

# Salient

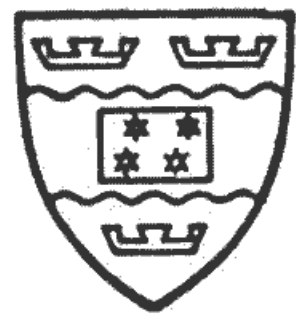
An Organ of Student Opinion at Victoria University, Wellington

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SAPIENTIA MAGIS



AURO DESIDERANDA

## Education Policy

# SALIENT INTERVIEWS MINISTER

In order to determine the policy of the Government on University education three "Salient" reporters recently interviewed the Minister of Education, the Rt. Hon. P. O. S. Skoglund. Mr. Skoglund proved most co-operative and, while necessarily noncommittal on certain points, he was able to give us much vital information. Among matters discussed were import restrictions on books, bursaries, research grants, student accommodation, university expansion, staffing difficulties, and accrediting for University Entrance.



The Rt Hon. P. O. S. Skoglund

### BOOK IMPORTS

"Salient" pointed out that, although set texts are exempt from restrictions, all other cultural books—novels, poetry, drama, literary criticism, and books on the arts and science other than strictly technical books—are cut 40% on those imported in 1956. Mr. Skoglund stressed that he had done everything possible for the students and assured "Salient" that there would be full supplies for the University libraries. On being questioned whether the comparatively small saving on books was worthwhile, he stated that although the saving was small every small saving contributed towards the wellbeing of the nation's economy. "You can only buy with what you have got," he said, and went on to say that some things just had to be given up because of the state of the country's finances. When "Salient" suggested that booksellers might use their import allocations to purchase "trashy" books, in preference to books of some cultural value, the Minister said that it was impossible to inspect what the booksellers imported without having a whole host of customs inspectors checking each package entering the country.

### BURSARIES

Asked whether any steps were being taken to implement the Labour Party's election plank to increase bursaries, Mr. Skoglund stated that the matter was under consideration and any decision taken would depend upon the finance available. He also stated that he would like to see preference given to bursaries for school teachers. "Salient" suggested that the bursaries could well be extended to cover payment of examination fees and to include a special textbook allowance. The Government was not considering extending its free textbook scheme to the Universities, he said. However, he stated that if the Students' Associations put forward any particular suggestions about bursaries they would be considered on their merits.

When "Salient" suggested that it was felt in some quarters that more research grants were desirable, the Minister had no comment to make other than that on this matter also any suggestions from the Students' Associations would be welcome.

### ACCOMMODATION

Mr. Skoglund said that the Ministry of Housing has a scheme in

mind for building more flats in the cities, but that he had not heard from them of any specific scheme for building flats for students. There were at the moment no plans for new hostels as it is felt that the most urgent need is for teaching buildings. A subsidy for church hostels was under consideration.

### UNIVERSITY EXPANSION

Concerning the matter of new universities, the Minister said that no particular plans were under consideration at the moment, but he felt that a new university college would be required in the Auckland area in the near future. When asked for more specific information about the site of such a college—Rotorua and Hamilton were mentioned by "Salient"—he said: "If I tell you, it would get me into trouble." It was pointed out by the Minister that any new university institution would be started as a branch of an existing university.

The Minister stated that an Institute of Technology was on the way at Seddon College, Auckland, but that this would not be a degree-giving body and would train technicians, not technologists.

The previous Government had entered into an agreement with Sydney and Brisbane Universities for the training of New Zealand veterinary surgeons. The matter, however, was subject to review annually. When one of the "Salient" reporters, who, like the Minister, hails from Palmerston North, suggested Ruakura, near Hamilton, as a possible site, the Minister said that coming from the Manawatu the reporter should have known better than to suggest this.

On the matter of having a degree course in Pharmacy, Mr. Skoglund said that instead a two-year course in Pharmacy was to be established at the Central Technical College, Petone. As for a new Medical School, this, he felt, would be well in the future.

Mr. Skoglund saw little merit in the University having a special degree for school teachers. He was, however, considering special proposals for extra-mural studies.

"Salient" asked what information the Minister could give concerning the future site for University of Auckland and asked whether the Government was prepared to use the Public Works Act against the Auckland City Council. The Minister said that the whole question was still under consideration. He paid a great tribute to the University staff for the work they are doing in the present inadequate facilities.

In relation to the proposed new Arts and Library Block at Victoria one member of "Salient" staff quoted from a recent article in "Salient" by Dr. Culliford. Dr. Dr. Culliford stated that "in view of the delay over the Arts and Library Building it is a matter of some doubt as to whether the nature of this urgency is yet fully appreciated in Government circles". The Minister replied that the urgency was appreciated by the Government.

that there was every possibility that permission to go ahead and obtain plans would be given. He made it

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### EDITORIAL

#### UNIVERSITY ENTRANCE

It is somewhat reassuring to hear from the Hon. Minister of Education that his Government is particularly interested in allowing as many as have the aptitude to take University studies. This is particularly so in the light of a recent statement by the Professorial Board that the University may be driven within a short time to limit student enrolments.

The question of limiting student enrolments also raises the question of the University Entrance Examination. The suggestion which has been put forward that candidates should be examined in five subjects instead of four is undoubtedly a sound one, but one cannot fail to wonder about the advisability of making mathematics or a foreign language compulsory. Why should students who have no aptitude whatsoever for mathematics be penalised? Such students could well be potentially brilliant at the political and social sciences, at law, or at some other branch of human knowledge. To endeavour to restrict the University to mathematicians is a very materialistic approach to higher studies and a refusal to admit the existence of such a thing as culture.

And what earthly merit is there in advocating that a foreign language be made compulsory for University Entrance? Are students to be forced to study some archaic tongue (Greek, Latin, etc.) or some Continental language? Or is it also proposed that a more realistic attitude should be adopted towards our Asian neighbours and that students will have the opportunity to learn an Asian tongue? One wonders.

Perhaps the best method of ensuring that students for the university are properly fitted for university studies is to abolish the accrediting system and make all the candidates sit the Entrance Examination. The weakness of a system which endeavours to do without a universal examination is that it fails to provide a fixed standard and leaves an avenue open for caprice and arbitrariness. Not only is the system open to anomalies, but it is itself an anomaly in an educational



# LIVELY ANNUAL GENERAL MEETING

A number of constitutional amendments of considerable importance were voted on at the A.G.M. on Wednesday, June 25.

As a result of the first, the V.U.W. Students Union once more becomes the Students Association, reversing the decision reached at the S.G.M. earlier this year. The reversion to the old name was supported by Exec. and passed 64 to 16.

## EXECUTIVE, 1957 - 58

President: David Wilson

Men's Vice-President: John Hercus

Women's Vice-President: Cherry Pointon

Secretary Peter O'Brien

Treasurer: Barry Hume

Men's Committee Members: David Davy, John Hercus, Armour Mitchell, Neil Plimmer

Women's Committee Members: Elizabeth Beck, Margaret Williams, Bernice Jenks, Sharon Thompson.

Mr. Mason was elected a life member of the Association by an overwhelming majority.

John Hercus has been elected to two positions and will have to resign from one.

A motion to reduce women's representation on Exec. to a minimum of two introduced some light relief by way of a discussion on the general usefulness of the fair sex between Messrs. Maxwell and Marchant, but was lost 32 to 26.

A further amendment aimed at reducing by fifteen shillings the Association fees paid by students attending both Vic and Training College was lost 45 to 25.

As a result of the rather large number of Association officers elected unopposed, it was proposed that nominations for the positions of President, Men and Women's Vice-President, and Secretary be left open until at least two candidates presented themselves. This was lost on a voice vote.

The last amendment passed gave Exec. power to reorganise the Blues Committee and to set up a

Sports Committee for overall control of sporting matters, a change which seems long overdue.

A proposed amendment which would delineate more clearly the scope of the powers of censorship vested in the President of the Association was withdrawn with the consent of the meeting. The existing powers, vested in the President at the insistence of the Professorial Board, provide for the censorship of anything deemed in any way unsuitable for publication. The proposed amendment was to restrict censorship only to what is libellous, seditious or obscene. When it was pointed out that such an amendment would have no binding force as it was contrary to a Professorial Board ruling and would merely put the President of the Association in the position of having to choose between two courses of conduct, both of which would be unauthorised by one body or the other, it was decided to withdraw the amendment and replace it with a motion urging the Executive to approach the Professorial Board on the matter. Eventually a motion was passed recommending to the Executive that it urge the Professorial Board to reconsider its ruling on censorship and to suggest that it should alter the ruling in such a way that censorship would be related only to what constitutes sedition, libel or obscenity.

In a later issue "Salient" will publish the exact text of the proposed amendments and resolutions.

All of these are not yet available.

Discussion on the cafeteria was lively but unfruitful—as usual. Croz. Walsh opened by complaining, as he did last year, that the amount of food supplied was insufficient. John Marchant disagreed with this, and revealed that Miss Rosie would be very glad to meet the complaining Mr. Walsh with a view to increasing his dinner ration. The chairman then called for a show of hands on whether the meeting agreed that the food supplied was insufficient; 25 thought it was; 5 were quite satisfied with things as they were.

Urged to introduce a specific motion, Mr. Walsh moved that (1) concession tickets be issued to regular diners, (2) provision be made for a vegetarian dinner at cut rates, (3) that the spud ration be increased.

Keith Campbell asked if the caf. could be kept open all day, and Terry Kelliher wanted to see the balance sheet published.

Tom Goddard complained about Miss Rosie, the manageress of the cafeteria, and maintained that she was unduly strict in her attitude towards discipline. Though the majority of students present thought that the quantity of food was insufficient, there was no indication that they had any sympathy with Tom Goddard's contention.

## FRENCH AND LITERARY CLUB FLOP

On Tuesday (10th) a most fruitless evening was held under the combined auspices of the French Club and the Literary Society. The guest speaker, Mr. Arthur Barker, delivered a 90-minute paper supposedly on the "Art of Translation". If the purpose of the paper was to illustrate to University students the difficulties involved in the translation of poetry then I suppose that the paper was unexcitingly successful. However, as is more than probable, the audience, having at some stage of their careers been secondary school pupils, were already fully acquainted with the problems and methods of handling them in poetry translation.

Tedious poem followed tedious poem to the extent that "Salient" felt that either the speaker was acting on instructions or had underestimated his audience's range of comprehension and interest. Comments from the floor followed the object of either disagreeing with the translation or discrediting the poems. The broader aspect of the method adopted was mentioned but only fleetingly.

In informal discussion following supper Mr. Bertram attempted to introduce—either consciously or unconsciously—the topic of University specialisation as it applied to the Language student. The comments on this topic illustrated an appallingly egotistic attitude of the audience. They were limited in their discussion to "what 'I' can 'get' out of a knowledge of other languages."

"Salient" would remind irate readers (if they are so moved) that this is not anything but a report of proceedings.

Incidentally the supper provided was very good—almost saved the evening.

## THE LOW-DOWN ON THE I.S.C.

In a recent issue of "Salient", Mr. B. C. Shaw admirably summed up the activities of our national student body, NZUSA. Mr. Shaw pointed out that NZUSA is a member of the International Student Conference, the only existing alternative to the Communist-line I.U.S. He correctly explained that the purpose of I.S.C. is to "work out bases of co-operation on a non-political basis as far as possible". However, it would appear that either certain member organisations are trying to convert I.S.C. into an instrument of Western propaganda in exactly the same way as I.U.S. is an organ of Communist propaganda, or alternatively, the I.S.C. must take a pro-American attitude in order to continue to receive the financial support of its present, mostly American backers.

There are a few countries whose students unions are affiliated to both the I.U.S. and the I.S.C. One of them is the Sudan. The Students' Union of the University of Khartoum was represented at the recent I.S.C. meeting in Nigeria by Faisal Abdel Rahman as the official representative of Sudanese students. He subsequently wrote a report on the conference which, probably only because it was highly critical of I.S.C., was published by the I.U.S. News Service and subsequently in the I.U.S. magazine World Student News. Despite the fact that the report was published in a journal of the rival body, it is nevertheless of some interest because its writer comes from a neutral country.

An important activity of I.S.C. is the Research and Information Commission (R.I.C.) which, to quote from the programme of I.S.C. for 1957, "studies on behalf of the Conference complaints of violations of academic freedom and student rights." Mr. Rahman was in the Commission of the I.S.C. which deals with the R.I.C. He writes:

"I was in the Commission on the

ing and everybody was bored and sleepy. Then Mr. Bernard Galvin of New Zealand took the floor and told the Commission that he had enough reasons to establish a prima facie case against "Higher Education in Czechoslovakia", that he had information (he did not explain how he got it) about professors jailed and government measures violating academic freedom. It took the commission exactly two minutes to adopt a decision condemning, "a priori", higher education in Czechoslovakia, and ordering R.I.C. to submit a report on that system for the 8th I.S.C., whereas just before the Czechoslovak item, it took all the Latin American delegates in the Commission who felt very strongly about Franco more than two hours to pass the same decision on Franco Spain and its Sindicato Espanol Universitario (S.E.U.). Despite statements made by S.E.U. representative in the Commission condemning his own cause, delegates from countries like Netherlands, Scotland, Canada, Denmark, West Germany and New Zealand found themselves at liberty to oppose the motion recommending the sending of a team.

"Later in the plenary session Mr. Bernard Galvin of New Zealand was persuaded to withdraw his successful motion in the R.I.C. Commission—in view of the fact that the I.S.C. was sending an international delegation to countries including Czechoslovakia!"

These allegations are particularly serious. It is disappointing to find a New Zealand delegate acting in this way. What does Mr. Galvin know about Czechoslovakia? What does he know about Spain?

Another important point about I.S.C. is its finance. The organisation derives most of its finance from the Foundation of Youth and Student Affairs, New York. This Foundation is backed by certain wealthy Americans, one of whom is Mr. Neil McElroy, now United

States Secretary of Defence. The fact that I.S.C. obtains its funds from such an organisation must, as Mr. Rahman points out, throw doubts on the Conference. Mr. Rahman adds "The question remains if the I.S.C. adopted a policy of co-operation and anti-cold war would these supplies (funds) continue?" He is of the opinion that they would not. Whether or not his view is correct it is clear that at least one neutralist has become suspicious of I.S.C. because of its financiers. Surely, if we, the students of the world, really want an international organisation that is clearly ours and ours alone we must be prepared to pay for it.

Do we really want an international student body? It might perhaps be suggested that the international student world is beset with the same great differences as there are in the world as a whole and that while these differences remain an international student body can achieve little. However, the writer is convinced that an international student organisation financed by students and only by students, and free from all political bias, could do much to produce better understanding among members of the younger generation who will inevitably be the leaders of their countries in the future. Certainly, the "monolithically partisan" I.U.S. is not the answer nor is the I.S.C. in its present form.





# E X E C

On Wednesday, 18th June, the 1957-58 Students' Union Executive held its final meeting. For many it marked the conclusion of their association with the Executive as members thereof.

This particular Executive had the honour of being the only Executive of the Victoria University of Wellington Students' Union.

Business of the evening commenced with a discussion of the financial accounts to be presented at the A.G.M. Mr. Mason, the Union Accountant, in outlining the accounts, paid tribute to the efficiency of organisers which was reflected in low costs of such things as Social accounts. Mr. Mason, in commenting generally, said that the Union was in a very happy state financially.

Mr. Wilson complimented Mr. Mason's work in preparing the accounts, which is an extremely large job.

## CORRESPONDENCE

Correspondence revealed a letter from the past Association secretary, Mrs. Yaldwyn, thanking the Executive for the gift of £20 on her resignation recently. Barbara stated that she had purchased pearls with the amount which would remind her of her term with the Association.

A letter from Mr. Cook of Napier praising the behaviour of Extrav. participants was received gratefully.

The largest item on the agenda was the proposed Sports Council.

Mr. Zohrab (Chairman of the Sub-Committee on Sports Council) reported to the Exec. on the recommendations of the sub-committee. It was pointed out by Mr. Marchant that the section relating to the Blues Panel would require action by the A.G.M.

Although it was possible for the Draft regulations to be authorised by the Executive, Mr. Zohrab thought that for solidarity for the Sports Council the draft regulations should be incorporated in the Constitution proper. However, it was generally thought that for the trial period of this body it would be better for the Exec. to hold the power to alter the regulations as such.

At this point a long, and in some cases heated, discussion followed on the use of sub-committees. Two points of view were put to the meeting.

## E.U. DINNER

The Editor.

Sir,—In apply after the event for a grant to cover part of the cost of the Freshers' Dinner the E.U. Executive was at fault (technically at least) and you had every right to use the columns of "Salent" to draw the attention of members of the Student Union to the fact. Your "censor" provided some explanatory comments which bring out the further fact that a penalty has been imposed and accepted, but there are one or two points which are overlooked or misinterpreted in the two statements you published.

Firstly, it is only partly true that the grant was given, as you suggest, "to cover the cost of the dinner". The E.U. itself provided just over £22 of the total cost.

Secondly, the "friends" we invited to the Dinner were all the Freshers who filled in Student Association cards during Enrolment Week, without distinction. The two hundred who accepted the invitation and attended will no doubt be able to testify to the comments of both Mr. Marchant, President of the Student Union, who proposed the vote of

(1) That the ratification of recommendations from a sub-committee by the Executive should be an automatic procedure. This would eliminate the repetition of discussion as is the case where the Exec. insist on going over all recommendations fairly closely.

(2) That the Executive should not commit itself to proposals without full consideration.

In the case of the sports council the greatest difficulty was found with the section dealing with powers of various bodies to alter the regulations. After long discussion, with O'Brien generously throwing dissensions about, the position returned to the original, though the actual wording was altered slightly.

## N.Z.U.S.A.

Mr. Shaw, Resident Executive representative for Victoria, reported to the meeting on the last Res. Exec. meeting.

On the matter of the Asian Study seminar to which New Zealand has still not officially received an invitation to attend, Mr. Shaw said that Otago University had indicated that they felt that the present financial position of Associations did not warrant the expense involved in sending delegates to the seminar. However, N.Z.U.S.A. have already forwarded the nomination of Mr. Kingsbury as an Administrative Assistant to the Seminar.

Mr. Zohrab was against the idea of sending delegates in view of the finance involved and believed that the Executive should remember University clubs before they committed themselves to the amount involved. Mr. Hume also supported this suggestion and said that it was time that New Zealand faced realities in the matter of International Conferences. Mr. Hume made the following points re Asian Study Seminar:

- (1) That the Executive should remember their previous commitments.
- (2) New Zealand would be at the Seminar only as observers.
- (3) There had been no straight invitation.

However, when the issue went to the vote it was passed by 6 votes to 2.

## HOUSE COMMITTEE

Miss Duncan recommended that the appointment of house committee members should be done at the

thanks, and Dr. Williams, the Vice-Chancellor, who was our host: neither of these gentlemen seemed to have the impression that this was a "recruiting campaign" in the sense you imply. Our hope is that the dinner made some contribution to the corporate life of the University by helping many Freshers to approach their new environment with a balanced appreciation of its privileges and its challenge.

Finally, as the idea seems to persist that the E.U. is a "closed shop", I should like to state that our meetings are, and always have been, open (as advertised) to all members of the Student Union, whether they are E.U. members, rationalists, footballers, reporters, or what have you. Our weekly meetings in the first term were attended by an average of 65 students, of whom a good proportion were not E.U. members, and we shall be glad to welcome at our coming meetings any who would like to attend but have hitherto been prevented by the idea that they were not eligible without signing on the dotted line.

WILBUR SKEELS,  
Secretary, E.U.

commencement of the academic year—their appointment to last for the full year. This was to avoid the present position where many members of the committee left at the end of the year and were not available for the rest of their appointment.

## EXTRAV

Mr. Wilson, on behalf of the Extrav. Committee, presented a framed photograph of this year's cast to the Executive. Mr. Marchant, in receiving it on behalf of the Union, stated that it was symbolic of the happy relations between the Executive and Extrav.

The meeting concluded with tributes being paid to retiring members of the Executive.

Mr. Marchant expressed his sorrow that some of the Executive were not restanding, but he could quite understand their motivation and on behalf of the Union thanked those who had devoted their time and energy to the work of the Union. In particular he paid tribute to the retiring Women's Vice-President, Miss Anna Duncan, who has devoted much of her time to student affairs both in the capacity of a member of the Women's Committee and as Women's Vice-President (since the retirement of Mrs. Moxwell at the start of the year).

Mr. Wilson spoke on behalf of the Executive as to the sorrow that they felt at the retirement of Mr. Marchant from the Executive. He described the retiring President as "A person who has done a terrific amount of good for the Association in his capacity of Secretary and later as President of the Association. He stated that Mr. Marchant had been 'firm, reasonable, able and at times 'completely unreasonable' and has been of great benefit to all Executive members."

Mr. Marchant, in replying, said that it was hard for him to realise that his days with the Student administration were at an end after five years of it. He singled out three things that had impressed him in his association with the present Exec. Firstly, the loyalty of the Executive which he found very encouraging in his work as President. Secondly, the fabulous energy and considerable ability of Mr. Wilson, the Men's Vice-President, and thirdly, the devotion to student affairs of the secretary, Mr. Shaw. Mr. Shaw, he stated, had rendered more

support than "the rest of the Executive put together."

In his reflections on Executive life generally, Mr. Marchant admitted that he had tended to devote his energy to the erection of the Student Union Building, and was now content to leave knowing that tenders for the building had been called, the majority of the money was available and support had been obtained. He was additionally grateful for the work of the secretary who had been responsible for the progress in other aspects of University life.

The evening concluded with supper as usual.

## BILLETS, PLEASE . . .

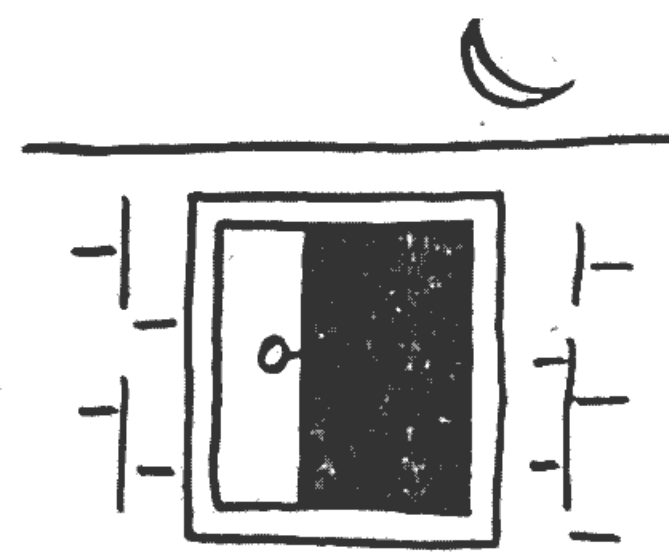
On Sunday morning the 7th of August some 450 students will arrive from the other 'Varsities to compete in Winter Tournament. At least 400 of this number will require billets. All students who can possibly help by providing such accommodation are expected to do so . . . Remember that it has several social advantages. Would anyone who desires to help please fill in a billeting form obtainable from the notice-board outside the Common Room and leave at the Exec. Office.

In about six weeks' time the Universities Winter Tournament takes place in Wellington. There will be twelve sports connected with this year's tournament—badminton, boxing, fencing, golf, harriers, men's basketball, men's hockey, women's basketball, women's hockey, shooting, soccer and table tennis. In addition, the University drama competition and the Joynt Scroll Debating contest will take place.

The organisation of Tournament is a difficult task at any time. This year it will be further complicated by the removal of the gym before Tournament starts. An enthusiastic committee under the chairmanship of Jim Zohrab, who is to be Tournament Controller, has already begun making the necessary arrangements. Perhaps the most difficult task is finding billets for the hundreds of sportsmen and sports-women who will be coming to Wellington for Tournament. If any reader can billet one or more of our visitors during Tournament week (the first week of the August vacation) leave a message for Elizabeth Beck, Billeting Controller, c/o Students' Union Office.

A number of students will be required to assist in the administration of Tournament, both before it begins, and during Tournament week as headquarters staff. There are also other duties to be carried out. All those readers interested should leave a message for the Secretary of the Tournament Committee, John Hercus, at the Students Union Office.

J. Hercus,  
Tournament Secretary.



Remember!! Every Wednesday Night

25 CLUB  
25 CLUB  
25 CLUB

7.0 - 11.30 — MEET AT THE 25 CLUB EVERY WEDNESDAY NIGHT

Has reserved a COMPLETE FLOOR for the exclusive use of students from Victoria University.

Make use of this service and patronise the Coffee Bar that caters for students.

25 CLUB — 25 CLUB — 25 CLUB



*It is we who ploughed the prairies, built the cities where they trade;  
Dug the mines and built the workshops, endless miles of railroad laid,  
Now we stand, outcast and starving mid the wonders we have made.*

—Rex H. Chaplin.

## ... BUT THE WORKERS CARRIED THE BRICKS

It is over two years since the publication of "The Merchants Paved The Way," Mallet Millar's commissioned volume to commemorate the centenary of Wellington's Chamber of Commerce, but to my knowledge it has never been treated to a serious review, no doubt because of the tedious and tendentious nature of the entire undertaking.

The writer's chief aim is evidently to glorify the businessmen of Wellington, and give the impression that they founded the city and built it into the splendid thing it is today—with the natural corollary that without the blessings of their continued power and prestige the place would tumble down about our ears.

There is no word of criticism of the adventurer Wakefield, who, having tried eloping with two heiresses, decided that a surer way of making easy money would be to start a colonising concern and staff it with members of his family. There is no suggestion that the New Zealand Company was engaging in a swindle when it sold prospective emigrants land which it did not and might never own, or that it was doing anything morally reprehensible in "buying" land from the Maoris who, having a completely different (and undoubtedly morally superior) conception of property, had no understanding of the act in which they were meant to be participating—all this quite apart from the unmentioned question of whether there could be any possible equation between the value of the land bought and the top-hats, jew's-harps, and sticks of sealing-wax which constituted the purchase-price.

The founding of the settlement is pictured as a sort of happy, gymnastic bible-class camp, with everyone following unquestioningly the dauntless leadership of the businessmen. From the description, Wakefield's "vertical slice of society" was evidently a very commercial brand of feudal system. But aristocratic pretensions were kept up with the name of the Company's first ship, the "Tory", with its figurehead representing (significantly in solid wood) the head of the Duke of Wellington—and with the christening of the new town in that gentleman's honour.

Grocers (dignified with the title of "merchants") and New Zealand Company officials are spoken of in tones of hushed reverence as if they alone carved civilization out of the bush. George Hunter ("merchant" and early mayor) and St. Hill (N.Z. Co. foreman, later magistrate) are acclaimed for their part in establishing the Chamber, but there is no whisper of the desperate attempt which they personally led to put down the movement among the workmen for an 8-hour working day in the first week of Wellington's history. Parnell, the carpenter who initiated the movement, comes in for some cheap sneers; but the alternately bullying and underhand methods of the employers concerned are entirely passed over.

The whole work is permeated with a narrow, miserly outlook on life. There is fulsome reference to the Chamber's campaign in 1857 to have some Insolvent Law enacted "to deal with" the "evils" attending upon people being unable to pay their bills. (Presumably the kind businessmen wanted to have these people locked up as was the current practice in England—"Little Dorrit" was published in 1857.) Again in the 1880's, Mr. Miller devotes more space to a new campaign to "revise" the laws on the same subject, arising out of a "very gross" case of a man who became insolvent and (oh, unspeakable crime!)

"kept no stock books", and who, though convicted by a magistrate, "escaped" (sic!) on appeal.

Mention of "native troubles", "trouble by the Maoris", (with no suspicion that there might be another way of viewing the matter), and the completely one-eyed and mendacious account of the Wairau engagement, are nauseating. For the rest, Maoris merely provide the author with material for humorous anecdotes about Parliamentary debates and Government House dinner-parties.

While singing the glories of the powerful among the pioneers, the author neglects to remove from the record odd things that make both them and their successors appear faintly ludicrous. If the way the merchants paved was, for example, Manners Street or Willis Street, why didn't they take a short look into the future (in which they had so much faith) and make it just a little wider than was barely necessary for two bullocks to pass at three miles an hour. Indeed, a manifesto of the N.Z. Company's directors quoted on page 13 pompously proclaims their desire for "ample reserves for all public purposes . . . a Park, extensive boulevards." What have we one hundred years later? The Botanical Gardens and the Town Belt, flung out on the inaccessible periphery of the city. There is hardly room for a blade of grass in the centre of the town—the businessmen's counting-houses are clustered too thickly together.

Eloquent tribute to a century of progress is paid by the quotation of a citizen's complaint in the 1860's that "I fell into a large hole in Ghuznee Street the other night." Either that hole is still there, or it has been replaced by another one just as large, and the other night I fell into it.

Fatuous eulogiums of the well-to-do are adequately balanced by spiteful outbursts against the working-class of Wellington. One chapter is entitled "Worker and Employer", and includes, as well as the broadside of the 8-hour movement, explanations of the three great wharf disputes of 1890, 1913 and 1951—each more ignorant, crooked, and ill-humoured than the last.

1890: ". . . hotheads . . . blandishments . . . overseas agitators . . ." The then President of the Chamber is quoted as making the profound comment that "to his mind the strike was the most extraordinary thing he had ever heard of."

1913: "Eventually the forces of law and order triumphed."

1951: The description has to be read to be believed, it is so charged with hate and inaccuracy.

Except for these passages, the working people are virtually ignored. A long section on "handling goods over the wharves" speaks of nothing but arrangements for wharfage and customs payments, as if the goods walked out of the holds by themselves. Human sweat and suffering have no meaning to certain people except in terms of cold cash.

Nor do the tragic thousands of Wellington's war dead receive a token tribute. One would expect the flag-flappers who cheered them away to die, but were themselves kept home by the burden of their investments, to take a minute off

from their self-trumpeting to stand in silence for them.

And Vic—Wellington's own University—It has been an important part of the life of the city for over half a century: it has poured out teachers, administrators, lawyers—yes, even accountants to count their money for them—into the city since 1900. But there is nothing in the book to indicate that the place exists. Understandable enough. How many endowments have come from the downtown Scrooges? They could hardly approve of an institution which has consistently harboured a spirit of free and independent thinking, has given a platform to trade union leaders who were officially muzzled by "emergency regulations", and which has never acknowledged the existence of the Chamber of Commerce except by writing its name on a bedroom utensil in Capping processions.

In so far as it tries to be a history of Wellington, "The Merchants Paved The Way" is thus worse than unsatisfactory. The concepts on which it is based demand a complete distortion of the relevant importance of historical facts. The books covering similar ground by Louis Ward, Alan Mulgan, and Fanny Irvine-Smith, patchy as they all are, give a fairer picture of Wellington's development.

The book is neither a work of scholarship nor of entertainment. Completely undocumented, its form is bitsy, and its style lurches unevenly between romantic ecstasy ("What a land—so green, so dazzling bright!") and the dull recital of uninteresting and desperately unimportant facts.

Nevertheless, if you are interested in Wellington's history, and you want a good laugh, you ought to read this book. You can get a copy, as I did, from a library. Not even the laughs would justify the price asked in the shops—until it appeared for 1/- at Whitcombe's sale.

—PARTISAN.



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His haloed head and his clayey feet:  
His clerical cut and his sidelong simper  
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Continued from page 1

clear, however, that the other Universities were also claiming urgency for their proposed new buildings.

ACCREDITING

Mr. Skoglund reassured "Salient" that the accrediting system was working quite satisfactorily and that he was not in favour of the abolition of the system. However, he would not extend the scheme to School Certificate as such a move would not be acceptable to the business community.

The Minister stated that his Government was particularly interested in allowing as many as have the aptitude to take University studies and that if as a result the Universities became too large it would be necessary to establish new universities in smaller centres.



# CHRISTIAN SCIENCE LECTURE PLANNED IF I DIE, REHEAT MY TONGUE AND TRIPES

"Christian Science: The Science of Christianity"

A lecture on Christian Science is soon to be given at the University by a member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist in Boston, Massachusetts. The lecturer is Mr. Earl E. Simms, of Austin, Texas, and his subject is "Christian Science: The Science of Christianity".

The lecture will be delivered in Room A.1 on Wednesday, 16 July, at 1 p.m. It is being sponsored by the Christian Science Organization.

This will be one of sixteen lectures to be delivered throughout New Zealand by Mr. Simms in the course of a tour of Australia, New Zealand, the Philippines, Hong Kong, Formosa, Japan and Korea. Such lecture tours, which have previously been an annual event in New Zealand, are now being arranged twice yearly.

The textbook of Christian Science is "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the first edition of which was published in 1875. The Bible (King James version) and "Science and Health" are the basic texts of the movement. At Christian Science services, extracts from the Bible are read together with correlative passages from "Science and Health". A copy of this textbook is available in the University Library, and may be found most easily by consulting the "authors" catalogue.

Among the periodical literature of the movement is the international daily newspaper "The Christian Science Monitor", established by Mrs. Eddy "to injure no man, but to bless all mankind" ("The First Church of Christ, Scientist and Miscellany", p. 353). The "Monitor" has regular subscribers in over 100 countries, and in almost every issue at least one article is translated into

one of a large number of languages. Another publication which aids in surmounting language barriers is "The Herald of Christian Science", published periodically in nine languages other than English. Copies of the "Monitor" are available in the Common Room.

Mr. Simms' other lectures in the Wellington area are as follows: Tuesday, July 15, at 8 p.m. in the Lower Hutt Town Hall; Thursday, July 17, at 8 p.m. in First Church of Christ, Scientist, Bolton Street, Wellington; and Sunday, July 20, at 3 p.m. in the Wellington Town Hall. The Sunday lecture will be

## Can Christianity be Scientific?

A Christian Science Lecture will be given

WEDNESDAY, 16 JULY,

at 1 p.m. in A.1.

"CHRISTIAN SCIENCE:  
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### EARL E. SIMMS, OF AUSTIN, TEXAS

Mr. Simms entered the public practice of Christian Science in 1936. In 1946 he was elected to the Board of Lectureship of The First Church of Christ, Scientist, in Boston. Mr. Simms was a partner in a real estate firm. He was President of the Austin Insurance Exchange; also played a part in civic affairs, having served as President of Capitol City Council of Boy Scouts of America, and Director of the Austin Chamber of Commerce. In World War I he served as Second Lieutenant in the Air Services, U.S. Army; later, as a Colonel on the Governor's Staff in Texas. Educated at University of Texas, the Georgia School of Technology and the American Institute of Banking. Mr. Simms has lectured throughout the United States and Canada, South America, British West Indies, Alaska and Bermuda.

broadcast by 2YC; and a broadcast may also be heard from 3YC on Sunday, 27th July, at 3.30 p.m.

The Committee and members of the Christian Science Organization have extended a warm welcome to all staff and students to attend the lecture in A.1 on 16 July. They have expressed the hope that as many as possible may be able to be seated a few minutes before 1 p.m.; but others should feel free to come in during the course of the lecture.

## Part Two

# THE RELIGION OF THE OLD TESTAMENT PROPHETS

The first point to remember about the Old Testament prophets is that they were profoundly unpopular. They met with the determined hostility of both the courts and the people. This was because the religion of the prophets was essentially different from other Asian religions. Asian religions were not ethical. They were not concerned with character and morality. They were at their roots, nature worships—often worships of productive and reproductive powers of nature. They consisted only of sacrifices and rites ("Guy Fawkes Day" religion). The Jews were displeased at the denunciations by the prophets of the ceremonial cults of religion—sacrifices, incense, festivals, etc. As the Jews were much given up to sexual immorality, drunkenness, social oppression, fraud and cruelty, they were angered by the prophets' emphasis on morality.

The second point to remember about the Old Testament prophets is that they, with fullest conviction, declared that the prophetic messages were derived not from their own reasoning or speculation nor from tradition but from God; e.g., Amos VII, 14, "I was no prophet; neither was I a prophet's son; but I was a herdsman, and a dresser of Sycamore trees; and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear the word of the Lord." Also, Jer. XXIII, 9-29: "Mine heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome; because of the Lord, and because of His holy words. . . . Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

Notice that the prophets are acutely conscious of the contrast between their own feelings and ideas on the one hand, and on the other the purpose and mind of God, who constrains them. This is vividly presented where the prophets hold conversations with God, represents to God his own feelings, questions

and complains, and is answered. See Amos VII, 2-9 and 15; VIII, 1-2; Isa. VI, 5-12; XXI, 2-10; XXII, 4-14; Jer. 1, 6-14; IV, 10; XIV 7 to end; XV 10 to 21. These prophets are clearly conscious of the two distinct currents or forces within them—the current of their own feelings, and the overpowering pressure of God. The prophets, conscious of being even violently dealt with and possessed, claimed to utter with supreme authority a message from God to man.

The prophecies on the whole were remarkably fulfilled. Indeed it is a miracle of history that, Israel though absorbed again and again by the great nations such as Babylon or the empire of Alexander, was preserved to fulfill its special task. There is force in the famous answer which is said to have been given to Frederick the Great's question: "What is the best argument for the truth of the Christian religion?" "The Jews, your Majesty."

The next point to bear in mind when assessing the worth of the Old Testament prophecies is that there is no plausible alternative suggestion as to how the prophets came to make their utterances. Firstly, the utterances of the prophets were not

philosophical speculations arrived at by reason or by observation of nature. As a race the Hebrews showed almost no tendency towards philosophical speculation. Nor were the prophets philosophers but rather ill-educated herdsmen, etc. Secondly, Judaism cannot be attributed to the adoption of neighbouring religious practices. On the whole Semitic religions were not characterised by ethical monotheism. The religion of the prophets only established itself by violent conflict with the accepted Semitic customs and practices. There is no Semitic genius for monotheism. Judaism was undoubtedly unique. Likewise, Judaism could not have come from Egypt or Babylon—their religions were devoted to polytheism, idolatry, the dead, and the world of the dead.

—T. J. KELLIHER.



the glistening scalpels and the row of blonde virgins chained to the wall.

Oh, by the way, they guillotined Frankenstein on a murder charge. The monster did it.

—D. HALLEY.

Should any of you be walking through a local cemetery some night next week, don't start clicking with palsy if you see a furtive character chaining down gravelids. Now that I have got control over my twitching extremities again, I am going to give my life over to public safety and keep fresh cadavers off the operating benches run by gentle savants of Dr. Victor Frankenstein's ilk. So just leave an unmilled coin by the crematorium and pass over, uh, sorry, on.

The case of multiple tremens that has kept me of peas of late was brought on by a film beamed at me last week. The title itself, "The Curse of Dr. Frankenstein," nearly sprung the sutures in my adrenals. I believe they had it in lights first night on Fifth Ave., but bats kept fluttering round the bulbs and the toasted bodies dropped into the wet concrete that was mixed ready for the monster's footprint. Anyway, tempted by tintypes outside the theatre featuring a six-foot-six carcass of which the top of his head was hemstitched on with leather thongs, I rolled a cripple for one and three and shambled into a matinee.

At half time I slid back into the middle stalls, checking to see that there was a radius of twenty empty seats around me. I get active during these films. Might have to fight it out with gibbering savages and y'gotta have room to operate ya kitset gatling. Besides, I'd hate to disturb anyone with the noise I made sucking at my plasma bottle. The film unrolled without incident, periodic chills setting my cells a-multiplying now and then, until the body was near completion. The producers then whipped out a charming conceit in the shape of a pair of eyeballs in good condition which the kind Doctor dangled in the viewer's face. As my ectoplasm billowed out over three rows I began to glow with a faint greenish light and howled for the culminating coat of shellac on the monster's lips.

Soon enough our hero was mobile, but his brain, damaged by a petulant English humanitarian, as you would expect, turned out a nudnick. He just swayed around the local bush and garrotted a blind octogenarian. The British boy shot him in the eye and my little black cap did a jig as the blood spilled on to those grafted hands.

Frankenstein, however, resurrected him, patched up his eye and soon had him performing to order. By now the last shreds of plot had dissolved but I sat on, nurturing the blue mould on my palms and absorbing every new creak they threw at me. The film was episodic and not too much thought had been spent on situation but it looked good most of the time.

Eventually the monster got loose again and put a big scare into Frankenstein's fiancée on the castle roof. Frankenstein threw a lamp at him and he caught fire—you just can't get good synthetic men these days. It made a fine shot, and I'm sending\* to an address I know, one I've always found reliable, for stills of the sequence. He tottered around, flaming like a tarred pirate on the cliff-top gallows and finally fell thru a skylight into a tub of acid, where both lights were deftly put out.

I relished the moody way Dr. Frankenstein remarked to a friend that "In half an hour a life's work has disappeared." My family shackled me down when I mumbled it three times at breakfast but the reader is with me.

Wiping away the thread of saliva coursing down my chin, I lurched out, and repaired with renewed vigour to my dank laboratory with



## E.U. MISSION 1958

Two weeks ago the Evangelical Union was running a Mission in this University. What was the purpose of it? Why did E.U. go to the bother of arranging meetings, services and a speaker? It was because E.U. has something to say to the University. If we look briefly at what was said during the talks that Dean Bretton gave, the purpose of the Mission will become clear.

The theme of the Mission as displayed, around Varsity was "The Key to Life." This implies that most people can live a better life than they are doing right now—that they can live, not just exist. The purpose of the Mission was to point the way to this better life, or, to change the metaphor, to indicate the key required to open the door of life.

Dean Bretton started off by saying that man is in a hole which he can't get out of. There is no doubt about the hole—one need only read the cable-page of our newspapers to see the words, "Lebanon, Cyprus, Algeria", to be reminded of the political turmoil and unrest in the world.

But it is not only nations but individuals also (and basically), who are in a mess. The sum total of misery even in our own land is surely an indication that all is not well. At some time or other every person feels guilty, knows he has done some action which he or she should not have done. This feeling brings a general unease and dissatisfaction in every phase of life.

Naturally our parentage and early upbringing have a tremendous effect on what we are like now, and it would be foolish to discount the importance of these influences. But we must avoid the danger of passing the buck, of taking the easy way out. However much our parents may have influenced us, we are now thinking beings making decisions for ourselves and fully responsible for our actions. Man has been "captain of his soul" and proud of it, for a long time but it doesn't seem to have got him very far.

From "Where are we—" Dean Bretton moved on to "What we can be" and he used the metaphor of the prison to describe the state of man. When we look at ourselves we see how imprisoned we are by social conventions, habits and our evil actions which the Bible calls sin. No one can escape having to face this problem at some time or other, in some form or other, but some are so used to their "prison" that they are too scared to try a better life.

Thus man is in a mess in a prison from which he cannot escape by his own efforts, but God offers him the Key, leaving man the choice of accepting or rejecting it.

Up to this point we have talked in vague terms about accepting or rejecting the Key, but now we come to the real crux of the matter, that is, becoming a Christian.

What is a Christian? There is a wide, wierd and wonderful assortment of ideas on this matter and they are well represented at a University. But this is not a matter of opinion, it is a matter of fact.

If one studies the Scriptures one comes to the conclusion that the basis of being a Christian is believing in Jesus Christ and trusting Him. But few people are willing to trust God, while they are quite happy about trusting plumbers and electricians in their spheres. They enjoy arguing about God in the abstract but don't want to trust Him as a person.

There is much confusion in this matter. The Christian ought to pray, go to church, and live a good life, but praying, going to church and leading a good life do not in themselves make a Christian.

Dean Bretton summarised the process of becoming a Christian into four main steps. First a man must recognise his sin and his need for help from outside himself. Then he must recognise what Christ has done for him, in dying in his place. Third, he must trust and receive Jesus Christ as Saviour, Lord and God. Fourthly, he must be sure of his salvation. If he is doubtful, he probably is not a Christian.

To put it in a simple way, the A B C of Christianity is to Admit, Believe, Come. Dean Bretton used this latter summary at St. Paul's on the Sunday night, where there were several hundred students among a congregation of over 650.

There are various problems raised by what has been said above.

"How can I be served by the death of a man nearly 2000 years ago?" It was God who died and he is not bound by time as we are. The sacrifice on the cross was made once and for all time.

"Why did Christ have to die? Could not God just let us off?" Even in our civil law a crime must be punished and there is no letting off. Much more in God's law, there is a price to pay for crimes against God, and justice demands the price so Christ paid it for us. The cross was God's way of redeeming man and winning him back to God. The final decision rests with us, to accept or reject Him. If we accept Him we can lead a better and more satisfying life. If we reject Him we take on ourselves the responsibility of our actions and must be prepared to pay the penalty ourselves.

That was the purpose of the Mission—to make known the facts of man's condition and God's answer to the problem and to give you a chance to become a disciple of Christ.

E.U. is not a crowd of rather eccentric Bible-bangers. It is a group of students who have tried Christianity, found that it works in their lives, and wish to let others know how to live this fuller, more satisfying life.

## An Apology For Science

"Priest-made religion is the most grinding and the most crying of all grievances."  
—Bentham.

I cannot allow Dean Bretton's campaign against Science to pass unchallenged. The case against us must be hard indeed if we cannot use our brains but at the price of our moral nature. However, instead of attacking his intelligent and carefully-reasoned arguments, I shall concentrate on putting forward some constructive ideas of my own. I am to show that moral nature and the intellect are not incompatible, and that Science has a definite morality of its own.

My main point is that the Scientific Attitude may destroy one's hopes of immortality but it does substitute tangible and realisable prospects. It is my unalterable conviction that the man who has learnt to transfer his aspirations from the next world to this, and to look forward to the eradication of disease and vice here has gained more in the clarity of his aims than he has lost (if he has lost anything) in their elevation. It is not proper, though it is very tempting, to sneer at the prospect held out to us by Science. The technological Utopia which will be for the good of our descendants instead of ourselves may not be very attractive, but let us not deny that there is progress that way—it is the worst kind of scepticism to disbelieve in man.

The future is hopeful. If we are going to produce a philosophy suited to the whole mass of men, the purely intellectual movement will, no doubt, be the decisive factor. Admittedly our weakest passion is the love of abstract truth, but as the solid core of facts accumulates it becomes the axle around which our philosophy will turn. Within the framework of their discipline, scientists will reconstruct the world.

On logical grounds this discipline can only reject the constant inferring by the theologians that their opinions are confirmed because a non-natural interpretation can be forced on facts, or because the contrary hypotheses are not irrevocably established (e.g., that disasters occur because it is part of "The Plan", or that the universe was created at 9.0 in the morning on October 23rd, 4004 B.C. because Science does not know when it was created, or even if it is a sensible question.) The only test of truth is by experiment—the efficacy of prayer can be investigated like the efficacy of sulfa-drugs. But faith can always make as many miracles as it wants, and errors which originate in the fancy cannot at once be extirpated by the reason. To neutralise religious feelings requires not disproof of this or that fact but an intellectual discipline which is rare even amongst the educated.

Furthermore, Modern Science rejects the idea of the existence of per se entities (e.g., God, Heaven, etc.) since by definition they are not accessible to our investigation. This is in distinction to the theologians' technique of postulating a word, then arguing to find out what it stands for. It is an utterly fruitless search which tries to establish the reality of per se phenomena—which infers God from nature yet says He transcends it.

Certainly their reality cannot be ascertained by scrutinising census tables—by taking a show of hands and proving it by mathematics!

It is one of Dean Bretton's contentions that an "ultimate morality" is a logical necessity. (This is my interpretation of "You cannot act rightly unless you believe rightly"). This is where the highly-esteemed Dean is up the gum tree. For if ultimate morality did exist then one would require some reason for judging it as such; some criteria for

recognising it when one meets it; some justification for prefixing that particular adjective. But this contradicts the meaning of the word "ultimate"—which is absurd, as Euclid would say. So even as an hypothetical concept the idea is untenable. But there are always some people who, when logic contradicts their views say "So much the worse for logic". Christians especially are liable to get a glazed look in their eyes and mumble something about "Faith being required"—a kind of intellectual asceticism which pronounces logic to be illogic. Against these types, Science is helpless.

To conclude, the theologian and the scientist both admit that we are expressions of laws. However, the theologian puts a legislator behind the laws while the scientist sees nothing behind them but impenetrable mystery. The difference is nothing. The laws of nature you tell me are the work of infinite goodness and wisdom. But you are utterly unable to say what infinite goodness and wisdom would do except by showing what it has done. Therefore the ultimate appeal of the theologian is as unequivocally to the laws as the man of science. He has made a show of going to a higher court only to be referred back again to the original tribunal.

So apply your strength and your intellect to problems which admit of a solution. We are such stuff as dreams are made of, the Universe has no centre of expansion, a boundless ocean has no shores; it is all, let me say, a delusion. The only reality is here, though we seek to find it in an imaginary world, and our knowledge of this world is the foil on which the unique value of our personalities takes relief.

—M. HEINE.



### EPITAPHS FOR THE NOT QUITE DEAD

*Owlsh Aldous in his shroud is furled  
And gathered away to a brave new world:*

*Remember how he used to play  
Point counter point in the antic hay?  
And solemnly repeat his lessons,  
Ends and means and ape and essence?  
Shall we ever see "feelies" at the King's  
or the Plaza?  
Or shall we all be eyeless in Gaza?*

*Six feet beneath this verdant sod  
Is all that's not en route to God  
Of what was once the earthly shell  
Of Grimey Greene, the scourge of bell.  
He who laboured long by Shock  
To try to brighten Peter's rock,  
Who knew a thing unknown to man—  
A really quiet American—  
He left the world of clash and clatter  
To seek the real heart of the matter.  
Write "finis" to his latest story  
And "Amen" to his power and glory.*

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# DEMONSTRATION

When a group of about thirty-five students from the University took part in a demonstration outside the Soviet Legation in Messines Road in the afternoon of June 19, they were met by Mr. V. A. Roslavtsev, the Legation's First Secretary. He proved to be a poor public relations officer for the Soviet Government and was as unbending as a brick wall. Not only did he refuse to accept the leaders of the delegation, representing "Salient" and the Labour Club, but he also refused to accept the petition which they desired to present. He showed a lack of the most elementary courtesy and persisted with the lame plea that the petition could be dispatched to him through the post.

The smiling Third Secretary, Mr. E. P. Lutskij, made a far better impression on the leaders of the delegation. Unlike Mr. Roslavtsev, he gave those who met him the impression of having some sense of humour. If only the delegation had been introduced to him in the first place, relations between the students and the embassy staff would not have become strained.

The text of the petition was as follows:

"We, the undersigned, wish to express our deep disgust at the action of the Hungarian Government in executing, after a secret trial, Imre Nagy and Maleter, and imprisoning other Hungarian leaders. It is evident to the world that the present Hungarian Government is a phantom and exists only by the grace of the leaders of the Soviet Communist Party. For this reason we wish to make our views known to that Government through its diplomatic representatives in New Zealand. We believe that the action of the forces of the U.S.S.R. was base and perfidious because:

- (1) Nagy was made Prime Minister by the Communist Government of Hungary to appease the just wrath of the people against the universally-loathed Stalinist puppets, Rakosi and Gero.
- (2) Nagy did no more than declare himself for a multi-party and neutral state.
- (3) He led resistance to, and appealed to the United Nations against the alien forces which sought to reimpose a colonial status on Hungary.
- (4) He sought asylum in the Yugoslav Embassy and was taken into captivity by the duplicity of the Soviet forces and their puppets in Hungary."

Attached to the petition were approximately 180 signatures obtained in a period of from four to five hours.

The demonstrators arrived outside the Legation at a pre-arranged time with two huge placards bearing anti-red slogans. Assembling together in an orderly fashion they marched into the Legation grounds and were met at the front entrance of the building by the First Secretary. The intention of the demonstrators was merely to present the petition and then to depart, but when the Russian officials refused to accept the petition a number of students sat upon the steps and refused to budge. After half an hour of arguing and booing the students began to depart, leaving their placards behind them. These were promptly picked up by the Legation staff and hurled at the departing students. Meanwhile the leader of the delegation plonked the petition down upon the bonnet of a nearby embassy car and left it there, despite all Russian entreaties to the contrary. At this stage it looked as if a brawl might develop. As the placards were tossed back and forward a gang of Russians emerged from the shadows as if intending to speed up the departure of the students by force, if necessary. The Russians then closed their iron gates and chained them up.

Right from the beginning the Russians were obviously in a dil-

emma. They hoped to disperse the students peacefully but without accepting the petition. To accept the petition would have been an implicit acknowledgement of the truth of the students' allegation that the Hungarian Government was a mere puppet Government bolstered up with the aid of Soviet troops.

"Dominion" reporters and photographers were on the scene of the demonstration, and a very sketchy and inadequate report appeared in the "Dominion" of Friday, June 20th. Far better reports appeared in some of the provincial papers, such as the "Manawatu Daily Times".

## THE PHOTOGRAPH MYSTERY

Before the demonstrators left for the Legation "Salient" gave one of the "Dominion" reporters a "hot tip" to be on hand at the time of the demonstration. As you know, one good turn deserves another, yet in spite of "Salient's" co-operation with the local morning paper on this occasion, the "Dominion" has refused to permit any of the photographs taken by its photographers to appear in "Salient" and has even refused to let any students purchase copies. Enquiries have only led to inconsistent accounts, one being that the photographs were destroyed in a periodic "clean-up" and the other being that they have been sent into the "Dominion's" Publications Department and are not (for some mysterious reason) available to the members of the public. No reasons have been given. The "Dominion" has proved most unco-operative and throughout has exhibited an air of ingratitude.



# Alcohol and Society

*"And Noah he often said to his wife when he sat down to dine, I don't care where the water goes if it doesn't get into the wine. . . . But Noah he sinned, and we have sinned; on tipsy feet we trod Till a great big black teetotaler was sent to us for a God."*

With these words of Chesterton's Dr. Robb introduced us to the speakers at a recent panel held by the S.C.M. on the question of alcohol and alcoholism.

The first speaker was Mr. Proctor, a member of the National Society of Alcoholism. "The extraordinary thing about alcoholism," he said, "was that it would affect all and everyone with no respect for the person at all." It did not happen because people had weak characters or lacked willpower, or were lazy or shiftless; once they were smitten they were powerless and could not control it. We, on the other hand, were apt to condemn these people through our lack of knowledge and understanding of the problem. Alcoholism was a behaviour problem, he said—an illness with a psychological background. Once the first stage was passed the only end was in a mental asylum or suicide, unless the sufferer could be persuaded to seek help. The first step then was medical treatment followed by help from Alcoholics Anonymous, whose members are all cured sufferers. Their cure was a twelve-step programme based on a spiritual concept, for the sufferer is taught to realise that he must turn to powers greater than himself and must renew his faith every twenty-four hours. The National Society of Alcoholism, to which Mr. Proctor belonged, was set up to increase public understanding, establish information centres and work for better facilities for treatment in the way of clinics. Mr. Proctor also stressed the need for community help.

Colonel Bramwell Cook, of the Salvation Army then spoke. Five to six per cent. of the community were potential alcoholics, he said. Agreeing that alcoholism was a disturbance of one's personality, he said that most people had enough intelligence to flee to proven methods

to free themselves from this problem—they went to prayer, their Bible, their Minister, and cultural interests. But six per cent. flew to lower instinctive ways and soon found that alcohol acted as an anaesthetic and softened their problems. "Then arises a fresh problem which is in turn solved by alcohol until the solution itself becomes a problem. As the alcoholic is not sick because he drinks, but drinks because he is sick, the continued drinking makes him doubly sick."

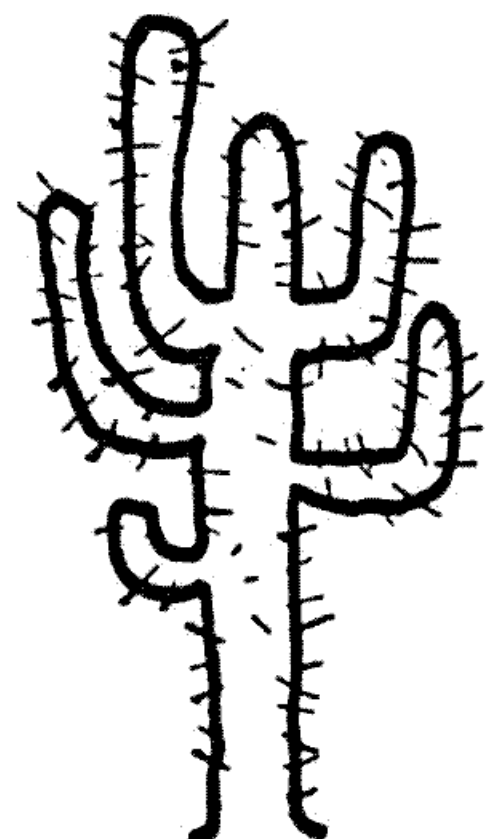
The problem that concerned us, Colonel Cook said, was how far alcoholism was a sin, how far it was a crime, and how far it was a disease. He himself considered that it had a sin element in the beginning since all transgression against the moral law was strictly sin, but that once the symptoms had gripped a person then it was a disease. Again he stressed the fact that unless the sufferer was "converted" the end was insanity or suicide. Any change would have to be a psychological conversion—a point at which there would have to be a complete change of personality with the sufferer coming in contact with a greater personality than his own.

The third member of the panel was Mr. K. T. Usmar, Secretary of the National Council of Licensed Trade. He declared that man was vested with his own rights of determination (Colonel Cook later said that this was a weak plea as the tragedy of alcoholism was that people began feeling they had control but soon found willpower was not the answer). He agreed that it was unfortunate for a person among the five or six per cent. who are potential alcoholics, and stated that his industry supported the efforts of both the Alcoholics Anonymous and the National Society. However, he thought that there was a policy of moderation in everything. There was a definite distinction between use and misuse, he said, and we should not allow emotionalism to overcome logic; nor should we confuse association with causation. Discussion was then adjourned over harmless cups of coffee. (Slightly abridged.)

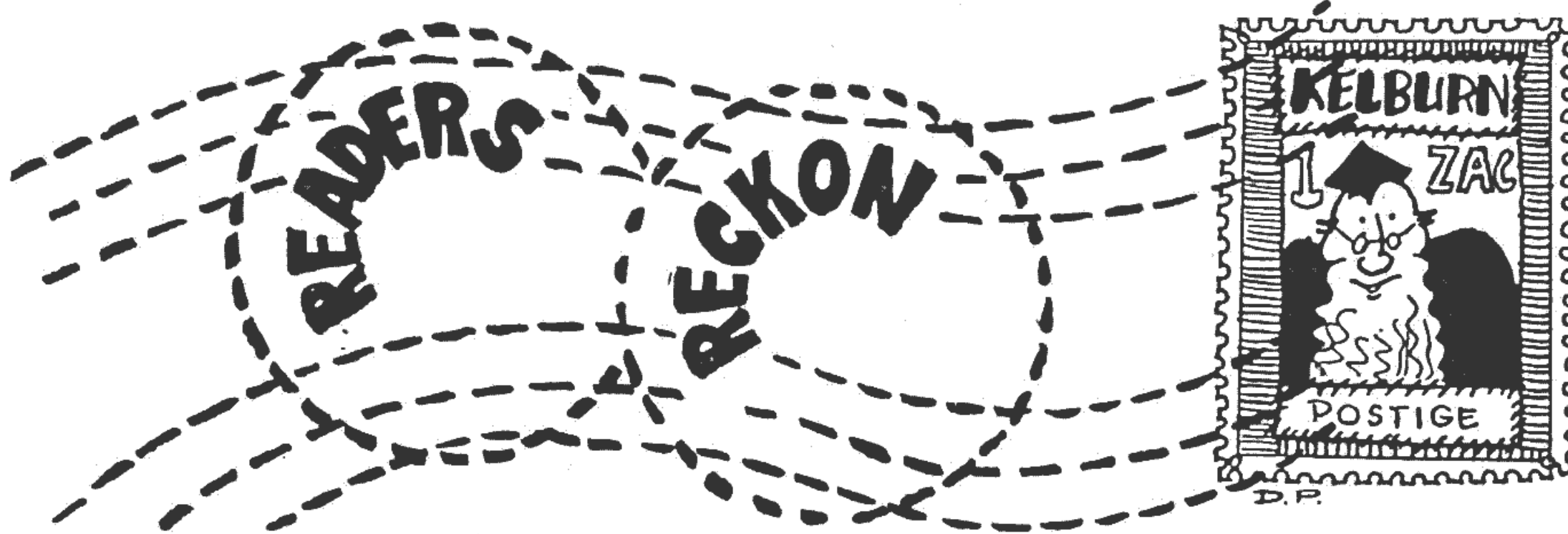


## SOLIDARITY

The VUWSU Executive has received a letter from Mr. Allan Nordmeyer, co-editor of the Canterbury Agricultural College newspaper, "Caclin", protesting at the Executive of VUWSU censoring "Salient". It was decided by the executive that a letter be sent to Mr. Nordmeyer stating the Executive's view on the matter. "Salient" thanks Mr. Nordmeyer for his support. While the present censor has been most co-operative it could well be that any new censor appointed by the new executive might disrupt the present reasonably satisfactory arrangement.







**RESIGNATION**

The Editor.

Dear Sir,—It is with regret that I tender my resignation as Sports Editor of your paper. This has been brought about by the resignation of Mr. F. Wallis from the position of Publications Officer of N.Z.U.S.P.C.—the position which I have accepted.

My association with the 1958 "Salient" has not been a long one but I assure you that the enjoyment in that short period makes it very difficult to forego.

It has become obvious that your Editorial policy, though violent, has created an interest in the newspaper that has been lacking for a considerable period. You will thoroughly deserve the credit that you and your staff receive through this progress.

Finally it but remains for me to wish "Salient" a continuing prosperity for the remainder of the year and to express the hope that your successor will be as progressive.

D. B. KENDERDINE.

["Salient" wishes to thank Don Kenderdine for his services on the staff. Don has worked selflessly for many months, writing the sports page and the executive section, reporting meetings, and assisting in the lay-out. His assistance has been invaluable and it is regretted that his work for the Press Council makes it no longer forthcoming. "Salient" owes him a debt of gratitude which can not be entirely expressed in words. Any progress made by "Salient" this year is due, to a considerable extent, to Don's unfailing efforts, and any credit is due to him as much as to the rest of the staff.—Ed.]

**CONSCRIPTION**

The Editor,

Sir,—May I be permitted to offer further thoughts on the subject of military training in this country? We can no longer consider ourselves remote enough from the troubled situations on this shrinking planet to disregard our military responsibilities which in view of the size of the country, amount to co-operation with Commonwealth or allied nations and participation in military activities involving these nations. Ideally (and ideals should act as guides in the life of individual and nation in a practical and realistic manner, such activities should play a minor part in the affairs of the world and her constituents. The obliteration of the established material and social assets of the community in the interests of progress and ultimate social welfare during the uncontrolled flood of an international war which overwhelms both good and bad is surely inferior to the slower but directed effort which aims at the removal of the undesirable characteristics of our civilisation and the improvement of living standards and amenities without the loss of life and the great discomforts which have characterised former attempts at solving human problems.

Bearing in mind the general fact that the accomplishment often falls short of the ideal and applying general principles to the solution of a local problem, we should be led to a practical decision whose value is

enhanced because of its association with a broader stable frame. Thus, at a time when overseas resources and capital are dangerously ebbing and the demand for essential local services, in particular, electricity, is increasing, the Government is obliged to spend a large amount of local and overseas funds on military equipment whose value lies in its potential usefulness rather than its real usefulness since few hope that the full potentials of destructive military equipment will ever have to be applied. It is doubtful whether, as some suggest, the discipline imposed on the trainee by his superiors is of lasting value, and the general lack of enthusiasm and the doubt the trainee feels regarding the worthwhileness of his duty all reduce the chances of the system turning out a good soldier. A failure to appreciate the reality of a potential threat has placed New Zealand in an uncomfortable position in the past, and still does, as is demonstrated by the recent power cuts, the lack of overseas funds and ineffective use of existing military training facilities and permanent, experienced staff who could form the nucleus of a quickly mobilised force in the event of the actual outbreak of war. This staff would not attempt the difficult task of training a large group of men under conditions of peace, unspurred by the realisation that the threat to themselves, their family and country is real.—Yours, "EX-TRAINEE."

**SMARTEN UP!**

The Editor.

Sir,—As soon as the weather becomes the least bit cold in Wellington, we see all the women at Victoria bringing out their dowdy winter clothes. How can the men students study when their surroundings are so dull and dismal. In common with all my friends, I hate grey skirts and faded jumpers, and most of all, I hate Flat Shoes.

Why don't the girls at Victoria lay down their poetry books for a while, and read the latest "Vogue"? Don't they know that skirts are getting shorter—Smarten up, young ladies, or you will never get a man, which, I presume, is the reason you are here at all. I am etc.,

IVOR GRUDGE.

**WHITEWASH**

The Editor.

Sir,—I was indeed surprised at the attitude taken by your correspondent "Young John" in your 4th issue of "Salient" this year. What particularly amazes me is the attitude taken by "Young John" in commenting on my article entitled "Lest We Forget". The purpose of the article was merely to point out that certain people whose past actions show them to be most definitely enemies of democracy, are, because of their usefulness (or rather apparent usefulness) to the Western cause in the struggle against the Soviet bloc, once again rising to prominent positions, thus alienating the uncommitted millions in the world. The fact that there may be some equally bad people on the other side in no way alters this alienation from the West, as it only reaffirms the decision of the uncommitted to be neutral. I am

sure that this letter will make clear to "Young John" that I am not a "professor of hate". If it does not, then "Young John" must be as he wrote, a "backward, sub-normal" person.—I am, etc.,

S.

**The Editor. FIRE!**

Dear Sir,—I noticed at the beginning of the year that emergency exit notices were put up all over Vic. But despite this the Biology Block remains a potential death trap. Why is it that the exit from the Biology Block has been nailed up all the year? I am fully aware that this exit cannot be used normally because of wind danger, but is that any reason why it should be nailed and boarded up so that it cannot be used in an emergency?

What would happen if an earthquake rendered the bridge from the Biology Block to the old Chemistry Block unusable? What if the Chemistry Block caught fire? How then could the Biology Block be speedily evacuated? There is one small rear exit with absolutely no signs to betray its presence and of whose existence many students are unaware. There are absolutely no notices to inform one that a fire escape even exists, much less as to how to get on to it.

Also, why is the door on the Western side of the ground floor or the old Chemistry Block not marked as an emergency exit??

Are the faults going to be remedied, or do I rest quite satisfied that in an emergency to evacuate, say, 323, I have to

- (1) descend three flights of stairs, assuming that they are still in existence;
- (2) then pass a door which could lead to freedom if I knew that it were there;
- (3) pass another door that leads to freedom but is nailed up;
- (4) cross a bridge which is quite likely to be badly damaged or made unusable in the case of an earthquake;
- (5) enter into another building which could very easily be on fire;
- (6) descend another flight of narrow stairs (crowded enough between lectures let alone in an emergency) which are quite likely to be damaged or on fire;
- (7) eventually, if I am lucky enough to be alive, to emerge outside into comparative safety.

If this is the best that we can do in the nature of emergency arrangements I suggest that the Fire Brigade be asked to inspect them as they do with picture theatres and public halls. I would be most interested to know their comments, if they were printable.—I am, etc.,

D.M.

**LIFE IS GREY**

The Editor,

Sir,—I would like to comment on Mr. Preston's emotional article: "Crime and You".

The writer says that the work of the law is not to adjust emotionally lawbreakers, but to protect the community from crime.

A system of punishments or sanctions, however, is one way to do

this—social adjustment another.

Mr. Preston accuses the criminologists of emotionally adjusting lawbreakers. He proves nothing but only assumes.

I do not think that psychiatrists generally act emotionally.

Incidentally, Mr. Preston apparently does not know the difference between a psychiatrist and a psychologist.

Logic has nothing to do with breaking the society's rules. Has Mr. Preston ever tried to analyse the psychological factors which go into the making of a criminal?

He categorically states three reasons why people commit crime. He seems to think that life in all its intricacies can be divided into pigeonholes.

When he has grown up a bit, he may perhaps realise that life is neither black nor white, but grey.

Mr. Preston does not explain what a moral code is based on and apparently thinks that morality is destroyed by atheism.

It is submitted that this is not necessarily so: to behave as a decent man or woman can be its own justification.

Hell and heaven are pretty poor motives for behaving decently.

Mr. Preston is a pessimist and seems to have lost faith in mankind.

His suggestion of ruling the country by fear reminds me of Russia.

Mr. Preston seems to be a great believer in statistical logic, apparently ignorant of the fact that statistics lie and never fully explain.

Has he ever thought of the possibility of educating the people as a means of reducing the rate of crime?

Mercy is not the policy towards first offenders. The idea is that they are not as dangerous as inveterate criminals, so that the punishment they deserve should be less.

Mr. Preston is a Christian and thinks that only Christianity can maintain a moral code.

Yet he advocates a system that is morally indefensible.

Slums and poor social conditions are more likely to cause crime than conducive surroundings, reasonable comfort and happiness.

What about improving the living conditions and teaching the people the art of living in the widest sense, Mr. Preston?

I can only throw out a few suggestions because time and space are limited.

Laotse said this: "The more prohibitions there are, the poorer people become. The more sharp weapons there are, the more prevailing chaos there is in the State. The more skills of technique, the more cunning things are produced. The greater the number of statutes, the greater the number of thieves and brigands."

Therefore the sage says: "I do nothing and the people are reformed of themselves. I love quietude and the people are righteous of themselves. I have no desires and the people are simple and honest by themselves."—I am, etc.,

JOHN C. HENDRIKSE.

**THE PAPACY & FASCISM**

Mr. R. G. Hall is obviously a person in whose bonnet a large number of lively bees are buzzing, so that a general discussion of his remarks would be likely to lead to protracted controversy without fruitful results.

Instead, I propose to devote most attention to his remarks on two quite specific and concrete matters, the statements of the Papacy about Italian Fascism and German National Socialism. I say "concrete" because this is essentially a matter of what is and what is not contained in certain documents.

Mr. Hall asserts ("Salient," 6/5/58) that, contrary to popular belief, Pope Pius XI never condemned Fascism and Nazism in his



als "Non Abbiamo Bisogno" and "Mit Brennender Sorge" and that, as he puts it, "the [sic] were wholly ecclesiastical, [sic] the lost privileges of the [sic] without condemning "political social totalitarianism." He it that Mr. Hall is not [sic] to the Pope's defence of [sic] against these attacks but [sic] absence, as he believes, of [sic] concern for interests other than [sic] of the Church. Of course, if [sic] looking for a condemnation of [sic] dictatorships (or autocracies) [sic] as of government he will not [sic]. It has been the constant [sic] of the Church that no form [sic] of government is good or bad in [sic] that is, as a form. Its good- [sic] or badness depend upon the [sic] that pervades it, upon its [sic] lying philosophy, its purpose [sic] its methods. (This, I think, is [sic] only reasonable interpretation of [sic] passage from "Non Abbiamo [sic] no" which Mr. Hall quotes: [sic] have not said that We wished [sic] to condemn the [Fascist] party as [sic]. Our aim has been . . . to [sic] condemn all those things in the [sic] programme and activities of the party [sic] which [are] contrary to Catholic [sic] doctrine and . . . practice . . .")

he Church's purpose is primarily [sic] other-worldly and it attempts to [sic] to be terms as far as possible, [sic] without compromising its principles, [sic] with the governments of the various [sic] countries in which it finds itself; [sic] tries to establish a modus vivendi [sic] which its primary work—the sal- [sic]vation of souls—may be accom- [sic]plished. Mr. Hall asks why the [sic] 1937 encyclical did not break off [sic] diplomatic relations with Germany. [sic] But Concordats do not necessarily [sic] express approval of the other gov- [sic]ernment—indeed they are usually [sic] made when relations are difficult— [sic] and it is surely in times of great [sic] crisis that greater efforts should be [sic] made to retain the normal diplo- [sic]matic links, despite the current [sic] habits of modern governments in [sic] this matter.

"Non Abbiamo Bisogno" is, of [sic] course, primarily a defence of Cath- [sic]olic Action against the actions of the [sic] Italian Government which Pius XI [sic] regarded as a breach of the Lateran [sic] Treaty of 1929. But it also con- [sic]tains a qualified disapproval of the [sic] Fascist Oath together with a con- [sic]demnation as "erroneous and false [sic] doctrine" of the complete mono- [sic]polisation of the young, "from their [sic] tenderest years . . . for the exclu- [sic]sive advantage of a party and . . . regime [sic] based on an ideology which clearly [sic] resolves itself into . . . a real pagan [sic] worship of the State—the "statol- [sic]ogy" which is no less in contrast [sic] with the natural rights of the family [sic] than it is in contradiction with the [sic] supernatural rights of the Church." [sic] Is this not a condemnation of total- [sic]itarianism as it is usually defined, [sic] that is, a situation in which all or [sic] most of the associations within a [sic] country are subordinate to or con- [sic]trolled by the State? Indeed, Mr. [sic] Hall himself says that the Pope [sic] "simply (sic) denounced . . . fascist [sic] doctrines . . . which tended to place [sic] the supremacy of the State above [sic] everything' including the Catholic [sic] Church"!

"Mit Brennender Sorge" is also [sic] primarily a defence of the Church [sic] against the actions of the German [sic] Government which Pius VI regard- [sic]ed as contrary to the 1933 Con- [sic]cordat, but it, too, contains a con- [sic]demnation of "whoever transposes [sic] Race or People, the State or Con- [sic]stitution, the executive or other fun- [sic]damental elements of human society [sic] (which in the natural order have [sic] an essential and honourable place), [sic] from the scale of earthly values and [sic] makes them the ultimate norm of [sic] all things, even of religious values, [sic] and deifies them with an idolatrous [sic] cult, pervert[ing] and falsify[ing] the

divinely created and appointed order [sic] of things" (para. 10). The Pope [sic] also condemns "certain contem- [sic]porary prophets" of the "so-called [sic] myth of blood and race" (19) and [sic] those who "refuse to recognise the [sic] fundamental fact that man as a [sic] person possesses rights given him by [sic] God which must be preserved from [sic] every attempt by the community to [sic] deny, suppress, or hinder their exer- [sic]cise" and maintains that "society [sic] is willed by the Creator as a means [sic] to the full development of the facul- [sic]ties of the individual . . . for his [sic] natural and supernatural develop- [sic]ment and perfection" (34). Yet Mr. [sic] Hall claims that Pius XI "never [sic] protested against Nazism as such" [sic] (whatever exactly he means by this) [sic] and makes the quite unsupported [sic] and absurd assertion that the Vati- [sic]can "could not afford to offend such [sic] a valuable political ally"!

In his first letter, Mr. Hall assert- [sic]ed that the Vatican promoted the [sic] Spanish Civil War. In his second [sic] letter, replying to Mr. Kelliher's [sic] effort to refute this contention, he [sic] claimed that "Spanish Catholics had [sic] contacted Mussolini with a view to [sic] planning it as early as 1933".

He thus adroitly shifts his ground [sic] by identifyin gthe Vatican with Mus- [sic]solini! This statement in the second [sic] letter—with its reference to the [sic] "Manchester Guardian" of 4/12/37 [sic] (which, incidentally, is unobtain- [sic]able from any public institution in [sic] Wellington)—is completely irrele- [sic]vant to the original assertion.

RUSSELL PRICE.

**ROME, SWEET ROME**

The Editor:  
Sir,—Even though Mr. A. J. Mac- [sic]Leod has chosen to make guesses at [sic] the identity of his adversary, and [sic] really put himself outside the pale [sic] of decent controversy by doing so, [sic] his letter in your issue of 28th May [sic] makes statements that cannot be [sic] allowed to go by unchallenged. For [sic] that reason alone, I will consent to [sic] take issue with him, on condition [sic] that he replaces his offensive refer- [sic]ences to "Mr. Bollinger" by any [sic] references he chooses to make about [sic] myself.

The facts I quoted concerning [sic] incidence of crime among Roman [sic] Catholics were 44 years old solely [sic] because, as I said, they were "the [sic] last figures to be published in New [sic] Zealand." From the suppression of [sic] the subsequent figures, it can be [sic] assumed that they show a similar [sic] tendency. Father Engler's figures, [sic] quoted by Mr. MacLeod, were pro- [sic]duced, as he will know, in a desper- [sic]ate attempt to explain the fact that [sic] official figures in America show a [sic] similarly high incidence of crime [sic] among Roman Catholics. In quot- [sic]ing the explanation without quoting [sic] what prompted it, Mr. MacLeod is [sic] not putting himself in a good po- [sic]sition to accuse other people of "plain [sic] deception".

Mr. MacLeod is disappointed that [sic] I failed to produce facts supporting [sic] the view that too much, rather than [sic] too little, religion was responsible [sic] for certain adolescent behaviour in [sic] the Hutt Valley. Some of the [sic] worst cases of anti-social revolt [sic] which actually came before the [sic] Mazengarb Committee's attention [sic] were from fanatically religious [sic] homes. I could quote the names of [sic] several families, if that would please [sic] Mr. MacLeod, but I am hopeful [sic] that the youngsters concerned may [sic] live to find more wholesome influ- [sic]ences and free themselves from a [sic] past stain which was not their fault.

Mr. MacLeod's Catholicism bor- [sic]ders on megalomania when he [sic] assumes that my sweeping generali- [sic]sation about religiously-based morals [sic] was intended to refer specifically to [sic] the teachings of his own sect. I am [sic] also surprised, considering Mr. Mac- [sic]Leod's enormous advantages in this [sic] matter, that he so completely over- [sic]simplifies and misrepresents what [sic] he is pleased to call "the worst ex-

cesses of Calvin." We have the best [sic] authority for lumping together [sic] "monkish and evangelical supersti- [sic]tions." The weird aberrations of [sic] flagellants and other mortifiers of [sic] their own and other people's flesh, [sic] were learned by the "Puritans" from [sic] the monasteries of the Middle Ages. [sic] And it is the Roman Catholic faith [sic] which today believes the last word [sic] on marital relations can be spoken [sic] by a man who has taken vows of [sic] celibacy!

"The idea of the strong right arm [sic] is not the basis of Catholic teach- [sic]ing"—then I take it the demented [sic] pictures of hell-fire current among [sic] my Roman Catholic playmates [sic] when I was young, have ceased to [sic] be the central nightmare of the [sic] faith.

"The Church has always shown a [sic] firm approach on moral matters"— [sic] well, really! I would to God it had [sic]—and in those small areas where it [sic] has (belatedly on H-bomb tests, for [sic] example) I applaud it sincerely. [sic] But what are we to say of Rome's [sic] flirtations with Hitler and Musso- [sic]lini, of the murder of Giordano [sic] Bruno, of the massacre of the Wal- [sic]densians, of the whole bloody night [sic] of the Inquisition?

An institution that ignores the [sic] immoral horrors of movements it [sic] cares to make expedient alliances [sic] with, and reserves its denunciatory [sic] blasts for contraception, has no

claim whatever to be considered the [sic] pillar of Christian morality.

—C.V.B.

**UNPARDONABLE**

The Editor:  
Sir,—Mr. A. J. MacLeod has [sic] committed the unpardonable offence [sic] of assuming that an article pub- [sic]lished over the initials "C.V.B." was [sic] written by myself.

It is true that he may have been [sic] misled by the strange manner in [sic] which the editor crammed the [sic] article concerned, a letter signed by [sic] me, and a letter purporting to be [sic] about me, all onto a single page of [sic] the issue of 6th May. And while [sic] on the subject of the editor, it must [sic] be said that his action in publishing [sic] Mr. MacLeod's brash explosion in [sic] the issue of 28th May without cor- [sic]recting the references to myself [sic] throughout, is quite as unpardonable [sic] as the letter itself.

Can this be the Mr. MacLeod [sic] who served a term as editor of [sic] "Canta", and was appointed Publi- [sic]cations Officer of the NZUSPC this [sic] year? One would expect someone [sic] with this amount of Press experience [sic] to know better.

In the event, it can only be said [sic] that his irrelevant and offensive ad [sic] hominem arguments (he takes the [sic] liberty of mentioning my name ten [sic] times in his foolish letter) fall very [sic] flat.

—C. V. BOLLINGER.

Applications For  
Editorship of Salient  
for 1959 close with  
Secretary, V.U.W.S.A. on  
31st July

**STOP PRESS!**  
**Beer Prices Rising**



Join the V.U.W. Home-Brew  
Club

Watch the notice boards



# RUGBY

Although by no means a strikingly enterprising or formidable side, our team has forged itself clear of the rest of those in the Jubilee Cup competition. It is with some diffidence that the opening remarks are made, for it is not without at least moderate ability that a team is able to lead in the Wellington Senior Competition. Basically, the team is well balanced, so much so, that it has managed to proceed quite well without possessing many star footballers. With the exception of the obvious, W. H. Clark, we have not in our ranks the demons of former years, notwithstanding the fact that we have had five chosen for the Wellington Representative Squad to train for the match against Wanganui on June 25th. The selected players are: Peter Osborne, John Millar, Perry Preston-Thomas, Don Trow and Bill Clark. Those new to Wellington Senior representative level are Millar, Preston-Thomas and Trow, for Osborne featured in 1953 in the Ranfurly Shield side and, of course, one could carry on almost endlessly with Clark's career. In years past Representative Selectors have impinged upon us rather heavily, to the extent at times of leaving the side badly depleted, but this year a change was envisaged. However, indications are that we may be required to provide our share of representatives. Needless to say all concerned or interested in

the University welcome representative selection for it is an honour for the college and the team in addition to the players whether they be rugby, hockey, soccer or any other sporting enthusiasts.

Performance at training sessions as well as game performances are considered by the selectors (coach, Stewart McNicol and captain, Paul Jensen) when choosing the team from week to week. This approach has been well received by all those that train in the senior group and the general tone at practices and during games is friendly with a touch of loyalty. The fact that there persists competition for almost every position in the side has had the effect of promoting rather than lessening the friendliness. Confidence in the sincerity and reasonableness of the "decision-makers" is fundamentally the source of the present team spirit.

## ONLY DEFEAT

Our first and only defeat to date, we suffered at the hands of Athletic in the opening match of the season. Athletic thoroughly deserved their victory and perhaps it did us more good than harm for enthusiasm was running very high, what with the opening of the Gymnasium together with a renewed and revived interest in Rugby. Well, the next Saturday saw us appearing against Oriental on Hataitai Park.



We literally scraped home there with a 6-3 win. This win enabled us to return to the Park, but only as the "shorts"—1.30 p.m. game again—against St. Pat's Old Boys, whom we beat 12-8. Once again we found our way back to the main feature at the Park, where we have the honour of treating the Athletic Park fans with some varying (take it as you wish) rugby. It should certainly be mentioned that our games on Athletic Park have been made easier for us by the strong support received from the Western Bank. Groups of students with solid cores from Weir House have been truly appreciated by those fifteen chaps in green jerseys and also those supporters whose hearts we cause to flutter all too frequently.

## COMMERCIAL COLLEGE

Is Victoria a basically Commercial College? If the result of an occupational analysis of our senior team is a criterion, then we certainly do attend a Commercial College,

for of the twenty-three players have been chosen to play, have gone on as reserves, not directly connected with accounts. The balance of fourteen is made up of salesmen (3), law clerks, full-time students (3), teachers and service station businessmen.

Our only inter-college game date was against Massey College Wednesday, 11th June. Support from Massey easily outnumbered their players and furthermore would not have been surprising to find that they exceeded the number of our supporters. Regardless of their three bus and a car loads of happy rugby followers we were able (although not to beat their senior side by points) to 9. Massey fielded a strong forward pack and a reasonable set of backs. It was not late in the second spell that we took the visitors' score. Our and only other inter-university is against Auckland on July 2nd Auckland. The northerners what is possibly one of their strongest forward packs ever, and although their backs lack finesse, they are capable of sound rugby. It is known that Victoria normally depend upon its back-line for the situation. Well, it is highly probable that more reliance than usual will be placed upon them in this game.

Our victories over the past week might be attributed to the happy feeling, a winning one, that has persisted. May it continue.

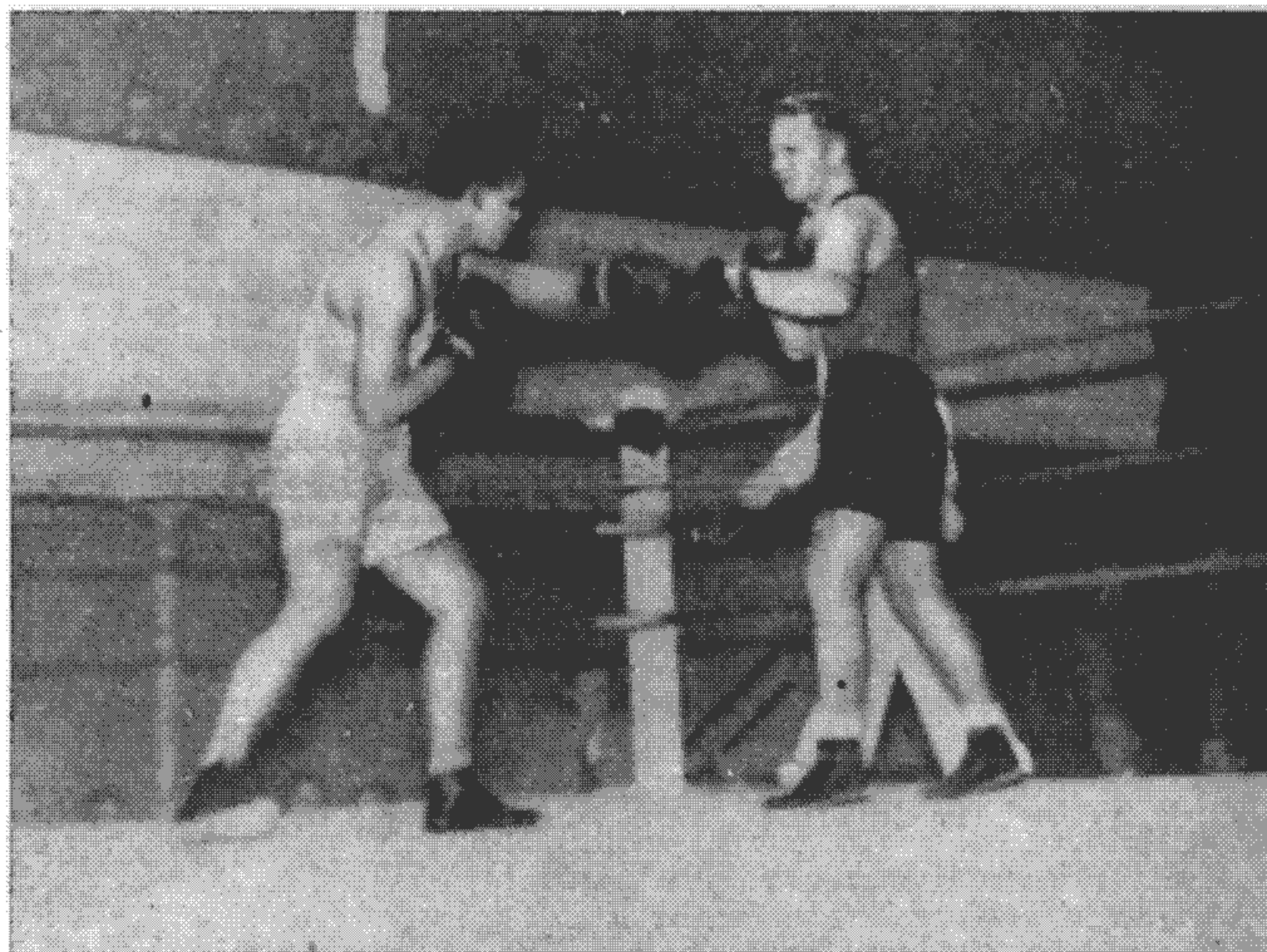
Coach: Stewart McNicol.

Captain: Paul Jensen.

Vice-Captain: Michael Watson.

## Boxing Bloodbath

# GORE IN THEIR MINDS



A recent tournament boxing final

"The Crowd did what it could to help: "Git nasty," it yelled and the boxers complied."—"Salient", 30th May, 1957.)

It is my thesis that in the above quotation lies the backbone of the present disrepute of boxing as a sport. This is not to deny that boxing at the moment isn't at a low "sporting" ebb. Public figures, especially among the medical profession, have for several decades now made pointed remarks as to the barbaric nature of this sport. It is the purpose of this article to shift the blame for this from the participants to where it belongs—the spectators.

It all starts at the top and worked its way down—even regrettably to the level of University boxing. Professional boxers work to earn their living. In order to accomplish their simple objective of a living they are forced to "please the public" (witness the alteration of the Rugby laws since 1945 in the attempt to make the game a "spectator game"). Now the catch! The primitive, barbaric public, not content to see a highly skilled bout demand what rarely flows in their own bodies—red blood. Their demented bellowing brings forth a natural response from the finance-wise participants. And so it goes on—at first only the lesser trained boxers indulged in this slugging but as the public gets drawn from science to slugging so do

the number of boxers. Where it all started is hard to assess but the fact remains that the public of today is not satisfied with anything that doesn't produce blood and a fighting, brawling, scrapping picture of boxing is or rather has become traditional and has permeated even the Inter-University boxing contests. This is a more serious fact than is appreciated at first glance due to the fact that the University has a fairly high reputation in other sports for their "sporting" attitude.

What can you—the potential audience for the Winter Tournament contest—do about the unhappy state of affairs. A worthwhile tradition in many colleges which is usually regarded at the time as an unnatural restriction is that there is to be silence during the bout and applause is restricted to the conclusion of the bout. Perhaps this is going a little too far but the refraining-from-screaming, hysterical comments during the bout would be appreciated by the participants and those interested in raising the level of boxing.

I have no doubt whatsoever that students will continue to yell for a bloodbath but, remember, those of you that do—it is not the participants that are spoiling the sport, but YOU, you thickhead, irresponsible, dumb oaf.

RETIRING SPORTS EDITOR.