

Professor Condliffe apologised for the absence of the lantern slides promised. Recently he had been to Honolulu to a Convention of Nations. The first jaw-breaking title of the subject to be discussed sent a number of delegates home by the first boat. The idea of the Conference originated with the Y.M.C.A., but on account of its expense, the idea of the Convention changed somewhat, too late for the substitution of fresh delegates from most of the countries represented. Journalists, missionaries, and social workers came from America, politicians and statesmen from Japan and China. A representative of the Chinese Christian Church was an outstanding figure in the Convention, and will certainly be heard of more prominently anon. Australia had the first speaker, Mr Roberts, of Melbourne, who impressed everyone with the breadth of his views and the abundance of his information.

Mr Koo held attention at once by his compelling personality and set the tone of the Convention very high.

Following the opening, methods were introduced new in character, which should bring to light main issues to be discussed in groups, and report to the whole Institute. The result is a great difficulty when dealing with large problems, but by pooling wisdom and information it worked better than might have been expected. Choice of chairmen of groups was an important point. Some experts occupied too much time in ex-

plaining what the business was. Juniors were the best on the whole. This Institute and its organisation is something quite new. Three types of representation are required: scientists, business men, and idealists. From 112 subjects, that selected by vote as of first importance, was immigration. It would be quite disastrous to admit large blocks of Asiatic immigrants into either New Zealand or Australia, and the subject was not interesting to the Conference. The United States Bill to exclude Japanese as such was not liked. The only point Japan and China are concerned about is the national relationships. Problems of economics were mainly concerned with Western commercial methods. Modernly equipped factories are to be found in the neighbourhood of tiny villages around Bombay. Towns are built to accommodate workers much as they were in the early part of the 19th century in England, i.e., with more regard to cheapness than sanitation or health. One arrives at the healthiness of such towns by the rate of infant mortality. In Bombay, the infant death-rate was 649 per 1000. Such babies as live are often drugged by opium to keep them quiet. Housing problems in Bombay are probably worse than anywhere else in the world, and in China and Japan are also very bad. Students, especially in China, are smouldering in rebellion against all civilisation. There are injudicious missionaries who do not improve the state of things, though, fortunately, these are few. No conclu-

sions were arrived at. Only one resolution—that of thanks for hospitality—was passed. The purpose of the Conference was not to pass resolutions, but to discuss and gain instruction on problems.

The early Hawaiian missionaries were earnest people, and their descendants became very wealthy, but regard their wealth as a trust, and spend it wisely. It is probably the most mixed nationality country in the world, but has no race problem. It may be considered a test of how far friendliness can exist among different peoples. The Institute was formed on similar lines for the same purpose. A small committee was formed in the United States to carry the Institute on permanently. A very large grant was obtained from the Carnegie Trustees.

In Japan the scheme has been received most favourably. In China there are over 100 Study Circles in Universities considering the matter. Little effect will result on the history of the world from our influence, New Zealand being so small, but we have some influence, and it was used to support the Mother Country. The point made is that there can be no peace in the Pacific without the whole nations of the world having some say in it. The welfare of the native races is also a first charge on all Governments concerned. Such are the conditions, that New Zealand cannot afford to be out of the social, economic and religious movements that are taking place.



MEMBERS OF FOURTH FIRST CONVENTION, 1926.