

SNIPPETS FROM TALKS.

What Does Collective Security Mean?

"An Ideal, Rather Than Something That Actually Exists"—The Early Christian Crusades And Their Modern Reflection—Russia As It Appeals To The Tourist.

LEICESTER WEBB (3YA).

NO one talked of collective security before the war. The idea was quite unknown. The first inkling of the idea occurs in Article 11 of the Covenant of the League of Nations. That article says, "Any war or threat of war whether immediately affecting any members of the League or not, is hereby declared to be a matter of concern to the whole League, and the League may take any action which may be deemed wise and effectual to safeguard the peace of nations." Perhaps this sounds rather trite to you. But I must emphasise that it introduced an entirely new element into the conduct of international relations. Hitherto, if two Balkan Powers wanted to conduct a war, they had a perfect right to do so without interference from other nations. If any nations tried to restrain them, they had a perfect right to say, "This is our war, not yours. So keep off the grass." War, in other words, was not a matter of public concern to the community of nations.

Article 11 changed all that—in theory. at any rate, it abolished the right of all members of the League to conduct wars without interference.

BUT the idea of collective security comes most clearly into Article 10 of the League, which says, "The members of the League undertake to respect and to preserve as against external aggression the territorial integrity and existing political independence of all members of the League." The word security is, of course, easy enough to understand. It means the immunity of a nation from attack; it means the ability of a nation to prevent parts of its territory from being taken from it by force. It means the ability of a nation to prevent its citizens from being molested by the citizens of other nations. In the past nations have tried to maintain security by means of strong armies and navies and by means of alliances. Security has been their own private concern. The security of Italy was, in theory, at any rate, not a matter that necessarily concerned England. One might compare this state of affairs with the state of af-

fairs which existed in Anglo-Saxon England before the development of organised government and law.

COLLECTIVE security is an ideal rather than something that actually exists. The concept is there, but the reality remains to be achieved. It did not take the world long to discover that the methods of enforcing collective security laid down in the League Covenant were not adequate for their purposes. For instance, the Covenant talks about aggression, but it does not attempt to define aggression, and it is much more difficult to find a definition than you would think. When Japan invaded Manchuria she claimed that she was not committing an act of aggression, but merely taking necessary steps to protect the lives and property of her subjects living in that area. International law specifically recognises a right of intervention in certain circumstances. The League Covenant talks about war, but there is even some difficulty in discovering what war is. Japan was charged by the League Council with going to war in defiance of her obligations under the League Covenant. She replied that she had not declared war on China, and that China had not declared war against her, and therefore that there was no war.

MR. A. E. FLOWER (3YA)

THE two great causes of the expansion of the British Nation were the love of adventure inherent in a maritime race, occupying a geographically central position in the Western world; and the internal pressure due to congestion of population in a small and prosperous country, whose doors were ever open to the oppressed of other lands. Trading posts were first established, followed by direct British administration, then self-governing colonies, followed by complete self-government. Exploitation of native races there undoubtedly was, but no one can say that British colonisation was ever accompanied by barbarism and cruelty. Most of the early explorers were men of high character and piety: usually they received the blessing of the Church before setting out. They were practical Christians. The spirit of Drake and Froisher and Franklin has been handed down so that in our time we have our Scotts and Shackletons; Henry Hudson and his crew took communion in a little city church before setting out to add that vast northern continent to Britain, and many others have followed in that region; down to Grenfell of Labrador, who has laboured for 40 years in that bitter clime, and who was but a few months ago described as an educationist, a scientist, a philanthropist, a great gentleman and a great Christian.

Never was a commander more careful of his men's health and well-being,

Director-General of B.B.C. Comments on N.Z. Radio

Letter to Editor of "Radio Record"



Some weeks ago the "New Zealand Radio Record" published an illustration showing the programme plan of the New Zealand Broadcasting Board. A copy of the paper was sent to Sir John Reith, Director-General of the British Broadcasting Corporation, who has forwarded the following comment to the Editor of the "Radio Record":

The National programme plan recently published by the New Zealand Broadcasting Board is, obviously, extremely comprehensive in its scope. The problems to be met in providing a broadcasting service in the far-distant Dominion of New Zealand are different from those which face us in the home country; and I have no doubt that this programme plan has been designed with special regard to the circumstances and difficulties which exist in the Dominion.