

When interviewed by our Theatre Roundsmen, Shakespeare's only comment on the recent film version of his "Macbeth" was "Whoreson Welles!"

## THREE NAKED WOMEN RUN AMOK IN BARR-SMITH

We wonder whether, but for that headline, you dirty-minded crowd would ever have bothered to look further into this paper, which is allegedly the official organ of undergraduate opinion in this University. What a shame it is that we find it necessary to descend to the level of a certain Adelaide publication to stir you worse than senseless things into something which has a vague resemblance to life. Are we being rude? Too Pygmalion right we are! Are we going to apologise? Not friggin' likely!

In other words, you half-baked apologies for mental deficients the editors of "On Dit" have had you. We realise that this means that the next edition of "On Dit" will be brought out by a new set of editors so we are having one final fling.

For six months now "On Dit" has existed through the hard labors of the editors and the beautiful Miss Micklem, for six months now the same mere handful of faithful contributors have done their best to keep "On Dit's" head above water. The saturation point has now been reached. Unless there is a considerable

awakening of interest among the intellectual slug life that creeps around this so-called University "On Dit" will cease to exist. And be damned to the lot of you.

We need staff. We need staff immediately. We need a wider response from contributors, we need above all moral support. We cannot go on as we are with the

entire lack of any interest that you are showing, beyond a marked annoyance should "On Dit" appear a day or so late.

The editors, weighed down as they are with the technical problems connected with the publication of "On Dit" just haven't the time to come running after you corpses. It's up to you to offer

us your support. Well, we have had our say out. Of course, we don't expect any results. We've given up expecting any results around this place. Should anybody wish to be rude back at us, may contact us in the saloon bar of the Richmond, drowning our sorrows.

## SCOTT, STOKES, GIBBS TO BE SENT DOWN

In the interests of the movement now afoot to obtain greater student representation on the Union Council, "On Dit" requested from the Presidents of the Students' Representative Council of the University of Melbourne and the Guild of Undergraduates of the University of Western Australia an outline of the position with regard to student government in both those Universities.

Mr. Dimmick, of Melbourne, and Mr. Hawke, of Perth, responded immediately with very full information of the set-up in their own Universities, and we now pass on to you as a further incentive to thought about this very vital problem, the fruits of their labor.

Of student government in the University of Melbourne, Mr. Dimmick writes:

I should point out that the Union is controlled by a Board of Management consisting of the following members:

- The Vice-Chancellor's nominee.
- University Accountant.
- 1 Representative from the Professorial Board.
- 2 from the Staff Association.
- Graduates' Association representative.
- President of the S.R.C. (ex-officio).
- 8 student members.
- 3 co-opted members (1 of these a student).
- Warden of the Union.

You will understand from this that the students have a majority if in fact they care to use it. Fortunately, this year we have

not been forced to use this majority owing to the fact that we have received much support from the Staff members. In fact, most matters going through have gone through with a substantial majority. From this it may be gathered that the S.R.C. or the students play a major part in determining the Union policy.

Union activities include on the social side, "Shop Hops" (an informal dance held every Friday night), parties given by the

Any misplacements in layout of matter is the responsibility of the editorial staff

Warden, which enable students to meet each other, and at present we are trying to organise a full programme for Wednesday afternoon, a University half-holiday.

The Warden of the Union is the chief administrative officer, and fulfils a role in many ways similar to the Secretary of your Union. We have no person who fulfils the function similar to your newly-appointed Warden. I recently forwarded to the Rev.

Borland a copy of the duties of our Secretary and Warden.

About five or six years ago we used to receive our income from the Union, but now we have a separate S.R.C. fee which, of course, means that we are not dependent upon the Union. As regards this matter. The Union does, however, give a grant on our recommendation to clubs and societies, this grant usually being in the vicinity of £450.

I feel strongly that the S.R.C. should be entirely independent of the Union. The S.R.C. is one of the constituent bodies of the Union, such as the Graduates, Staff Association, etc., when send representatives to the Union Board—the Board being merely a committee which manages the Union House, a common meeting ground for graduates, staff and students.

Three matters which we are at present trying to bring about in the Union, are a discount system at down town shops similar to the one which I understand you have in Adelaide; liquor at dances (we already have it for dinners, etc.); and a hamburger bar in the cafeteria.

I should point out that our Union provides such facilities as billiard rooms, lounges, a private dining room, in which clubs or private individuals may entertain, a general dining room, cafeteria and buffet.

As regards the general position of student government in the University, the students have two representatives on the University Council. These representatives are full members of Council, elected by the undergraduates, members having full voting rights, etc. They are elected for a four-year term similar to that of other Council members. I understand that we are the only University which has direct representation on the University Council. In Sydney the position is that the undergraduate representative must be a graduate of five years' standing. There is no such clause in our case.

As well as this, we have representation on the Library Committee, Melbourne University Press, Sports Union, and most of the other University bodies."

Of the mechanics of student government within the Guild of Undergraduates, University of Western Australia, which is a unique body in Australian student life, Mr. Bob Hawke, President of the Western Australian Guild has written:

"In substance, the structure of student government is much the same at the present time as it was in 1929. However, the functions of such student government have increased enormously in this period. By way of introduction, you may be interested to know that the Guild of Undergraduates was initiated in 1913, this name being the one laid down in the University

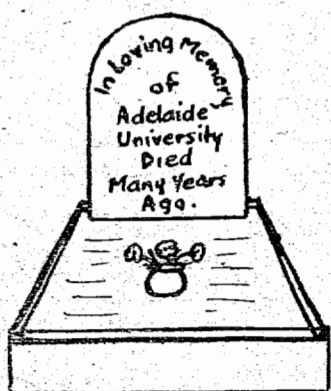
Statute. The first President of the Guild was the benefactor of the University, Sir Winthrop Hackett.

In the early part of the period, 1929-52, there co-existed the Guild of Undergraduates and a Union Council. However, the latter was abolished in 1931, and its functions taken over by the Guild of Undergraduates. This fact serves to distinguish our University set-up from that of all other Australian Universities, where the S.R.C.s and Unions still co-exist. Also, up until 1931 the representation on the Guild Council, which is the governing body of the Guild of Undergraduates, was by Faculty. However, since that year Faculty representation has been abolished and the vote has been, and still is, by general ballot, men voting for men Councillors and women voting for women Councillors. For the positions of President of the Guild of Undergraduates, President of Sports Council, President of Societies Council, and Secretary of the two latter bodies, there is a general vote of men and women.

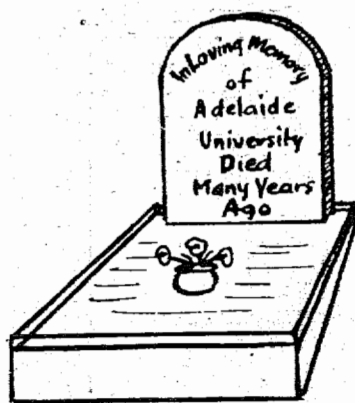
This leads to a discussion of the structure within the Guild of Undergraduates of the Guild, Sports and Societies Councils. The Guild Council representation on which I have outlined above, is the supreme governing body on all Undergraduate matters. However, as subsidiary Councils responsible to Guild Council, there exists a Sports Council and a Societies Council. The former, which is composed of an elected President and Secretary (as previously stated), and of delegates from all sporting clubs within the University, administers and deals with all matters pertaining to sporting activities, such as the allocation of grounds, the upkeep of grounds, etc. The President of this body is ex-officio a full voting member of the Guild Council, and serves to represent the views of Sports Council upon this body.

In like manner, the Societies Council, which is composed of delegates from all political, religious, social and cultural clubs within the University, with a generally elected President and Secretary, deals with the co-ordination of such activities within the University, and is also responsible for the organisation of most of the official social functions of the Guild. The President is, like the President of Sports Council, a full voting member of Guild Council.

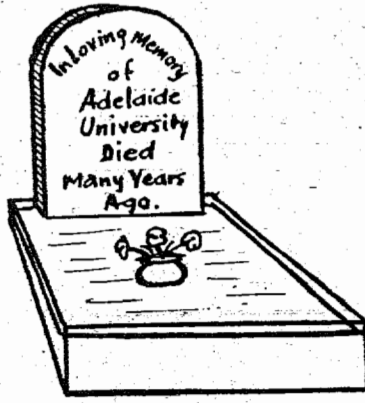
(Continued next issue if anybody shows the slightest interest)



The University as it is —



The University as proposed!



# On Dit

Edited by:  
NOEL LINDBLOM and BRIAN BERGIN

## The Sex Life of Socrates

I feel that this edition is going to cast into people's minds grave doubts as to my sanity. Or, as it has just been suggested to me, increase their conviction as to my insanity. It is, no doubt, a breach of journalistic ethics to defend, in an editorial, my own mental health, but I feel that as the rest of this edition is in itself so unhealthy that one more breach will do little harm.

I will explain. I have perpetrated this edition in the vain hope that it may achieve something; in truth, each edition this year has been perpetrated in that hope. As yet, the achievement has been negligible. Perhaps I ought not to complain, perhaps the blame for this lack of achievement lies upon my own shoulders. I have, however, searched my soul carefully and have come to the irrevocable decision that however much the burden of responsibility is mine, yet that burden is to a large extent mitigated by the fact that there has not been within the University this year that co-operation, that spirit which made possible the splendid traditions of the Wahlquist era, of the age of Cole.

I realise, of course, that this is the ancient hobby-horse of student apathy being ridden again. Some of you, no doubt, think that it has been ridden to death, some of you, no doubt, think that it is a high horse. But it is not any nearer to death than it has ever been; and so I am forced, very much against my will, to ride a high horse. Before I come down from it and allow myself to be enmeshed in the subtle coils of legarthy there are just one or two things that I feel must be said.

The President of the S.R.C. suggested in conversation the other day that we should arrange a revivalist meeting, the object being to revive student apathy which seemed to have died during the Mission to the University. I thought about this and after some time found myself convinced that after all, apathy was not dead, that the Mission was not the manifestation of a new spirit of enterprise. It was the hard work of the committee that arranged it. Most of those who attended, attended and listened, and did little more. I am not unaware of the fact, of course, that an activity such as the Mission does not evoke startling signs of new life. But I have my suspicions.

It was noticeable, for example, that most of the contributions to discussion during the Mission came from the same people every day. I wonder just how many crowded into the George Murray Hall with the idea of gaining something from the discussion which would be of value to them and how many came to be amused by the battle of wits between the Missioners and those few I have already mentioned.

Too long now has the burden fallen upon the shoulders of the few, too long now has the majority been satisfied to sit back and enjoy the life which is created by these few. This attitude has brought about the general lack of activity here today, this attitude threatens to bring about the demise of "On Dit." Personally, I feel that it is to be deplored.

This year might have seen, too, the revival of the annual procession, might have seen activity to the extent of that which has produced in the University of Melbourne a large and efficiently organised International Fair—run, incidentally, by the majority, not by the few.

No apologies for the grizzle. I realise that any pleas I may feel myself obliged to make will fall upon deaf ears. I just happen to be one of those individuals who likes occasionally to let off steam.  
B.F.B.

### RED HEN CAFE

(Opposite Richmond Hotel . . . in Richmond Arcade)  
**COFFEE LOUNGE AND GRILL ROOM**  
Open 9.30 a.m. to 7.15 p.m. Every Day  
Convenient for Students. Service and Civility Our Motto.

## Mr. McCUBBIN MASTICATED BY LIONS

This is the second instalment in our effort to promote, somehow or other, a full, sustained and attractive corporate life within the University. In the last edition, we stated that our aim was greater student representation on the Union Council, and frankly outlined our plan of action. We expressed our sincerity and determination to be reasonable, which expression has borne fruit.

We have already received several encouraging letters from responsible senior men, and have been approached by several executive members of the various organisations which would be concerned with any reconstitution of the Union Council. All this has made us increasingly aware of several facts.

First, and most reassuring, is the knowledge that we are not without support in our venture, and that our genuine appeal for co-operation has received already a genuine answer. Secondly, no one has decided or even can decide yet, on a plan which will result in the generation of student interest and activity. Although we suggested increased student representation on the Union Council, that need not be our goal. Our one and only aim is to establish those conditions under which we can achieve some comprehensive, useful, and continuous life, other than that which the syllabus sets out. Further investigation and discussion may well reveal that our plan cannot fulfil its purpose; if not, we shall have to look further, BUT CHANGE THERE MUST BE!

Why necessarily change? Because the University of Adelaide has never been able to boast a proper University life. It may be argued that this has been due not to a lack of opportunity, but

to the laziness of those who should have led, and the apathy of those who could have followed. But surely, at some time in its life, the University must have contained both students eager to think of the place as their world for several years, and student leaders willing to organise it as such. Why then, have we had no life? We suggest that it is because we have had insufficient scope within which to work.

Well, where are we now? It's quite probably that increasing our representation on the Union Council won't help us. If not, the whole framework of the University seems to need recasting. Whatever the case, we are neither able nor willing to think about and grizzle over the problem alone. A combined effort of administration, staff, and students is needed for this is not a "student problem" nor the quiet start or dull end of a brief brawl. A "student problem" should be a University problem, and this is a vital problem for the whole University. We hope that this will be interpreted not wrongly as sensation or demand, but rightly as a request, for mutual action towards a mutual end.

As students, we have to continue (or start!) to think the problem over, because our views must be expressed shortly, as a body, at a General Meeting.

A. DUNCAN CAMPBELL.

## STOKES NAMED AS CO-RE

Rehearsals for the 1952 Women's Union Revue, "Wench Without Fears," began last week! As is usual, the First Years, gayer and lither than the old hands, comprise most of the ballet. Apart from the chorus girls there are notable playwrights working on scripts and proved actresses being auditioned by producer Bergin. The composition of of catchy songs is a popular but seldom fruitful pastime, and here's hoping the University students will again be able to add to their repertoire from the Women's Union Revue.

It is still not too late for you—YOU who are reading this—to take part in this revue. We will welcome anyone—feminine—with or without talent, with or without ideas, and we would remind you that this revue is now the only University Revue, and we want it to reflect every phase of University life, and as far as possible, to give the University students what the Footlights Club in its best days gave them—a bright all-embracing revue.

We have offers from some people who are snowed under with work, of help on the administrative side—perhaps this would suit you?

But whatever you do, come to the George Murray Hall at 1.15 p.m. and Be In It—It's great fun!

### DRUG ADDICTS' CORNER

The inaugural meeting of the Adelaide University Ski Club was held on July 1. It was decided that a party of novices would go to Mt. Buller for the 2nd term vacation.

Training for those taking part in Inter-Varsity takes place at the Church of Turkey, 117 Kermod Street.

#### ATTENTION!

THOSE WHO WINED, DINED, AND WENCHED AT THE ARTS ASSOCIATION BANQUET LAST YEAR.

Have you paid the extra 2/- donation which will help to cover the bills hanging over Ashwin's head?

Have you even paid your original 12/6? Please do so to S.R.C. Office

or  
C. R. Ashwin



## GLEANINGS OF GLUG

ABOUT the only thing the "Mission" seems to have proved is that Christianity isn't the only religion after all.

THE Immaterialists report three new members and six abusive but anonymous letters.

A STUDENT has been suspended from lectures at University College, London, after preparing a mixture of iodine and formaldehyde for Dr. A. L. Colten to drink during a lecture.

MELBOURNE S.R.C. rep. at the Berlin Peace Festival, Woods Lloyd, told a student general meeting:

"We wanted to tell East European students something of our way of life, and find out about theirs. However, we found it very difficult to get any information when the whole orientation of the Festival was towards getting recruits for Communist organisations.

"Questions which did not favor Communism were discouraged. Interviews with all non-Communist delegates from the West were either distorted to fit in with the accepted line or were not published."

PERTH Uni. dances have been invaded by bodgies and widgies.

However, the Warden hasn't seen any at his famous Nights (every Friday at 8 p.m., Lady Symon) although a couple of Immaterialists sneaked in last week.

DURING the summer vacation the British National Union of Students is chartering thirty special flights across the Atlantic for students. Return fare is £99.

A PROFESSORSHIP of Social Theory has been established at Cambridge for a trial period of two years.

CAMBRIDGE University Film Society is filming de Maupassant's "Deux Amis" as a twenty-minute short. Last year "The Pardoner's Tale" was produced.

HARVARD University student magazine "Lampoon," has presented Robert Taylor with an Oscar for the "worst acting of the year" for his part as the Roman Centurion in "Quo Vadis." Mr. Taylor is thrilled to have won an award for which "he has never worked harder in his life."

STUDENTS of Glasgow University taking physiology have been comparing their own and their parents' heights. They have found that slightly more than three-quarters of the women students are taller than their mothers, and just under three-quarters of the men are taller than their fathers.

MEETINGS of the Oxford Heretics Society planned for this term include a talk on sexual immorality. An "Anti-Social" is also to be arranged at which "only home-made bombs will be permitted."



Bergin thought he could keep me out of this issue. He doesn't know me!



This page, presented at any bank, post office, chemist's shop or Kindergarten Training College, will entitle the holder to a reserved seat at the N.S.W. Liquor Commission, Lew Hoad's autograph or an hour alone with Jeffrey F. Scott.

# "MISS EGGS" REVEALS BIG TRAFFIC IN "BLACK" COFFEE

At the last meeting of the S.R.C. the report of the I.U.S. Council Meeting, held at Warsaw in September, 1951, prepared by the observer for the Adelaide S.R.C., Mr. Peter Halley, who gave his impressions of his overseas tour to a general meeting of students recently, was tabled. In his report Mr. Halley gives a general covering of the I.U.S. Council meeting. We published the report here under the complete illusion that you may be vaguely interested, you clods.

After receiving an airletter asking me to go to Warsaw in Poland to be an official observer for the Adelaide S.R.C. from the Secretary of the S.R.C., Helen Northey, I left Berlin, where I had participated in the "World Festival of Youth and Students for Peace" (as a private individual), by train for Warsaw.

I arrived in Warsaw on September 1, 1951, and was welcomed by the Polish Youth organisation "Z.M.P." which supplied comfortable accommodation in the "Hotel Bristol." This report is more of a personal account of my own experiences and observations at the I.U.S. Council meeting. A comprehensive report can be obtained by writing to the secretary of the N.U.A.U.S. and asking for the official report of Mr. Woods Lloyd which I hereby confirm because I consider his report to be a fair and correct account of the proceedings. Also I include a collection of some of the documents issued by the I.U.S. and copise of some of the speeches made at the Council.

### Description of the Delegates

The Australian delegation consisted of Mr. Woods Lloyd, observer for the N.U.A.U.S.; Mr. Frank Townsend, private student observer from Melbourne; Mr. Martin Marx, and Helen Gintz (I think that's how she spells it), who were delegates for the "Australian Students' Labor Club Federation"; and myself.

The British delegation, led admirably by Mr. Thompson, was composed of the official representatives of the B.N.U.S. which is a member of the I.U.S. Mr. Thompson spoke very well, in my opinion, and made a diligent and sincere attempt to put the British point of view at the meeting.

The American delegation, in my opinion, only represented that section of the American students who favor a "Socialist Policy." Many of them were negroes, and the report of their leader criticised strongly the treatment of the negroes in America, and referred to his countrymen fighting in Korea as "aggressors."

I thought that the delegations of South Africa, Canada, Finland and New Zealand were amongst the delegations who represented their respective countries in a fair manner.

The German delegations from East and West Germany supported the general attitude of the delegates from the socialist countries, which appeared to form a "block vote" when issues arose on I.U.S. policy.

Nearly all the delegates from the Colonial countries and the "dependent countries" and the South American countries strongly criticised the capitalist economic system in which they claimed to be exploited by the investment of British and American capital. These delegates also complained bitterly about their alleged lack

All the delegations from Eastern European countries made

great boasts about their alleged wonderful conditions for studying, and they all accused the American Government and the British Government of being "imperialistic aggressors" in the Korean war. The Korean delegation representing the North of Korea, themselves, accused the American troops of atrocities in the Korean war, when they made their report to the I.U.S. Council.

Many of the delegations from backward and underdeveloped countries made requests to the I.U.S. for relief in the way of text books, medical supplies, and money for food and equipment.

### Hospitality of the I.U.S. and the Z.M.P.

All delegates and observers were treated with warm hospitality and in comfort in two of the biggest hotels in Warsaw. The food was particularly good and in great abundance, second helpings being readily served. We had beer on the tables at nearly every meal and delicate cakes and specially prepared dishes. We were issued with 30 or 40 Polish cigarettes each day. We were also issued with a special grant of Polish currency of 100 Zwotty (?) for pocket money since the exchange was not desirable for us. I was able to buy a set of text books prescribed for the first year course of "Political Philosophy" at the Warsaw University. These were printed in English.

Towards the end of the week of sessions we were invited to a great banquet given in our honor by the Prime Minister of Poland. It was the most extravagant feast I have ever been to. About six halls were prepared with well laden tables of rich food and drinks for about 150 guests. There were dishes of fish set in jelly, plates of savories and special meats, Russian salads, huge rainbow cakes and chocolates and

big trays of technicolor ice creams, to say nothing of the choice of wines. There was Madeira, hock, burgundy, vodka, champagne and beer and Polish paperosy spread all over the place. It was really a tremendous feast. Many South Americans and others were quite drunk at the end of the evening.

(Continued next issue if anybody shows the slightest interest.)

## FIRE GUTS BONYTHON

If you have never attended a Warden's night, you don't realise what you have missed. To say that they consist of riotous good cheer is, as the exponents of the vernacular express it "puttin' it mildly." Had you been present at a recent Warden's night and seen the Warden himself perform, dressed as the most perfect Widow Twankey who ever trod the boards, had you seen the Rev. David Read, the Rev. Brian Macdonald and the Rev. Edwin White perform an interesting Existentialist tragedy, had you seen the said Mr. Read recounting the experiences he had with Oscar, a performing flea, had you seen Miss Ishbel Foote dancing liquidly, clad in seaweed, you would have been converted to Warden's night for ever.

There is probably no better way in which to meet people whom you have seen about the place for several years, but whose names you do not even know than to creep surreptitiously upon them, take a furtive glance at what is written on their name-tag, retire

for several minutes, then return, slap them on the back, with a hearty "How are you, Jasper, old bean!" as though you'd been on the most intimate terms with them from the day that you first ventured into the Refectory, a timid and completely over-awed freshman.

Should you feel that you would be fulfilling your obligations and privileges as a University student by getting to know as many as possible of your fellow students, we can suggest no better meeting ground than Warden's night. Ask yourself whether you really meet a wide cross section of your fellow students. Ask yourself whether perhaps you don't sit with the same set at lunch as you do at morning or afternoon tea. Ask yourself whether you are really coming up against ideas that are new to you, that perhaps are radically opposed to those you hold. If the answers to these questions convince you that mentally you are moribund then give, we suggest, a thought to the possibilities that lie in the fellowship that characterises Warden's night.

But don't just drift along and enjoy yourself, do something yourself to add to the enjoyment of the evening. Warden's night is one place where you can let your hair down without being spied upon by every newspaper in town.

## S.R.C. Bomb Plot Revealed in Time

Hurrah for Drama Festival! (See last issue "On Dit") and what were we going to do about it? We thought up and sent two perfectly good suggestions for a Drama Festival Play to be approved by the Director of Drama Festival in Melbourne, Mr. John Sumner, Esq. Mr. Sumner, Esq., graciously rejected them both—Priestley's "An Inspector Calls," because it had recently been done in Melbourne (he omitted to say how successfully), and Shaw's "The Philanderer"—unhappy choice on our part, because Shaw in some other form was already under production over there.

With true hospitality, he accepted Mr. Van Abbe's offer to change that play. Mr. Van Abbe, being in Melbourne, went to see Mr. Sumner about it. Together they perused numerous plays, and finally emerged with a list of six. At last Mr. Sumner condescended to reply by ordinary mail—he chose "The Circle," by Somerset Maugham.

It just wasn't possible as a play, so we read Act 1 of "They Came to a City," by Priestley and found our play. Time was precious, so we began rehearsals, and waited once more. We discovered Armidale is doing a Priestley of a totally different type—may not one author vary his style sometimes, Mr. Sumner? You wasted almost three weeks of our precious time, dithering, taking your time to answer our urgent request and now, for some vague reason, you turn up down. We want the moral support of all Adelaide Varsity students to

form a really formidable body of public opinion; with you behind us, friends and statesmen, we'll make a fighting stand. Look out, Mr. Sumner, here we come!

## VXYZK!

The shouting and tumult may have died, but there are still murmurings and mutterings in dark corners. Mr. Macdonald alone remains of the three Missioners—so he invites anyone to mutter at him. He will be around the University from time to time, and you can ring him at St. Peter's College.

N.B.—Mr. Macdonald will be taking a service in Scots Church at 5.15 p.m. on Wednesday, July 9. This will be followed by tea and a social in the Lady Symon Hall.



The University? Dead! 1949? Ooh! La! La! 1950? Well! 1951? Extra Grouse! 1952? No Comment. The Future? Ha Ha!!



Father Buxton's article on the existence of a Natural Law, which we published in the last edition, has produced considerable thought, some of which has manifested itself in the form of written replies. We can, therefore, as we hoped, use last week's headline again and entitle this page.

# The Philosopher's Page

FRANCUS

THE FICTION OF A NATURAL LAW

by Nicholas Birchall

Qvi Cōgnosebat Lingvam Britannorvm et volvit

poetam fieri

Liber Vnvs

FRANCUS, an innocent lad, while yet learning the rudiments of Rhetoric and Versification, is set upon by a drunken whore, whom he, in his ignorance, does take to be his Muse. The sotted wench, by a subtle subterfuge, suades him foully to attack his Master at Letters.

:: ::

O Muse my mistress, shake off thy despair,  
Cease now this vain destruction of thy hair;  
Acquaint me with the follies of this fool

That thought the pen to be his proper tool  
Who still should shake in's powerless gripe a rattle  
And cheer his Mother with his merry prattle.

O Muse my mistress, leave thy fruitless tears,  
That I may learn, before the fateful shears  
Section my thread, and I no longer sing,  
What did befall this crawling footless thing.

:: ::

Where stagnant waters rot in strangling slime,  
(A fitting place for stagnant Francus' crime)  
Where swans may swim, but evil spirits hold sway,  
No maiden bathes, no nymph sings tear-sweet lay,  
A place where sensefelt terror grips the mind  
In this black pit, new ween'd, Francus we find.  
His mouth, still breast wet, nurtures some dim thing  
Round which smoke, foul sulph'ry smoke, does cling  
In ominous augur of evil; evil comes;

Francus does sudden gasp, his young head drums,  
A nameless savour saults his infant nose  
With promises of sweet delight. There rose  
Before him a woman shape. He lets then fall  
The simple lines of Virgil, with them all  
Those lords of rhetoric, which he would fain  
Have made tutors for's infant, formless brain:  
Forgotten are these antique knowledge founts.  
Sense craz'd, poor duped Francus mounts  
The pitside, then crouches at its feet,  
Painting them with his taintless tongue. Poor sweet  
Spawn of human, so human weak, must choose  
A name for's goddess; cries, "Art thou my Muse?"  
Great Godwit, master, friend, poet sublime,  
Has told me oft that ere the longed time  
When I shall bleed miracles in sound  
My Muse should come. Muse, art thou found?"

The drunken harlot fronts her wrath with smiles,  
For Godwit chaste had nobly stood her wiles  
And sent her on her whory path to fiery doom:  
So the mere breathing of his name with gloom  
Besets her. With practis'd grace she beckons him  
Impress those teat-late lips about the rim,  
And honeying, by Satan's power in her invest,  
Her gin-cracked howl, to his fever'd request  
She thus gave forth her answer. "O sweet youth!  
Haply you guess upon the hidden truth  
Which I had fain ever unmouthed kept  
But for your vantage. Know I am klept  
By that you would me. Wherefore unspeak  
The vows ow'd former loves. No muse doth seek  
Your Godwit. Olympus, yea great Zeus knows he  
Ne'er has enter'd, nor shall, the realms of Poesy."

At this her mouthing ceases, kill'd by groans  
Of rage, for anger, from her marrow bones,  
Surges like surf-streams, even to her hair,  
That she does gasp, and clutch at empty air;  
She near betrays her cause. The witless youth,  
Pious ignorance withal, suspects the truth  
Then thrusts it off unworthy, curse the day!  
Deeming it but an epileptic trait,  
For he in epilepsy saw no thwart

When Cicero was thus nam'd from a wart,  
When tub-bound liv'd the philosophic snail,  
And Caesar, Rumor hath it, grew a tail.

:: ::

The poor doom'd boy is fast upon the hook,  
And arm'd with statesman's speech and bawdy book  
He fills a little pepper pot with words  
And scatters them, as blowflies scatter turds:  
The harlot whispers, "These in lines must break."  
And for the task gives him a sewerman's rake;  
She, oozy whore, links his words with venom. He  
Has neither spleen, nor wit, to make an enemy.  
The Devil's servant laughs, her task complete,  
And Francus stumbles on her drunken feet.

N. DOBLE, 1930—?

I am unlike the young men who look startled when asked if they thought there was a Natural Law—for I am not startled. And the reason why I am not startled is because illogical conceptions, such as a Natural Law, are so much a part of some minds that one becomes more or less immune to them after a while, and ceases to be startled by them.

Although I am not startled, nevertheless, I do wonder! I wonder why it is that intelligent people allow themselves to be influenced by theories which are comforting, and yet riddled with fallacies and glossed over by sweet words that make pleasant music to the deceptive mind of man.

I would first like to show why I contend that there is no such thing as a Natural Law. To get to the crux of the matter we must return to religion, for this whole concept of a Natural Law is bound up with religion. Fr. Buxton, in his article says: "We see that Natural Law itself is simply the participation in us human beings of that Eternal Law in the mind of God."

Fr. Buxton would have to logically agree that the fact that a man should only have one wife was in accordance with this "Eternal Law in the mind of God" that he talks about. Now what of the Moslem? Does he think that one wife is not in accordance with the "Eternal Law in the mind of Allah?" He thinks he is perfectly justified in having more than one wife, and so it would appear that there is one kind of Natural Law for the Moslem, and one kind for the Christian.

All religions, other than perhaps Taoism, appear to agree in setting up a single ideal for all men. But there are many different types of religion, and consequently there are many different types of ideals. I contend that as there are so many different types of ideals, so there must be many different kinds of Natural Laws, for surely, if there is such a thing as a Natural Law, it must be in conformity with the ideals of men.

Now to discuss Fr. Buxton's concept of a Natural Law within a community such as ours. Father Buxton says: "We take it for granted that for human beings there is a standard or norm to which they can and ought knowingly conform their conduct." Well Fr. Buxton can

take it for granted if he wants to, but I certainly don't intend to do so. I would like to think more about "this standard or norm"; I'd prefer to be rational.

In short, this "standard or norm" is pure convention; we are not born with this conception of conventional conduct; it is foisted, instilled, and shovelled into our minds by the environment in which we are brought up until it is extremely difficult to dislodge—I say difficult, not impossible. Fr. Buxton, by what stretch of the imagination I can't surmise, would call this natural. I would call it most UNNATURAL.

Men like to think that there is some "standard of norm" to which they should conform; that is why they try to set up such a thing as a Natural Law of conduct. But what they forget and sometimes NEVER realise is that they are all basically individualists. No two of us are ever born the same. It is only when a man departs from this so called "standard" and begins to think for himself, that he realises that he is an individual, a person who is different from all other men.

The result of all this convention is that a large proportion of mankind, after a more or less human childhood, becomes almost unteachable. They know what is right in politics, religion, art, and human behaviour. They are the pillars of Church and State. Perhaps they are a social necessity. But they have grown out of a large part of their humanity. And I sometimes feel that it would be more appropriate if they were like their forefathers and hairy all over, for they are the men that cripple

the individualistic spirit of man.

It is unnatural that each and every man should have his way of life and his philosophy set out on a plate in front of him labelled "Natural Law"; what is natural is that each individual should think for himself and form his own particular standards and his own particular philosophy of life. But does this happen? No! Unfortunately men are gullible enough to be persuaded by a religion and a so-called Natural Law which says: "Let's pretend," rather than "I believe."

Do we ever sit back and think about the men who have slightly raised the level of human life on this earth, men like Newton, Ghandi, and Einstein. Did those men achieve what they did by a subjection to a Natural Law? I should say not! It was only by the realisation of their own individual spirit and their own individual mind that they achieved what they did. And by the deeds of men such as these the world has been shaken—but, unfortunately, as yet, there is very little evidence that it has been moved.

Don't let people convince you that there is such a thing as a Natural Law, for if you do you will suffer; you will walk through life with your eyes half shut and your vision will be blurred. What we must realise is that each of us must evolve our own individual philosophy, and if we do that, assuredly the world will not remain stagnant. Never have fresh, stimulating, and original thoughts failed to raise the level of the human mind; but convention and a conception of a Natural Law have failed to do so, and have been a stifling influence on the progress of man.

## ARE DUCKS PROMISCUOUS?

by Brian Ellis

I offer a criticism of Fr. Buxton's article on Natural Law. I warn the reader that there is nothing entertaining, or even funny, in what I have to say. This is philosophy.

Here is the argument. We don't condemn pigs for being greedy. But we do condemn a man as being greedy. Therefore "we take it for granted that there is a standard or norm to which men can and ought knowingly to conform their conduct."

I don't suppose the argument is meant to be more than plausible, but it is even plausible. No one takes it for granted that there is a standard or norm of blueness when he says that something is blue, and as I know there isn't one. I am certain that there are no standards of sweetness, bitterness, pungency, subtlety or worry, so that saying something is sweet, bitter, subtle, pungent, or worrying cannot presuppose a standard.

Standards are not natural, they are agreed upon. The standard metre in Paris was not just there; it was not discovered, it was put there. A natural standard is presumably a naturally occurring phenomenon that might be used as a standard. That there is such a phenomenon

would certainly have to be shown.

But perhaps there might be many standards. There are many standards of length, heat, pole-strength and electric charge still in use, and there is no reason to say that one is more natural than another.

So if there is one standard of moral behaviour, there is no reason on the face of it there may not be many. Our saying that something is good no more implies the existence of a standard of goodness than our saying that something is blue implies that there is a standard of blueness.

It is true that we do not condemn a duck for promiscuity, or a pig for greediness, but perhaps I can give three reasons for this:

- (1) We do not have to live with ducks.
- (2) We do not think that condemning it will make it any the less promiscuous.
- (3) We would not want it to be any the less promiscuous.

A duck with moral principles would be a sure thing for the chopping block. Fr. Buxton says that in the one case there is a Natural Law, and in the other no such Law. Well, it seems to me to be far nearer a Natural Law to say that ducks ought to be promiscuous than that men ought not.

2. What Fr. Buxton observes is this: When men behave in certain ways, their actions are described as good. When they behave in others, their behaviour is described as bad. When animals behave in these ways their actions are described as neither good nor bad. Therefore it cannot be the actions themselves which are good or bad. It must be something to do with the fact that a man is a man and not an animal. And man is described as a rational animal, so it must be something to do with his rationality. And reason often has to do with the relationship of ends to means. So we make judgments saying what is and what is not in the right relation-  
(Continued on page 7)



# VIVEAT AUSSIE I RULES!

It was a marvellous inter-Varsity Carnival, but it could not have been so marvellous that the University A team has played like 18 sheep ever since. It is four weeks since the inter-Varsity games, but only occasionally have the Blacks showed any system at all. The last three games have been characterised by an absence of the "go in and get it" spirit that used to be present.

Against Woodville (4th) the A's won by 20 points, but except for a short burst in the third quarter, when the A's added 2 smart goals, Woodville always gave the impression they were the better side. Still, University scraped home and put the slump down to Inter-Varsity. Best players in the slump were Nong-Nong Fitch, the first bald-headed centre man ever to play for Varsity, Jerry Martin, Wimpy McLeod, and Peter Tunbridge. McLeod, Tunbridge, Dig Harris, John Lawrence and Doug Giles all played in the interstate game on the Monday holiday and, except for John, who was unluckily injured early, they played with the same brilliance that was seen in the Inter-Varsity game against Melbourne. Congratulations to all of them, and especially to McLeod, who was selected captain of the team.

To return to the depression! The next week, against Riverside, the A's with eight injuries to replace, scraped home by 14 points after a scrumbly game, marred by poor kicking. Brothers Fitch(s) and Tunbridge(s) kicked 8 goals between them and helped to make a winning half-forward line. Broadbent at centre half-back and Polkinghorne on the wing also played very well and with great determination but the slump had bitten most of the others.

No practice Tuesday, a good practice Thursday and everyone thought that perhaps the A's would pick up against P.A.O.C. The result—a one point win.

Late in the last quarter Princes hit the front and looked like staying there, but Doug Giles and George combined against the goal umpire and Fitch, and Tunbridge and Duncan kicked the required 2 goals 1 point to give the A's two more premierships points. Best players were Tunbridge, Kitchener—warming up for Exeter next week—Broadbent, Lawrie, Fitch and Elis. The highlight of the game was "Dixy Lee" McLeod's attempt at a place kick, the only trouble was that he allowed for the wind, but the wind did not blow! Rev. Read, seeing his first Australian rules and also seeing McLeod, thought he was at the wrong oval! Three wins (?) and the A's are still on top, but the foundations need looking into and strengthening. Here's hoping Exeter strike the strong part of the Varsity side.

Injuries and Inter-Varsityes also took their toll of the B's, but after defeats at the hands of Goodwood and Kenilworth, Jim Whittle steadied the rot and the B's defeated Col. Light Gardens by 9 goals.

Kenilworth won the game with a great burst in the first quarter which proved too much for the B's. Best players named by our observer were Koegne major et minor, Southwood, Drew and Kettle in defence and Stew Walmsley in the forwards.

Goodwood went away in the last quarter and won comfortably by 7 goals. Greet, Young, Spain and Walmsley all played well in that match. Our observer was not at the Col. Light Gardens match, but apparently everyone played well, and the B's are starting back towards top position, which they held until recently moved down to fourth.

The C's have had 1 loss, 1 bye, 1 win and are at present 5th on the premierships list. Against unbeaten Commonwealth Bank the C's were beaten by 2 goals, after being 4 goals up at half time. Best players were Rad-dern (apparently even Hale school turn out some footballers), Renney, Marshall, Penny and Boucaut. Last week the C's began the climb up with a good win over Teachers' College. Among the best were Opie, Hurst, Polomka, Marshall and Don Reid.

The club's unsung heroes, the D's and E's have been engaged in several battles since the holidays. Les Caust, captain of the D's and Wal (F.) Fotheringham, captain of the E's, are always ready to meet any newcomers. The big battle between C's and D's resulted in a win for the C's by a few goals and then on the graduate mud patch the D's managed to uphold their honor against the newly-formed E's, but only by a couple of goals. Last week the D's lost to Flinders Park by 2 goals—a fine effort as Flinders Park are playing in Grade A3.

- Results at a glance:
- A Team
  - v. Woodville, 12-15 to 10-11.
  - v. Riverside, 14-13 to 12-11.
  - v. P.A.O.C., 8-11 to 8-10.
  - B Team
  - v. Kenilworth, 11-8 to 16-6.
  - v. Goodwood, 8-7 to 14-14.
  - v. Col. Light Gdns., 14-12 to 6-7.
  - C Team
  - v. Com. Bank, 9-7 to 10-12.

# I APOLOGISE, Mr. Stokes; or when I say something it means what I MEAN IT TO MEAN!

by Alcibiades II

Many words have different meanings to different people. Capitalism, for instance, anathema to a Communist and regarded as God-ordained by the rugged individualist. Left to itself, says the Communist, the Capitalist system will destroy itself through its own internal contradictions; left to itself, says the free-enterpriser, and Capitalism will bring about the millennium if only people are willing to work hard and be vigorous and thrifty. Now these versions of Capitalism can't both be right—obviously if Capitalism is the word used by the Communist to describe the economies of the Western Democratic countries, then, to avoid confusion, these countries should use another word to define the nature of their economies, or vice-versa.

The economist must have a word which aptly fits the phenomenon he is studying; but for his results to prove worthwhile—and to be accurate or scientific—he must use words which possess no ambiguity of meaning whatsoever. We have already seen that the word capitalism (like the word socialism, but only less so) can be made to have any one of a number of meanings.

Having pointed out this difficulty facing economists (and laymen) who are trying adequately to describe the operations of the economies of Western Democratic countries, let us look at another word about which considerable confusion exists as to its precise meaning—competition. "Competition is the life of trade." (Henry George).

We are told, too, that "unfair" competition is a bad thing and ought to be controlled by law. We are also told that lack of competition, or monopoly, is also a bad thing and ought to be eliminated or controlled. Of course everyone knows what the word competition means when applied to business relationships, or do we? To an economist the word competition has a peculiar meaning. The economist will tell you—along with protagonists of "Free business enterprise" (e.g. the I.P.A.)—that without competition the capitalist system (you know what this phrase means by now) can't be made to work efficiently; only with competition can consumers get the goods they want in the right quantity and quality, only with competition can we be assured that we, as businessmen or wage-earners, will get the economic value of our services—in short, without the existence of universal competition capitalism cannot be said to work at 100 per cent. efficiency.

But this word, competition, has a peculiar meaning to the economist who knows that if the following conditions are not fulfilled, a free-enterprise economy will not work at peak efficiency. Unfortunately, as we come to the crux of the matter we find that the word not only has a peculiar meaning, but that there is certain technical jargon involved. The earnest and intelligent layman, however, should be interested in these technicalities if he is to understand the functioning of the economy in which he lives.

The nature of perfect competition is summarised in three conditions:

1. Each economic unit (household or firm) is so small relative to the market, that it exerts no perceptible influence on the prices of the things it buys and sells.

2. All markets are free from special institutional restraints, or, more positively; prices and the mobility of resources are not restricted.

3. "All economic units possess complete knowledge." (Quoted from G. J. Stiglers' "Theory of Price," p. 21, textbook for Ec. 1 students). These conditions are very formidable and are not by any means approximated in the mature capitalist society. And yet economists (Adam Smith, David Ricardo, F. A. von Hayek, to name but a few) recognise that capitalism cannot fulfil the claims it makes unless the given requirements are fulfilled.

To say that competition—we know what the word means now—is essential to the efficient operation of capitalism is not to imply that we have competition in the capitalist economy of today (for instance, a study in 1933 by Berle, A. A., and Means, G. C., showed that over 50 per cent. of U.S. industrial wealth was owned by the 200 largest firms), or that a return to competitive conditions is either possible or desirable, for if the technically most efficient way to produce steel in Australia today is under the aegis of the one management, i.e., a monopoly, then it would be folly to increase costs, etc., in the pursuit of an outmoded ideal.

The checks and balances assumed in perfect competition are weakened in an economy where widespread elements of monopoly exist. The people who own the large businesses of today are seldom the people who have direct control of their operations, and these large businesses (e.g. the B.H.P. employs 30,000) tend to be—indeed must be—as impersonal and bureaucratic as the proverbial government department.

The struggle today is not between capitalism and communism, but between personal freedom and totalitarianism. Just to say that capitalism guarantees the former and Communism means the latter, is to be deluded by words. Capitalism can only ensure personal freedom and the soil in which individualism and initiative can flourish if

there is perfect competition. And we have seen that the necessary conditions for this perfect competition are impossible of attainment, that there are increasing areas of a capitalist economy, where monopoly or near monopoly exists, that the opportunity to set oneself up in most lines of business is restricted, not by ability, but by the capital needed, and that the large modern business has a hierarchy of initiative and decision making that is characteristic of the government department, or indeed any organ of the corporate State.

To rely on unfettered operation of the market, to bring about a desirable result would imply a blindness regarding the nature and workings of capitalism. Not to reverse present trends, so ably expounded by James Burnham in the "Managerial Revolution" will inevitably lead us to the corporate hell of 1985. Above all, individualism, if it can be purged of its defects and its abuses, is the best safeguard of personal liberty in the sense that, compared with any other system, it greatly widens the field for the exercise of personal choice. It is also the best safeguard of the variety of life, which emerges precisely from this extended field of personal choice, and the loss of which is the greatest of all losses of the homogeneous or totalitarian State. (Keynes, General Theory, p. 380). To accept holus bolus the claims of present day capitalism and its exponents which promise these things, would be not to recognise the nature of modern society. Let us have no illusions, moreover—just to square the accounts—about Trade Union control of industry; to entrust industry to any such inflexible workers' organisation would undoubtedly lead, not to industrial democracy, but tyranny.

So we have reached an impasse—a point of no return reached by many economists who feel that short of a change of heart, society will go blindly on in its metamorphosis from free capitalism (now a historical curiosity) to the corporate State where the few command and the many say yes. The economist can do nothing perhaps than hope that men, when using words which describe economic phenomena will use them in an unambiguous and meaningful way so that they may more clearly comprehend the nature of reality.

## Quatrain

Words by Aldous Huxley  
Music by Stamp

Timor (Outside Low)

Piano

To make a picture others need All Ovid and the Nicene Creed.

Degas succeeds with one tin tub, Two buttocks and a pendulous boob.

Alternative Notation: Ovid and the Ni-cene Creed.

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# Editors To The Letter

## LETTER ONE

6 Ashleigh Grove,  
Unley Park.  
26/6/52

Sir,—As an elderly attendant at some of the University Mission sessions, I am not expecting that the lasting result will be great. Lengthy experience of the touting and tingling of revivals makes me wary of the theological efforts to make one story out of the life of Jesus and the pernicious doctrines which Paul introduced.

One mistrusts the picture of Socrates as painted by the doctrinaire Plato, and also parts of the picture of Jesus, compiled when the Pauline doctrine, after a long struggle, had become almost paramount.

Another way of expressing both a faith and some agnosticism is to say that the gospel has never been preached. When we have achieved a way of community life which somewhat fulfils such verities of Jesus as we can put to the test; then will be the time to crow about it to others.

Yours sincerely,  
C. H. ALLEN.

## LETTER TWO

Dear Sir,—

Although the S.C.M. and Union has no doubt done much good, the Church, as a whole, will never be an effective force until the teachings of all its factions are standardised.

Surely the best method to use is to go back to the Bible and accept Christ's teachings and those alone. Christ's plan of salvation is: (1) Belief; (2) Repentance; (3) Confession; (4) Baptism, and until the Churches agree on these essentials, I feel that their witness can never be truly effective.

Yours, etc.,  
FET.

## LETTER THREE

Dear Sir,—

When a good article appears in "On Dit" one realises with a shock how seldom it occurs. There is seldom an intelligent approach, but Mahmud Yakhya has tackled his subject in a scientific, yet simple way. He has reached a conclusion bringing the reader back to the beginning, so preserving a sense of unity.

It is a welcome change from the too usual pseudo-economic and political articles, where the writers are far more concerned with their own ego than with the substance of their articles.

This is a plea for more sincerity in "On Dit."

STROMA BUTTROSE.

## LETTER FOUR

Dear Sir,—

I think that more publicity should be given in your paper to proceedings at S.R.C. meetings. Many students who cannot attend the meetings would nevertheless be pleased to read reports of them, even if there was just one column entitled, "S.R.C. Sitting Snippets" or something like that.

If you have room in your paper to publish Roman Catholic propaganda through the pen of Father Buxton, S.J., then surely you could also give reports of meetings of the students' parliament.

HORRESCO-PE.

## Letter Five

Dear Sir,—

Although I couldn't more agree with Mr. Campbell's article in the last issue of "On Dit," I feel, nevertheless, that while the S.R.C. and the Union Council are as divorced from one another as they are now, the S.R.C. can hope to do little at all.

It seems to me that the S.R.C. and the Union Council should be amalgamated as they used to be:

**"There is a pleasure sure  
in being mad which none but madmen know"**

—Dryden

whether such a body would be too unwieldy I do not know. However, if such were the case, the Union, I believe, would become more truly a Union of students in the truest sense of the word.

Yours, etc.,  
HOBBY HORSE.

## Letter Six

Dear Sir,—

While I am in agreement with Mr. Stokes that it is a bad thing that grants to clubs have been cut, it is in my opinion an even worse thing to pamper clubs that have never done anything to help themselves.

Every year, it is estimated that each club in the Sports Association raises the amount granted, by social functions and other activities so that the purposes of the club may be fulfilled. In other words, every pound the Sports Association gives to a club, the club raises another pound. With these cuts it may be necessary for even more money raising by clubs.

The only S.R.C. club of which I know the finances, helped themselves and cost the S.R.C. £70.

Do any other clubs affiliated with the S.R.C. raise any money to help themselves?

Signed,  
A SPORTSMAN.

## Letter Seven

Dear Sir,—

Mr. Read is reported to have said in the course of one of his lectures here that the Sermon on the Mount is not to be taken too literally. This is strange for a man who considers Christianity a dogmatic religion—dogmatic in the sense that he considers ONLY Christianity as the means of salvation. This attitude of his was quite apparent from his lectures, though he did not put it so bluntly, probably for fear of hurting the religious feelings of some non-Christians. If the Sermon on the Mount, which is an essential part of Christ's teaching, is not to be taken too literally, then there is only one alternative, and that is to provide a standard interpretation of it, which is the duty of the Church. Otherwise everyone will interpret it in such a way as to qualify one's own actions. For instance, Mr. Churchill who, until recently, was in no small measure responsible for India's ills, Dr. Malan, of South Africa, and the Red Dean of Canterbury can all hold that their respective actions are compatible with Christian teachings. If this were so, as it would be, under the circumstances, then Christianity is only too ridiculous for words.

The Church has miserably failed in its prime duty of bringing peace on earth. There was a time when churchmen blatantly and rightly condemned the Germans and Japanese for their atrocities. Today there are many who are quite outspoken in their utterances against the Soviet Union and Red China. But how many churchmen spoke up when the atomic bombs were dropped in Japan and thousands of men, women and children were killed? How many are there today to speak against the use of the dreadful napalm bomb in Korea? And here, in Australia, what is the attitude of the Church towards the aborigines of this land? Speak up, churchmen.

Silence will mean evasion on approval. A sin is a sin, whether it is committed by an enemy or a friend. Condemning one and condoning the other is sheer hypocrisy.

"DISAPPOINTED."

## Letter Eight

Dear Sir,—

If possible in the next issue of "On Dit" could you include a brief article on the activities of the Union.

Many students, I am afraid, did not know that the Union existed until reading Mr. Campbell's article in the last issue of "On Dit."

Yours, etc.,  
PERCY.

## Letter Nine

Dear Sir,—

With the annual production of the Women's Union Revue almost upon us once again, I feel that it is my duty as a decent-thinking, clean-living student of this University to remind my fellow students of the disgusting, and at times, even foul-mouthed production which this organisation put before the innocence of this University last year. It was with revulsion, Sir, that I forced myself to sit through the performance, and I feel that in the words of the classics, "something should be done about it." Might I suggest, Sir, that a censorship committee consisting of the Vice-Chancellor, the President of the S.R.C., and several prominent clergymen be set up, so that this year the minds of the students may not be further corrupted by the production of this annual debacle.

I am, Sir,  
Yours, innocently,  
AMMORALIST.

## Out!

Dear Sir,—

With reference to the Symposium of Thursday, June 19, I would like to say a few brief words, not having been given the opportunity of doing so at the meeting itself. If I remember correctly, Mr. Ellis, during the discussion following the speeches of both sides, asked, nay pleaded, to be given some positive reasons for the belief in God. Dr. Bowes, I think, failed dismally in this respect, actually saying that he had no infallible proof that God existed, but that believing in God was a matter merely of the personal experience of an Omnipotent Being; and also of observing the change that the Person called God can effect in man. Mr. Ellis then enquired what this personal experience was like—indigestion perhaps, before or after breakfast, dinner or tea. He stated also that other things besides a Being called God can effect a change in man. Mr. Ellis then, pursuing his argument to its logical conclusion, having been given no conclusive reasons for accepting the existence of a God, claimed that it was useless to believe in God. In words something like this he said: "If you could prove that there was a God, you would have to prove that there were two Gods, One Who creates the good things in life, and One Who created the evil things in life. Obviously a Good God could not have created evil. The whole idea of there being One God is not feasible!" It is in reference to this that I would like to answer Mr. Ellis. I do not intend here to prove to Mr. Ellis that there is a God. I would do so

if I would afford the space, but my answer is not concerned with proving that belief. I do believe in God, for very concrete reasons, and, of course, not only for the two reasons submitted by Dr. Bowes, which may be considered suasive but not conclusive in the argument offered for the proof of God's existence. My point is this: I believe that God does exist, but I do not find it at all necessary to suppose that there are two Gods, one of Good, the Other of Evil. First there is no such thing as a bad being. All evil, whether moral or physical, is the absence of being which normally should be present. God is the Cause only of all positive being. Moral evil is the absence of rectitude. God gave to man, when he created him, free will, that is, will to do good or evil. When man does wrong, he brings moral evil into the world, but such evil is of his own making. God absolutely prohibits it. Moral evil is the result of man's iniquities and may be traced to man alone. Physical evil is the absence of healthy being. But what of cancer, one might ask? Surely that is a bad being, and God created the man who suffers from cancer? On the contrary. Cancer is a positive being, and as such, it is good. It is a good cancer. The presence of the cancer, however, limits the normal health of the patient. God, then, does allow deficiencies in nature, but he does not create positive evil. He is the Creator of all positive being and all positive being is good. Physical disease is not a moral evil. The greatest good may come of it. If Mr. Ellis doubts this, I would refer him—agnostic, fi atheist, sceptic, whatever he is—to books on the lives of the Saints, some of whom suffered from the most loathsome of physical diseases. If Mr. Ellis reads with an open mind, he will find that the love of God can transcend all mortal ills. Why does God allow the existence of disease?—God is Infinite. I am a being with only finite knowledge, and if I fully understand the Ways of God I myself would be God. And I am not God. As a final remark on physical evil, I would like to say this: The very existence of physical disease (and of moral evil, for that matter) presupposes the existence of God. At least I can say, when speaking of physical evil, "God knows best. I know, when I have shuffled off this mortal coil, that things will be evened out in heaven." Unless one believes positively in God, physical disease must remain one of the most horrible and most hideous injustices that this world can offer. Mr. Ellis, as I have said, suggested that there must be two Gods if there is to be any God at all. I hope he now sees that such a theory is entirely unfounded. God is the Cause of all positive being and all positive being is good. Moral and physical evils are not the cause of another "God," but are the absence of the positive being created by an Infinitely Good God.

## "Git up them Stairs!"

Dear Sir,—

I am writing this letter in the hope that the S.R.C. may hear my plea and answer it. My complaint concerns the future stability of quite a large proportion of the students; it is a complaint which I make in the full appreciation of a dangerous set of cir-

cumstances that could have far-reaching effects on student health and infant mortality. I refer, of course, to the treacherous, dilapidated, deceiving and quite dangerous condition of the steps leading from the northern driveway down to the lower regions. To most would-be descendants—especially when the black cloak of night shrouds their vision—this is one hell of an experience. (If you should flinch at the word "hell" please substitute another less offensive term.)

For those whose duties rarely call them to this point of the globe, may I describe the appointment of this passage of death and deception. Flagstones lead down to a gravel landing, from which descend a series of stone "steps" of greatly varying length, depth and direction. Sounds terrible, doesn't it? But these are by no means the only deceptions which Time has wrought upon the constitution of this cursed casement. There are yet further tricks for young players—and in this game of "step and see" any number can play. For instance, at least one of the afore-mentioned flagstones is in a state of unstable equilibrium, by which I mean that when slightly disturbed it tends to move further away from its original position. As can be well imagined this is a most disconcerting occurrence, one which could indeed spell disaster for an antelope or hospital for a human. Therefore, I maintain, and so do numerous other victims of a far too implicit faith in the basic soundness of University institutions, that these flagstones should be a more permanent fixture.

Perhaps slightly less deceptive—in daylight at least—are those "steps" which are no longer steps but mounds of jutting and irregular limestone or similar substance. To set foot on one of these in the darkness can mean either a sprained foot or a much precipitated arrival at your destination in a state of great agitation of mind and body. With reference to the secondary or solid stone steps, I can only say that I can scarcely believe that they were designed by a rational creature. Rather do they seem to have been hashed together in the thoughtless expectancy of their being used too infrequently to arouse criticism. Some of the graduations are so small as to be mere indentations on the general scheme of things, while others are so large that they would be considered ridiculous by a hill-billy from the Ozarks.

Doubtless these steps would make a grand obstacle in a finishing school for commando sergeants, but as a method of communication between two sections of our University (not forgetting that many female students use same) they are deplorable. I would therefore ask any member of the S.R.C. who is possessed of the crusading spirit, to raise the question of these steps at the earliest possible opportunity.

I am, Sir, yours in suffering,  
"FRIGHTENED FREDDIE"  
Ward 17, Adelaide Hospital.

Good ole  
Charlie!

The Editor, Sir,  
A brief reply to "Mr." Stokes (understandably "failed B.A.")—and with sincere apologies to Shelley.  
"On a Liberal's corns I stopt, Scheming how to shove him 'Left,'  
To the sound his seething kept.  
"Nor seeks nor makes he Truth his missus,  
But heeds not the deplored abysses,—  
The Gaps that haunt the Call's wildernesses."

BARBARA HEASLIP.  
(B.-Labor)  
(Or B. Poet?)

**That he is mad, 'tis true; 'tis true 'tis pity  
And pity 'tis 'tis true—Shakespeare**

Yes, the Christians are wrong; no, the Immaterialists are right! When I say "the eternal subjectivity of the correlative and inherent objectivity," I mean just that—"the correlative objectivity of the inherent and subjective eternity," and so . . .

# The Debate Continues

## N.S.T. ISSUE NOT DEAD

Remember our article several issues ago on National Service Training? Remember the official Army reply to that article? Since then the question posed in "On Dit" has been taken up in higher circles. On June 3 this year the following little drama was enacted in the Senate:

SENATOR McKENNA: To ask the Minister representing the Minister for the Army:

- (1) Will the Minister read the article in the Adelaide University S.R.C. paper, "On Dit," of April 21, 1952, dealing with the experiences of Adelaide University students under the National Service Scheme?
- (2) Will he comment on the suggestion that the military training undergone by those students during the period of 98 days could have been efficiently done in half that time?

ANSWER:

- (1) The Minister has read the article referred to by the Honorable Senator.
- (a) To effect a smooth transition from civilian to service life, and
- (b) To produce soldiers basically trained for each Arm and Service;
- (c) To develop the morale and physical well-being of the young men in order that they will be better citizens and soldiers;
- (d) To inculcate and develop leadership qualities.

The aim of the fourteen weeks full-time training is:—

- (2) Since the introduction of the National Service Training Scheme in 1951, the Minister has visited all Commands and all National Service Training Camps throughout the Commonwealth, and has no hesitation in stating that the training which is carried out in these National Service Camps could not possibly be done in the time that has been suggested in the article in question. The Minister is satisfied that the morale of the National Servicemen and his attitude to his training is good, and that the article in question in no way reflects the true position or the view of National Servicemen as a whole.

The syllabus for National Service Training has been carefully worked out by experienced Army Officers with a knowledge of the essential Army training requirements based on their experiences under active service conditions.

Two intakes of National Service Trainees have now been completed and the third is under way, and that standard of proficiency which has been achieved in the first two intakes, confirms that the basis of training is satisfactory. The syllabus of training is constantly under examination, and with the experience that is being gained, improvements are being effected, but after a review of all the factors associated with training carried out to date, it is clear that the Australian National Service Scheme has been an unqualified success.

## ARE DUCKS PROMISCUOUS?

(Continued from page 4)

ship (to man's "as an end"). This right relationship is called the Natural Law.

Here is what Fr. Buxton says on this point: "And so we understand that our pursuit of any particular end in the concrete needs to be in conformity with the relationship of that end in the abstract to what we are—to our total humanity."

But to judge whether an action is in the right relationship (to man's "as an end") relationship, we need to know what it is that "benefits" a man. We need to know what is right and what is wrong. And this I thought was the function of the Natural Law.

It is true that if we are asked to say why an action is good or bad, we show that it conforms to a principle which we say makes it good or makes it bad. And, so in general, it is true to say that an action is good if it conforms to certain principles. Perhaps this is what Fr. Buxton means by saying that for an action to be good it "needs to conform to the relationship of the end in the abstract to what we are."

Very well then, moral behaviour is behaviour which conforms to certain principles. It does not follow that the principles are natural (or immutable), or that they are given to us by God.

What is regarded as good today, has not always been regarded as good. Revenge was once considered noble and a duty, today it is a sin. Birth-control is now considered evil, tomorrow it will be considered good.

That there are certain principles common to all extant

civilisations may well be something to explain, but it is not explained by postulating that they were given us by God, for we have no reason to believe that God will do one thing rather than another.

3. Let us consider the Natural Law itself:—

"Man ought to do only what it is good (for a man) to do, and avoid what is Evil (for a man) to do." Having said this, Fr. Buxton thinks it "immediately obvious" that "a man ought to be truthful, honest, fair to others, and take into account the far-reaching consequences of indulging his sex-appetites and control them accordingly."

This presumably is the argument:—

It is good to be truthful. We ought to do what it is good to do (Natural Law). Therefore we ought to be truthful.

The argument is valid but useless. It affords us with no way of saying what is good or what is bad, and hence no way of distinguishing what we ought to do from what we ought not to do. So, if what Fr. Buxton says is the Natural Law is the Natural Law, it is useless as a guide to action, and allows us to make only this trivial deduction.

Calling the Natural Law "natural" is dangerously misleading, for we are tempted to say that God would never have made a law which Adam could not have obeyed, and as birth-control must have been beyond his technical ability, birth-control is not natural, and therefore not good.

## Christ and Our Society

By EDWIN WHITE

It was Lord Melbourne, Queen Victoria's first Prime Minister, who complained that if religion was going to interfere in private life, things had come to a pretty pass. Later politicians have felt much the same about religion in public life. When a group of English Bishops endeavored to get representatives of labor, industry and government to meet with a view to ending the general strike of 1926, Mr. Baldwin not only refused to have anything to do with the plan but asked how would the Bishops like it if he referred the revision of the Athanasian Creed to the Iron and Steel Federation. Our society does not want to know what Christ says to it and about it. If the Church were to accept the challenge to "do something about war"—or some other great social evil—those who were loudest in offering the challenge would be among the most deeply offended by whatever action the Church took.

Nevertheless, Christians can never give up the claim of Christ to speak through His Church to society. The claim rests upon more than one Christian doctrine. It involves the view of man as essentially a spiritual being and therefore owing a special respect to the teachings of a great spiritual leader. It comes also from the Christian view of the world as God's world. This is what is signified in the Biblical picture of God as creator, it is not intended to show how ingenious and powerful God is, but to insist that the world is His: creatorship signifies ownership.

To read the New Testament is to realise that Christ makes no claim to special knowledge on technical matters as such. Neither, therefore, does His Church. But it is doubtful if any matter is solely technical. Whatever touches the life of society sooner or later involves moral decisions and so brings us back into the field of Christ's special authority. It would not have been possible for Christ to lay down patterns for social life in many lands and many centuries. Instead, He gave us basic principles—and a dynamic urge makes the realisation of these principles possible to those who have faith.

The principles derive from the Christian view of the world as God's. (1) Natural resources, including personal knowledge and skills, must be regarded as the materials and tools which God lends to us in order that we may do His work in the world. The adoption by society of this view would end our major troubles, including war with its incalculable wastage and mis-use of resources.

(2) Since it is God's world all the men and women in it are God's, essentially equal, possessing certain inalienable rights and

dignities and to be regarded and treated as nothing less than the sons and daughters of a divine creator who values each of them immeasurably.

(3) The practice of religion is a vital necessity to society as the special means by which it maintains fellowship with its Head.

To society in its efforts to act upon these rules Christianity says: (1) That since we are God's and live in His world, we may be sure of His love: God is on our side.

(2) That within every Christian resides the living spirit of Christ, who not only gave the principles but actually lived by them.

While, therefore, Christianity is pessimistic about mankind without God (which it regards as an unnatural state of affairs) it is thoroughly optimistic about the society which will hear and follow Christ.

## IN CAMERA

The next meeting of the Camera Club will be held on Thursday, July 10, at 7.30 p.m. in the Biochemistry Lecture Theatre, Darling Building. M. Tromlinson, of the Adelaide Camera Club, will deliver a talk on color photography, illustrated with slides. This meeting should be both interesting and instructive.

An exhibition and competition will be held during the week beginning Monday, August 4. There will be three sections covering all phases of photographic work—Portraiture, Landscape and Miscellaneous. There will be awards made in each of these sections, as well as a general trophy. Further particulars of this exhibition can be obtained at the next meeting.

The darkroom in the Darling building is being well patronised, and members wishing to avail themselves of this facility should contact J. Ward in that building. More equipment will be purchased in the near future.

If you are not satisfied with the programme of the Camera Club, come along on July 10 and give everyone the benefit of your ideas.

## S.C.M.

The S.C.M. will be arranging a number of study groups to run during the 2nd and 3rd terms. One of these groups deals with comparative religion, and it is to be led by John David. This group will meet on alternate Monday evenings at 7.30 p.m., and those interested are asked to communicate with any member of the S.C.M. Committee to find the place of meeting.

The focus of the study will be Dr. A. C. Bouquet's book "Comparative Religion." In presenting this panorama of the great religions of the world, Dr. Bouquet, who has spent much of his career studying and lecturing in comparative religion and religious history at Oxford and Cambridge, has striven "to write as a scientist, not an advocate."

In recent years there have been remarkable advances in the study of comparative religion, and a good deal of the fruits of the study is presented in this authoritative survey. Its theme is the religious quest of mankind as evidenced in numerous differing faiths, and in his analysis of these the author examining the reasons why they have retained, or lost, their significance. He also attempts an estimate of the chances of survival of these faiths, in the light of the continually changing conditions of the modern world. Dr. Bouquet gives special consideration to the religious of India and the Far East in this important work.

## COMPULSORY CHEST X-RAY EXAMINATION

I, Alexander Lyell McEWIN, Minister of Health for the State of South Australia, hereby make the following order pursuant to Section 146 E of the Health Act, 1935-1951:—

All persons who, at the time of publication of the notice are:

- (a) Students enrolled at the University of Adelaide for any course for a Degree or Diploma.
- (b) All students enrolled at the Elder Conservatorium.
- (c) Members of the full-time staff and employees of the University of Adelaide

shall submit themselves to examination of the Chest by X-Ray in accordance with the following provisions:—

1. PLACE OF EXAMINATION: The X-Ray Unit will be located within the University Grounds, at the Old Anatomy Museum.

2. DATES OF EXAMINATION: The X-Ray Unit will operate from WEDNESDAY, JULY 2, to WEDNESDAY, JULY 30, 1952 (excluding Saturdays and Sundays), and the following are Group reporting dates:—

FIRST WEEK—

STAFF: WEDNESDAY, JULY 2 and 9, 1952 (day time only).  
ENGINEERING, DENTISTRY, PHARMACY: THURSDAY, FRIDAY, MONDAY, TUESDAY, JULY 3, 4, 7, and 8 (day time only).

SECOND WEEK—

ARTS AND CONSERVATORIUM: THURSDAY, FRIDAY, MONDAY, TUESDAY, WEDNESDAY, JULY 10, 11, 14, 15, 16.

THIRD WEEK—

MEDICAL SCIENCE, AGRICULTURE, AND LAW: THURSDAY, FRIDAY, MONDAY, TUESDAY, AND WEDNESDAY, JULY 17, 18, 21, 22, and 23 (day time only).

FOURTH WEEK—

COMMERCE, PUBLIC ADMINISTRATION, PHYSIOTHERAPY, SOCIAL SCIENCE, AND POST GRADUATE: THURSDAY, FRIDAY, MONDAY, TUESDAY, AND WEDNESDAY, JULY 24, 25, 28, 29, and 30.

3. HOURS OF EXAMINATION:

FIRST WEEK—

WEDNESDAY, JULY 2, to WEDNESDAY, JULY 9, inclusive: 9.15 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.

SECOND WEEK—

THURSDAY, MONDAY, WEDNESDAY, JULY 10, 14, 16: 11 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.; 6.30 p.m. to 8.15 p.m.

FRIDAY AND TUESDAY, JULY 11 and 15: 9.15 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.

THIRD WEEK—

THURSDAY, FRIDAY, MONDAY, TUESDAY, AND WEDNESDAY, JULY 17, 18, 21, 22, and 23: 9.15 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.

FOURTH WEEK—

THURSDAY, MONDAY, AND WEDNESDAY, JULY 24, 28, 30: 11 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.; 6.30 p.m. to 8.15 p.m.

FRIDAY AND TUESDAY, JULY 25 and 29: 9.15 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.

Dated this 19th day of June, 1952.

A. LYELL McEWIN, Minister of Health.

SPECIAL NOTES.

Evening sessions on Mondays, Wednesdays, and Thursdays, July 10, 14, 16, 24, 28, and 30, are provided for those unable to attend during the day. They will be crowded. Please use day time sessions whenever possible.

PERSONS NOT INCLUDED IN THE ABOVE GROUPS who are attending or employed by the University of Adelaide may attend voluntarily if they so desire.



# HEAD IT! CHUM

The annual interstate contest had been fixed for the first week of the May vacation. It was thus that the elders of the Soccer Club called hasty conclave to consider this grave emergency. Preparation for this was swift and merciless. The old, the unfit and the weak had to be ruthlessly weeded from the team.

Relaxing the standard of requisite perfection sufficient to allow eleven men to be admitted, to deafen their ears to pleas from the old boys that a lighter grade of oil would bring back speed to their bath chairs, and to press on with a spartan system of training. Commando exercises were the order of the day. Over the Torens, swinging through the early morning mists could be seen the boys coming hand over hand on the suspension rope. The early practice of carrying a football in the teeth had to be discontinued owing to the unfortunate habit of the medical students of swallowing the pills automatically. There was no time for the frivolous study of Euclidean algorithms or godenian sorites, or lobectamies. If Sydney were to be stormed the needs were military.

Captain Samaha greeted each man with Henry V's speech before Harfleur as a salutation, and Carthage delenda est as a benediction. The mode of entry into Sydney was by infiltration, one party by road, another by rail and another by plane, and to save money, most of the team walked.

All went well with Samaha's party until five miles from Gundagal. A flood, unusual for that time of the year, covered the road. It was rumored that it was from the tears of witnesses in the Liquor Royal Commission. Crafty skipper, Samaha, skipped his craft through by swinging the lead (a favorite club pastime) from the bonnet of his car, and had practically piloted the car to Sydney, when he was arrested for not possessing his First Mate's Ticket.

The first Sydney knew of our approach was a dull, red glow in the sky as the outer suburbs were put to the torch. Finally, the boys regrouped in Martin's Place, to succor the wounded and wound the suckers, before beginning their social studies of the beaches, the Bulli Pass, the

Blue Mountains, under the genial guidance of John Castle, the manager of the Sydney club.

On the Monday we clashed with Melbourne, and went down fighting to the tune of 5-3. Bob Burford, Tony Samaha and Max Maddern ran themselves into the ground, and Huey bashed all 3 goals into the net with almost evident ease. The only ugly incident for the day happened when Kennie Thomas fought off a screaming bunch of widgeys, who would insist that he was Burl Ives.

The Tuesday was spent in further educational activities, and notably a lay and fruitful visit to "The Peep Show," although I thought that some of the fellows went too far when they souvenired one of the cigarette tray girls. And so to Wednesday, when Sydney rose up against us suddenly to the grim total of 6-1. Cacas, with the aid of his pocket calculator, solved those differential equations of flight on the sole occasion on which we bent the net. Burford, Samaha and Yuen dazzled the spectators with a display of wizardry and lay endurance.

On the Saturday a combined Varsity team was defeated, 4-3, by a State team. S.A. was represented by Peter Martin, Max Maddern and Bob Burford—Max Maddern getting the vote as the best goalkeeper of the three Varsities.

And so we went home and brought our dead with us. We have very kind memories of the hospitality of our Sydney hosts who billeted all who went, and who did all in their power to give us a good time. Hospitality, of course, ceased on the playing field. We must thank, too, Peter Martin and his men for their fund raising efforts, when enabled some of the boys to make the trip. Our gratitude is also due to the A.U. Sports Association for its financial help.

And so, my masters, until next time, we will bide our time.

## Basketball Blots

The A's pre-Inter-Varsity unbeaten record has suffered since to the tune of two losses for one win.

The I-V team went under to West (the top team) 33-31 after leading narrowly throughout. It was a grueling game played at our weakness—"man to man." Jann played magnificently in defence to support a very wily Lee in attack. Jim Allard—a new player of promise—joined the A's against Glenelg. Jann, injured back, and Tuck, out for the season, were unavailable. We won 32-30 in a long-shooting match. One of our points was scored from a penalty after the bell.

Last week a reshuffled team brought Thompson back to stimulate the helm, and John Lawrence, another newcomer, to join the forward brigade. North were victorious, 37-32. The guards, viz., Fung and Thompson, played excellent ball, the latter throwing twelve points.

Lloyd Evans has carried his score for the season on to 112 points and therefore has a comfortable lead.

We are pleased to see Jann at practice again, and hope to have him playing soon. The B's have suffered from the loss of their stars and from the fact that ex-A players must stand out for one match. Maylands defeated us, 26-22, though at one stage we led 14-0. A change in tactics is believed the reason for the debacle.

Then last week another loss, 37-30, against North. The weakened team performed creditably.

After practice last Saturday we entertained, as a team, Mr. Frank Angove, secretary S.A. M.B.A., at buffet tea. Mr. Angove forwarded the president's regretted indisposition. A most enjoyable time was had by all. For this we wish to thank Mr. Borland for having the Lady Symon Hall made available to us.

Much enthusiasm was shown toward the Association's plan for a basketball stadium.

In the future we hope to have more such functions, as they are undoubtedly an important phase of club life.

# GOLFING GAMBOL

The Australian Inter-Varsity Golf Tournament was held at the Royal Melbourne links, from June 2 to 6. The State matches and the individual 36-hole stroke championship provided some very interesting golf, in some of Melbourne's worst weather. The ultimate result of the taems matches was a rather comfortable win for Melbourne, who, it is claimed by the Adelaide team, held a distinct advantage due to their familiarity with their obnoxious "Brews."

The fabulous team consisted of John Fawcett (capt.), David Forbes, Tony Reiger, Bruce Tidswell, Peter Leaney, Tony Forgan and Geoff Heithersay (reserve). Accommodation was arranged in the Federal Hotel for five of our team, while our captain and "Fungus" preferred the seclusion of the suburbs. On the Monday we were beaten by Melbourne, 7 matches to 2. Peter Leaney with a singles win, and David Forbes-Tony Forgan with a foursomes win salvaging our two victories. Sydney easily accounted for Brisbane on the day, 9 matches to nil.

On the Tuesday, we again went under, this time to the Sydney team, losing by a similar margin of 7 matches to 2, David Forbes and Tony Forgan winning their singles matches. Melbourne also had a comfortable win over Brisbane, 8 matches to 1. On the Wednesday, a day was arranged at Kingswood and also Metro-

politan links for those interested in getting soaked to the skin. Judging by the countenances of the Adelaide team at the Inter-Varsity Dance at Union House that night, they had all found other means of getting soaked rather than playing in the rain at Kingswood or Metropolitan. Thursday turned out to be a gala day for Adelaide. The previous night having been well spent by the Brisbane team in their hotel beds, and by the Adelaide team in numerous parks and gardens, set the stage for what the Brisbane team thought might be a major upset.

However, Adelaide thrived upon their "soaked" condition of the previous day and night and won very comfortably, 8 matches to 1. The other all important match between Sydney and Melbourne was won by Melbourne very comfortably, 8 matches to 1, once again proving the advantages of acclimatisation!

On the Friday, a large field of 28 players hit off to contest the championship. Two separate 36 and 18 hole handicap bogey events were played concurrently. Peter Toogood (Melbourne) won the championship by the "small" margin of 19 strokes, with two brilliant rounds of 76 and 74. The 36 hole bogey event went to G. Pittar (S.), with two cards of 7 down, and the 18 hole bogey event went to M. Bladen (3 down).

The golf dinner at the Federal Hotel concluded a very cordial, happy and successful meeting, soaking weather or no soaking weather. The Melbourne secretary (Arthur W. Ellis) presented the prizes to the winning team and competitors.

All told, the trip was enjoyed by all, and we look forward to regaining both the Drummond and Catanach Cups in the near future.

# VIVAT RUGBY!

On July 25, the Adelaide University Social Rugby Club, will hold a dinner to farewell the 1951 Rhodes Scholar, Mr. Charles "Zuggie" Ashwin, B.A. (1st class Hons.). The Rugby Club has had an enviable record of scholarship winners passing through its ranks—two Rhodes Scholars, two Gowrie Scholarships, one Rotary Scholarship to the U.S.A., and also a Research Scholarship to its champion ballroom dancer, Bill Brett—announced only last week.

A member of the Football Club was heard ruefully to remark: "It must be the beer that does it!" Whatever it is, the Club happily congratulates Bill, and even more happily farewells "Zug."

To turn to other affairs. Since the A team has returned from Melbourne it has achieved two successes and experienced one defeat at the hands of a fine West Torrens team. Aquinas has had one win and experienced two defeats, while the St. Mark's team has yet to score. The unhappy state of affairs in the B teams indicate to the writer's mind that much more intensive efforts must be made by senior members of the Club to help the B graders raise the standard of their game.

The A team forwards have maintained the standard that they set earlier in the season. This is reflected in the State selectors' decision to pick Mick Hone, Bert Evans, Tom Turner and Charlie Ayoub for the Adelaide team to play Eastern Suburbs. The club extends its congratulations to these players.

With the backs starting at last to pass the ball out to wings and then pass back in, the team should go on to pile up bigger scores than hitherto, and could easily, if not haunted by injuries, go on to another successful season as a really serious contender for the premiership honors.

Toby Reynolds has been welcomed back into the pack, where he uses his weight most efficiently. It has been strongly rumored that Toby's backside was the biggest single reason for the Adelaide VIII swamping in the Inter-Varsity Boat Race. However true this might be, the writer claims that it is a tremendous asset in the Rugby Team.

Turner has been playing very well in the loose, and must be one of the hardest tacklers in the club. The outstanding forward in recent matches has, however, been our captain, Mick Hone. Mick struck form in Melbourne, and has retained it. In the writer's opinion, he is playing better football than he has played for years. The one major weakness in the pack is the inability of the break-aways to break fast enough. No doubt a pair of powerful spectacles each would help Gibbs, Robinson and Saunders to see when the ball is out of the opposite scrum. We hope this aspect of play will show improvement by next match.

The backline has seen recently Choon Hui as five-eight. He has played remarkably well, and was aided in the match against Collegians by the return to the game of Nienaber, who had not played since early last season. Blair played magnificent football reminiscent of his best days

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when his intelligent play at scrum-half was a delight to the Rugby devotees. It was only fitting that he scored two tries against Old Collegians on his first outing with the A's this year.

Higgins has led the backs with great dash, and "Sleepy" Reid, as inside centre, also did well against Collegians. Black BIRD and Chisholm are out with injuries but will return soon. One disappointment with the backline has been the failure of Probert to show the turn of speed that he has so often demonstrated in previous years. Probert at one time was easily the most dangerous back in the State. Let it never be said that he is like the fabulous old grey mare, "not like she used to be!" Better practise harder, Jim.

Lekias showed dangerous form last week after a return from the injured list, which injury coincided strongly enough with W.A.-S.A. Australian Rules match. Enjoy the game, Mick?

One further comment remains and that is to praise Callaghan for his game as five-eight for Old Collegians, in opposition to the A team, on Saturday. The question which must remain unanswered is: "Why don't you play like that for us, John?"

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