

but the response was a real blow and he was thoroughly depressed over it.

So 1932 ended on a low note, and Lowry went home to Hikutaia to recuperate: 'I got pretty sick of life towards the end of this year but this vacation I'm more or less at rest internally.'<sup>45</sup> For as well as the physical demands of printing—he claimed he was working sometimes fourteen hours a day, six days a week—Lowry had to cope with other pressures at College. He had failed terms in Political Science, and only passed having sat 'an exhaustive exam *viva voce*'. And his debts began. By his own account he owed the Students' Executive £42. The printing contract too was beginning to cause headaches. Lowry was supposed to have presented the contract at the Executive meeting in December, but it was not ready. Eric Blow, who had been allocated the Publications portfolio came to his rescue and moved that Lowry 'be authorised to act as if Contract had been ratified'.<sup>46</sup> While this gave Lowry breathing space over the Christmas holidays, the pressure was still there. As well, Lowry had been deeply involved in the freedom of speech controversy which erupted at the College during the 1932. At the heart of it was J. C. Beaglehole, Lowry's History lecturer at College, who, depending on the point of view was 'sacked' from his post for defending academic freedom of speech and denouncing anti-Communist 'hysteria', or was not reappointed because of the financial stringencies facing the College.<sup>47</sup> Lowry sided firmly with Beaglehole, and was one of six History Department delegates to place a set of resolutions before the Students' Executive on 9 September demanding that their 'emphatic protest' be backed by the Executive.<sup>48</sup>

Lowry's involvement was indicative of his growing political maturity. Until then his political views had been quite simple. He compared communist Russia unfavourably with capitalist England. If England did not 'wake soon out of [its] heavy-handed daydreaming', it would 'be little better than a Bolshevik parade ground'. He was, at this time, influenced by what he called Bergson's 'emotional-intellectual' philosophy:

'Back to nature' is the thing: 'the simple life' every time . . . the whole botchy economical and financial organisation of civilisation is crumbling in ruins. . . . While all the while, Nature is howling . . . trying persistently and pertinaciously in every way to point out . . . that she is the only thing that never goes wrong in the balance. . . . The solution is fairly obvious. I do not advocate naktkultur or pagan licentiousness, but a decent classical simplicity. . . . An experimental society of young, enthusiastic city dwellers of the intelligent type to form a model rustic arcadia is very much needed.

His method for attaining social justice involved forming and working through youth movements: 'Dunedin and Auckland are unmistakably veering towards one. The thing will obviously fail . . . because there are not enough intelligent young people in New Zealand even to change