

Craccum

Auckland University College Students' Paper

XXX.—No. 8

Auckland, N.Z., Wednesday, 13th July, 1955.

Gratis

STUDENTS' ASSOCIATION ELECTIONS

Elections for the positions of President, Secretary and Treasurer of the Auckland University College Students' Association will take place on Monday and Tuesday next, 18th and 19th July. For the first time in many years there are two candidates for each position. All members of the Association are entitled to vote and are urged to do so.

PRESIDENT

MATE FRANKOVICH

Nominated by: J. A. McGowan, Marie Mechen and B. J. Postles.

M. F. P. Frankovich, a Science Graduate now studying Law, is, through his extensive experience in Executive affairs since 1952, a person qualified to hold the office of President of the Association.



Frankovich has held numerous positions in Association affairs, including Chairman of Social, Capping Grants and Appeals Committees, Secretary to the Blues Committee and Treasurer and Social Organiser to the House Committee. In the Executive he has also been Travel and Expenses Officer and Legal Affairs Officer. Student Clubs and Societies have received much active support from this candidate and the Tennis Club, Photographic Society and the Catholic, Mathematical and Law Societies are all organisations in which he has been a member or office bearer.

The office of President is one which requires a person with determination to look after the interests of the student body as a whole. Mr. Frankovich showed clearly that he has this quality in full measure. In the face of some opposition from some members of the outgoing Executive, he acted in the interest of the Association and his actions were warmly

supported at the Special General Meeting held last month, when a motion of confidence was passed in him by an overwhelming majority.

This candidate has proved he has deserved your support.

—J. A. McGOWAN.

PETER BOAG

Nominated by: Frances Cotton, D. W. Lang and Lesley Quinn.

Since his arrival from Otago in 1952 (where he graduated M.A. in Mathematics) Peter has been:

Editor of "Craccum," 1953-54.

A.U.C.'s first Congress Controller, 1954.

Corresponding Member.

Three times delegate to N.Z.U.S.A.

Vice-President of Students' Association.

Chairman of Publications Committee, 1954-55, and has served on the following Committees: Carnival, Tournament, Grants and Appeals (ex officio).

As well as this he is a keen sportsman and is studying for a diploma of Education, part time this year and next.

In the light of his extremely capable performances in these and in similar positions of responsibility in Otago, I feel that Peter would make an excellent President.

The President must have sufficient experience to know whether any portfolio is running smoothly and to help if it is not. He should be an able chairman, respected and stable at all times. Furthermore he should have the ability



to handle successfully our relations with the public and with other Colleges.

Peter's knowledge of the administration of both internal and external affairs, his ability to put a case clearly and logically and to make sound decisions, backed by foresight—for all these reasons I recommend him to you as President.

—FRANCES COTTON.

SECRETARY

Norman Butler

Nominated by: D. W. Lang, B. J. Postles and Frances Cotton.

Third year Law Student (part-time), Norman would bring to the post of Secretary a sound background of experience in administering the affairs of the Association.

As director of Revue, 1954, Norman knows well the working of Carnival Committee. For Tournament, he was on the organising Committee 1953, and was Ways and Means Controller 1955. He has held two years both on Men's House Committee (Secretary 1954) and on the House Committee. Hard working and efficient, Norman is as friendly when organising as when relaxing at tennis, drama, law Soc. Co-opted this year Norman has been an independent and intelligent member of the Executive.

As Secretary he would be responsible for the handling of correspondence and for carrying out all those duties which fall into no definite portfolio, and bringing to Executive discussion any matter vital to the Association. Norman is just the right person.

—D. W. LANG.

Paul Temm

Nominated by: J. A. McGowan, T. H. Armstrong and D. Kohn.

Mr. Temm has been at A.U.C. since 1952 and is pursuing an LL.B. He is not a stranger to Committee work and has had experience in the workings of executive sub-committees and has held office in various clubs and societies. His experience in this direction include Men's House Committee, Social Committee, Catholic and Law Societies. At Easter Tournament this year Mr. Temm, as Senior Counsel scored a decisive victory over his opponents at the Inter-College Moot held in the Supreme Court. Thus after many years Auckland holds the Law Trophy.

This is a candidate who, by virtue of his calling alone is pre-eminently qualified to fulfil the requirements of Secretaryship. However, the office of Secretary requires more than this. It requires the candidate to be able to interpret and discern the feelings of his constituents and to represent his findings to his executive.

It is with pleasure therefore that I am able to assist Mr. Temm to have all these qualities and would solicit your support.

—J. A. McGOWAN.

TREASURER

Barry Purdy

Nominated by: Joan Frost, H. S. Fairburn and Patricia Barnes.

We have prevailed upon Barry Purdy to accept nomination for the position of Treasurer because we think that the Association needs a man of his calibre in this position.

Barry is an Accountancy student of some years standing and is this year taking Economics part time. He has had many years experience in the business world and at present holds the position of a Company executive.

As well as his particular qualifications for this position he has many qualities to recommend him as a valuable member of the Executive.

His experience, in debating, as a past Chairman of the Junior National party and a prominent member of its committees, as well as a previous Vice-President of the Mount Albert Old Boys' Association and Executive member of the East Coast Bays Association, has equipped him admirably for an administrative position.

His personality and manner and the interest he has shown in student finances particularly with regard to the recent projected rise in student fees are such that we commend him to you with confidence.

—JOAN FROST.

Gerald Ryan

Nominated by: B. J. Postles, M. S. McElroy and M. R. Goodwin.

I have much pleasure in nominating Mr. Gerald Ryan for the position of Treasurer of the Association.

Mr. Ryan has all the qualifications necessary for the carrying out of the responsibilities invested in the office. He is in his final year of the B.Com. and Accountancy Course and in his business capacity has had considerable experience with budgeting and financial controls—experience which is a definite necessity for anyone who considers taking on the post.

During his time at University Mr. Ryan has been a member of several clubs, some of them being Rugby football, Indoor Basketball, Athletic Club and Debating Society.

The fact that, while Mr. Ryan has been a part-time student for the last three years, he has also been able to obtain a commission in the Army, speaks for his energy and capacity for work. Mr. Ryan has expressed his willingness and keenness to fulfil the position and I feel sure that he would put the same amount of industry and ability into it as he has put into his other activities.

—B. J. POSTLES.

CRACCUM

The Editors accept as little responsibility as possible for the contents of the paper, and the opinions expressed are not necessarily those of the Editors nor of the A.U.C.S.A. Executive

STAFF

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University News	CLARE LILLIE
Sport	JIM HOLDOM, with ANN LUND
Overseas Student News	ALLAN TAYLOR
	with
"CINCINNATUS," "MUGWUMP," "STUBBS," "JON," and "WOL."	
Distribution	GERRY EDWARDS
Typist	WENDY STRICKETT

Christianity in the University

Perhaps Editorials should adhere to the maxim, "Leave religion alone," but on the other hand, it would show a distinct lack of courage in convictions if this opportunity to discourse a little on the subject were to be passed over for fear of the deluge to follow.

The opportunity referred to is the Evangelical Union's Mission to our College, but the ground has already been prepared by a series of articles and letters which has appeared in the last few issues of this paper.

The whole question was opened up when our contributor, *Stubbs*, wrote a *Local Observation*, that a stranger to A.U.C., "enquiring if there were any Christianity (in the broad sense of the term) within its walls, would have a difficult search." Then came the letters, each protesting at such a monstrous conclusion, but each it may be suggested, missing the principal point of *Stubbs'* remarks. *Stubbs* deplored the lack of Christianity "in the broad sense of the term."

After a little reflection, is *Stubbs* so very far from wrong? Perhaps it was providential that in the very next issue a correspondent, W.H.H., wrote on the "lack of a *spirit of friendliness* at our College." Surely *Stubbs* was suggesting that Christianity in this College has become an intellectual activity: "Is Mr. X to conclude that students are luke-warm? And that they have degenerated practical doctrines of love and forgiveness into intellectual snobbery?"

These are indeed harsh words and, it seems, too harsh for some members of the religious clubs to swallow. But before such people protest, they may do well to remember the letter complaining of the lack of a spirit of friendliness at the College. The same correspondent concluded the letter with a few comments on Tournament: "I was impressed with the *friendliness* of it all. Why, even Auckland students were talking to other Aucklanders that they didn't know!" If W.H.H. had come to Curious Cove for the University Students' Congress, he would have met with this same wonderful spirit in a more leisurely setting.

In one of the replies to *Stubbs*, Mr. B. K. Meadows wrote: "It would seem that Mr. X., contrary to *Stubbs'* observations, would not have a difficult search for Christianity within A.U.C. Far from it; it would be an easy search. However, if Mr. X. will not come within the bounds of a religious club, he has himself to blame." Little though the writer realises it, herein lies the whole crux of the matter. Should Mr. X. have to come within the bounds of a religious club to find Christianity in the University?

Miss Joyce Pegler, in a further letter on the subject, was quick to seize upon the activities of the S.C.M. in relation to the South East Asians; but does not charity begin at home? The doctrine of love is not one that can be bandied about at will and used according to the whim and fancy. Nor can it be employed in the spirit of the "slummers" of the earlier years of this century who made it their self-righteous pastime to devote a little of their spare time patronising slum clearance societies. This, it might be suggested to the correspondent, is not "the way of life" which she admits Christianity to be. The "action determined by belief," to which she refers,

LETTER TO THE EDITORS

Christianity in the University

Sirs,

When your contributor 'Stubbs' undertook to criticise the Christian clubs within the University, there were two basic questions he should have asked himself, but which he clearly did not.

In the first place he failed to ask, "What is Christianity?" Mr. X's woolly concepts of 'the traditional belief in God, in his Son Jesus Christ and in the power of salvation' are capable of vastly different interpretation and are woefully inadequate as a criterion by which to judge the qualities of Christian living which he apparently finds lacking in the works of the religious clubs of the College.

The second question was: "What is the purpose of a Christian Club in the University?" It is not primarily to organize fanatical press-gangs to coerce likely victims, as the writer would suggest. The essential problem which a Christian club tries to solve is the integration of daily living and intellectual life with Christian beliefs. This is the whole point of S.C.M.'s lecture on S.E. Asia, E.U.'s meetings, or Cath. Soc.'s discussions on education, the world situation, Catholics and Politics, Medical ethics, etc. It is this intellectual approach to religion which the vague concepts of Christianity held by the writer would make him deplore, but which the student, whose life is for the most part concerned with intellectual pursuits, he finds most naturally the easiest: it is for the student that the clubs are endeavouring to cater and to help him find the 'crux of the matter' in the typical student manner.

These are some of the errors your contributor would have avoided had he made more certain of his grounds; another is the assertion that the groups fail to associate amongst themselves. Mr. X. has apparently overlooked combined meetings on such topics as the 'Idea of a

University' or the recent 'Academicism'. The fact that on July 24th will be held, sponsored by Cath. S.C.M., on 'Christianity and the Church' clearly refutes the contention that there is any mutual understanding between the religious clubs. Little positive was put forward in support of the motion, and I would point out that the Cath. Soc. is 'restricted' and is wholly unfounded; the direction of the Club's activities lies with its constitutionally elected at the A.G.M.

We must however agree with Mr. X. that the impact of the religious life (apart from those who are genuinely interested in Christianity) could be stronger. I suggest the reason lies not only in the comparative rarity of the Mr. X. who have the courage to face the reality of spiritual life but also in the nature of our University which, with its corporate life, largely constitutes a machine churning out strings of students stamped with a certain degree. It surely does not lie with genuine Christians who have the courage before them "I would that thou were cold or hot. But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth," and are therefore sincerely endeavouring to make their Christian influence felt within the University.

—G. W. C.

COPY FOR NEXT ISSUE

Copy for the next issue

"Craccum" will close

Wednesday, 20th July

is not something that can be turned on and off like a tap, at least not if it is to escape the criticisms of a *Stubbs*.

And so we come to the latest letter on the subject which appeared in this issue. Mr. Clarke, too, misses the point although, perhaps unwillingly, he stumbles upon it in his concluding paragraph. But let us examine the statement in which the correspondent writes of the activities of the religious clubs: "It is this intellectual approach to religion which the vague concepts of Christianity held by the writer (*Stubbs*) would make him deplore, but which, the student, whose life is for the most part concerned with intellectual pursuits, finds most naturally the easiest; it is the students that the clubs are endeavouring to cater and to help find the crux of the matter' in the typical student manner."

What an admission! The intellectual approach is the easiest for the student, therefore let's take it. True, to be a good Christian is not an easy task, but to avoid the responsibilities which should arise spontaneously from one's faith is to destroy it so that it becomes, to repeat, merely an intellectual activity. The radiance of conversion of which Dr. Guinness speaks in an article in this issue, cannot stand alone. If it does, it is merely a righteous and self-centred religion. Christianity was never this, and to pray, never will be; Dr. Guinness could not have put it more succinctly when he states that "an intellectual grasp of the Christian truth is not enough."

Mr. Clarke blames this tendency on "The comparative rarity of Mr. X's who have the courage to face the reality of a spiritual life, on the nature of our university which he deplores. It would be a pity if the lack of a corporate life were made the excuse for the fact that the impact of the religious clubs on University life could be stronger." Should these institutions and their adherents follow in the path of their S.C.M. they would be doing a great deal more towards bringing about the corporate spirit of friendliness and fellow-feeling which the Mr. X's find lacking

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13th July,

U.C. EVANGELICAL UNION

Craccum SUPPLEMENT

Dr. Howard

Guinness

will address

Auckland



University College . . .

Monday, July 25th, will see the beginning of one of the largest missions ever held in a New Zealand University College.

The visit of Dr. the Rev. Howard Guinness, M.R.C.S., L.R.C.P., is sponsored by the Evangelical Union of the College, and the aim of his week's preaching will be the presentation of a reasonable faith.

**SEE DETAILS
INSIDE**

Oxford and Cambridge, where, rightly of wrongly, British University fashions are set. Dr. Guinness himself has conducted University missions in many parts of the world. His present visit is part of a plan which covers all four of the main University centres in this land.

This invitation, therefore, is made by the sponsors of these addresses in the confidence that every fair-minded student will weigh seriously the claims of the Christian faith. These claims will be brought before us by a man who has for many years lived close to generations of students, who knows the questions which are uppermost in their minds, and is well fitted to expound what he and the many other convinced Christians believe to be the answers.

Nor, from such a man, need any student fear that emotionalism, of which the modern world has a justified, if exaggerated, horror. No one will be embarrassed by attendance at Dr. Guinness' meetings. After all, he holds high office in a Church which has an ancient tradition of dignity in worship and in preaching.

A University mission should not be considered incongruous or out of place. Such efforts are three-yearly events in

The sponsors of the mission, therefore, ask their fellow-students for a hearing, for a serious and open-minded attempt to assess the relevance and truth of what their missionary has to say. Dr. Guinness is a University man of experience in two great faculties. He is a Christian by conviction; he has demonstrated that conviction by the sacrifice, for a career of evangelism, of the mode of life for which he was trained in the London medical schools. His preaching will be clear and reasoned; the religion he presents will be no weak, vague version of the historic faith, but a Christianity which makes demands upon the life without calling for an abdication of the intelligence.

university, it is often maintained, a secular institution, is entitled to a religious dogma and belief into a field of enquiry and criticism, and test them openly as they stand. Dr. Guinness merely asks for the opportunity to do so. The average student is ready to reject without examination any philosophy or doctrine labelled "religious" or "orthodox." Unaware of the power of his own prejudices, and ignorant of the bewilderment and lack of foundation of those whose authority he accepts, he avoids Christianity as a discredited creed of no personal interest. The clear evidence of breakdown in a society which has moved away from its Christian foundations, is itself comment on this attitude.

"IN CHRISTO VIVIMUS VINCIMUS"

DR. HOWARD GUINNESS

M.R.C.S., L.R.C.P.

Dr. Howard Guinness, the guest speaker at Auckland University College, is widely experienced in student life and has spoken to universities in many parts of the world.

In 1928 he graduated as a doctor from St. Bartholomew's Hospital, London. During his undergraduate days he represented his hospital at cricket and at Rugby football. He also took a prominent part in student extra-curricular activities.

After graduation he travelled for ten years for the Inter-Varsity Fellowship of Evangelical Unions. He visited Canada and Australia three times, and New Zealand twice. During those years he addressed meetings in every university of the British Empire. He also visited and spoke in the universities of Spain, Hungary, Norway, Sweden, Denmark, Finland, Belgium, Holland and the U.S.A.

In 1939 he was ordained in the Anglican ministry. He was a Chaplain to the Royal Air Force in Canada from 1942 to 1946.

After the war Dr. Guinness was appointed Chaplain to the Anglican Pastorate in the university of Oxford. His three years at Oxford were spent in close contact with the student, and he was a frequent visitor to many of the Colleges.

In October 1949 he sailed for Australia at the invitation of Archbishop Mowll, the Australian Primate, to take up work as rector of St. Barnabas' Church, Broadway, Sydney. This church, which is situated next to the Sydney University, very quickly became an unofficial University Church. Dr. Guinness holds monthly Student Services there, which are very popular.

In 1951 Dr. Guinness led a mission in Sydney University sponsored by the Evangelical Union there. The Great Hall was packed to the doors every days, and the Vice-Chancellor spoke in the highest terms of the conduct of the mission. Dr. Guinness has also conducted missions in Canterbury University College and Otago University (1952), Melbourne University (1943) and the University of Queensland (1954). Earlier this month Dr. Guinness addressed Victoria University College. The same pattern as on these occasions will be followed at Auckland.

Dr. Guinness frequently broadcasts and is the author of several books. The best-known of these are "The Sanity of Faith" and "Sacrifice." His book "Sacrifice" was originally written for Christian students. It has been reprinted many times, and over a quarter of a million copies have been sold.

Talk things over with . . .

While there will be much of value to each individual student the addresses that will be given, there may be matters which students wish to discuss personally, or at greater length.

To give students this opportunity for personal conversation Howard Guinness will be in attendance in the Religious Clubs Room during each day through the week. Here students may talk freely with Guinness and be assured of a sympathetic hearing from one who has considerable experience with students and their problems. There need be no fear of embarrassment or committal.

Whatever it might be—some matter raised in an address, some doubt that has arisen in their mind, or some very personal problem or difficulty—students will find that Dr. Guinness will do his utmost to help each person. If Christianity had no real help to offer, then it would be a veritable myth. As it is, if the individual takes this opportunity and is prepared to play his part, there is no doubt that he will find the answer he is seeking.

In the same way as a person that needs legal advice goes to a lawyer for his advice, so the person that needs spiritual advice goes to one experienced and trained in spiritual matters. All too often the answer that Christianity has to offer has not been found, or not put into practice, because if it has been sought at all, it has been from one with little or no experience and training in Christianity.

These also will assist

A number of other men and women will be present at the various meetings, and will be keen to discuss then, or at some arranged time, any matters concerning the Christian Faith. They represent all the major Protestant denominations, and have been chosen from various walks of life, to be of greatest help to all types of students. They include the following:

Mrs. Howard Guinness will be interested specially in speaking with women students. She is a very friendly and capable person, having assisted her husband in this way, in a number of the University Missions that he has conducted.

Mr. Bruce Lumsden, B.A., who recently arrived from Australia to be national General Secretary of the C.S.S.M., and Crusader movement. Lumsden gave a series of addresses in connection with the recent mission to the Canterbury and Victoria Colleges.

Miss Margaret Lamb has had considerable experience with girls as a worker for the Crusader movement. She, too, was an assistant missionary for a year at Canterbury University College.

Rev. John Pritchard, minister of Baptist Tabernacle, was an assistant missionary in Jesus' College in the Ford Mission in 1951.

Rev. Ian Grant, B.A., minister of Orakei Presbyterian Church.

Mr. Morton Fountain, B.A., who was a N.Z.U. Rugby Blue in 1948, is now a master at King's College. He spoke in the Mission led by Dr. Guinness in Canterbury University College in 1952.

Rev. and Mrs. S. Clark. Mr. Clark was president of A.U.C.E.U. in 1948 and is now a C.S.S.M. staff worker.

Mr. J. S. Burt, LL.M., who was Graduate President of A.U.C.E.U. for a number of years following inception. He is now a Vice-President of I.V.F.

The Religious Club's room is situated just inside Hut 10 behind the student block.

Lunch Hour Addresses

DAILY IN COLLEGE HALL -:- 1 - 2 p.m.

Monday, 25th:

"THE MORAL QUESTION"

Chairman: A. C. Keys, Professor of Modern Languages.

Tuesday, 26th:

"THE FIGHT FOR CHARACTER"

Chairman: E. M. Blaiklock, Professor of Classics.

Wednesday, 27th:

"TRUTH ON THE SCAFFOLD"

Chairman: H. M. Carey, Professor of Obstetrics and Gynaecology.

Thursday, 28th:

"THE SANITY OF FAITH"

Chairman: A. G. Davis, Professor of Law.

Friday, 29th:

"THE CHALLENGE OF THE LIVING CHRIST"

Chairman: V. J. Chapman, Professor of Botany.

Five good reasons for not believing ...

"The Devil's Advocate" is the title of a series of addresses which Dr. Howard Guinness will give each evening at 7 p.m. in the Women's Common Room.

In these addresses Dr. Guinness will present the case first from the rationalist point of view, and then from the Christian viewpoint.

If the Christian belief is true, then there is nothing to be feared from this approach.

This novel method of "bringing the Devil along to put his case" is one that will arouse the interest of many students—both those who are against Christianity and those normally not interested. It will show that Dr. Guinness is quite aware of the arguments that can be raised against Christianity, but that Christianity can more than meet these arguments.

Being then aware of the plan and purpose of such meetings, and of the opportunities for discussion which they will provide, students will find therein a congenial approach to matters of the Christian faith and question arising therefrom.

Those who have discussed a matter only with those who agree with their ideas often become lost in prejudice and ignorance.

After the addresses, supper will be served. There will be the opportunity for students to discuss with Dr Guinness or his assistants any matters that have been raised in the addresses, or any matters about the Christian faith which are of concern to the student

Church Services

During his visit Dr. Guinness will conduct the following services in Auckland.

St. Mary's Cathedral—Parnell.

Sunday, 24th July, at 11 a.m.

St. Paul's Church—Symonds Street.

Sunday, 24th July, at 7 p.m.

St. Matthew's Church—Wellesley Street, West.

Sunday, 31st July, 7 p.m.

The evening service on the 24th will be of particular interest to students.

Indeed Dr Guinness!

When a medical doctor was ordained to the ministry some years ago, "Punch" remarked: "He evidently finds harder to practise than to preach."

A doctor-cum-Sunday School Superintendent asked one of his boys: "What must we do in order to get into heaven?" "We must die," said Willie. "True," replied the doctor, "but what before we die?" "We get sick and send for you."

FINAL MEETING

The final address of his visit will be given by Dr. Howard Guinness in the College Hall at 8.30 p.m. on Sunday, 31st July, after the Evening Services in the Auckland Churches. The title of this final address is:

"THE PSYCHOLOGY OF INDECISION"



"And as I think you should hear both sides of the question I have invited along a guest speaker."

Monday, 25th:

"CHRISTIAN SEX MORALITY IS OUT OF DATE!"

Tuesday, 26th:

"THE CHURCH IS FULL OF HYPOCRITES!"

Wednesday, 27th:

"JESUS WAS CLEARLY NOT THE SON OF GOD!"

Thursday, 28th:

"FAITH IS WISHFUL THINKING!"

Friday, 29th:

"PERSONAL SALVATION IS SELFISH!"

7 p.m. — WOMEN'S COMMON ROOM

AN OPEN LETTER

Dear Fellow Students,

During the last week of July, Dr. Howard Guinness will address Auckland University College under the title: "In Christo, Vivimus, Vincimus"—the motto of our Evangelical Union.

Believing that God has provided in Jesus Christ all that modern man is desperately in need of, we desire to bring this before each student of our College. The aim throughout will be to present in a clear and direct way the central facts of Christianity, and to indicate their relevance to the life of a student.

This mission will be the largest of its kind so far to be held in Auckland, following a similar pattern to that employed in recent years in England, Australia, and the other Colleges in New Zealand.

As a result of a secular education, many students reject the doctrines of the Christian faith without properly examining them. We invite you to carefully consider the message and claims of Christ as they are presented during this last week of July.

In Christ man can live and triumph! This gift of God demands a response from all men.

Yours Sincerely,

BRIAN K. MEADOWS,
President.

VALERIE E. SANDS,
Secretary.

An Atheist is a man who has no invisible means of support.—John Buchan.

The Modern Student, Rationalism and The Christian Faith

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by HOWARD GUINNESS

Bill was a popular student and knew it. Witty, intelligent, likeable and thoroughly natural, he was the centre of attention wherever he went.

We met because he knew that I held a medical degree as well as being a Parson, and he needed help from someone who understood ordinary life in a way he reckoned the Parsons didn't.

"I'm a Rationalist," he volunteered, "and have no God but the God of Nature. But I'm in a mess morally, and my God can't help me. Can you possibly help me to find one who can?"

"I'll do my best," I agreed, "but I make no promises! What about meeting me each day in the lunch hour for half an hour, so that we can take our time and discuss the question thoroughly?"

We did so. Our plan was to study what the New Testament had to say, discuss its message in the light of the rationalist claims, and pray together.

"Pray together!" Bill expostulated, "I can't pray; besides I don't believe in a personal God to pray to. You must do the praying, Padre."

"Not a bit," I argued, "You must pray for yourself. If there's a God, it's you He wants to hear talk to Him at this moment, not me!"

"But I've never prayed before. I wouldn't know what to say. I can't possibly do it."

"I've never known you lost for words before, Bill!" I countered. "Just tell God how you feel and what you want in your ordinary everyday language. He'll hear. I can't do either your thinking or your praying for you, but I can stand by and help you do both."

Modern Archaeology

"There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition." —Professor W. F. Albright, Professor of Semitic Languages, John Hopkins University, U.S.A.

Writing on the Wall

The Rector of St. Barnabas' Church, Sydney, previous to Dr. Guinness, was Canon R. B. S. Hammond.

On his Church notice-board, which was eagerly scanned every Monday morning by University students, the following were seen:

"Divorce is the hash we make of domestic scraps."

"A man who enters a pub optimistically often leaves it misty-optically."

"Some create happiness wherever they go; others whenever they go."

"I'll try."

His first prayer I shall never forget. "O God, please help Padre to help me. Amen."

And so he made his beginning—the beginning that was to end so wonderfully.

We first of all tackled the question of a personal God, and agreed eventually that to believe in an impersonal one was to have a God who was of less importance than ourselves. Personality is the most significant thing we are aware of, so that to make God impersonal is to debunk Him altogether. If God is He must be *personal*.

Then came the question of whether this personal God cared about us, and if so whether He had revealed Himself to us in the Carpenter of Nazareth, Jesus Christ. Was God like Jesus? Bill held strongly that Jesus Christ was only a man; a most unusual man admittedly, but nevertheless a man and nothing more. So we studied the Jesus of History to see how He fitted in with Bill's hypothesis, and found it very difficult to squeeze Him into it. He seemed to burst out of it everywhere as though it were a ready-made suit several sizes too small.

Bill agreed with me that there were only three logical alternatives. Jesus Christ was either God, bad or mad. God—the One He claimed to be—(this claim was the immediate cause of His execution. See Mark 14: 61-64); Bad—an imposter who, for reasons best known to himself, claimed deity and got killed for it; Mad—a well-meaning fellow who unfortunately was deluded about his identity; very seriously deluded. Today he would be placed in a mental home.

None of them would Bill accept at first. Surely you could believe in Him simply as *Good*. I remember one of his prayers at that time: "O God, you know I don't believe in this Jesus of Padre's, but if He is the only One who can help me, please show me. Amen."

I gave him "Who moved the Stone?" to read—that famous account of an agnostic lawyer who set out to disprove the resurrection of Christ, and, after studying the evidence, ended by being convinced of its truth, and writing in its favour. If Christ rose from the dead (as He prophesied He would) He was clearly not mortal. True man He was, but not mortal man. He was the God-Man; God come down to earth to reveal Himself to human sinners, and through His mercies to repeal the law of sin and death.

"I had no idea," ventured Bill one day, "that the Christian arguments were so strong. I imagined that the Rationalists had it all their own way, and that Christians were simply traditionalists who accepted myth and legend as though they were proved facts. Now I see that there are facts on the side of Christianity as well."

But he was far from accepting the Christian Faith *in toto*. He was only accepting the truths of the New Testament for which he could see an immediate reason. Ten days had gone by, and now we faced the death of Christ. Was this a martyrdom or a sacrifice for sin? That was our next milestone. Bill was clear that it was a martyrdom, and equally clear that it was not a ransom price paid for men's sins. The one was commonsense the other immoral—the innocent dying for the guilty and the Judge of all the Earth allowing it!

The more we studied the record in the Gospels, however, the more we felt that the martyr theory was incapable of explaining all the facts of the story. For instance, Jesus failed to reach the standard of a good martyr, for on the Cross His faith failed, and He cried out that God had forsaken Him. Stephen was an improvement on that: he died radiant. And so with many of the subsequent martyrs. Why this collapse of Jesus' faith? It was at such variance with His serene trust in God shown throughout His life.

If He were bearing men's sins, however, then the story held together. The world's sin had shut out the Father's face as a storm-cloud will the midday sun. The fact that sin separates now had its supreme illustration. And as for the justice of the innocent suffering for the guilty—it was beside the point. Could you say to Love Incarnate suffering for the one loved: "This is not just?" For it was not God the Judge punishing Jesus the Saviour for me the sinner. It was "God in Christ reconciling the world to Himself." (2 Corinth. 5: 19).

Bill saw it. The logic of the situation compelled him to affirm with St. Paul: "He loved me. He gave Himself for me." Here was the answer to his sin: here lay the way to forgiveness and cleansing.

"Well, Padre, I now believe in Christianity. How do I become a Christian?" He was astute enough to see that an intellectual grasp of the Christian truth was not enough. "The devils believe, and tremble," wrote St. James. Bill believed, and was very ill at ease.

"You must give yourself to the Christ you now believe in." I replied: "every cell of your body, every fibre of your being — past, present, future; good, bad, indifferent; everything."

There was silence for a minute.

"It's too big." He looked me straight in the eyes. "I can't do it."

I didn't see him again for a fortnight except in the distance. He avoided me and I contented myself with praying faith that the Good Shepherd would find the lost sheep in His own good time.

He did. Bill burst into my study one morning.

"Padre, why was the Chapel closed last night? I wanted to put an end to this frightful struggle I've been having with God, but couldn't get in. In the end I had to go back to my study, and sit down there to accept Christ. Was that the right thing to do?"

As we chatted together it became obvious to me that he had made a real start in the Christian life. He had found faith had made him radiant. There was no possibility of missing the point that Bill was a transformed person. So everyone knew it, and everyone remained upon it.

His new faith had brought him a intellectual conviction of the Truth, a thorough clean-up of moral failure, a certainty of forgiveness, and a God who was both Friend and Counselor.

Meet Dr. Guinness

The opportunity to meet Dr. Guinness and hear something of what he is aiming at in his visit, will be given at a meeting to be held in Room 2 at 1 p.m. on Thursday, 21st, in the week before the mission itself.

It is better to go straight than to go in the best of circles.

A minister was given a prescription for a tonic by his doctor, and by mistake he gave the notes for his sermon to the chemist. Discovering his mistake he rushed round to the chemist but before he could explain the chemist handed him a bottle saying, "I had a terrible headache making it up." When the minister looked at the label it read "Eye wash."

Mr Kerr gave the aims of the mission, explaining how the Maori had been for thousands of years, aimed at Christianity and Maori ways as they were in 1870 all in English; how by 1900 they were doomed; how by 1950 they were produced police, and a love of Maori things also.

Co-education

Mr. Walker, former student and now a student at Maori schools, gave a talk on the problems that must be solved. He spoke of the need for a thorough clean-up of moral failure, a certainty of forgiveness, and a God who was both Friend and Counselor.

Our Maori language

Brother Reginald gave a talk on the problems related to Maori education. He spoke of the need for a thorough clean-up of moral failure, a certainty of forgiveness, and a God who was both Friend and Counselor.

MAORI EDUCATION TODAY

On June 23rd the Maori Club held its second very successful panel discussion, the topic on this occasion being Maori Education. Opening the meeting the chairman, Mr Goodwin, Inspector of Maori Schools, spoke of his pleasure and interest in learning of the current activity of the Club. The speakers were Mr Kerr, a former Maori Schools' teacher, Brother Reginald, Marist brother on the staff of St. Peter's College, and two club members, Miss Johnson and Mr. Walker.

Mr Kerr gave a brief historical survey of the aims of the Maori schools, mentioning how the first education in N.Z. had been for the Maori, in the Maori language, aimed at converting him to Christianity and adapting him to European ways as quickly as possible; how after 1870 all instruction was given in English; how by 1900 the Maori people seemed doomed; and how, in 1930, the introduced policy of encouraging racial pride and a love of things Maori helped rejuvenation: in 1929 7,000 Maori children were attending the schools—in 1950, 16,000. After stressing some of the problems confronting teachers Mr. Kerr formulated these aims for today: to produce children who will become equipped to compete economically with the pakeha, to join the lower economic groups of society, and who with a knowledge of Maori things also will look towards the future.

Co-education

Mr. Walker, from his own experience as a student and as a teacher in the Maori schools, gave specific examples of problems that must be faced and settled. He spoke of the lack of finance in rural communities and the inadequacy of scholarships today, if the lack of parental co-operation, the occasional inferiority and hostility attitudes of the community towards the pakeha and of the difficulties experienced even by Maori teachers in communicating with the parents; and of the bad effects an over generous free supply of school materials can produce. Mr. Walker asked if the service was getting properly-equipped teachers, suggesting that a short anthropology course should be established. He spoke for co-educational secondary schools, and against the present lack of interest in Maori education, instancing how one Auckland secondary school with 10 per cent of its pupils Maoris, only three Maori children were in the academic classes.

Our Maori language

Brother Reginald posed six major questions related to the secondary schools: 1. Are secondary Maori schools of more educational value to the Maori than mixed schools? 2. What are the aims of Maori education? 3. Are there any things other than the lapse of time for engaging parents to realize the importance of education, and children to realize that education is not just a training to get money? 4. Should the syllabus be specialised or the same as ordinary secondary schools? 5. What role should Maori art, culture and tradition play in education? 6. Do the present subjects of the School Certificate and University Entrance fulfil the needs of the Maori to-day? Unfortunately lack of space prevented reporting the arguments ably outlined by Brother Reginald for both sides of these problems.

Miss Johnson's address concerned the importance of the Anthropology Faculty, the Maori studies course, and the Maori language. She also pointed out that while the Maori people comprise 10 per cent of

N.Z.'s population, Maori students comprise less than 1 per cent of the student population of A.U.C., Tonga and Fiji are better represented at our University than are the Maori. These facts themselves are an indictment of the educational systems of the past and perhaps of the present.

Comment by O'Rorke Warden

The following is a letter from Mr L. W. A. Crawley commenting on the article on O'Rorke Hall, which appeared in the last issue. Mr Crawley is Warden of the hostel.

Sirs,
The article on O'Rorke in your last issue deserves, I think, some comment. I am grateful for the sympathetic attitude which it shows toward the hostel and for the fact that the distinct errors it contains in the statement of fact are confined to 11, or possibly 12. These, however, are mostly trivial errors and do not affect the main contention that O'Rorke would benefit from having more money spent upon it. I could not agree more wholeheartedly, and the purpose of this letter is merely to correct two impressions which may arise from the article.

The first is that residents are in some way victimised, and that their patience and generosity are being exploited. This is a view which is new to me, and which, as one of the apparent victimisers and exploiters, I should ask to have substantiated so that the position can be rectified. (Or am I an unconscious victim and exploitee?).

The other point concerns the College Council, which is cast as the villain of the piece. Since I am a member of the Hostel Committee, which the article carefully exonerates, but not of the College Council, which it castigates for material deficiencies at O'Rorke, I may comment on this misapprehension without appearing to grind a personal axe. The Council has done, and continues to do its utmost to help O'Rorke. It was initially handicapped by the fact that public subscription for the purchase of O'Rorke, particularly from the country areas which the hostel serves, was not sufficient to ensure that the buildings would be thoroughly repaired and renovated for student occupation.

The hostel opened in 1949 with arrears of maintenance, which financial and labour shortages have as yet prevented it from overtaking. The Council is not parsimonious in its annual grant to the hostel, for one simple reason. There is no annual grant. The Council is not empowered to make one, since the Government requires University hostels to function without assistance from the general funds. And, finally, the Hostel Committee is not "severely restricted in its operations by the Council." It has a relatively free hand in performing its main function, which is to receive and spend, for the benefit of its residents, the income it derives from student fees and vacation boarding charges.

If these comments can be published I should add to them an expression of gratitude to your reporter, first for the goodwill he shows in drawing attention

to a group of buildings which, though not as squalid as might be gathered from this description, certainly need improvement; and, secondly, for his suggestion that further funds should be made available to the hostel (*si sit unde*). It should be pointed out that a good deal is being done at the present time by the students, by the Hostel Committee, and, I may add, by the Council to prop up and alleviate the miseries of this "dismal crumbling" ruin.

—J.C.

L. W. A. CRAWLEY.

"Passion, poison and..."

The Auckland University College Drama Society has entered George Bernard Shaw's one act tomfoolery "Passions, Poison and Petrification" in the 1955 Festival of one act plays, sponsored by the British Drama League.

Set in a "fashionable quarter" of London in the year 1905 and played in Edwardian manner, "Passion, Poison and Petrification" was originally billed by Shaw as a "brief tragedy."

Brief though it is, a succession of "tragedies" stalk the stage so rapidly that the finale is a hurly burly of policemen, doctors, Lords and Ladies.

Kristin Williamson, Elizabeth Middleton, Jeanette Hulek, Robert Hamilton, Graham Thomas, Dennis Kohn, and Peter Salmon are the enthusiastic members of the cast.

A play requiring many special effects, "Passion, Poison and Petrification" has an experienced Technical group assisting back stage.

Stage Manager is Robin Kirk from the School of Architecture who will be assisted by the Society's Secretary, Don McRae. Dr. Wright from the College Physics Department has devised the lighting effects. Wallace Armstrong, a science honours student is in charge of special effects from an all school girl choir down to a bolt of lightning. Linda Booth, well known for her hard work in student activities, is wardrobe mistress for the production. The play is being produced by Neil Smith.

Always worth seeing, the University Drama Society has previously enjoyed some measure of success in the B.D.L. Festival. In 1953 the "Proposal" was produced by Douglas Drury, now on a Government Bursary in England. This

COLLEGE LIBRARY

Some recent acquisitions

Allen, Walter Ernest.
The English Novel; a short critical history.
Briggs, Asa.
Victorian People; some reassessments of people, institutions, ideas and events, 1851-1867.
Eddington, Sir Arthur Stanley.
Fundamental theory.
Forbes, Robert James.
Metallurgy in Antiquity; a notebook for archaeologists and technologists.
Leopardi, Giacomo.
Poems, translated and introduced by John Heath-Stubbs.
Mossner, Ernest Campbell.
The Life of David Hume.
Owen, Frank.
Tempestuous Journey: Lloyd George, his life and times.
Philippe de Remi, sire de Beaumanoir.
The Romance of Blonde of Oxford and Jehan of Dammartin. Edited from the unique MS. in the Imperial Library in Paris by M. Le Roux de Lincy.

The Editors are grateful to Mr Crawley for his comments, but would like to make two points:

- 1 Should the students residing at the hostel have to make a considerable financial contribution over and above their board in order that they may have normally comfortable and pleasant living conditions?
- 2 Is it right that the Government requires the hostel to function without assistance, when it is patently in need of renovation and improved and increased facilities?

production passed the elimination festivals and represented the Auckland Province at the National Finals in Wellington.

Last year Mrs. Pendergrast's production was one of four plays recalled at the final Auckland Festival.

An interesting feature of this production is the extremely varied items required as properties. They include among other things: two Edwardian hair brushes, one chandelier, one ear trumpet, a base drum, one truncheon (heavy duty), three tumblers (male and female), one bust, one fish slice, one cuckoo clock (capable of striking sixteen), one rug strap, a lime plaster ceiling, one nightgown, one hat box, one stethoscope, one black bag (capable of holding surgical instruments), one whistle and one pitcher and ewer.

Needless to say some of these items have been most difficult to obtain. The Society would be grateful if any student with access to any of the above and willing to further the cause of drama by lending such items, please ring 60-357.

"Passion Poison and Petrification" is to be performed in St. Andrew's Hall on the 23rd July. On that evening as on the first occasion the play was presented in 1905, the total takings will be donated to the fund for the preservation of destitute children of actors and actresses. If you are not baby sitting on the 23rd July we extend to you an invitation to kill two birds with one stone.

Come and see your College representatives perform on the St. Andrew's boards and at the same time assist a worthy charity.

—"The Repertory Rascal."

Club News and Sports Notes

CLUB NEWS

PHOTOGRAPHIC SOCIETY

The photographic society held its one and only Colour Competition of the year on Wednesday the 6th June. The slides were varied and, in the words of the judge, Rodney Hagarrrd, a founder of the Photographic Society of New Zealand their 'standard was high and even', 'as good as 50% of the camera clubs of New Zealand.'

We were a small group, Mr. Hagarrrd said, without advantages of time and capital and yet we were able to produce slides as good as or better than clubs which have both these.

Colour should be satisfying, not flat and indistinctive. Colour balance and localising of colour interest, for example the use of red in the highlights, were essential for photographs which were not merely record shots.

A number of portraits, fascinating records in themselves, called forth the following advice. Never take a portrait in flat light, have a reflector at the side of the subject to prevent colour diffusion on the edges and beware of bad backgrounds—people growing into trees for instance. And in connection with landscape, Mr. Hagarrrd acutely pointed out that to succeed in competition they must be 'snazers'. It reveals the worth of the winning prints that they were all landscapes taken in alpine country.

Apart from the dominance of the prize-winning alpine slides, work ranged from

Las Vegas, U.S.A. to English cathedrals. Perhaps the American were the most interesting—night lights and signs in Las Vegas straddling the skyline, a negress and 'picanniny' in a courtyard, New York from a passenger launch, an indolent pipe smoker living out his days on a bench in mid-west, the Golden Gate from the air and Abraham Lincoln, grand and kindly in a Hall of Memories in Washington.

As an adjunct and complementary to the competition Harvey Powell gave us a somewhat discursive talk upon Processing, and displayed home processed colour prints which were, for the technician, intensely interesting.

John Edwards gained 1st place with a fine alpine stream scene. Mr. Hagarrrd commented that his entry of prints were the best received and betrayed consistent photographic skill. You may remember that J. Edwards won the B class of our Open competition last term.

And Black and White enthusiasts don't forget the Informal Portrait competition at the end of the month; and that there is now a new 'wasp' enlarger in the dark-room.

—S.R.

SOCIALIST CLUB

At a meeting held on 14th June, convened by the Socialist Club in co-operation with I.R.C., Profs. Airey and Burbidge debated the question "Should one sign the current Peace Council petition?" About 30 were present.

Prof. Airey, presenting the affirmative view, stressed the fact that the after

effects of A-weapons were unknown. He replied to the main reasons why people refused to sign the appeal, viz. (1) doubts as to the integrity of the Peace Council. This was not communist dominated and in some countries had a very wide scope. (2) that sufficient A-weapons on both sides are guarantee against their use. But this merely increases the danger. (3) that the West had nuclear weapon superiority. This is unknown, and further, the population and industrial density of the West provided less defensibility than that of communist countries. (4) that the appeal was naive. But it is directed to the majority, not only the intellectuals and was conducted in suitable language.

Governments had agreed on the principles in the appeal, which could provide the final push necessary to bring action. About 1,000 million signatures was the goal of the Council. In conclusion Prof. Airey said that at least it could do no harm to sign the petition.

Prof. Burbidge said he agreed with 90% of Prof. Airey's statements. However, he felt that the petition was canalising emotion and was not presenting a realistic picture of the situation. The fundamental problems of total disarmament were not attacked, and no provision for any machinery to carry out the proposals was made.

He was far from satisfied that there was no danger of some people using the Council for their own purposes. Also large numbers of signatures was no argument in favour of the petition. The word-

ing of the appeal was indefinite, and real in an era of power politics.

It was unfair to stress the unknown factors since enough was now known to be able to assess the dangers. Finally said that one can do a great deal for peace other than signing such appeal.

—Bernard Gadsden

MATHEMATICAL SOCIETY

On Wednesday, 16th of June, before a record audience of about 80, including several members of the staff, Dr. Kreielsheimer of the Radio Physics Department, addressed the Mathematical Society on the subject: "Einstein the Man."

As the name of the subject suggests Dr. Kreielsheimer confined his remarks mainly to the life, rather than the work of the famous scientist. We then of Einstein's long struggle against racial and political prejudice on the one hand, and an over-enthusiasm for public on the other, to find the man and quiet necessary for the development of his work. Both before and after he found the ideal place for his modest requirements at Princeton took a profound interest in social philosophical problems as well as his own field of study.

A unanimous vote of thanks was given to Dr. Kreielsheimer for his excellent talk.

M. A. THOMPSON
Hon. Sec.

SPORT

HARRIERS

Now that the second term is well started the club has settled down to steady training in preparation for the centre races which begin next Saturday with the Onehunga-Auckland road race. Training runs are held every Wednesday and Thursday evenings with club runs on the Saturday.

On June 4th we held a club run from Mr. H. Maslen's home. There were 2 packs and the distance was approx. 6½ miles over roads in the Mt. Eden Three King's District. The first home in the fast pack were Warren Travers, Don Smith and Graham Robinson and in the slow pack Trevor Morgan, Rod Claridge and Colin Brown. Trevor Morgan is doing very well for his first season in harriers and must be training steadily out at Ardmore.

The following Saturday was the Annual Round-the-Harbour Relay Race and the University Club entered 3 teams which all performed very creditably. University A team gained third place in the open race and fourth fastest time of 3hrs. 24mins. 56secs. The B team was placed 13th in the Open race and the C team though well back, also ran well.

A pairs race was held from St. John's College on 18th June and this proved a very enjoyable and interesting club run. The club members were paired off and given handicaps, the winners being the first pair home. The result was a win for the scratch pair D. Smith and W. Travers with the D. McDonald, T. Morgan and K. Souness, J. Russell, pairs coming 2nd and 3rd respectively.

On June 25th the club members are running in the annual Onehunga-Auckland road race and should register some good places in both the A and B grade races. Our entry in the veteran's race, for all runners who ran in the first 5

years of the race, is Les Barker and he should be untroubled to win.

Now that we are going to have a series of centre races culminating in the Provincial Champs and the N.Z.U. Champs you should have all settled down to steady training with the object of reaching peak form for these events. The places for the tournament team are still very open so stick to it with this object as your goal.

'Cross-Country'.

BADMINTON

The Badminton Club Reserve Grade Interclub team has already played two matches in the Association interclub competition, losing the first against Balmoral 7-3 but winning the second against Avondale 7-3.

In the first match most of the games were fairly close, but apart from J. Mitchell and I. George who won their doubles in a very exciting game, the doubles and combines pairs showed lack of combination. After a team practice on Saturday afternoon this fault seemed to have been rectified in the second match.

Against Avondale the outstanding game was that of the top men's singles—D. Light of University beating J. Titheridge of Avondale 21-16. Both men played very good badminton but Light won through his superior coverage of the court. The women in the Varsity team also played very well, not losing a game.

The 'C' Grade team played All Saints at Remuera Library on Tuesday, 9th June. The result was a win to All Saints, 168 points to 143 points, the game being even at 5.

The ladies played well; they won both their doubles, and one singles. Wendy Light won this latter 15-2; a stout effort.

The men did not do so well; they won only one doubles. Jim Holdom set his

match, and lost it 22-24, after a long game.

The combined doubles were halved; Brian Catchpole and Ina Glenny won a close match 21-19.

Over-all, a good night's badminton, with the standard of play high.

—'Shot'.

WOMEN'S HOCKEY

All grades are now into the second round of the championship matches. The May vacation and mid-term break affected all teams, however we generally managed to field a team.

The seniors have eventually developed some combination and are showing steady improvement. In the match against Technical Old Girls (the leaders in the competition) on the 3rd July, the team played exceptionally well, to hold them to a 3-1 win.

The senior reserves have had several team changes recently, but are now settling down again. O'Rourke and the intermediates are both improving with each match.

The Australian Tour

We are looking forward to the arrival of the Australian Universities team at the end of this month. After the interest aroused by the recent Australian Universities Rugby and Swimming tours there appears to be every reason for expecting a very successful women's hockey tour.

Although this is the first tour by an Aussie Universities women's team, it is hoped that this will become a regular event between the two countries.

The team will arrive in Auckland on the afternoon of July 30th by TEAL. The tour will commence with a match against Auckland town on Monday, August 1st, and will conclude on the

19th when the team will leave by plane from Harewood.

While in Auckland the team will be billeted. Entertainment is being arranged by the Hockey Executive (there may be a Coffee Evening).

The Aussies will be competing in the Winter Tournament in Dunedin—should make competition really keen.

The Itinerary — Australian

July 30th—arrive Auckland by TEAL

Monday, August 1st, play Auckland

Tuesday, August 2nd, leave Auckland

Wednesday, August 3rd, arrive Wellington

Thursday, August 4th, play Wairarapa at Carterton.

Saturday, August 6th, play Wellington. Leave for Christchurch.

Sunday, August 7th, arrive Christchurch.

Monday, August 8th, play Canterbury

Wednesday, August 10th, play Marlborough at Greendale.

Thursday, August 11th, play South Canterbury at Timaru.

Friday, August 12th, leave Timaru for Dunedin.

Saturday, August 13th, play Otago

Monday, August 15th, tournament commences.

Friday, August 19th, leave Dunedin by bus to catch plane from Harewood 5 p.m.

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