at the first act than I can remember in previous years.

The overall impression left with the audience was a good one; they went home happy, which is always a good thing; there were several really good jokes in it.

J. W. WINCHESTER.

### CAPPICADE EDITOR

I would like to congratulate the cast on their enthusiastic presentation of what at first glance seemed to be a very poor script. Everybody taking part showed ability.

In some places the action seemed to drag, but there was always some cunningly placed humour to lift the action when it was most needed.

P. O. COTTON.

## Bitter Sweet

### . . . Extravaganza 1951

SO Extravaganza survived its birthing-pangs—and what pangs they were—weathered the secession of the Patricians, the excision of the Executive and the woeful predictions of the prophets. (I was one of them.)

Every year, somehow or another, a chaos of script, script-writers, lavatory paper, lavatory jokes, actors, would-be actors, props men and wardrobe women, make-up supervisors, beer, saveloys and Weir House extroverts manages to assemble itself into some sort of order. It never ceases to amaze me how often so much is done with so little. This year was no exception, at least in regard to the chaos which finally resolved into order.

That does not mean to say Extrav was good. "Sidarella" had the ghost of an idea, and it was flogged to death. The party line, I mean. Unfortunately for the authors, and fortunately for the show, the plot misfired. The propaganda was so blatant the audience didn't believe it was intended seriously—although there were one or two painful silences when they couldn't see the joke. In most cases it wasn't there to see. The really good jokes, and there were some, were taken with few exceptions from previous Extravs. ("My father went to Marsden" 1948; "Take your cold hands off my ballet," similarly 1948). But I must give due credit for "I'm just wild about Harry!"

### ARCHBISHOP OVER THE EDGE

It is a strongly held belief by a number who have had acquaintance with them that members of The Party suffer from a deficiency of humour and a superfluity of bad language. This was borne out by "Sidarella." I believe that the men sitting next to me laughed longest and loudest of any of the audience at the crudest of the jokes, yet even they remarked at half-time that some of the lines were over the fence. The political satire was in most cases so blunt it could hardly have hacked its way through a pound of Sid's subsidised butter. And was it really necessary to make so many sneering

remarks at religion and religious, even to the extent of producing the Archbishop of Canterbury on stage?

### GOOD CASTING

The cast was, on the whole, as competent as the average Extrav cast of the past. Dougal McDonald as Sidarella was reasonably capable. Jim Hutcheson (Goosie), I. Landen-Lane (Holysmoke) and especially Roger Harris (Bulgie) were excellent, likewise Conrad Bollinger (McKartho), and Frank Curtin in his dual role—in spite of his apparently-annual sticking-plastered pate. Colleen Rea as Sadie was not unattractive both physically and vocally, and Melda O'Reilly gave one of the best, and quietest, female extrav performances I have seen. Frank Curtin's makeup as Walter, incidentally, was something approaching makeup.

Vocally, most of the cast were not impressive, although that did not detract from the unconsciously funny Dodge of John Patterson. Part of the trouble lay with the songs chosen for parodying; apart from it being quite unnecessary to parody "God Defend New Zealand," the thing's no good as a chorus anyhow. Most of the songs were not new to Extrav, and quite a lot of the lyrics in some of them were not new either, as witness "Sadie, the Minx of the Sphinx." Ron Meek, whose Extravs are held

up as exemplars, relied a great deal on Gilbert and Sullivan music for his shows, and the one Gilbert and Sullivan song in the show proved once again the anomalous fact that mediocre singers can give an impressive sole performance of the intricate G. and S. melodies.

### TRADITIONAL SPICE

The success of the show, and it appears to have been reasonably successful, seems to be due mainly to the fact that the traditional Extravaganza ingredients were there—the male ballet, the one or two rousing choruses, the haka party, the interval show (such as it was—and it always is), the one or two good jokes, and above all the infectious atmosphere. The male ballet was perhaps less prominent than usual. I saw the show on the last night which may account for the slaphappiness of the ballerinas. One remembers how the magnificent Brownies' Ballet nearly foundered on the last two nights because success (and beer) went to their heads, and everyone decided to act the giddy ass. No, in future, please deputise one or at most two people, to skylark, and make the rest try and act like ballerinas. Their uniformity makes the clowns appear even funnier, but a ballet with everyone fooling looks like the last dregs of a dog's breakfast. And please, will the Executive consider a special Blue for Win Stevens for his performances, past and present, as sole danseuse?

As far as the female ballets went the producer seems to have been wise in being restrained. There have been very good female ballets in the past, but there have also been some damn painful ones, and it behoves the producer to cut his cloth according to the talent available.

The production and stage direction were good; none of last year's awkward exits and entrances and straggling choruses, and the direction was unobtrusive. Costumes were well up to standard, and props hands were unusually quiet in shifting scenery.

One last bitter remark. There was more toilet paper on display

## KAPITI

*Far above the sleepless sea  
The moon casts out its borrowed  
brilliance  
In a sword of dancing shadowed  
darkness,  
That sparkles where it strikes  
The moving foam of beating  
waves,  
Allers swiftly ere the pattern  
breaks  
And forms anew a living chain  
Of cold white liquid light.  
While softly at its farthest tip  
There rises from the water's  
edge  
The ghostly silent shape of  
Kapiti,  
Majestic—half revealed in mist  
That soothes and softens as it  
clings  
To twist the hard earth's shape  
And melt it into sky.*

*The stars wait empty in the air  
As far along the sand  
A line of footprints leads  
To where I stand.*

F. L. CURTIN.

this year than ever before. And I don't think it is going down as well as it used to—not after the first half dozen times, anyway.

However, the really bright spot of the show was the final chorus. Most of the words were inaudible, but the volume was there, the gaiety was there, and the harmonising chorus was there. It sent the audience home happy, it lessened my spleen considerably, and it gave me the impression that it will go down to posterity with the best extrav songs of the past. My compliments to its librettists.

D.E.H.

SIR WALTER MOBERLY'S...

# "THE CRISIS IN THE UNIVERSITY"

## An Intelligent and Profound Analysis Of the Modern University

FREE Society is today in the process of disintegration. When this book was written two years ago, the author said: "Our situation is due to the inter-action of wills, each pursuing its own limited purpose and finally producing a total state of things in which the individual feels himself powerless because of the colossal scale of the influences which actually govern his life." Pandit Nehru expressed it: "Men are so often the object of events rather than the subject of action." The scientific, technological and economic advance, combined with the new technique of power over human beings, has produced a situation in which our present understanding of values and beliefs is inadequate for the task of restoring human dignity and mastering the results of our knowledge. We seem to be arriving at a position in which we can have no say in determining our environment. At present we are still in a state of chaos: our beliefs are in flux and we are undecided as to direction.

Moberly's book is an attempt to show the relevance of what happens in the university to this state of chaos in society. He believes that the economic and political set-up in the world today is only the result of the beliefs and motives of men. It is how and what man thinks that determines finally what his political and economic environment will be. The obvious task, then, of the modern university is to examine radically these beliefs and motives in the new perspective and try to impart direction and coherence to the values which emerge unscathed from the enquiry. This does not mean a leisurely modification of our ideal, always about a hundred years behind our technical progress; it means an immediate and urgent desire to probe to the very basis of our thought and culture and to produce "binding convictions" which can resolve confusion into a sense of direction. Obviously the modern university falls far short of its task. There is rarely any attempt to explain or justify existence. The student is usually left unaware that there are abstract problems to be faced in living. Values are left to "emerge. Often we have the feeling that the student is a machine, that technique is the master. The modern university is too often an adjunct of a utilitarian society, training scientists, civil servants, lawyers and teachers, never leading in thought. We should expect a university to be creative in the freedom of enquiry which it so jealously preserves. We should expect an attempt to form a coherent philosophy of living, not simply an ignoring of the question.

### PRESENT DISCONTENT

In analysing the causes of our present discontent Moberly sums the situation up by saying "the contrast between the need of the time and present academic inhibitions and disabilities creates a crisis in the university." We have seen what is the need of the time and we have seen generally that the modern university is failing to meet this need. We can now turn to some of the specific causes of our present discontent. Probably the underlying cause is the maintenance of a false academic neutrality. Moberly claims that such an attitude results in a refusal to commitment on any deep level; in fundamental issues in religion and politics there is no facing up to a problem. Scholars find that they can devote more time to their subjects by ignoring these issues; consequently they often become stultified in their judgments, they lose their sense of values, their neutrality be-

comes mere acquiescence in the status quo. It is apparently thought that the living issues will only serve to confuse the disinterested pursuit of knowledge. For example, God is often ignored in the cause of neutrality and in this simple act of ignoring him is implied an indifference to any philosophy of life. For any philosophy has to acknowledge or deny God and it is far better to conclude that God does not exist and base subsequent action on that conclusion, than, as at present, to pretend the issue can be left out of scholastic enquiry. In pursuing knowledge we must apparently neglect moral and spiritual factors. "If you want a bomb the chemistry department will teach you how to make it, if you want a cathedral the department of architecture will teach you how to build it, if you want a healthy body the departments of physiology and medicine will teach you how to tend it. But when you ask whether and why you should want bombs or cathedrals or healthy bodies, the university, on this view, must be content to be dumb and impotent."

But even when some of the members of the university do conduct enquiries into fundamental issues, even when they intellectually comprehend the significance of their enquiry, when they see the issues clearly and can brilliantly expound them, all too often they go no further. Academic neutrality again interposes its form. Discussion becomes unrelated to any coherent set of values. Intellectually they understand the problem; in moral, spiritual or practical fields their ideas have no application so far as they are concerned. They soar to dizzy intellectual heights and glow with idealism but their stimulus and their aim is titillation of the mind. Their idealism is irresponsible.

The university does, of course, maintain some presuppositions in conducting its affairs. It assumes that some things are worth while when others are not; it assumes the best ways of becoming educated; it assumes the validity of its direction; it assumes a whole host of basic principles in the various subjects. But it has not conducted a critical investigation even into these presuppositions; there are prejudices to be uncovered and scrutinised, there are emotional factors to be revealed. This is not a plea that all the presuppositions of education which are coloured by emotion or personal environment should be discarded, but simply that by recognising these factors we may be able to get a clearer picture of the value of these presuppositions and re-

inforce or discard them as we think fit.

Fragmentation is another primary cause of our discontent. The various aspects of university work are done in separate compartments. The mind of the student and lecturer is incurious. Often we know nothing of subjects other than our own. There is no standing back from studies to get a survey of the whole of life; we are so busy being specialists that we have no time to get our own studies into proper perspective. Obviously we can't give the attention to other subjects that we must give to our own, but we can appreciate the general philosophical tenets underlying other subjects. We too often have no communication with the students of other faculties. "Trivialities form the only meeting ground." There is, too, a lack of integration in our approach to the problem of living. We don't see our life as a whole; we divide it into work and the rest. We think only part of our lives should be governed by moral principles. We ignore the fact that we are living whatever we are doing; and we deprive ourselves of any sense of fullness of personality.

### FOR CHRISTIANS

This book is written from the Christian standpoint, and is therefore able to give its first advice to Christians. They have a tremendous responsibility in the university in holding a faith which applies to the whole of life. Moberly sees their function in acting as a "creative minority"; that is, not withdrawing into themselves as a clique, nor yet trying to exert any influence by underhand methods of administration as a pressure group; but rather by living their faith in every aspect of their student life, thereby demonstrating that they at least have something to offer to the fundamental purpose of the university. They must be Christians within the university as anywhere. The peculiar type of schizophrenic Christianity which cannot carry its devotional aims into constructive practice but divorces student life from the faith plainly can't offer much to alleviate the needs of the university. Moberly realises that his solution may involve a compromise of Christian ideals, in that Christians will be forced to support sub-Christian proposals which are the best offering in their context. It would be wrong of them to expect the sub-Christian university to act on Christian ideals; they must, while trying to maintain the purity of their faith, in the interests of an honest university fight for ideas which are less than Christian.

### AIM AND BASIS

Moberly now proceeds to describe the aim and basis of the university

capable of taking up the challenge of the world.

First, the university must be to honestly tackle the problems of politics and religion and to commit themselves thereon. Deep convictions must be explored and stated. The lecturer should not withhold his views on ultimate questions, but should forward them, and should be free to forward them. The purpose in doing this should be to open up for the student an awareness of the existence of and the importance of having, a coherent philosophy of living. "Fundamental questions must be asked and examined radically. How shall a man live? To what sort of world have we to adjust ourselves?" No student should be able to go through a university without having been confronted with these questions. Moreover he should be perfectly free to solve them as he wishes; protecting him from influence though dangerous and unsettling is no solution. Nor can the religious issue be avoided; every philosophy of life is either religious or secular. Every student therefore, should have been confronted with the challenge of Christianity, to respond to it as he will.

Secondly, there must be a re-opening of communications at a deeper level. We cannot expect a university to be the protagonist of a set philosophy; that would involve restrictions not compatible with free thought, and, probably, intellectual dishonesty. Thus it is difficult to find basic common values on which communication can proceed. The best plan is to be able and to be prepared to advance a point of view in concepts which are common to all parties. It is hopeless for, say, a Christian to talk to a pagan in traditional theological and devotional terms. There must be a genuine attempt, first, to understand our own 'instinctive convictions' and secondly, to approach an understanding of philosophies remote from our own with sympathy and patience. Nor is the problem of communications confined to different faculties and sections of them; it applies equally to the rift between staff and students which exists in our universities.

(Continued on page 5.)

### QUERY

Will you love me when I'm old and grey  
The same as you love me Today  
Or will you when my glands are dry  
Forsake me for a younger guy?

PAG

Note Our New Address

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## AFTER THOUGHT ON DEBATE

## "Are Lectures, Exams, Text Book Really Essential to a University Education"

## WRITER'S OPINION: NO!

THE disadvantage of debates and specifically "speechmaking" lies in the fact that usually the essential points are left unsaid, or are drowned amidst the jokes, anecdotes and other emotionally pleasing utterances of the speaker confronted by a not too critical audience, be he now a professor or a student.

These three media of learning, or rather teaching, represent the best that our present society at this time can offer to the students who are preparing themselves for work which requires an academic mind. Money allotted to education will buy that much and no more.

But students are entitled to better tools. The three media are a poor substitute for real education, meaning by education not the learning by heart of facts, but "the developing of the mind to the point where it can manipulate various facts and reach a logical conclusion on the basis of these facts." (The infinite search for truth.)

The staff, while successfully pointing out some of the weaknesses of the present methods, failed to show the way to a positive method. Here then is a positive proposal to take the place of lectures, exams and textbooks:

(Under present society these steps can of course not be applied.)

1. Society must allot more money (much more) to education. This can only be done by eliminating armament races and other vain expenditures, so that these huge funds can be put to work for more constructive purposes. (This requires world-wide change in society.)

2. With these additional funds we would (a) employ one professor for every 6, 8 or 10 students; (b) build the necessary rooms for experimental or practical work; (c) purchase the necessary equipment for this practical work; (d) build some group meeting rooms (although such small groups could meet practically anywhere); (e) create a fact index, to replace textbook libraries. (Textbooks would continue to have a place in education, but would not be essential; (f) provide the funds for students to go to the best source of information in their particular field, when they have reached the stage when such travel becomes necessary to their progress.

It is obvious how this type of university would function:

1. Small group would ensure full participation and benefit for each student in the battle of logic with the authority in the field and on the other side, would stimulate the professor considerably.

2. The informality would ensure interest, which is the basic incentive to the learning process. (Consider that most great changes in the past were brought about through informal and hot arguments in coffee or beer-houses).

3. Examinations could be eliminated (although there may still be a use for them in order that a student may evaluate himself) since the student could easily be evaluated during group discussions. To safeguard against poor teacher-student relationships there would be enough professors and groups to suit different personalities. (This relationship is considered of primary importance).

4. The qualifying for a degree in the subject would depend not on exams, but on the evaluation made by the professor, the fellow-students and possibly a review-board. In case of injustices there would of course be an opportunity for appeal. The student would consequently not be evaluated on the basis of facts and theories learned by heart, but according to the soundness of his logical conclusions, and the use to which he has put the fact index and the discussions.

5. Instead of basing group discussions on the opinions reflected in textbooks, which are again based on other text-books and other opinions, they would be based mainly on information gathered in the fact-index or through actual experience.

This system would not prohibit the writing of textbooks. Some professors, even if not under economic stress, have the urge to write textbooks. It would not prohibit the reading of such books, for some persons enjoy making a full acquaintance with the views of certain professors.

It would not prohibit lectures, for some professors do get something out of lecturing, and some students out of listening. It would not necessarily eliminate exams, but they would be given for the purpose of letting the student evaluate himself. This would take the detrimental strain out of them.

But the main point is: this system would make students creative rather than imitative—AND THE FINISHED PRODUCT WOULD UNDOUBTEDLY BE SLIGHTLY BETTER !!!

M. LENZ.

World Youth Peace Festival in Berlin this August . . .

## New Zealand Students Will Be There

WFDY and IUS and their festivals are familiar topics for argument in Victoria College. Many have abused the World Federation of Democratic Youth as being a sort of Cominform Junior Sunday-School. But the world support for WFDY's Berlin Festival from 5th-19th August goes far beyond the rough-house reds and parlour pinks. WFDY and IUS, joint sponsors of this year's festival, have consecrated the event to world peace and understanding, and seek to make it a meeting place for all young people of all nations—to get them all together to discover the young people they are whipped up against are as human as themselves.

The British National Union of Students, with a very Conservative leadership, has recommended to all its affiliates that they send delegates and cultural teams—song, dance and drama groups. The All-India Students' Federation is sending 150 of its members. From Tyneside will come a sword-dance team, and from Northumberland a group of Morris-dancers. Bristol supplies football and cycling teams, and a choir. Strong delegations of students will be there from South America. In Czechoslovakia the young workers and stu-

dents are engaging in competitions in literature, art, music, and other fields, for the right to represent the youth movement of their country.

The Swiss Nobel Prize-winner, Hermann Hesse, stated in a message to the Festival Committee: "I am not blind to the difficulties and also to the dangers; but peace between two hostile worlds is impossible as long as there is no live, human exchange and discussion." For that reason, he gave the Festival his support, and urged young people of all persuasions to go and meet together.

## "THE CRISIS IN THE UNIVERSITY"

## Practical Suggestions For a Responsible University

WE can now consider the more practical suggestions for a responsible university. It would be quite out of line with the suggestions already made to consider that studies can either aim at the exclusive ideal of liberal education or merely at occupational training.

In general the student should be able to choose for himself what he will study, and there should be no attempt to mould him to a pattern. The more subtle ways of moulding a student by the importance attached to examinations and to research need modification. Research should be considered in the light of previous remarks on academic neutrality and fragmentation. For example, where ability in research is the standard for academic appointments, as, say, in the case of careful editing of texts, we are liable to be landed with a man who can appreciate little of the implied values in literature. Examinations are connected with two evils: "intellectual insincerity and an idolatrous cult of success." The kind of cynicism that springs from discovery that exams nearly always test what the student has committed to memory rather than what he has thought is disastrous to Moberly's conception of education. It is only by recognising a set of values as predominant over all his activity that a student can subordinate exams to their proper place as a minor element in his education. Closely allied to the examination system is the overloading of curricula. The student all the time finds the demands of his study overwhelming him and is encouraged to skimp his work; there is no time to stand back, no time to think, no time to follow up an independent line of thought. Consequently the standard of original work is seriously lowered. There is certainly no time for the enquiry into values and beliefs which we hold to be fundamental to the purpose of the university. Moberly here quotes Berdyaev speaking of the tempo of modern life: "it exacts from man a continual activity, which once in operation imposes conditions of spiritual inner passivity."

## LECTURES OVERRATED

Obviously the present reliance placed on lectures must go. Lectures as conceived in a modern university suffer from all the faults of mass production and of insistence on "accurate memorising rather than wide reading and original thought." The student in a lecture has no time for thought; he is usually only concerned to write everything down, assuming that in them he will find the bulk of his material. In place of the present lecture system Moberly envisages

much fewer lectures, well-prepared and delivered, designed only to light up the more general aspects of the subject. Courses of lectures by great teachers also will, he thinks, be a tremendous stimulus. The tutorial system must be improved upon and enlarged. The real value of a tutor is not strictly as a coach, but rather as a source of inspiration capable of producing an effervescence in the student's mind. "Real life is meeting." If real life is meeting, the corporate life of the university will play an important part in exciting intellectual interest. At present only a small minority takes any real part in corporate life. The majority meet only on a trivial plane; they experience no "epoch making change or mental enlargement" on entering a typical university. The solution here is obviously to make strenuous attempts to build up some corporate life within the university, or to build hostels.

Hostels are not automatically a panacea. Often their intellectual and cultural value is nil. They can be "devoid of any cultural influence, their tone boorish and philistine, hostile to sensitiveness and originality. In their daily life there is much dull routine varied by horse play. Undeniably, the whole atmosphere of these halls militates against a full student life and the development of personality." This is a real danger. But a good hostel can provide just the opportunities of meeting which we so much need; it can be a place which in its communion and fellowship encourages the birth and discovery of ideas, "diffusing a distinctive atmosphere which is morally and intellectually stimulating." Moberly draws attention to the importance of a good warden. It is essential that the warden shall himself "care passionately for the things of the mind" and be able to encourage and participate in the intellectual life. He should be able to act as a friend, and if possible, an inspiration to students. Probably the wardenship is best as mainly full time with some slight academic duties. Such a hostel, providing it is careful not to defeat its ends; provided, that is, that it does not allow itself to become separated from the community or from reality, is a desirable adjunct to the university.

## TAKING STOCK

Summing up, Moberly makes five heads: (1) "All inhibitions of discussion of the burning questions of the day must be removed." (2) "If such confrontation is to be genuine, communications must be restored between isolated mental worlds." (3) "There is a limit to neutrality." (4) The vaguely adumbrated common values beneath our differences must be explored and grasped. (5) Christians must play the parts of a "creative minority."

This article does not pretend to be a full or fair précis of Moberly's book. The aim has been to extract those points that are most general and those which can be most readily appreciated in Victoria University College. There are in the books a wealth of other topics not mentioned here, including more specifically Christian attitudes.

BRYAN WALKER,  
F. GARDINER SCOTT.

thinks he could find his way to Berlin by August—go, for God's sake. Get the stamp of observership from any club or association. And if you can't go, but would like to help the cause of peace in a small way, send a contribution in hard cash to HEC MACNEILL, SALIENT ROOM.

—C.B.

And what is little New Zealand doing? The Progressive Youth League is sending Betty Arya, their national secretary, and the Student Labour Federation are asking Robin Rockel, Jim Hollyman, Alec McLeod, and Mike Murray to go across from London. But perhaps the most tremendous (Hollywood sense) news is that the two freshers from Canterbury left on the "Tamaroa" on Monday, 30th April, to work their way there. Crosbie Walsh goes representing the Canterbury College Socialist Club and SLF, and Pat McEwan representing the Canterbury Students' Association and the Student Christian Movement. It certainly looks as if this Festival is going to be a Big Thing.

I met Cros and Pat a few days before they left. They are young, keen to learn about the world, and above all, anxious to do anything they can to help maintain world peace. Pat had met Ivan Menzies, and was impressed by the Ideals of Moral Rearmament. Cros was slightly more worldly-wise, but full of a fresher's starry-eyedness for all that. We are sure they will learn a lot from their experience.

Any Victoria College student who



## Further Letters . . .

## CAPITALISM FOR COMRADES?

SIR,—In your editorial of "Salient" May 24 you state that Communism as an ideology is dead. I feel however that ideologically it is very much alive as it is now at the forefront of the forces of reaction that have always plagued the world. Like all other human movements, once the idea behind it dies then it atrophies and while it is true that the Marxian conception of a classless society is as dead as the common common room, it has been replaced with the spirit of a ruthless imperialism that gives Communism a life based on greed and exploitation. Ironically, therefore, it now holds the same appeal as Capitalism but instead of the entrepreneur and financial holding the power it is the leading Party member who is promised the parasitical status of the playboy rich.

A scanty observation of a Communist society as exemplified in Russia today will show to what depths of reaction the ideology of Communism has sunk; the slave camps to purge society of the progressives; the adulation and hysterical monstrosity of Stalin worship and the smug complacency of the Party bosses who feed the masses on statistics to keep them, if not happy, at least filled with the contentment of the stable. In its degradation of humanity it has become even lower than Fascism which at least seeks the good of the nation whereas Communism now is but the exploitation of humanity for the sake of a clique of greedy men.

A.A.N.

## NO JOURNALIST HE?

SIR,—While agreeing with some of the comments of Mr. Hereford in his article on the common common room, I must object to the tedious manner in which these comments are made. I do not think that Mr. Hereford is entirely to be blamed for this; as far as I am aware, he has not written for "Salient" before; surely under those circumstances it is the duty of the Editor to cut out matter which is unnecessary, if only in order to bring out those points which are worthy of note . . . there were some in that article; obscured by qualities of padding which merely served to irritate the reader. With space at a premium this policy is one which could well be adopted in an article such as this.

M. N. PIPER.

["Salient" is not a newspaper relying on articles alone. There are other ways of killing a white elephant than a blunt instrument and Mr. Hereford's is one of those ways. Ed.]

If you have a thousand friends,  
You have not one to spare;  
But if you have an enemy,  
You meet him everywhere.

## THE PEACE MOVEMENT (Ctd.)

In 1949 the Cominform met in Hungary, and M. Suslov, Propaganda Secretary of the Communist Party of the Soviet Union, set out the technique which is the Peace Movement. Committees were to be organised, Peace to be fought for on a broad front with all classes and interests drawn in, petitions were to be used and the fight for national independence supported.

Along with these campaigns went the propaganda methods perfected by the Nazis: repetition, smear campaigns, abuse, high sounding emotive prose, emotional irrelevancies, big name window dressing, etc.

The main campaigns are: The Stockholm Ban, the Atom Bomb Appeal, The Congresses, the Support of Colonial Independence, the Aggression Definition, the Banning of War Propaganda, and the most recently emphasised Five Power Pact.

## TECHNIQUES

Here are some examples of the general techniques used:

## (a) Language:

"In what way is President Truman, that sanctimonious hypocrite, perpetrator of so many bloody deeds in all corners of the earth in post war years, instigator of murderers, traitors and marauders, to-day murderer of Korean women and children . . ."—"Pravda."

The language used in the Cominform speeches (1949), which have been published in pamphlet form, is similar.

## (b) Emotional Irrelevancies:

A letter from Korean women in the February issue of "Ueace," which describes the horror of the Korean war, as an answer to the Truman statement that the war is just.

## The Campaigns

(i) The Ban the Bomb Appeal. The resolution on which this is based runs: "We demand the unconditional prohibition of the atomic weapon prohibition of the atomic bomb as a weapon of aggression and mass annihilation of people and that strict international control for the implementation of this decision be established. We shall consider a war criminal any Government which first employs the atomic weapon against any country. We call upon all people of goodwill throughout the world to sign this appeal."

[The word "first" has at last been deleted. Could it be that the U.S.S.R. is in a position to be first?]

This can be criticised in the first place because it begs the question—the first question is not who used the bomb—but who was the aggressor? In the second place, the atom bomb is only quantitatively different from other horrifying weapons. Recent propaganda has made good this omission. In the third place note the stress placed on numbers. Can you rely on a Petition said to have been signed by over half the population of North Korea just before South Korea is attacked? It is also interesting to note that the key weapons of the Finnish war, the war of 1939-45, and the Korea, the tank and the aeroplane are not mentioned. The USSR is strong in both.

(ii) The Definition of Aggression. "Aggression is a criminal act of that state which first employs armed force against another state under any pretext whatever."—Address to the United Nations Organisation by the 2nd World Congress of the Defenders of Peace.

This definition avoids altogether the method of aggression by internal subversion at which communism, directed by the Cominform, is well practised. There is evidence that the Communists or the Peace Movement are aware of this weakness, for they pose the question in the February issue of "Peace" whether it is aggression and answer it by saying that President Truman stole the idea from the Holy Alliance of 1815, and having branded this coalition as one of the most reactionary which ever existed, dismiss the question.

(iii) The Support of Colonial and National Independence: Stalin himself has stressed the importance of such movements—not, be it noted, in the cause of peace, but in the cause of Communism.

"Objective to consolidate the dictatorship of the proletariat in one country, using it as a base for the overthrow of imperialism in all countries. The revolution is spreading beyond the confines of one country; the period of world revolution has commenced."

"The main forces of revolution are the dictatorship of the proletariat in one country, the revolutionary movement of the proletariat in all countries."

"Main reserves, the semi-proletarian and small peasant masses in the developed countries, the liberation movement in the colonies and developed countries."—J. V. Stalin, Foundations of Leninism, 1939, p9.

Before this cause is just one must ask are the people concerned fit to govern. The United Nations trusteeship Council exists for this very purpose, the safeguarding of the rights of backward peoples. Peace Movement support of the active insurrectionists must be looked at in this light.

When this matter is discussed, as it was at the Youth Peace Conference in Wellington last year, no mention was made of the independence of the peoples in those countries with which the USSR had non-aggression pacts: Poland, Latvia, Estonia, Finland and Lithuania—and which she now occupies.

All the other campaigns are open to similar and more searching criticism than it is possible to give them here.

## EVIDENCE PILING . . .

So far the history of the Movement has been traced and some of its campaigns analysed to show the more obvious alignments with, and advantages to Soviet policies.

The fact that this so-called broad front organisation has expelled one of the members, Yugoslavia, which has more in sympathy with the Cominform, from which it had previously been expelled for deviation, than the west directly contradicts the claim of a broad front.

## The Letter from the Socialist Club

## Next Bus, Mr. Piper!

MR. PIPER'S letter criticising my article on the Socialist Club's difference with the Executive is remarkable for one thing; its similarity to the Socialist Club's explanation to the Executive—like that explanation it entirely misses the point.

I did not "attack" either Messrs. Bollinger or Piper as his letter sets out by saying, but I did criticise the situation which arose from faults on both sides. The two officers concerned I presumed had their instruction from their Committee. I showed the article to Mr. MacNeill before publication and his approval, although qualified was not as qualified or as irrelevant as Mr. Piper's would have been.

Writing would have clarified the matter. If the Socialist Club had put their undertaking that they intended to request addresses on the Emergency Regulations, their background and the events leading up to their being brought down, then the Executive would not have been able to state that they undertook to discuss the Emergency Regulations in vacuo.

Messrs. O'Brien had power from the Executive to stop the meeting if, in their opinion, it went outside the conditions laid down by the Association's legal advisers. That they chose not to exercise this power does not prove that the meeting did not trespass.

To accuse the Executive of lacking backbone is to ignore the whole point of my article and the Executive's request for an explanation. The Executive were no longer concerned about the Regulations when they requested an explanation, but they were concerned that an undertaking on an important matter, whether it concerned the Emergency Regulations or any other subject, appeared to have been broken. Such an action could under many circumstances have serious consequences for the whole student body, and the Executive are entitled to expect that undertaking by responsible club officers will be kept.

M. F. McINTYRE.

Quotations from organisations which support the Peace Movement clearly show that "peace" has special meaning for the Movement. Further statements will support this contention.

The next article will show that Communists cannot support such an organisation unless it is working for a Communist World. Some comments will be made on the Movement in New Zealand.

The actual evidence, the actual quotations, the actual situations must be explained by those who wish to defend this creation of the Cominform and instrument of Soviet power.

M. F. McINTYRE.  
A. W. COOK.  
D. E. HURLEY.

FOR--

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JEWELLERY  
SOUVENIRS  
and  
REPAIRS

SHERWOOD  
and Sons

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## BOOK REVIEWS

## DEUTSCHLAND UBER ALLES

"Germany What Now?" by Basil Davidson. London, 1950. 12/6.  
 "Once Again?" by Basil Davidson. London, 1950. 1/3.  
 "Cold War in Germany" by Wilfred Burchett. Melbourne, 1950. 11/3.  
**W**HY is Germany divided? Why is Nazism not eradicated? Why is Hitler's dismembered Reich still the focal point of international tension after six years of peace?

Two men have recently elaborated their answers to these questions in books that every student ought to read. Lt.-Col. Basil Davidson was in British Intelligence during the war, and since then has worked as European correspondent of The Times and the New Statesman. Wilfred Burchett is an Australian, went through the Pacific war, fought and reported in Burma, and was the first non-Japanese to see devastated Hiroshima. Since 1945 he has been Times correspondent in Berlin.

Both these men give a carefully-documented account of Germany today, and the paths leading to it. Both come to the same conclusions—conclusions with startling possibilities for the future of world peace.

## HITLER LIVES

Meanwhile, in face of a weakened and divided occupation, the Nazi element got cheeky. Burchett describes the middle-class Frauleins whispering in the ears of their British officer bedmates, whipping up old hostilities with Nazi myths of "Jewish Bolshevism."

Yesterday the united strength of the United Nations defeated Nazism. Today Nazism has won a moral victory by the division of that strength into opposing blocs. And Nazism is taking full advantage of that split, to demand the remilitarisation of Germany under Nazi leaders.

"The possible rearmament of Western Germany—in spite of all the dangers of extreme nationalism and the lessons of the past—was soon to form one of the great questions raised by the Atlantic Pact," said Davidson. (p. 285).

In 1951 the question has gone further than possibility. In his pamphlet "Once Again?" Davidson describes individual instances of the resurgence of Nazism—from the desecration of the Wermelskirchen memorial to the working-class victims of Nazism, to the inflammatory anti-Semitic speeches of the "Socialist Reich" Party.

## TWO ROADS

And how fare the German people through all this?

Burchett draws an excellent contrast between the economies of Eastern and Western zones in his chapters on land reform.

In conversation with Baron Siegfried von Cramm in his schloss outside Hanover, Burchett asked about his people.

"Baron Siegfried went to the window and pointed out with his whip. 'What we have to teach these peasants,' he said with a sweep of his whip, 'is democracy. Real democracy. Cleanliness, discipline, hard work, Christianity and loyalty. Our villagers are good, loyal and hard-working, but even they are being infected by this loathsome poison which comes from the other side of the frontier. Demanding land for themselves! As if they would know how to work it even if they did get it! It would go to waste and ruin just as it does in the Soviet Zone.'" (p. 65.)

At Potsdam in 1945, the USSR and the Western Powers framed a joint policy for the peace of Europe. It has not worked out in practice, for, Davidson tells us, "The Western allies . . . desired a different kind of Germany from the Germany foreseen at Yalta and Potsdam." (p. 45). Although "the Russians threw their energies into securing the unification of Germany on the lines of Potsdam." (p. 59). He lists the Nazis who have resumed high office in Western Germany. "Denazification rapidly degenerated into a farce and a scandal." (p. 188).

## BUSINESS IS BUSINESS

With Burchett, Davidson was horrified at the open graft indulged in by American and British officials in Germany—connivance at privateering, assistance to both German and foreign commercial concerns in breaking international agreements. Burchett quotes at length from the official report of the U.S. officer, Russell Nixon, who complained to the Senate Committee of Military Affairs in 1946 that the Potsdam policy of busting the giant Trusts (Krupps, etc.) which supported Hitler, was being deliberately sabotaged by Americans in high

places:

"It is my conviction that Germany can never be economically disarmed until the international monopolies, industrial trusts, and her external cartel arrangements are destroyed. A thorough-going programme to achieve this must be instituted immediately. And its execution should be entrusted only to officials who are interested in carrying out the Potsdam Agreement, and the political directives of their governments, rather than in preserving their old business connections and their own economic positions." (Nixon, quoted Burchett, p. 126.)

Nixon described to the Committee the connection between certain members of the U.S. occupation staff and American firms with German associations—Dillon Read and General Motors. But Nixon was a Roosevelt idealist—faced with stark facts about the American Way of Life, he was forced to resign.

The influence of American-German business connections began to disturb Britain. "What British exporters were now facing was no longer German competition pure and simple, but German-American competition. This partnership between German and American industrialists was to grow and strengthen as the months went by." (Davidson, pp. 223-224.)

But Burchett's impression of the Soviet zone was quite different. He describes the "Neusiedler" from the Polish border who have been rehabilitated happily on to the land. How few know that Barth, Brunner, Niemoller, Zweig and Mann have all gone east? "Waste and ruin"?

"They made poor raw material for the propaganda with which they were bombarded by the West German press, demanding that the lost lands be recovered and the 'expellees' returned to their old homes." (Burchett, p. 63.)

Who is trying to hoodwink whom? Burchett describes how he saw the Allied Control Council deliberately broken up by the American delegation. He describes how, on an expedition to report on the functioning of the black market at the junction of East and West Berlin, he was arrested by the Russians on suspicion of being himself a black marketeer. When he returned home later, he found that the London dailies had him beaten up and near to death.

Here is the truth about Germany today, seen by objective and honest observers. Democracy or resurgent Hitlerism for the German people: that is the whole issue for Germany's present and future.

—PARTISAN.

## WIT AND NITWIT

MR. AUBREY MENEN was bound to write a book as cheerful, witty and cutting as "The Backward Bride" after "The Stumbling-Stone." The logical development of that charming, puzzling, and occasionally pugnacious Christian, Colley Burton, is Anisetta, beautiful, absolutely sure of herself, and capable of flattery. In turn, a distinguished free-thinking English professor, an Existentialist French Marquis, a young American One-Worlder, and the president of the League for the Uplift of Women.

As in his previous two satires, Mr. Menen has a crack at to-day's philosophies, from existentialism to the latest thing in determinism; but here, for the first time, he offers a positive solution, in the shapely form

of Anisetta, whose sole, instinctive philosophy is the natural law and the Ten Commandments. Anisetta (not the name of a flower, but of a popular Sicilian drink, "on which she had got illicitly drunk at the age of four") on the European honeymoon which was arranged by Uncle Giorgio, Sicily's most famous brigand, and financed by Uncle Domenico, Sicily's famous forger, wipes the floor with her young husband and his advanced ideas on everything from birth-control to the Spirit of Progress. And she makes it look so easy.

If, however, you have a hankering for Bloomsbury, the French Maid, and Higher Thought, or free love and intellectual melancholy, you will still enjoy this "Sicilian Scherzo" as such, and a very funny story. Aubrey Menen's dig at English sentimentality (a wife can be kidnapped any time, but when it comes to kidnapping a dog, that kind of thing can't happen here) is neat, but his dig at American sentimentality is perfect: "And you said—I'll never forget it, Mom—'Well, Larry, your father ran away to sea when he was a boy. So I suppose it's in the blood. But wherever you are, Larry, you'll be my son. So wrap up warm now like I always told you, and God bless you.'" There is obviously no danger of "The Backward Bride" being filmed by Hollywood. (Chatto & Windus, 7/6.)

John D. Sheridan's "The Magnificent MacDarney" had some excellent reviews; but if this is an example of the best modern Irish wit, we'll go back to Richard Brinsley himself.

The magnificent MacDarney is one of those "real characters"—the kind who drinks his family out of house and home, cadges from every one in the city, yet has such a colossal nerve and witty impudence that it's worth "lending" him a fiver, because you get double that amount in entertainment. We can see clearly enough what MacDarney is meant to be—an unmanageable and incorrigible peacock who is worth preserving because of his brilliant plumage. But unfortunately we aren't given a glimpse of these feathers—we only see the peacock making a nuisance of himself. If more of the action took place in the pubs and cafes haunted by MacDarney, where his wit was displayed in its full glory, and less in his homes, where the effect of MacDarney's magnificence is felt in poverty and humiliation, we might think that, in spite of everything, the man of the house pays his way in entertainment value. As it is, the peacock is more trouble than it is worth.

Mr. Sheridan set himself too large a task. It is very difficult to combine humour and pathos; one writer of genius who did was a fellow-countryman, Oliver Goldsmith, but he is the exception to most rules. The sorrows of MacDarney's wife and children became so real to his creator that he paints a sympathetic picture of them, and relegates the Mac-

## Rewi Alley Represents New Zealand Students at I.U.S. Meeting

AT the meeting of the Executive of the International Union of Students at Peking from April 24-28, the N.Z. Student Labour Federation was represented by Rewi Alley, world-famous New Zealand-born principal of the Shandan Industrial Co-operative School in Kansu.

When the IUS officers informed the NZSLF and the NZ University Students' Association, that they had the right to send observers, the latter body decided to take no action. NZSLF wrote at once to Rewi Alley, then in Peking on official business. Alley's reply arrived last week. "Thank you," he wrote, "for the honour you pay me in asking me to be your delegate." He consented, and congratulated the Federation on their progressive policy—better conditions of living and education for students here and all over the world, peace between nations. Remarking on the stand NZUSA Congress last January took over recognition of China, he says: "It is excellent that you are taking the stand you are. The issue is so very important for so many millions of people everywhere, and ill-important for little New Zealand."

Courtney Archer, another New Zealand member of the staff at Sandan, has also offered to maintain contact with the Chinese student movement until he returns to New Zealand shortly on a year's leave. "Max Wilkinson, the other New Zealander at present at Sandan, and I, were very interested indeed to hear that New Zealand students were active in support of world peace and the recognition of the People's Government of China by New Zealand. The New Zealand people are making a tragic mistake in allowing themselves to become firmly attached to the United States. New Zealand is a Pacific country and her future and prosperity must be closely tied to the Asian countries bordering the Pacific. Instead of allowing herself to become the last outpost of an aggressive and desperate United States, she should link more closely with the peoples of Asia, for the future, assuredly, belongs to them."

Darney's swaggering to a minor place, the mere cause of the main plot. If MacDarney is to be genuinely funny, the effect of his humour cannot be real, and justified, tears: if they were synthetic, and MacDarney's family were a set of spoilsports, he would be able to shine in his full glory.

Still, it is pleasant enough story, in the same vein of competent and slightly sentimental journalism as Sheridan's collection of essays, "My Hat Blew Off." (Dent, 9/6).

—P.B.

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