

## The Grand

Where the elite  
of the students meet.  
For civilised drinking,  
Talk, and thinking.

## Hotel

Willis Street

# Salient

An Organ of Student Opinion at Victoria College, Wellington '52

Vol. 15, No. 3

Wellington, March 20, 1952.

By Subscription

SALIENT

21 Issues

3/6

3d. a Copy

## SACRED COW AT CURIOUS COVE

### A THEME WALKED IN

*"And when each man had milked her dry  
The old cow died of roaring, O  
At three o'clock, at four o'clock  
At five o'clock in the morning, O."*

SOME time about January 25, 1952, a strange but much rumoured quadruped of considerable intellectual capacity and a bovine exterior made its appearance at Curious Cove, Queen Charlotte Sound for the fourth N.Z.U.S.A. Congress. Never did a taboo raise such a hullabaloo as during the next ten days, when this animal was baited, teased, flogged and cursed, not to say drained of its lactic fluid, only to exhibit such a tenacity for life that, in the words of the minstrel Jacobus Baxterius (blaed wide sprang)

*"... as they were lamenting all  
The cow got up and made reply:  
You're a set of bloody suckers, mates  
A Sacred Cow can never die!"*

That, in a nutshell, is the story of Congress '52. The very high standard set by the three previous gatherings made us somewhat sceptical about this novelty, a Congress without a theme, and with even a V.U.C. lecturer on the programme, but long before the end we were one and all congratulating the Controller, Duncan Stewart, on having equalled the best previous record for organising a set of brilliant talks and a social programme that left little to be desired.

If discussion was slow to warm up, the hut parties, with their open doors and open throats, were by no means so, especially when forty or fifty songsters crowded into one four-man hut, chanting seditious ditties from the S.L.F. Song-book, without any particular idea of a tune, until the grey hours. With the cheery help of Theo Allen, of the Department of Internal Affairs, indoor and outdoor sports, notably volley-ball, got under way, and, if the weather had not washed out the inter-college competition, the contests might have entered world class, at least for hilarity.

The "fishing" expedition to Ship Cove and vicinities on the return journey, which provided an exemplary manifestation of the verse "I'm washed out like a dish-rag!" also supplied the daily Press with some exultation over the damping of "the intellectuals," the glow from which had penetrated even its blinkered myopia. Although fishing was knocked off this day's programme by the falling barometer, Duncan's very sensible plan of having every afternoon free left the enthusiasts plenty of opportunities to stock up for fish-fries at night. It also allowed more time for the less hardy to improve their minds. Under the very able guidance of Don Anderson (O.U.) a group met on several afternoons to listen to poetry, from Dante to Pat Wilson, read by Jim Baxter, Philip Smithells, Bob Chapman and Don himself. Music rather lagged until Owen Jensen arrived, but thereafter he struggled manfully against the piano (or rather the forte) each siesta, while all and sundry enjoyed both his playing and his wit.

Apart from meals, we got down to serious business at least twice daily. In the mornings and evenings we assembled to hear series of penetrating lectures, each by a specialist in his own subject. These were followed by discussion in groups under group leaders, and/or open discussion from the floor. There

was no apparent pattern in the titles of these talks, but, and this was in our opinion the most amazing feature of the Congress, these disjointed specialities integrated into a pattern more coherent than that provided by a set theme, and helped at least some to find order in the academic fungus with which they had become encrusted during the previous year. No doubt this was largely due to the ability of the speakers, which was on a uniformly high plane, but it might perhaps be interpreted also as an illustration of the fact that the title "University" is not altogether a misnomer. Because we found this integration so striking we shall dispense with the chronological order of talks and fit them into the scheme as we saw it, in the hope of showing how they can draw together one's thoughts and ideals, and of eliciting dialectically the corresponding reactions of others present.

### The Cloven Hoof

As the chorus from Jim Baxter's song quoted above indicates, what came to be the central theme of the discussions was the attitude attacked by DR. H. N. PARTON (Chem. C.U.C.), in his talk, "Is Science a Sacred Cow?" He took to task the Pharasaism of some of his fellow scientists and their followers, attacking their adherence to what he called "Scientism," the idea that scientists as such have a monopoly of objectivity, independence of mind and tolerance, and hence are especially qualified to right the world's wrongs. For, as he showed by an analysis of the history of Dalton's Law of Constant Composition it cannot be said that Science has ever arrived at a final truth. The most that can ever be justly claimed is that a certain hypothesis has been proved wrong, and it is thus, by the elimination of error and not by approach to any ultimate truth, that science progresses. Why then do scientists, but more especially laymen, set up science as an idol, "a sacred cow," whose pronouncements on any subject whatsoever are to be taken for Gospel truth? Because, in the first place, there is an objectivity about science (guaranteed in its own field by publication, experiment and free criticism) which, however, appertains to results and not to scientists themselves. They are often characterised, not by such a virtue, but, like Dalton, by an obstinate faith in a hypothesis for

NEXT WEEK (DUTY ISSUES (2 AND 3) DONE)  
BACK TO NORMAL. SALIENT A NEWSPAPER:



CLUB  
NEWS,

SHORT  
ARTICLES,

MORE  
VARIETY

which they have little empirical verification. Furthermore, from the very extent of science, a great deal must be taken on faith, so that its claim to be completely unauthoritarian is unfounded. But the main reason for the Sacred Cow attitude is mental laziness, a reluctance to take moral judgments for ourselves, which prepared us to hand over responsibility to certain people because they can obviously help us in the material things of life. Science, concluded Dr. Parton, is not a body of knowledge but a way of going about things; "one of man's major spiritual ventures." It must be applied by all of us to our own thinking, no matter what the field.

DR. A. CROWTHER (Psych. C.U.C.) attacked psychology from a similar standpoint. Speaking on "Psychology and Industry," he noted that, in the first place, psychologists know a lot more about rats than about humans, and about coercible human beings (soldiers and schoolchildren) than about the Man in the Street. This means that applied psychology has very little relation as yet to pure theory. Research on industrial accidents, for instance, had no theoretical basis, though proceeding on an empirical line of approach it had been able to trace a great deal to emotional disturbance and point the way to the solution of some problems. But a further and much greater difficulty arises from the fact that many psychological problems involve crucial value judgments, and hence there is a tendency to concentrate on non-controversial fields such as accidents rather than upon the more important matters, like industrial relations. Where these fields are investigated, there is always a tendency to make a tacit moral choice for the status quo and attempt to patch it up rather than tackling the deeper problem of how much the system is at fault. In any case it must be recognised that in a value problem like those in industry the psychologist is not specially qualified to make the basic decisions and that he can only, and in some small degree, predict the consequences of a course of action. Responsibility, Dr. Crowther emphasised by implication, rests with us.

(Continued on Page 4. NOW  
DON'T SKIP!)

### BALLAD MAKER

JAMES K. BAXTER, author of the *Sacred Cow*, is a poet, married and studies at Victoria. He has had his work published both in anthologies in single volumes and other publications.

If you expect long hair, corduroys and a suggestion of carnation you will be disappointed. Baxter's hank of hair is distinctive but not Byronic and his leaning is more towards tweeds than corduroy.

After hearing him at a poetry reading one suspects—either that his voice dictates the mood of his poetry or that his poetry controls his voice. A soft almost whispering voice, slow and deliberate, suits his simple and often religiously themed verse.

This simplicity is, of course, not unintelligent simplicity but that kind which best indicates poetic depth, motives, ends and causes are serious enough but their deceptively, clear expression is an ideal for other New Zealand poets.

The quiet voice, the sometimes subdued manner and the photographs with the air of remoteness accentuate the poet. This Congress Ballad emphasises the ballad maker, the student sitting in the caf rather than James K. Baxter, the poet, author of:

*"Recent Trends in New Zealand Poetry";  
"Beyond the the Pallisade";  
Blow Winds of Fruitfulness."*

### DEAR STAFF

Those who reacted to Salient's open letter of last year were mainly those to whom it was not addressed.

SO FAR ONLY SIX  
TOURNAMENT  
BILLETS  
Ring 43-561.

## Across the Desk . . .

## SHEATHED BLUDGEON

**D**IZZY from: one professorial public mention, two senior lectural public mentions, one contribution from a staff member and promise of another, and two personal conversations with staff members concerning Salient's last issue for 1951 we hereby sheath the boomeranging bludgeon.

Our rapier however, is to remain sharp. A staff-student debate is forecast—this time a serious one—we hope.

INTELLECTUAL THROMBOSIS  
AT CURIOUS COVE

With naive simplicity some students at Curious Cove adopted a Peace Statement. It contains nothing UN and others are not aware of, or have not been working at, or could not do next week if the parties were willing.

This superficial approach to peace, so superficial indeed as to include India and omit Pakistan, would disgrace our College name if put before those for whom it is intended.

Salient urges students to have nothing at all to do with the Statement or any committee set up for its promulgation. We can do more in the cause of peace by being mature and responsible students.

## EXAM FEES—THE SENATE

Salient objects to the increase in exam fees because they are high already and this is the third increase in three years. In view of this increase and the new marks system we are confirmed in our view that student representation on the Senate is essential.

Students cannot take a reasonable view of decisions *prima facie* not reasonable unless reasons are advanced.

—M.F.McL.

## Congress Photos

Apply

EXEC ROOM

3 x 4 2/-

9 x 12 8/-

CASH WITH ORDER

## FRESHERS! FRESHERS!

Come and meet some of these terrible Socialists at your own

COTTAGE EVENING  
SOCIAL

at the home of  
Neil Grange, 325 The Terrace  
on

Saturday Evening, March 29

(Club Members will meet you at  
cnr. Willis and Ghuznee Sts. outside  
St. Peter's Church at 8 p.m.)  
(ausp. V.U.C. Socialist Club)

## Students . . .

BE YOURSELF!

and

EARN

EXCELLENT PAY

The Technical Art  
School needs Models  
for Portrait and Life

SHORT HOURS

Contact—

MR. ELLIS

Director Art School  
Technical College

## POSING PROBLEMS

## And the Cactus . . .

**SUTCH - BISLEY - ROGERS**  
**I.S.S - UN - ??**

**A**S well as problems of the University close to us, those more distant but no less important in the sphere of international affairs were thrown up by three other people.

Mr Robin Bisley, in the I.S.S. session, gave an account of a recent tour through South-East Asia, and of the appalling conditions in general and especially in the Universities in that area, urging that something be done through I.S.S. to relieve the latter. His talk, however, revealed the enormous depth of the problem, and this was further emphasised by the remarks of Dr. L. S. Rogers on the Middle East. He spoke of the problems of race, of economic development and of political conflict that he had met as Professor of Surgery at Baghdad University in recent years, and particularly stressed the failure of those educated on Western lines to retain Western values, with all the consequent corruption and inefficiency it entailed. Discussion after this talk was lively and serious, and seemed to indicate not only that people were thinking more clearly and becoming less afraid to speak out, but also that they were taking their responsibilities in these matters very much to heart.

Other aspects of world politics were opened up by Dr. W. B. Sutch (Wellington) speaking on "Social and economic aspects of U.N." Analysing the composition of U.N., Dr. Sutch showed that most of Asia and Africa and much of Europe were unrepresented, so that there was a quite disproportionate predominance of Christian, White and Western elements. On the economic and social side, he maintained that hardly anything would have been done for under-developed areas had it not been for their, albeit meagre, representation

in the organisation. As it was the complete impotence of U.N. in the face of national sovereignty, meant that in the social field, with which Dr. Sutch had been closely connected, a measure would have no chance of going through unless it merely recognised a fact, or was accepted by some countries with no intention of carrying it out. This national egotism, which vitiated social legislation, making it a very low common factor of national policies, was most obvious in countries like U.S., U.K. and N.Z. For instance, the speaker, having cabled to Wellington for instructions on a measure dealing with the traffic in women, was told to "protect New Zealand's interests." The remedy lay, at least partly, in the hands of the public in Western countries, for the negative nationalist attitude was mainly due to the absence of an informed and influential public opinion on the matters. As a practical step we could study the reports and agendas of meetings of these bodies and, by writing letters and talking, attempt to influence New Zealand's policy. With regard to U.N. organisation, Dr. Sutch said, in reply to a question, that he did not condemn the Charter, as it was already the best practicable constitution, but suggested that all countries applying for membership be admitted, and that colonial peoples be represented on the Trusteeship Council to a greater extent than at present. After a lively discussion, the general feeling arose that we had the power and the responsibility to do something about poverty and disease in a torn world.

## The Borrowed Hide . . .

NO NATIONAL ORCHESTRA  
PLENTY OF CRAZY PEOPLE

**H**AVING thus touched upon our responsibilities both as students and as citizens, the course of discussion turned to consideration of our values, and Mr. Owen Jensen (Music, Auck.) and Mr. R. C. Chapman (Hist., Auck.) attempted a re-assessment from the standpoints of music and literature.

Mr Jensen (who had arrived only in time to judge the fancy dress ball on the night of the Ship Cove trip) took as his theme "Music and Society." He argued that, historically, music sprang from social needs, as did the church music and minstrelsy of the Middle Ages, and the Court music of eighteenth century composers like Haydn. This social basis of music, continuing right up to Beethoven, had brought the composer into close contact with his audience, giving his music a personal significance for many of its hearers. But the Industrial Revolution had taken music from the drawing room to the concert hall and in so doing had destroyed that intimacy and with it much of the meaning that had been put into earlier music. Today the situation is fundamentally unchanged, although in a place like the Cambridge Music School (from which Mr Jensen had just come) the old social background and significance could be rediscovered. Of course great music was not bound to a transitory situation for its appeal, but the appeal was no longer felt as personally as when it was written. Hence, it would be of more value to the development of musical taste in New Zealand to call forth and indigenous folk music, played in

small local groups, than to spend large sums on a full symphony orchestra, which, after all, was only required for compositions of the last century and a half. The sort of "musical appreciation" imposed on school children was quite unreal because it substituted authority for pleasure as the criterion of taste, and in fact "good music" was no less a superimposed foreign culture than "Tin-pan alley." However, the difficulties of producing native music were immense and Mr Jensen was by no means optimistic of our chances. As a first step, he suggested that poets and composers should co-operate more closely and try to bring music to the people in their social groups. Next day Jim Baxter disappeared into the cactus, and that night strange noises drifted out of the diningroom windows from the direction of the piano. On Friday evening, February 1, the Congress was privileged to hear the world premiere of "The Ballad of the Sacred Cow," words by James K. Baxter, music by Owen Jensen, and rent for us by Roger Harris. It immediately caught on with the whole Congress, but, and this illustrates Mr Jensen's point, the uninitiated at home would see none of its finer beauties.

It was the same idea of the importance of indigenous, as opposed to imported values, which was taken up by the chairman, Mr R. C. Chapman, in his talk "The New Zealand novel as a social commentary." He observed that literature in N.Z. has flourished mainly in two periods—those of the depression and of the war—one a time of strain, the other of release, during which the cracks appear in the surface of our society. Then the novel especially became an organ of social criticism by mere graphic description. Shaken out of the rut, the writer is able to see life in N.Z. from an independent standpoint and to point out the gaping disparities between our professed morality and our social environment. Thus the writer seems cut off but in fact is criticising the outmoded foreign idea in terms of a frustrated native reality. For our moral code is that of the revived Calvinism of the Industrial Revolution, which proclaimed work and thrift as the only paths to success and happiness. This suited the Pioneer Age in N.Z., but when the drift to the towns began in the Nineties, society became more or less crystallised, and it became almost impossible for a man to rise by sheer work above the very good competence which the country provided for all. Control passed to the women, for "Father disappeared by tram to the city" and only mother's thrift could realise the ideal of "getting on." But though in fact our society became a matriarchy, we clung to the old patriarchal morality (having long since dropped its religious basis and lost any independent criterion). The family became a frustrating mechanism, dominated by puerile materialism, in which the normal sex-roles were reversed—though this was never admitted—and the man escaped to the garden, the football match or the pub. Women's movements made scapegoats of liquor or the suffrage but found, each in turn, equally superficial. Meanwhile, the drunkenness, the lack of communication between parent and child and husband and wife, the latent homosexuality, the late marriages, the long engagements and the seven-month babies went on stewing, throwing up more and more of the hate and frustration which the novelists have shown in this society of ours, which is economically so unusually well off. Economic security is only a mask on a more profound psychological insecurity than ever before. And what's to be done? . . . Make bad architecture, mental health, marriage guidance, creches, political issues and take reform from the political and economic spheres into the social. Above all, tell people about it—just show them how crazy it is, as the writers are trying to do, and perhaps if enough do it they will see we are not all mad.

(Concluded on Page 3. NO PRIZES TO THOSE WHO MAKE HOME.)

## Write For . . .

**Cappicade**  
**Win £5**

If it's  
**Sports Goods**

You'll find them at

**THE SPORTS DEPOT**

(Witcombe &amp; Caldwell Ltd.)

Tel. No. 42-662

45 WILLIS STREET,  
Wellington

"For All Good Sports  
Goods"



## Horns of a Dilemma . . .

## Solutions -

## SOCIALIST AND CHRISTIAN

THESE talks had probed deep issues. Now we were looking for someone to tie it all together and give us a plan of action. One solution was put forward at the Student Labour Federation session where three student Socialists put forward their case. Economic chaos and inequality, coupled with an increasing outmoded superstructure of ideas accounted for the malaise Mr. Chapman had pointed out and even perhaps for Mr. Jensen's imposed culture. For music, as well as science and the university, are the instruments of the ruling class, acting in league with the "Coca-colonisation" of American Imperialism. This is also at the root of the trouble in Asia and Middle East. The solution is not patchwork on isolated aspects of the problem but a thorough-going overhaul of the whole structure, based on the socialist creed "From each according to his ability, to each according to his labour"—or should this read: accordingly as he is Labour? Above all we must have Peace, for Life is the essential precondition of progress.

An alternative view had been put forward early in the Congress in the talks given by Mr. James K. Baxter (Wellington) and the Rev. F. C. Harrison (Dunedin), and it became increasingly apparent as the days passed how profound their analysis was, and how many were coming to see the issues in their terms. On the subject of "Choice of Belief," Mr. Baxter analysed the principal attitudes to society exhibited in recent literature. What poets rebel against chiefly is the "Comfortable View," typified in that pleasant faith in the collective man which passes for a philosophy in the "Readers' Digest." For "only when guilt is recognised does innocence become possible." The poet recognises the precariousness of human life, in which men are creatures linked together by a common sense of fatality springing from the knowledge that they can take pleasure in doing evil. But some, seeing this, blame it upon a falling-off from an age when perfection reigned on earth. This Idyllic View may not be temporal, for it may idealise the Swagman or the Maori, but it always envisages the state in which no moral choices are called for because all are naturally good. More widespread is the belief in Progress, exemplified by the American tourist who told the speaker: "You'll be all right, just as long as you grow-grairrs." The fallacy of this view is shown by the fact that although modern man's tools are better than his Palaeolithic ancestor's, they are used for exactly the same purpose—War; for, in Eliot's words, in moral matters generations are as "Bricks laid end to end" and there is no transference of wisdom or virtue from father to son. The unjustifiable conceit which characterises this attitude is also found in the Promethean View of the man who seeks to master remorse by knowledge. "Scientists," Mr. Baxter agreed with Dr. Parton, "do research for its own sake but people yearn for delivery from moral bankruptcy." Only the terror and isolation of Prometheus, bound upon the rock with the vulture tearing at his liver, can result when we persuade ourselves of moral infallibility. And this is the disaster also of the Revolutionary View, which though

it recognises the false complacency and the shoddiness of modern society, yet relies on politics for regeneration, and in so doing, disguises as perfect altruism its own real motive, the will to power. The Truth is the view of man as a Moral Being, suffering if he denies his guilt yet capable of moral choice and so dignified as the naturally good being can never be. Political cries, like Socialism, Reconstruction, Freedom, are as false as the faith in science—"Sociology is a frigid overcoat to disguise our natures." All that matters is the naked force for good or evil of our personal relationships, and the hope for the world comes not from foisting off responsibility on to the State or any other abstraction, but from exercising moral choice in public as in private, and in sharing the Sin of the World.

## Religion and Progress

The underlying religious implications of this view were elaborated by the Rev. Harrison in the S.C.M. session. Man as a fallen being has no power in himself but can find it in the assurance of salvation through Christ. The case for a Deistic philosophy can be argued on scientific lines, but the point about Christianity is that although it has a philosophy and an exact science, theology, it IS neither, but is a way of life inspired by the revelation of God to Man through Jesus Christ. He emphasised that the Christian faith was no mere construction of the human mind but followed from the historical facts of the life on this earth of a person who made the astounding claim to be the Son of God. The reconciliation of fallen man to perfect God is possible only through the mediation of this Son, Who gave His life for men. We should strive for an equitable social order, but for the Christian ethical considerations must always be considered from a theological standpoint. The Brotherhood of Man has no real motive or justification apart from the Fatherhood of God. From God the Christian draws the strength which enables him to recognise the sinfulness of his own nature, to endeavour to act in accordance with the Divine Will, and when he fails, to trust in the forgiveness of God.

## In the Bucket . . .

With such a heavy emphasis throughout on the responsibilities we are faced with and the values with which we can meet them, the University Forum became the scene of keen debate on what could be done. In the end resolutions were passed, to be sent on to N.Z.U.S.A. for approval and implementation, with the following objects in view:—

- (1) To improve the mechanisms of our own university by the setting up of Appointments Boards, the appointment of Student Counsellors, the institution of Orientation Weeks and the Rationalisation and increase of Bursaries.
- (2) To preserve the independence of thought in the University by protesting against Police checks on Student activities.
- (3) To put forward some practical suggestions for the preservation of peace, foremost of which is the admission to United Nations of all nations seeking it.

Furthermore, a collection was taken for Student Relief in Witwaterstand, which realised £34/12/- in cash. And last, but by no means least, the Congress Forum recommended that all reference to liquor in the Congress rules be deleted, and the fact recognised that the moral responsibility rests with students themselves and not with an overburdened Controller.

## Red Rag Profane Bull

One still hears the Old, Old story, begun by people who should have known better and perpetuated by those who don't, that Congress is a "Hot-bed of Reds." There are two points to make in reply:

Firstly, it's not. . . Next to the Christian group, the S.L.F. contingent was the strongest present, for which everybody was glad, for we believe in the free clash of opinion as the path to Truth and believe also that an opinion is best stated by one who holds it most firmly. Long ago, in a no less troubled age, John Milton spoke boldly:—"And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew Truth put to the worse in a free and open encounter?"

Secondly, if you think Truth wasn't upheld, whose fault was that? The doors are open and there is not a student who has ever been to Congress who would not be glad to see anyone come, provided he too was prepared to live and let live. What we go to Congress for is not to embrace Marxism or even to finally refute it, but we try, as Socrates tried, and by tradition the University in Europe has tried ever since, TO LEARN TO BE FRIENDS. That's what a University and especially a Congress is for.

BRYCE HARLAND

## HOME

## WIDER HORIZONS

LOWER Ivory towers can confidently be predicted—

One of the chief aims of a humane education, it has been well said, is to enable the student to see the life of a society in a given period—its literature, art, politics, law, economics and philosophy—as a coherent whole.

This year the Historical Society will sponsor a series of talks with this object in view, for it is felt that the "broad degree" taught in units leaves room for some liaison work between subjects. The talks, given by specialists outside the immediate field of history, will cover various aspects of the social background to European history.

They may include. French literature and society under Louis XIV, International Law in the later Middle Ages, and literature in post-Restoration England.

The breadth of the field should help many students, not only of history but of law, science and the other humanities to see their own studies in a fuller context of life and thought, or at least to stimulate them to help themselves.

Meetings will be held on the last Thursday of every month and the programme for the year can be obtained from Prof. Wood or from W. B. Harland.

## STAFF SEE THE LIGHT!

THE effect of Salient's vigorous criticism of the staff, last year, was seen in this year's opening lectures. Most lecturers went to great length to impress on students their approachability and affability. The tone was: "We are really good types—at heart. Don't be frightened of us! We, too, sometimes feel lonely!"

Two lecturers (to our knowledge) actually mentioned "Salient" by name. Mr. Hughes, Professor of Philosophy, spent most of his first lecture on academic freedom—a subject arising from our comments.

Mr. Monk, senior lecturer in History, spent great time and energy in humanising this "sausage machine—History." He pointed out that Professor Wood was available at all times, that was, at all reasonable times, for intelligent questions. He would of course become less available as questions became less intelligent. He recommended that if students were still incognito after a period, they should—to attract attention—drop a bottle of ink!

In conversation afterwards, he maintained that the History Department had always been most approachable (even with their huts so far up the hill). It did its best to get to know its many students, but some seemed brilliant in preserving their anonymity. One "student" after having attended lectures for half-a-year, had asked him where the professor's room was!

Moral: Do you know where YOUR professor's room is?

—J.C.

—FOR THE —  
Best Books on All Subjects

DRAMA

SCIENCE

NOVELS

CHILDREN'S BOOKS

MUSIC

ART

CLASSICS

— Visit —

MODERN



BOOKS

48a Manners St. (opp. Schneideman's)

## THE HOUSE OF SERVICE

For All Your Stationery Requirements

J. A. McKAY &amp; Co. Ltd.

23 BRANDON STREET,  
WELLINGTON.

PHONE 41-541

BOX 1536

From Page One And So To.

**The Cowbail . . .**

The need for responsible thinking on problems very close to us was brought out in the talks of Dr. H. E. Hulme (Rector, C.U.C.), and Mr. Philip Smithells (Phys.Ed., O.U.), who both discussed the situation of the University in New Zealand. From the administrative side, Dr. Hulme spoke first of the size and nature of the University. The choice between "elite" and "democratic" systems, he pointed out, was not likely to rest in our hands so much as in those of the community in general, and possibly had already been determined by the structure of our society in favour of the latter type. The demands of the professions, and in particular of teaching, make expansion imperative, and it might be better that a lesser degree or licentiate should be introduced, so that those not capable of completing an Honours course should yet have some of the benefits of a higher education. Discussion on this point after the lecture turned rather against Dr. Hulme on the ground that the licentiate would only be formalising an existing fact and pandering to the "Sacred Cow" attitude of New Zealanders to labels. However, the discussion groups agreed with his next point, the desirability of giving internal autonomy to the colleges in academic matters while preserving a united front against pressure from outside; and also in his comments on the system of examinations and rigid syllabi, which the N.Z.U. has inherited from the days of external examining. Exams, he believed, are only one method of teaching, which should be placed beside orals and written work in assessing a student's ability. The question of some sort of general education, especially for science students, was also mooted by Dr. Hulme, with illustrations from American Universities, and he suggested that, in the Humanities themselves, more integration was necessary, in order for example that a student might see the art, science and politics of a period as a coherent whole. Finally he asked why our university occupied such a minor and unrespected place in the community, but could only suggest that, until such time as we could prove our worth to society and hold the interest of alumni we could expect no improvement in our very poor financial and social position.

Mr. Smithells took up a number of practical problems of the N.Z.U. in the light of his experience in physical education and university life, beginning, as did many other speakers, by noting the good spirit of relationships between staff and students, and among both, at Congress. He suggested that it lay within our power to carry over much of this into our colleges, though he recognised the immense difficulties of the non-residential universities in holding its members together. The staff themselves he thought could do much to make contact with their students, though sometimes the responsibility rested with the latter

**ODD COMMENT**

John Blackwood, N.Z.U.S.A. hockey rep., will be available to play for V.U.C. this year.

★ ★ ★

Under Junior National Party auspices Parliamentarians (Algie, Lake and Duffield) debated deplorably against two VUC debaters (Curtin and Bransgrove) and NZU rep Paterson. Subject: That the Communist Party in New Zealand be declared an illegal organisation. By popular acclamation and prior arrangement—a draw. Our decision: The negative. Algie and Co. lost.

★ ★ ★

Wellingtonians will remember Councillor Treadwell went to Australia on the traffic problem. Peculiar fact: The Council was evenly divided but Mayor Macalister voted for the excursion. A chairman usually votes for the status quo. Why not here?

★ ★ ★

U.N. want their Korean prisoners to have the choice: Red Korea or U.N. Korea—before repatriation. Why won't the Reds agree to this reciprocally under Red Cross supervision?

★ ★ ★

There is no situation which combines respectability with lightness of responsibility so happily as the office of a Professor.—Newman.

This issue was very heavy going. Students criticised last issue as too specialised. We take notice—next issue will be different.

★ ★ ★

One set of Salient 1951 2/-.

in seeking staff co-operation, as for example in clubs. It would be an excellent thing if more staff could be brought to Congress, an ideal which everyone present heartily endorsed in view of the very friendly atmosphere which prevailed when staff members joined enthusiastically in every activity. Mr. Smithells' suggestion of the running of the games for fun (like volley ball) instead of for competition only, of a student health scheme, and of student counsellors in the colleges, were all strongly approved, but the groups were more sceptical about his comments on New Zealanders as "barbarians," and his professed inability to distinguish a University graduate here by his conversation as he could in Britain. A somewhat uncritical reverence for the residential university in this discussion and others led members of the V.U.C. contingent to suggest that a great deal depended upon the attitudes of students as well as on their material conditions.

Now to Page Two. Toss a Six First.

**PEACE STATEMENT . . .****RESOLUTION AT THE COVE**

AT this year's NZUSA Congress it was pointed out by staff speakers and by students taking part in discussion that N.Z. students and graduates did not interest themselves in problems which should be the concern of University people, and about which the community could expect some lead from the University. The tendency is either to accept ready-made opinions or to hold no opinion at all. The universal ignorance of many problems was regarded as a failure to accept responsibility by the student body.

In past years many of the valuable discussions begun at Congress lapsed when students returned to their colleges. At Congress this year the Student Labour Federation and the Christian Students held several meetings to see what ideas and beliefs they had in common. Many students not connected with the S.L.F. or the Christian Church and several students who belong to both also took part in the discussions.

While there were at these discussions inevitable and fundamental differences of opinion expressed it was felt by all that world peace was something for which we should all be striving, and consequently a meeting was called to discuss what we could do jointly in this direction.

The outcome of this meeting was that a declaration was drawn up embodying five concrete suggestions upon which we agreed almost unanimously. We realise that the word peace is open to many interpretations and that a Christian understand, more by peace than a mere absence of war, but being aware of the threat of a world war we agreed that our immediate common objective was to prevent such a war and we were convinced that the adoption of this resolution would contribute to that end. When the declaration had been agreed upon it was put before the whole Congress and once more almost unanimously (there were 5 votes in the negative) adopted as an official resolution of the NZUSA Congress.

It was further agreed that this declaration should be submitted to all the Executives of the constituent colleges of the NZUSA as well as to the executive of NZUSA and that they should be asked to adopt this resolution. It should be stressed that this declaration is not backed by any partisan bodies but has the support of students and staff of the most diverse opinions.

Congress further resolved that this statement if adopted by NZUSA and/or any of its constituent colleges should be sent to the Government of N.Z. as an expression of opinion of New Zealand students and also to the governments of the great powers who are named in clause II and to the President of the Security Council of the U.N.O.

Falling wider acceptance the resolution should still be sent to the above places as coming from NZUSA Congress. We realise that world peace cannot be maintained by resolutions, yet we strongly feel that it is the duty of individuals and groups in a democracy to put their views on such a matter, and that such views can and do affect decisions made at high levels. And particularly do we feel that the University has a duty to speak on matters of such great importance, thereby also helping to some extent to make public opinion more positive and informed. We propose that this statement should be given the maximum publicity in the Press, and particularly in the student press that it may thereby elicit more interest among the student body and make the subject of peace one of more immediate concern, and that it will be discussed and criticised and thus help to formulate student opinion.

**STATEMENT**

WE, students of N.Z., believing that a major threat to world peace and security stems from the misunderstanding that arises between nations, urge that the following practical suggestions be adopted as policy and acted upon by the New Zealand Government and carried into the United Nations.

(I) That there should be an immediate meeting of representatives of the governments of India, Great Britain, U.S.A., U.S.S.R., France and the Chinese People's Republic to discuss their problems and to settle their differences.

(II) That these governments should work in concert to bring about the cessation of hostilities in Korea, and the peaceful settlement of the Korean dispute.

(III) That these governments should take steps to bring about universal disarmament.

(IV) That the Security Council of the U.N. should be urged to admit to membership of the United Nations Organisation all the nations that apply for admission, including the Chinese People's Republic.

(V) That all governments should be called upon to permit the free exchange of information and the unrestricted travel of persons.

**SALIENT . . .****. . . NEXT WEEK**

**MUCH** Lighter going: How to Pass Exams Without Actually Cheating: Paterson v the College Council (perhaps) About Extrav 1952; and a Report of a move to Brighten Student Life. Take a Subscription.

**BOOKS BY**  
Maritain—Chesterton—Barbara Ward—Graham Green—Belloc—Mauriac—R. A. Knox—Lunn—Waugh—Eric Gill—Bernanos—Coppleston—Dawson.

**BOOKS ON**  
Philosophy, Theology, Religion, Social Problems, of verse, stories and essays, etc.

**AND INTEGRITY**

"A Synthesis of Life and Religion."

MONTHLY 2/-

**CATHOLIC SUPPLIES LTD.**

DIXON STREET.



Published for the Victoria University Students' Association and printed by the Standard Press, 25a Marlon St., Wellington.