

Salient

An Organ of Student Opinion at Victoria University, Wellington

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SAPIENTIA MAGIS



AURO DESIDERANDA

ARE PART-TIME STUDENTS BEING VICTIMIZED?

A former part-timer speaks: As most students will know, there is a growing pressure on students of all faculties to attend university on a full-time basis. Part-timers will be aware by now of the latest squeeze: part-time students are not to be allowed to attempt more than the equivalent of two arts units!

To encourage full-time study the Professorial Board is now arbitrarily setting a limit on the amount of work a student may undertake; lengthening the time he has to remain a student at university; and increasing the amount of money he must put down towards his own education.

This is no incentive; it cannot be described as just a blind or negative approach. It is a calculated repressive measure clamped on by the Board to further that pipe-dream of professorial bliss—the university inhabited by full-time students only.

THE BOARD IS DRAGGING BACK THE PART-TIMERS TO LET THE FULL-TIMERS KEEP AHEAD!

There are undeniably some phases of university study which are best undertaken by full-time students only. Recently, a lecturer in philosophy was deeply pained when, while keenly explaining symbolic logic, a student objected, "But what is the use of it all?" "Good heavens!" he replied, "We don't study this for utility, you know."

PRACTICAL WORK ESSENTIAL ANYWAY

But other things are studied for their immediate utility. All the subjects taught in this university could be put in one class or the other. Those like philosophy and pure mathematics administered to us to mould the traditional mental habits of the trained scholar (on the same principle as a dental plate to straighten crooked teeth) should be taken as early as possible, and in as big a dose as possible. While a student is acquiring these mental disciplines, full-time study may be the proper thing.

But in most courses, certainly in Law and Commerce, there comes a stage where the teaching becomes purely utilitarian. If Conveyancing and Secretarial Practice are not utilitarian, what are they? In these subjects, surely, practice is an essential aid to the study of the theory.

Here is the paradox, that the Professorial Board has gone to much trouble obtaining the best possible laboratory conditions to unite the practice with the theory of science, while they are still trying to divorce the practice of Law and Commerce from its theory.

N.Z. SOCIAL SITUATION IGNORED

It is time the Board realised that part-time study is a traditional and necessary part of the New Zealand way of life; that the New Zealand university is the way it is because it has adapted itself to fit the specific social conditions in this country; and that a university fully dedicated to the concept of full-time tuition only is undesirable in terms of New Zealand's social objectives.

EDUCATION IS NOT ONLY FOR THE RICH

Historically, universities were founded to cater for the education of clerics and the younger sons of the "better" classes. Ever since, the universities run on the traditional Oxford-Cambridge pattern have catered only to those students who, either because of their parentage or because of scholarships, have been able to afford full-time tuition.

In England there has always existed a class rich enough and numerous enough to support these institutions. Similarly in the U.S. and Canada there is enough wealth for institutions run on similar traditional patterns to survive.

In New Zealand, no such privileged class exists, at least not in the numbers required to supply four universities and two agricultural colleges with about 20,000 full-time students, and the paltry number of scholarships awarded annually cannot hope to supply the deficiency.

But over the past 50 years in New Zealand a pattern of university education has emerged that has overcome these difficulties in the most desirable and only practical way. The end product is derived as much from this country's educational philosophy of equal opportunity for all as from the experiment and constant adjustment inevitably associated with the development of the system. **It grants the opportunity of a university education to every New Zealander of average ability, not just to the brilliant, or to the rich.**

And why not? Why should the student of average ability from a family of average income not have a higher education?

What are the alternatives? If a stiffer entrance qualification is adopted it will create a class of "intellectuals"; if students are not subsidised by bursaries, education will be the prerogative of the rich and only they will receive higher education. Both classes will tend to be self-perpetuating simply because education is worth money these days, and money can in part buy education (through better schools and special coaching).

If this country wishes to avoid stratification along educational lines, we must retain a common educational background. The average student, not only the rich or the brilliant student, must have the chance of obtaining a degree, for this is the price of an homogeneous society.

Not all, of course, will proceed to the higher academic honours; that is where the better students will assert themselves. But in this way the educational environment for all students will remain the same. It is this identity of background that will replace a guarantee of the single class society.

As it is economically impossible to send 20,000 students to university full-time, the majority must attend part-time. The New Zealand university system has adapted itself, like the chameleon, to blend with the social environment. It is the end product of an evolutionary process.

It is this trend that the professors, blind to the experience of history, are now trying to reverse. To succeed would be to put the New Zealand university system right back into the middle ages; for that would be the effect if all part-time students were to be seized either into attending full-time only, or more often, into not attending at all.

Let's hope then, that the Professorial Board will reconsider this decision and reverse it. And in future years, if they wish to "encourage" full-time study, it would be more just to show the full-time students a little more carrot, and leave off beating the part-timers with the big stick.

—M. J. MORIARTY.

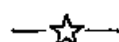
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EDITORIAL

BEFORE COMMENTING upon the contents of our leading article —“Are Part-Time Students Being Victimized?”—it is fair to point out that M. J. M. was unaware at the time the article was written that the latest rules regarding part-time study (which have just been made public) are not as rigid as they may first seem; and that the professorial board still possesses a lot of discretionary power which could be exercised where cases warrant exception to the general rule. So that where it is obvious a part-time student can easily attempt more than the equivalent of two arts units in a year, he would be permitted to do so. Hence, the professorial board will deserve criticism only when it has been found to be exercising this discretionary right improperly; or when it has failed altogether to exercise the discretionary power when the occasion demands it. But whether or not this privilege of waiving the rule (that part-timers are to do only two units a year) is improperly used, remains to be seen. Similarly, we cannot tell yet whether or not the board will refuse to use the privilege altogether.

M. J. M. asserts that part-time students in most cases have to gain practical experience anyway; and that the New Zealand “social-economic situation” requires an education system different from that of, say, England or the United States of America. The professorial board is in effect restricting the chances of the average New Zealander of enjoying a university education. The part-timer is being cruelly treated. The ruling concerning the number of units a part-timer may take in a year is unfair.

Those people who doubt the professorial board's ability to give a fair ruling in all the cases it deals with may, however, want to persist in their argument that the new rule is unjust and unnecessary. These people will have to look at the method whereby the professorial board reached its decision regarding the rule. They will have to study and evaluate the findings of the Parry Report; they will have to make a careful scrutiny of the New Zealand social-economic conditions. IS M.J.M. right in his facts? Or has he considered ALL the facts? It may be that the professorial board detests the necessity for the rule as much as the part-time student population; it may be that the evils of unguided and unrestricted part-time study are so great that they HAVE to be counteracted some way or other, even at the expense of risking cases where, because the board is not always infallible, unwarranted hardship is caused to part-time students.

Indeed, it may not be the rule which is wrong; but that the New Zealand university education system existing at present is unsuitable, so that the creation of the rule is a step towards correcting the whole system. For we witness before us a conflict of forces: the necessity for part-time study with its unpleasant consequences, and the desire to remove the cause for that necessity. And what M. J. M. calls our “social environment” is perhaps that very evil cause which the board hopes to remove.

20th March, 1961.

‘AZNAGAVAVARTXE’

SALIENT popped in at the first casting meeting of Extravaganza, 1961, to get an early look at V.U.W.'s “Who's Who in the ‘Entertainment World.’”

Proud Extrav. Production staff were rushing everywhere with beaming faces—there had been quite a muster at their first meeting. They off-handedly spoke of numbers in the vicinity of 100-120. (Round figures perhaps? SALIENT tried hard to count to more than 70 or so, but had no luck. However, we must admit, it was like trying to count a mob of milling sheep—there is certainly no lack of early enthusiasm among the up-and-coming performers.)

As for this year's Who's Who: Geoff. Stewart looked down on a mixed array. Among the many old faces spied in the group were old faithfuls Phil Levy and Terry Brown, David Lind-Mitchell, Tony Knight, John Koolman and Julian Watts. Liz and Margo were also hovering around—and, naturally, not in the background. (Do they need any further introduction?)

There were many new faces there, too. SALIENT will not try to predict which of these faces will later be seen in the front line on stage because we just cannot predict the whims of the production staff. But we are hoping to see at least some of them. There seems to be a certain amount of useful, fresh talent.

When things got under way it was obvious that Phil Levy, in his inimitable style, was going to give the authors a hand in re-writing the script. He managed to get quite a few laughs from the prospective cast. We hope the first-night audience will be as appreciative.

Another who raised a laugh was Margo (with an entirely different, but equally inimitable, style), who, in the words of Geoff Stewart, “put her heart and soul into singing” what is going to be a very popular song. We'll see more of Margo!

At that stage, SALIENT had had enough for the first night.

(But don't be disheartened, Extrav., 1961. We liked our first glimpse of you!)

—MAN FRIDAY.

“SALIENT'S ARTICLE MISLEADING”

Dear Sir,

I wish to make the following points on the article “What Happened to Herc?” which appeared in the March 6th issue of SALIENT.

(a) At the end of the article you quote me as making a definitive statement on Mr Hercus's eligibility for 1961. There is, in fact, a legal opinion on the Association's records that eligibility for office in the Presidency or on the Executive carries on to the end of a term of office as long as the candidate was eligible when elected. You, as Editor, were given an opinion which was being investigated and weighed and was no more intended for publication than it was final. I feel that you put me in an erroneous position on the question and showed my attitude to Mr Hercus in an incorrect light.

(b) When you referred the article to me, before printing, for correction as to points of fact, I told you in writing that Mr Hercus had resigned from all sub-committees and committees to which he was attached. You did not, however, correct this point in your final draft and an incorrect statement on your front page resulted which tends to the disrepute of Mr Hercus.

Otherwise, the article was, I think, a fair and balanced picture of the Presidency and the regrettable shambles which developed at the time. I believe that the matter has straightened out quite satisfactorily now and any anxiety which your article has aroused is no longer warranted.

Yours faithfully,
 STEVE O'REGAN,
 (Executive Publications Office)

Faith and Knowledge

A talk by the Rev. Lance Robinson to the S.C.M. recently indicated an interesting aspect of the relationship between faith and the search for knowledge.

If a student is at university for a purpose other than the one of gaining a more expensive meal ticket, or a wife (or husband), he is there to search for the truth, in his chosen field of enquiry.

Mr Robinson demolished the idea that a Christian is of a chosen race, endowed with the complete truth and that anything more he will learn has no relation to this old “inclysendent and sanctified Truth”: he declared the idea dangerous, un-Christian and lacking in faith. Christ has said “Love God with your mind . . . for God is Truth,” therefore anything that is of God is true, and assurance of God allows searching of all knowledge.

The primary responsibility of the University Christian, Mr Robinson said, was to serve God with his mind.

This is an idea recognised by some Christians in some universities. Many students however still regard Christianity as a pious, emotional, escapism which has little relation to study or intellect.

Having laid down the primary responsibility of the Christian, Mr Robinson said: “The refusal to entertain doubt is a mark of a lack of faith. If there is a God of Truth he will want the Christian to search for the truth, even if it leads him to doubt His very existence.” If religion is as important as anything else in this world, and if one's life-work depends on one's attitude to it, then surely it deserves a fearless enquiring.

Man, especially the student race evidently cannot live by bread alone: He has his books, his lecturers; he must also have his imagination.

EDITOR'S NOTE: We wish to apologise for the exclusion of several interesting articles from this issue. Most of these articles will be included in our next issue—a twelve-paged one. Part II of A. MALCOLM's report on “Japanese Students and Communism,” “Forums, Friendship and Fantasy,” by OWEN GAGER, and “Jazz Comments” by “r.t.m.” will be included in issue No. 4.

“PAX ROMANA”

The Catholic Students' Guild, together with the Catholic Graduates' Society, held its first function for the year at St. Patrick's College last Tuesday evening. A good turn-out, with graduates in their academic gowns, attended the dialogue Mass and listened to Dr Goscoigne's super-cerebral sermon.

DR. GOSCOIGNE SPEAKS

The day was the feast day of St. Thomas Aquinas, when Catholic students the world over join together in remembrance of this great scholar; and in remembrance of the duties that they, the future Catholic “intelligentsia,” owe to God and to society.

Dr Goscoigne delivered an appropriate sermon on the theme “Pax Romana.” He pointed out that this was a peace of soul such as man could not find for himself; it flowed from the source of all love—God; it gave us a sense of security because it gave us a sense of direction—to God; it gave us certitude because it enabled our intellects to know truth; and with truth guiding our intellects, our will—with God's grace—would find the way to God.

After Mass, all gossiped their way down to the College Assembly Hall, where members broke up into the usual exclusive circles and stoked up on some grub to complete the spiritual, mental and now physical “recharge.”

Let us hope this year will be a great year for the guild, in vitality, in single-mindedness of purpose, in thought, and most of all, in staying power.

—M.J.M.

STOP PRESS

March 11, 1961.

It has been reported that acting-president, Mr A. Mitchell, was recently relieved (without his consent) of several bottles of liquor belonging to him. The incident occurred in a certain Wellington hotel. SALIENT thinks that Mr Mitchell is better off without the stuff. Anyway, if the person or persons responsible for the loss reads this, we hope they will have the decency to reimburse Mr Mitchell.

WHY BOTHER?

A "mission" consisting of addresses on "Christ in the Student's Life," is to be held in the university next month. Three students engaged in preparation for the mission here give some of their reasons for bothering about it.

Why Ram Our Beliefs Down Others' Throats?

"You probably wonder why a group of students at university feel moved to support a mission to spread the Gospel there. As far as I am concerned, it springs from two facts: First, I believe that the message that is to be proclaimed is true, and vital for every single person to hear. Secondly, I believe that we are under Christ's command to spread this message to the ends of the earth—including the university.

"Christ claimed to be the Son of God, Incarnate, and was crucified for it. Either He was a liar, or a madman—or a third possibility. He spoke the truth. I believe that He did speak the truth."

—DAVID PRESTON.

Sunday School Religion?

"As students we seek to integrate what we learn into a meaningful world view, and we seek to formulate our own philosophy of life. This series of addresses is being planned partly to help us in this. The Christianity presented by the speakers will be no vague, anaemic Sunday School faith, but a challenge to apply the tests of impartial examination and judgment to an examination of the credentials of the Christian faith. There will be the challenge to bring our knowledge of Christianity up to the level of our academic work and to face the implication which the claims of Jesus Christ have on our lives.

"If it is true that God exists, the very heart of reality, and that He came to this planet as Jesus Christ, then this faith deserves the closest examination. If false, it needs to be exposed as a pernicious lie—on any account it demands a verdict."

—BOB STEWART.

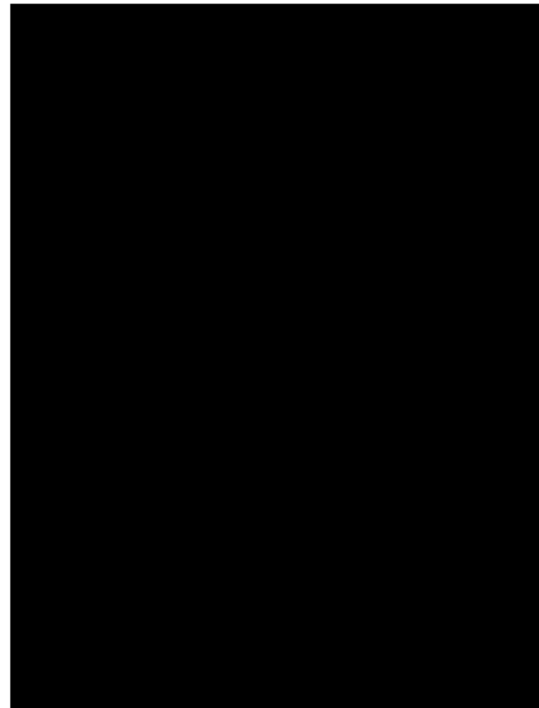
Waste of Time?

"Why should I spend any of my crowded part-time life running around trying to help with a 'mission'?"

"First, as Christians we are convinced that Christianity must be shared. Jesus Christ, its author, must be introduced to others, for His death was on behalf of everyone who will come to Him in repentance and accept His message.

"But, you may ask with 'Deist' in his letter to the last SALIENT, 'couldn't the time be better used, and the money better spent, in relief of poverty and ignorance?' I would fully agree with you, but for the fact that I believe matters of faith and religion to be even more essential for relief of the world's problems. No amount of money given to the poor will solve man's pride, hatred, and death. It is not until faith in God is established that the worth of an individual can be recognised.

"I am therefore convinced that



Dr. Masumi Toyotome,
M.A., B.D., Ph.D.

Christianity cannot just be tucked away in a make-believe corner of our lives. If we are to accept it at all, we are bound to give it pride of place, and to determine our study and pursuits in terms of it.

"Because of this, I do not consider it a waste of time to do what little I can in helping to present the truths of Christianity to others in the university."

PETER DONOVAN.

AN OPEN LETTER

Dear Fellow-Student,

During April 9-14, Dr. Masumi Toyotome, M.A., B.D., Ph.D., and the Rev. Warner Hutchinson, B.A., B.D., will address Victoria University of Wellington under the theme "Christ in the Student's Life."

The aim of their addresses will be to present the central facts of Christianity, and to indicate their relevance to the life of a student.

As pointed out by Mr W. G. Malcolm, Lecturer in Mathematics, in the last issue of SALIENT, evangelism in the university should not be considered incongruous. Evangelistic missions are three-yearly events in Oxford and Cambridge where, rightly or wrongly, British university practices are set.

No one will need feel embarrassed by attendance at any of these meetings, nor will feel that they are committing themselves to any particular religious position. The speakers themselves are prepared to examine students' difficulties honestly, and are well qualified to do so.

We therefore invite students to attend, in the confidence that they will weigh seriously the message of the speakers, and will draw their own reasoned conclusions.

Yours sincerely,

BOB STEWART, President,
GEOFF. CLAREBURT, Secretary,
(Victoria University of Wellington Evangelical Union)

ANIMAL FARM

All University Students are pigs, but some are more pig-like than others.

Victoria University students are pigs! So you disagree with that statement? If you had been there the first day the cafeteria opened, you would have seen why we say Victoria University students are pigs. At least one SALIENT reporter has stopped frequenting the Little Theatre—although it has been reported that the situation is now much improved, owing to the constant entreaties of the cafeteria management and a few exec. members.

SALIENT reporter walked into the temporary cafeteria the first day it was opened. When he walked in at 11, the place was still tolerably clean. Then our university pigs set to work. By 11.30, the Little Theatre was like a pigsty. It WAS a pigsty! At mid-day, it was a cleaner's nightmare. Orange peels piled high on the tables, on the floors, underneath the chairs, on the window-sills, in between the walls and the radiators! Cigarette ashes, rotten bananas, etc., were trodden underfoot. Our reporter felt a sickly, inglorious, pathetic mass at his feet. He investigated the matter—examined his heels and found a repulsive, oozing, gluey stuff adhering to his boots. Lunch paper blew all over the place. He could hear a steady, dripping sound. Not perspiration. Not blood. But stale coffee! SALIENT reporter turned slightly in his chair and endeavoured to dislodge a piece of lunch-paper which was sticking on to his back. A pile of used cups and saucers at his elbow slid dangerously across the table. A saucer half-full of tea emptied itself on to the floor. Not that it mattered, for the floor was already filthy! Yet, there was a notice propped up against the cash-

register which read:

"PLEASE RETURN ALL CUPS HERE."

Is the Victoria population illiterate? Are they so inconsiderate that they cannot obey a simple request like that? Is this how the future leaders of New Zealand behave?

Our SALIENT observer decided to beat a hasty retreat. He got up to go out. But rotten banana skins make good lubrication, and he almost dislocated his spine in trying to save himself. SALIENT sincerely hopes that when (if ever) the new cafeteria gets opened, our student population would learn to be less pig-like. For Victoria University is not meant to be an animal farm.

ENGLISH ASSOCIATION A.G.M.

MARCH 10, 1961

The annual general meeting of the Wellington English Association was held in the staff common room last Thursday.

The only business of the evening was the election of new officers for the year. Dr. Gordon, head of English Department, was elected patron for the year; with Mr J. Wright president, and Mr A. McLeod secretary. Father McKay and Professor Stevens were elected to stand as members of the association's committee. The outgoing president was Professor Stevens, who had accomplished so much for the association last year; and Mr A. McLeod, Miss M. Martin, last year's members of the committee.

The association had the pleasure of having Dr. D. F. McKenzie as guest speaker for the evening. Dr. McKenzie is a graduate of V.U.W. who went to Cambridge in 1957 as the first holder of the Unilever Scholarship. He has written a study of the Cambridge University Press in the early eighteenth century, and is a fellow of Corpus Christi College, Cambridge.

Dr. McKenzie spoke on the Cambridge University Press and printing house. His text included examples of early books published by the Cambridge Press. Some of the main points of the subject were that before the nineteenth century very few publishing houses had any records or documents to verify the capacity of the work they were doing; and not until the Cambridge University Press was established were there any records kept.

The Cambridge Press, when it first started printing, printed books for other publishing houses, booksellers and authors; and not until later on did it start printing for the university proper. Most of the supplies and equipment used were all imported from the Continent, Holland and France being two predominant sources. This fact made the Cambridge Press the best publishing house in England during the eighteenth century.

The evening was friendly and informative, and achieved the association's aim of presenting to its members some aspects of the publishing firms of the early eighteenth century period.

The following dates have been chosen for meetings for the remainder of 1961. All are on Thursdays:—April 13, June 8, July 13, August 10, September 21, October 12.

Members will be informed in later circulars about speakers at these meetings. Subscription for 1961 is 5 s. Payment may be made to the secretary by post—Mr A. McLeod, 164 Glenmore St., Wellington, W.4., Phone 26-161.

Auckland may disaffiliate from N.Z.U.S.A., the New Zealand National Union of Students, in the very near future. The issue at stake has been a recurrent one over the last few years. Auckland pays £650 to N.Z.U.S.A., that is 27 per student—a considerably higher amount than any other university. Auckland feels that either the universities that contribute most to N.Z.U.S.A.'s upkeep should have the most say in running the body, or if voting to be equal, payments should be equal, too. Cracum, Auckland.



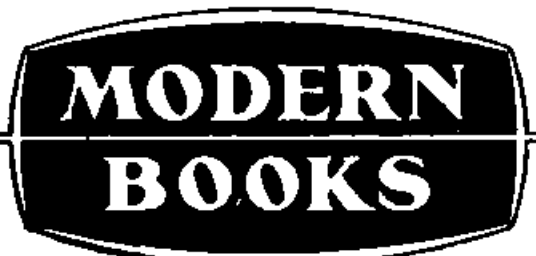
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DO SOMETHING !

WE MAY HAVE A WAR! Once this war starts, it will make no difference which side began it.

Probably you are wondering whether to stop reading. Because you have heard all this so often.

So there is no answer? BUT WE MUST DO SOMETHING!

The alternative is **Finis!** Anyway the C.N.D. will be staging a march at Easter. I'll be supporting the campaign for Nuclear Disarmament. And I HOPE YOU DO THE SAME!

[P.S. By K.H.M.: "What has life to offer us anyway? LET'S HAVE A BLOODY BIG WAR!"]

ORIENTATION BALL

The Orientation Ball, the first big social event of the year for students was held in the Town Hall last Friday. There seemed to be mainly freshers attending. Obviously most of the innocents were not yet thoroughly integrated into university life; and the presence of older students surely gave them joy and a sense of companionship in student activities, and thereby enriched their experience!

Arriving punctually (unlike our executive) the freshers were slow to respond to the crazy rhythms. Man, the creeps just crept! The band was quite terrific.

In contrast to the polished showmanship of the professionals was the usual Weir House performance. This item showed little change from last year. The nauseating excuses for humour it invariably produces are disgusting—SALIENT demands some genuine wit for next year.

Various short interviews with a cross-section of those present during the evening gave some highly unintelligent remarks. The first male assured SALIENT he was having a marvellous time and when asked why attributed this to the presence of our reporters. A couple of inarticulate freshers introduced SALIENT nicely to their partners and assured SALIENT they simply adored watching all the dancing. A bearded, more blasé type (a non-fresher) considered the ball terrific and when asked "why?" answered "why not?"

SALIENT congratulates exec. on taking some action to dispel the usual grossly distorted rumours on exec. drinking habits. Let's hope that these resolutions will be respected by incoming executives as it will be by the present one.

ON EXEC.

Features of interest at the last exec. meeting were:

APOLOGIES NOT ACCEPTED. Three apologies, including that of exec. President John Hercus, were not accepted after over 30 minutes' discussion and after three motions and amendments had been carried or lost.

No Cafe Till Second Term. The vice-president, Mr Mitchell, explained that it was possible that the cafeteria in the new students' building might not commence operations until the beginning of the second term. This was dependent on the availability of the catering contractors, however, and was not because of any further delay in the completion of the building.

WHY FEED THE SWINE?

"Students are pigs!" This was Mr Mitchell's comment.

Mr O'Brien agreed and said the Little Theatre reminded him of the mess at Belsen.

Grunts and snorts from around the table indicated general agreement.

Mr Mitchell intimated that he might consider closing down the temporary cafeteria if general manners didn't improve.

BRAKES ON THE BOOZE

The meeting then went into committee to discuss an item in the auditor's report. After resuming the following two motions were moved by the secretary, Mr P. O'Brien and seconded by Mr S. G. O'Regan.

1.—That this executive strongly recommends to future executives that the association's expenditure on alcoholic liquor be confined to the following items and no others:

- (a) Weir House Haka party for the freshers' welcome during Orientation Week.
- (b) Graduands' supper.
- (c) Capping Ball official party.
- (d) Annual council cocktail party.

Note: This recommendation does not affect the purchasing of liquor out of other accounts which form no part of the association's general account and which are operated as profit-making concerns, e.g., Extravaganza, Cappicade.

2.—All major wine and spirit merchants in Wellington be advised that this association will in future accept no responsibility for the purchase of liquor on any of the association's accounts at their firm unless the purchaser presents a written order form signed by any two officers of the association.

"MIDDLEWAY" OBJECTED

Dear Sir,—By a happy chance, your correspondent "Middle Way" found his letter aptly illustrated by its adjoining the benevolent old sage, Prof. I. Zac. Postige, inhabitant of Kelburn.

"Middle Way's" cautionary tale will fortunately go unheeded by most Freshers, I feel. If memory serves me right, "young people fresh from school" have far too much ambition to allow themselves to be marched straight back into the "middle way" from which they have only just managed to matriculate.

It is, I suggest, most foolish to suppress their desire for individuality—(and I fail to see anything strikingly individualistic about sex and beer). In this "well-fed State," where the graduate seems to deserve only a third the labourer's wage, every student should greatly honour the value of the individual, and revel in whatever personal liberties he has not yet been deprived of.

I agree that students want to be accepted by their contemporaries, but let them be accepted as individuals, prepared to devote themselves fully to some pursuit or other. If they must be beatniks, let them be enthusiastic and convinced beatniks.

If only students would go so far as to "violate their own natures" (natures rapidly becoming conditioned to "middleism"), they would be able to approach their studies, interests and beliefs, with an enthusiasm to find truth, no matter how far it might take them from the accepted middle ways.

Yours faithfully,
— "RELIGIOUS LEGALIST."

THE CAFETERIA

Dear Sir,—When the cafeteria at last opened for business tea was sold at the rate of 4d. a cup. Assuming that that amount covered the cost of labour involved in the total transaction, the amount of time and energy spent in toting for pennies or trying to work change for this inconvenient amount was approximately 25 per cent., an all-round saving could therefore have been effected by reducing the price by a penny, saving the extra labour and the resources of the kitty.

The difficulty was soon realised by the cafeteria committee who raised the price to 6d., thus eliminating the inconvenience and expense of the odd penny and, in effect, making 3d. profit on the former price.

This is inflation of the worst type, is very nardy, and the situation should be rectified at once.

Yours faithfully,
—R.J.P.

ACKNOWLEDGEMENTS

H.H.: Your letter cannot be printed because your writing cannot be understood. Those sections I managed to read seem to indicate that the article is worthy of publication. Perhaps you would care to re-introduce your theme in the next issue—have your letter typed if possible.—Ed.

Mr Wright: Thank you for your article on DEIST. We feel, however, that we have already sufficient views on the matter in this issue.

"Q.B.W.": Thank you for your letter but we are sorry we cannot publish it. All letters to the editor should contain the full name (s) and address of the sender. This applies even where pen-names or initials are used.

CHRISTIANITY

Dear Sir,—I feel I must try to answer "Deist's" objections to Christianity.

1. The Bible is neither a textbook for the historian nor a literary masterpiece. It is the story of God's dealing with man, written by fallible human beings, whose insights were often warped by their pagan background. It is not with our own enlightened age that the religion of the Hebrews must be compared, but with the surrounding poly-theistic and animistic religions. The spiritual insights of the prophets, such as Isaiah's insight of "the suffering servant," Job's insight of the righteousness of God, stand out boldly in an age of pagan ritual and sacrifice.

In considering much of the Old Testament, the Hebrew mode of thinking should be borne in mind. The natural response of the twentieth century mind to the miraculous elements in the history of the Hebrew people is "Did this actually happen?" "Was Jonah actually swallowed by the whale?" But the first response of the Hebrew mind was "What does this story mean?" We must recognise that the thought of Jonah composing a hymn in the whale's belly, or of a mysterious hand writing on the wall, posed no problem to people who thought normally in terms of symbol and image.

2. Our "Deist" finds it difficult to believe that God loves man when so much suffering is in the world, afflicting the God-fearing and ungodly indiscriminately. But surely a God that punishes only those who do not love Him is a denial of love. If God is Love, then He will not force men to love Him by appealing to their fear. He wants all men to love Him but only if that love is freely given. God has given us free-will at the risk of losing us.

3. Morality and faith are better kept apart says "Deist." He adds that the ideal of a perfect society is sufficient motive for moral living. In reply to this I would say that the future happiness of mankind is not going to inspire many to moral living. Is it right that we should be used as the means to future happiness? Surely we are as important in God's sight as later generations? The Christian view is that man is not a means to an end but an end in himself. The Christian places emphasis on the present, on the responsibility of each individual for his own life and behaviour and for his attitude to his fellow men. It opposes the Communist belief that present evil is a necessary prelude to future happiness, that any individual today can be "used" for the future happiness of many. Please don't think that I accuse "Deist" of being a Communist. But I am only showing him how an ideology which holds the ideal of the perfect society can in fact justify many immoral actions. But if our "Deist" replies that for the present happiness of society morality is sufficient without faith, in other words, morality is justified by its present utility, then I reply—utility alone is insufficient motive for moral living. It only provides a negative morality, i.e., I will NOT hit my brother because he or society will hit me back. Utility will only make someone love another if it pays. But it will not make a person love his enemy. It is only the suffering love of Christ, that is prepared to go to the Cross if necessary, that will provide sufficient motive and power for purposeful living.

I am etc., —J. THORNLEY.

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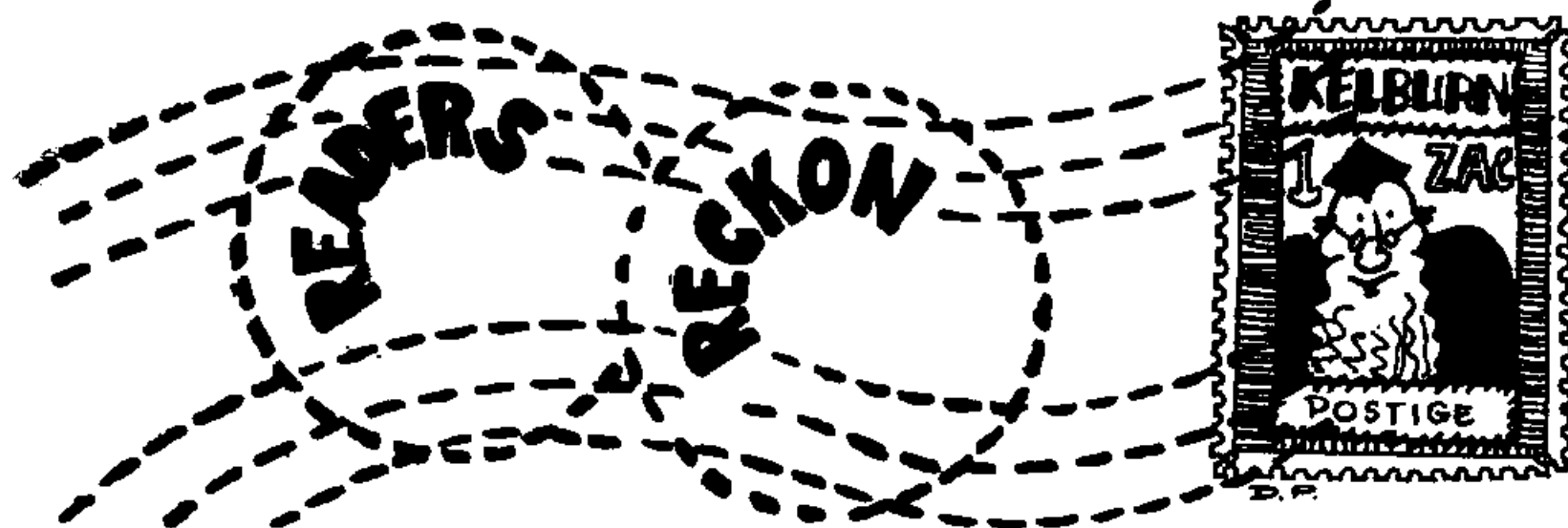
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FRESHERS ON DEIST

Dear Sir,—That faith requires no prior knowledge is one conclusion to which "Deist" comes. We would, however, like to ask this question: "How can one have faith in something about which one knows absolutely nothing?" We believe that Christian faith is the result of experience based upon a sound knowledge of Christian belief and practice; and that this faith, rather than morality, is the greater force. For, if a man under strong temptation thinks that moral rules are just a human convention, he will be less likely to keep them than a man who feels sure that God gave the Ten Commandments and is the supreme upholder of the moral order.

What higher code of morality can one have than that represented in Christ's command: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another."

—TWO CHRISTIAN
FRESHERS.

(Abridged).

MORE ON DEIST

Dear Sir,—I would like to touch on one aspect "Deist" brought up. He has drawn our attention to the authority of the Bible; he compares the Bible with other religious books, and with Shakespeare. He seems to be of the opinion that Christians base most of their confidence in the authority of scripture from the fact of its age, the nature of the traditions it has initiated, and its recognised literary value. But do they? There is no "proof" of its authority.

The Bible is a record of events which took place in history, events which have not been disproved and which archaeology is constantly reiterating. As such there is value in it even to the non-religious. But to the Christian it is more than this. It is a book of human experience. It's not possible to think of the Bible's inspiration in mechanical terms, but in terms of the experiences of men and women—men and women with all the doubts and objections that we face now, but who have proved (not with slide-rule and compasses, but in the grit and grind of hard living) that God not only is, but that He can be trusted. If Shakespeare and Milton equal the literary output of the Bible, so what? Christians value the Bible not for its literary merit but for its religious truths. Perhaps "Deist" is not prepared to accept the testimony of one person who speaks of a certain religious experience. But when countless numbers of men and women from so many walks of life and at different periods of time each in their own style tell of the same religious experience, there must be some preparedness on our part to hear their testimony, and when this experience is reiterated in one's own life, the validity of

it is assured.

When we compare the books of other religions such as the Koran, we see a notable difference. These writings are not the record of God's reach down to man but of man's endeavour to find God, hence the mysticism and confusion which prevails in many of these writings. "Deist" and I will differ here because if he's a true "Deist" he won't accept the idea of a self-revealing God, but let him look at the lives of those who claim to have this revelation. See how their experiences, though different, tell the same story. It's not enough to say they were all prejudiced by superstition. The apostle Peter for instance was educated. They have proved to themselves and to many others, that this God, whom "Deist" tacitly admits exists, has, and will reveal himself to man.

Yours faithfully,
—B. T. DOIG.

(Abridged).

TOO BLOODY!

Dear Sir,—I wish to comment on your short-story "The Rat" by W. P. Alroev. I cannot understand why such things are allowed in your newspaper. "The Rat" shows the bloodiness of your mind.

Yours, etc.,
—QUITE-ILL.

ON DEIST AGAIN

Dear Sir,—I was interested to read in a recent issue of "SALIENT" "Deist's" article on the Christian religion. The writer raises many questions which have been, and are being asked by many university students.

"Is there a God?" There is a universal inherent belief in a supreme being, right from the naked, nomadic tribesman to the highly sophisticated New York socialite. But can we prove there is God? It is impossible to get God, put Him in a test tube, and prove His existence by chemical analysis.

A spiritual God can only be found by a spiritual method—faith. But what is faith? The Bible says that faith is "the substantiating of things hoped for, the conviction of things not seen." Faith is not opposed to facts as was once thought but it is merely complementary to facts, and facts are complementary to faith.

Some say that they cannot believe the Bible because of scientific inaccuracies in the Bible and say that they are positive proof that the scriptures are not divinely inspired. True, there are statements that do not stand up to close scientific scrutiny but that does not prove that the Bible is not divinely inspired. It is not a scientific text book. The Bible is a collection of books written in the language and in accordance with the concepts of various ages. So that the people of those ages could understand them—not V.U.W. professors.

And so while it is scientifically fallible, the Bible is spiritually in-

fallible. However, there ARE in the scriptures many scientifically accurate statements and inferences which were generally unknown at the time. For example, the book of Job, which was probably written about 3500 years ago, alludes to the sphericity of the earth.

"Deist" says, "I believe that to expand the personality of God beyond that of a creator introduces too much of the element of supposition." And that is true if we try to reason with our own intelligence. But if we accept the Bible as being inspired of God, then surely there need not be just a vague conception of Him. It distinctly tells us that "God is a spirit." Failure to realise this fact is, I believe, partly why we have so many professed atheists in our midst. Some of them have the idea that God is supposed to be a benign old gentleman while others have the idea that God is supposed to be a terrible tyrant. When the Bible says that God is a spirit, it doesn't mean that He is a wispy spiral of vapour. Obviously, such conceptions of God can only lead to scepticism or atheism.

Many look at the world and ask, along with Deist, "If God is a loving being why is there so much sickness, famine, hatred, sorrow, and general misfortune in the world today?" To answer this question we must try to get a correct conception of God. He is, as we are told, a God of love; but he is also a holy God. Also, He cannot force man to do anything against his will.

But man has sinned and has thus severed himself from a holy God who cannot tolerate sin. The misfortunes in the world is the price for sin. But God, in his loving capacity, has provided a solution—His son Jesus Christ, through whom we may obtain salvation.

"Deist" uses the term "Christian" rather frequently, but he fails to define—whether inadvertently or intentionally I cannot say—what a Christian is.

The Bible teaches that a Christian is one who has a personal trust, apart from meritorious works, in the Lord Jesus Christ, as delivered for our offences and raised again for our justification. And so I put forward a question for all of us to ask ourselves, "Am I a Christian or am I not?"

Yours faithfully,
—B. D. GOODWIN.

(Abridged).

WHAT "SALIENT" SAW

A certain Exec. member placed sixpence in a SALIENT honesty box, took a copy of SALIENT, and read it from cover to cover—then he took back his sixpence, returned the copy of SALIENT, and walked off!

MANNERS?

Dear Sir,—I always thought that schoolboys cared little about good manners but I had hoped that two or three years training at University would eventually transform them into young gentlemen. What a disappointment though. The least thing one expects from a young man when he nearly knocks one over is an apology. This, however, was too much to expect from the young gentleman who practically knocked over my girl-friend and me as he rushed through the narrow corridor swinging his bag wildly.

I am quite well aware that the younger generation thinks that to let a girl go first through a door is too old fashioned; I want to tell those particular boys that we do not expect them to open doors for us always. There is however quite a difference when one is carrying a heavy bag and two heavy volumes in her other hand, and the young man in front of her just leaves the door to swing full in her face.

Another awkward situation is the Cable Car. You enter a compartment where seven young men lounge luxuriously on the seats while two girls are engaged in a lively conversation. Your bag is full, your feet ache, but you have to be careful not to step on any stray feet which are stretched out in all directions.

At last someone pats you on the shoulder and you think that some kind soul has thought of you, but instead you see a smiling face looking up at you, saying:

"Give me your bag, honey, or would you rather sit on my knee?"

Of course you turn down the offer.

Some people might think I am too old-fashioned, or that I expect too much from them. Perhaps I do. But let those who care remember that a gentleman always has advantages over the others.

Yours, etc.,
A LADY.

NOT IN EXAM TIME

Dear Sir, The penalty of paying a fine for overdue books is indeed a very good idea. We must always keep an eye on the books we borrow from the library. However, do we have time to do this when exams. are on? That is the time when we want many books.

And since the librarian never stops us we are tempted to take more and more books out until the day when the books are all overdue and the victim is fined a terrific sum. But some times we may be so preoccupied that we neglect the reminders regarding overdue books. Or when we move to a new place and, because of the exams, we sometimes forget to inform the librarian.

The belated reminder reaches us perhaps after a long time, consequently, in some cases the fines may mount up to more than the actual cost of the book, so that it is doubtful whether we should return the book at all, and pay the tremendous fine, or keep the book and refuse to return it.

The system is supposed to stop students being book-lovers. But if it is enforced during examination times it is surely a money-making racket?

—LEE.

{Surely, it is simpler for the students to notify the librarian of their changes of address than for the librarian to try trace the activities of several thousand readers? -Ed.]

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NOTICE TO CONTRIBUTORS

All copy for the fourth issue must be in

BEFORE 12 NOON.

MARCH 27, 1961.

—Editor.

Please leave an adequate margin in your copy.

SERVICE PAGE

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

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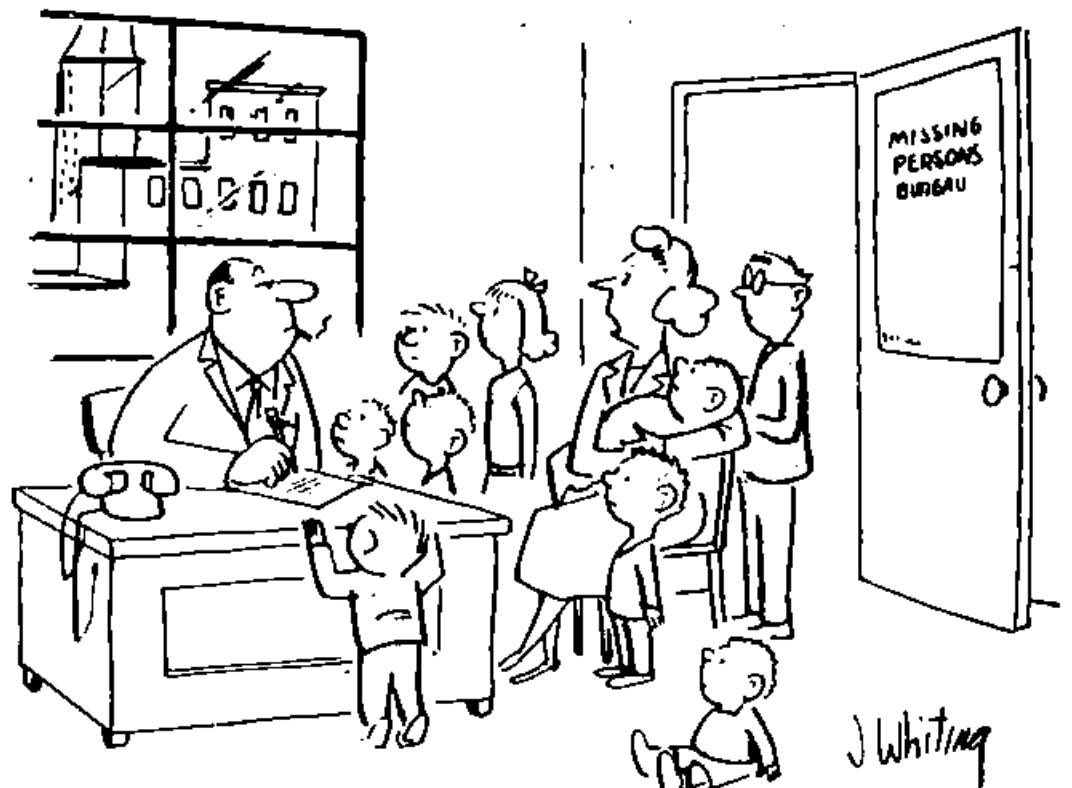
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FINE ARTS SECTION

MUSIC

THE NEW ZEALAND WIND QUINTET.

James Hopkinson flute
Guy Henderson oboe
Frank Gurr clarinet
Peter Glen horn
Peter Munson bassoon

A group comprising principal players of the New Zealand National Orchestra recently provided in Wellington an example of how a well-trained ensemble should play; and of how effective chamber music can be, when played expertly. Formed in 1958, the New Zealand Wind Quintet has given several studio recitals yet, it unfortunately played little in the concert hall; and so it was a memorable occasion in more ways than one when flute, oboe, clarinet, horn and bassoon teamed together to give a programme of works ranging in magnitude from Mozart to Anton Reicha.

The former's Divertimento in B flat Op. 14 opened the concert, and really gave the audience indication of marvellous group playing. Hindemith's Music for Five Wind Instruments also gave full measure of praise to composer and performers alike. Hindemith, who was once commissioned to reorganise the musical life of Turkey, has a strong vein of unorthodoxy running through his music, a combination of atonality with polyphony; and can be quite charming, as in the above piece. Willen Kapp's Lyric Suite was performed with masterful grace by the Quintet, not unsurprising as it was specially composed for them. John Hopkins bringing the music back from his recent overseas visit. Reicha's Wind Quintet No. 2 Op. 88 was also presented, with flute, oboe and clarinet all having extensive solo parts in the third movement, which were beautifully played. Indeed, one may surmise, if this concert was any indication of the standard one may generally expect, it is surely a shame so little is heard of the group.

"THEATRE 60"

If you are a student of the drama, by enrolment or by sheer fascination, have you noticed the existence of "THEATRE 60"? It commenced publication last year, to present a survey of the main events and the special problems of the theatre in New Zealand. How can we raise the standard of amateur productions, make the best use of the experienced people there are, promote New Zealand playwrights?

In the latest issue (Autumn, 1961) there is a discussion between the editor, John Dunmore (author of the radio play, "A NEW CANDID"), and the producers, Patric Carey and Cedric Gardiner, on "The Producer in New Zealand." Anyone who is aiming to begin as a producer will find the results of their experience very useful, and to mere actors it is an interesting study of why things are done to them.

The Elizabethan Theatre Trust, the Australian equivalent of the New Zealand Players, is the subject of an article by F. R. Harvey. After seven years of existence, some of them brilliantly successful, the Australian and national theatre, too, is sinking into the financial doldrums, and the Trust theatre is in peril of death.

Bruce Mason fires a vivid broad-

side at the producer Ronald Barker, who had complained at the treatment one of his productions received from him.

(Mason says here that it was "of indescribable badness.") Mason, who is now leaving New Zealand, reiterates his creed that the critic can give only opinion, not judgment. He has no authority but his subjective experience of the work, and his honesty.

Surveys of recent opera, of the London theatre, of recent theatrical books, of radio plays and of recent productions in Wellington are other items in this number.

The next issue will contain an article on Victoria's own new Little Theatre.

We hope that the Drama Club will make use of the open invitation to contribute news of its doings to future issues.

Annual subscriptions (£ 6 for three issues) should be sent to the Editor, Theatre 60, 100 Broderick St., Johnsonville, Wellington.

Commerce Faculty Evening

A meeting of commerce students was held Thursday evening, 8th March. Full-time students were welcomed first. Mr Thanangadan, president of the club, reminded his audience that they had more time for club activities than their part-time colleagues. He hoped that they would play a full part in university and club life.

PROFESSOR HOLMES FOLLOWED THE PRESIDENT AND WELCOMED THE GROWING TENDENCY TOWARDS FULL-TIME STUDY IN THE COMMERCE FACULTY.

The meeting then moved to the Science Lecture Theatre, where the few part-timers in attendance were waiting. Mr Thanangadan introduced two films shown by the I.C.T., entitled "Time to Think" and "The American Certified Public Accountant."

Both of these films were useful to commerce students although the first became tedious in its attention to the technical details of modern computers.

Mr Allan, of I.C.T., answered questions from the floor and it was interesting to find that there are two such computers in New Zealand although the minimum cost is £30,000.

Professor Holmes again spoke, emphasising the rapid growth of the Commerce Faculty. He quoted some interesting statistics:

Enrolments.		
	1960	1961
Arts	1203	1239
Science	763	796
Law	336	329
Commerce	711	840

However, as an economist, Prof. Holmes certified that his faculty is not over-producing as there are many opportunities for commerce graduates in modern society.

Mr Rodger welcomed all the students and guaranteed that his team of 36 members would be ready at all times to assist accountancy students, and proposed a vote of thanks to the president.

The evening should prove very useful to all students and those who did not attend missed a valuable opportunity to meet their staff and fellow students.

G.R.H./K.W.I.



Principal horn player of the National Orchestra, Peter Glen is also a member of the recently-formed New Zealand Wind Quintet.

SIMPSON ON FAITH

"Faith what is it?" was the theme of the address Rev. J. Ewan Simpson of Central Baptist gave to the Evangelical Union on Wednesday.

Rev. Simpson said that faith was not primarily mental assent much more than this was involved. He likened Faith to a mathematical proposition, the truth of which a mathematician could test, but which a non-mathematician could not. The Christian stood in a "mathematicians" position towards his faith.

Vital in building a man's religion, faith could not come just by rational compilation, nor could it come by emotional pressure. It involved knowledge of the truth plus a personal commitment.

Rev. Simpson built up his argument starting from the assumption of God's existence (any dissent being left aside for the moment) and of His historical revelation to Old Testament patriarchs and prophets; and in the New Testament through Christ the Incarnate Son of God. Present knowledge of God, he asserted came in an **unwelcome** form, through conviction of sin from the Holy Spirit.

"But can an average man believe all this?" asked the speaker, and proceeded to answer his own question by stressing the historical fact of the Resurrection of Jesus. On this Christianity rested. If Jesus had not risen from the dead then there was no possible reasonable explanation of the subsequent behaviour of the disciples. From broken and dispirited they had suddenly been converted into zealots on fire with the desire to spread the news of the resurrection and man's redemption. If Christ had not risen any preten-

sions of the disciples could have been completely discredited by the Jewish authorities. Instead, after the resurrection they took Christianity to the bounds of the known world.

Rev. Simpson then gave a personal testimony from his own life. He had once been in a very poor spiritual condition, unable to be sure even of the existence of God. By chance he had come across a book purporting to disprove the possibility of eternal life. Step by step he had followed the reasoning, and come to the final conclusion that the book was wrong, and that eternal life was the only likely thing. After this had come an upsurge of faith in his life.

But, could we be really sure that God has spoken and still is speaking was the next question the Rev. Simpson proposed. His answer was that this is where faith helps. A Christian is a person who **knows** God has spoken to him at some stage. With every individual the story might be different, but the move over to faith came when he listened to God with an open mind. This implied three things.

- (1) A recognition that faith is the ultimate concern.
- (2) An acceptance of God's will as supreme.
- (3) A commitment to Christ.

Faith could not be judged by emotion felt, though some found faith by emotion, some by intellectual discussion, and some by neither (e.g. St. Paul's conversion when confronted by Christ). Being stubbornly silent to doubts was not faith, nor was a mere knowledge about the truth adequate. Rather faith involved doing something about what you know to be true—listening on God and recognising his will for you, concluded the Rev. Simpson.

The meeting then divided into groups and discussed the ideas the speaker had put forward.

ADVICE FOR TOURNAMENT

Gentlemen—A Toast

From March 31 to April 3, several hundred university sportsmen and sportswomen will descend on the wolf in the fold (I mean exactly that) and display a tempting array of athletic and social talent. Such sports as cricket, rowing, basketball, athletics, swimming and rifles of some description (I think) are likely to be indulged in. Tournaments are very enjoyable, and as Dunedin has a reputation to uphold in this department, a classic tournament can be expected.

Now, Dunedin as you know is reputedly the only university city in New Zealand and I'm inclined to think that perhaps it could well be.

Consider Victoria, a junketed mess of bricks, concrete and decaying sandstone, plunging madly up and down precipices, clinging desperately to the rotten rock hills of a senseless city, and what have we? No. Consider Christchurch. A meandering mass of quads and cloisters, a congerie of architectural musings, spattered along characterless urban streets and buried in a perpetual mist which enshrouds sodden parklands and melts disconcertingly into a nightmare of museums, colleges and universities.

Auckland! No. Just a polygastric, egotistic, nonentity.

Ah now, Dunedin. Here indeed are the Elysian fields, and, so to speak, the Mt. Olympus. Neglect for a moment the Students' Union, the physiotherapy school, the hospitals, the home-science school and a couple of others and let us concentrate on what remains. A university—aye, a real university. Learning simply plunges at you from the old stone buildings picturesquely bordering the weed-choked, muck-filled Leith. Such an atmosphere of old-world scholarship as one would associate with Oxford or Cambridge. Now, don't get me wrong I really do like Dunedin. And with that in mind, I present my (copyright) "Maxims for athletes and others."

Part the First—Travel

As this is directed only at Victorians, no responsibility can be accepted for alien students acting upon this article.

Initially, mountains and mountains of work are done by "Condon" McBride and "Dean" Brooker (secretary and chairman of Sports Council respectively) and their many minions. Bookings for ferries and other quaint contrivances have been pencilled in for some months, and considerable organising is done betwixt and between. So the first maxim is:

"Abuse ye not the hard-working tournament organisers when collecting tickets and other jazz."

The other jazz includes such articles as your tournament badges (if Book and Co. have

come through), etc.

Now, travelling by ferry and train can be an enjoyable experience. **But go prepared.**

Incidentally, the hostels are not going to be open when we arrive in Christchurch—for we leave well before nine. So a few of the wiser ones will grub up at one of the Colombo Street hash-shops which are generally open at this hour.

About three or four p.m. you arrive at Dunedin. But meanwhile you've collected more literature from the organisers at the other end. At the station, there will be a hell of a shambles with buses to take some unfortunates to Green Island or some such place, or to mustering stations for others where billetors will be greeting them.

Anyway, five or six should see you bedded, or at least housed, somewhere. And you will probably be left wondering what on earth to do now. I hope you can think of something to do. I won't.

Part the Second—Councils

There just might be a meeting on Friday night so delegates will at least have something to do. These councils are important in the structure of N.Z.U. sport so please go, if only to annoy N.Z.U. S.U.

Part the Third—Sport

Just play or compete with a spirit that will impress your opponents and (if any) spectators—so that Victoria can at least carry off the wooden spoon gracefully.

Part the Fourth—Dinners

Sports clubs will arrange dinners. These are magnificent and legitimate sport. You eat in high-class surroundings and thoroughly enjoy yourself. Actual cost is about £1 per head (no charge

for bodies) and entertainment value is priceless.

Part the Fifth—Social

Well, Dunedin has always had a reputation for parties and anyone who remembers Winter '59 can certainly vouch for that. Mind you, Tournament is what you want to make it, so meet them half-way and you'll return a happy man (or woman).

For the gentleman student, "The Bowling Green" is probably the pub. "The Captain Cook" is very close to the university. The usual pot-pourri of coffee-bars, etc., will be available.

Allan Hall at the university will doubtless be the scene of some spirited hops. These are excellent for finding ball partners. They're crowded but to a man with initiative or a woman with what it takes, nothing is impossible!

Part the Sixth—Religious

A pilgrimage to the railway embankment at Carisbrook is a must. You can then actually see the engines that make all that noise.

Part the Seventh—General

Southern students are generally found to be very friendly and lovable and speak English quite well. By the way, most of them are northerners anyway.

Finally, while there, remember that you are present at a University Sports Festival and that you are primarily interested in a good time. So play well on and off the field. The second and greatest maxim is

"Eat, drink and be merry, for we're not all made of marble."

(The allusion is to old Omar, and to a passage in "Swann's Way." Any interested bodies are requested to read the originals before abusing me.)

And with that small but ostentatious flurry of pedantry I wish

you a revoltingly successful tournament.

Dotta, Dayadhvam, Darayata.
—B.P.D.

WOMEN'S BASKETBALL

I have just returned from a violent training session with the V.U.W. Outdoor Basketball team. (Now, I'm not trying to get in the team, and you must understand that the training session was strictly basketball). But these unsung young trauleins should certainly grace the basketball courts of Dunedin—if you see what I mean. Good luck, girls. Incidentally, the Victoria uniform is certainly an eye-pleaser. Visitors to the basketball at Dunedin will not regret it!

THE ATHLETIC TEAM

Auckland should win the athletic shield; but Victoria may just surprise with such talented hangmen as Lance Leckis, Joe Pope, Doug. Drysdale, etc., not to mention the redoubtable (Miss) Jeanette Buckland—all candidates for selection. The club is at present in a very successful phase, having in the past season won the Melrose Shield for relay competition, been runners-up to Kiwi in the Dewar Shield, and then won the McVilly Shield by a handsome margin at provincials. Women athletes are apparently few and far between at University.

Little need be said of the men's tennis team. R. Hawkes, J. Souter, plus two other men such as D. Chapman, H. Greenwood and J. Taylor form a formidable combination. The women's team, as far as I'm concerned, is unknown.

SWIMMING

Swimming is another unknown quantity, and unless Peter Hatch and company are available, Victoria will be disgraced.

GOOD LUCK TO ALL!

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