

# On Dit

Vol. 20, No. 8.

July 21, 1952.

Threepence

The Editors have decided to arrange this issue in what is the generally accepted fashion. Although not so exciting it may prove easier to read.

*"The Common Task of student relief is not considered as an act of charity. It is a partnership in which we do not think of him who gives or him who receives, but only how, as University men and women, we can best work together to recreate University life. Money and books are valued as concrete expressions of the love and affection and concern of fellow students."* —ELIZABETH POTHAM.

## W.S.R. APPEAL TO YOU, AND YOU!

Yes! W.S.R. will be appealing to you in the immediate future for funds. But even the most miserly could not surely object to the moderate demand which will be made. Just 5/- each! Just 5/- from each and every one of you can mean the difference between life and death for a student in one of the less fortunate countries of the world. This appeal is deserving of your fullest support, especially as this year's appeal is directed towards the relief of Indian students. There are many Indian students among us here. Perhaps many, too, are personal friends of yours, and this should be an added incentive to give generously to the appeal for their less fortunate countrymen.

At a meeting of the University Committee for World Student Relief, held in the Warden's Room on Thursday, June 12, it was decided that there would be but one appeal made in the University this year, and that by personal solicitation for funds. It was also decided, however, that encouragement should be given to any group desirous of making a special effort in support of this work of charity. The special object of this year's drive is the provision of money for Indian students.

World Student Relief is an organisation of an almost unique nature in this present world. For W.S.R. was formed during the war by the amalgamation of numerous localised bodies sharing the same purpose—to alleviate the privations which a war induces in student life throughout the world. And incredible though it may seem to the grasping outlook of this century, this idealistic body is seeking to improve the lot of students throughout those countries where, because of the after-effects of war, or the disturbances created by political and religious skirmishes, conditions for study are subnormal. W.S.R. makes no distinction between race or religion, for in the quest for knowledge all men are to be regarded as partners.

During the war, W.S.R. rendered invaluable assistance to students everywhere, but if anything its activities increased after the cessation of hostilities. And naturally, too, for now was opened up to its zeal the immense problems of the thousands of students displaced from their homes. To the solution of this, "the greatest human problem of our time," W.S.R. devoted all its resources. The results were worth the effort. Among the achievements of W.S.R. in the immediate post-war world were:

- (1) The distribution of parcels of clothing and food to displaced European students.
- (2) The establishment of rest centres and student villages.
- (3) Help to Indian students.
- (4) The assistance of Chinese and Japanese Universities.

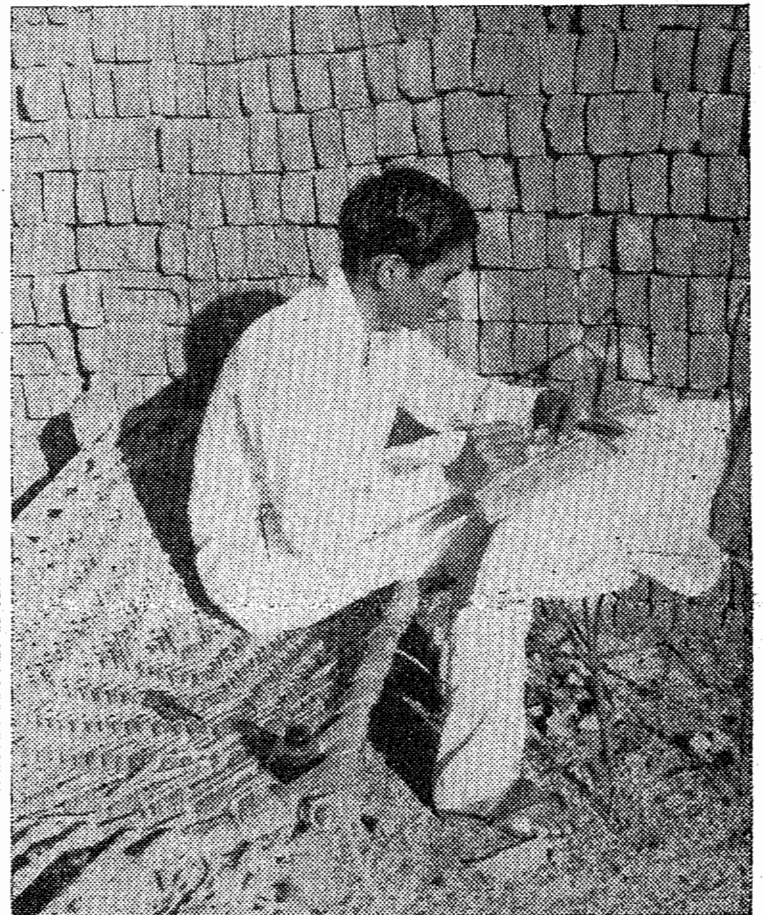
These achievements, though great, are, however, insignificant when compared with the incalculable effects on the lives of individual people. Hope restored, starved bodies rejuvenated and minds given the opportunities to continue seeking for knowledge. These are factors which cannot be appraised, for they are human factors.

The position in India is grim. In a May letter to Australian

students, the Calcutta Relief Centre reports on the lamentable conditions existing in both Calcutta and Karachi. The division of Pakistan from India has caused much suffering and privation. The influx of refugees has swelled the population of Karachi by ten times the numbers of pre-partition days. The main problem of the students there, and in Calcutta, is naturally accommodation. This shortage of accommodation has resulted in increased depreciation of the existing hostels and an alarming inadequacy of washing, bathing and cooking facilities. And the students who manage to squeeze into these hostels are the more fortunate ones. For the student who is not lucky enough to be crammed into a hostel, there remains only one solution—to improvise makeshift huts and to eke out an existence as best he can. Though how he can contrive to study in such circumstances is a poser best left to the reader to ponder on.

Indian officials are confident that once sufficient funds are available to begin the construction of the hostels they will receive help from the Government and other non-Governmental sources for the completion of the work. They have also expressed the hope that the building of these two hostels in Karachi and Calcutta may well provide the incentive for the erection of others.

Well, there is the target for which we are aiming. Co-operation and charity will help to send almost £500 to this hostel fund. Adelaide University must raise at least £500 to maintain the standard set in previous years. For in the past Adelaide has led the way in the support of W.S.R. That is something of which we can be justifiably proud; it is a proof of the existence of a vir-

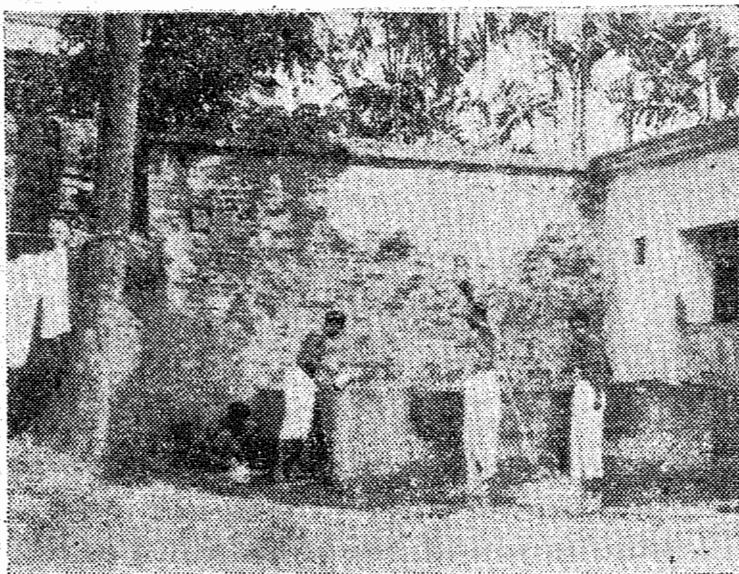


This crudely constructed brick wall is part of the Delhi Hostel. For this refugee student the cot serves as his bed at night and by day as his chair, while the chair plus a cushion becomes a study table.

lent spirit of charity in our University.

But this past example also implies an obligation of continuing the good work. As mentioned previously, the amount asked is not large and as this is the one appeal made in the University during the year it should be oversubscribed.

Our method of raising funds compares more than favorably with that used by students in other Australian Universities, where, in some instances, manual labor is the demand made. Now the donation of five shillings is a small thing. So dig down deep and show that charity is still a present virtue with us.



The Calcutta Hostel—showing where the students bathe and wash their clothes.



This is how Brisbane students earn money for their fellows. Manual labor is not requested here.

### STOP PRESS

A special general meeting of students has been called for Friday, July 25, at 1.20 p.m., in the Lady Symon Hall, to discuss the possibility of a procession this year!



# On Dit

Edited by:  
NOEL LINDBLOM and BRIAN BERGIN

## EDITORIAL

A tragically hard life for a student to have to lead, and because he is a student, and because he lives in the land he does, he will inevitably be called upon to play a leading part in some sphere of national life! His is a land in which, miserable as his personal situation is, there are many millions in situations far more miserable—people born, living, breeding, and dying in the streets of the great cities or in countless poverty-stricken little villages; people who cannot raise themselves up by their own efforts; perhaps people who have no conception of anything higher to which they can raise themselves. The student's life, too, is hard almost beyond our imagining.

His bed is a flimsy wicker stretcher, or a mat on the ground, beside a rough, thrown-together wall. His chair is a stool, a box, or anything that looks like supporting the weight of his thin body. His desk is a cushion resting on his knees. His food, light, books—heaven knows where they come from, but he manages somehow, unless his luck has failed utterly. A terrible life. And it is by no means uncommon to find many of his type in institutions of learning throughout Asia.

How can they effectively lead and assist their fellows to a better way of life, if they have few means to keep themselves alive and at the minimum standard of health; let alone even to begin the development of their own personalities and capacities which will fit them for leadership? They need our help to help themselves, so that they, in turn, may help others in their own land; and we are enabled to do our part by acting through our student aid programme.

Here is one field in which the seemingly prevalent state of student apathy does not exist to any noticeable degree. Adelaide has been in the forefront of Australian Universities in contributing to Student Relief, and on this account she has good reason for a certain amount of pride. But on the other hand, so great and so urgent is the need, that much more can be done, whether in the provision of better shelter, or in the provision of more textbooks and equipment, or even in the supply of the bare necessities for sustaining life and maintaining, and improving, health. Consequently, another appeal is being launched throughout Australia this year.

It is important to bear in mind that the mere handing over of supplies and money is only a part of what is involved in the act of giving. The attitude to, and the state of mind behind, giving, can transform the whole relationship of giver and receiver. One should think more deeply than the usual meaning contained in the expression "it is the decent thing to do." Asian students have sometimes said that they would almost prefer to go without any aid, than to accept it knowing that the senders were prompted solely by the motive of charity. Naturally, we would feel the same in such a position. Therefore you are asked to give, as you have done so well in the past, but to give in a fuller realisation of the worthwhile nature of your giving, and in a deeper appreciation of the value of giving.

The University committee for the appeal have decided, after careful consideration of the situations in numerous places in Asia, to ask you to give your wholehearted support to the two-fold project of the sending from Australia of medical drugs for the benefit of students in Calcutta and Karachi, and the assistance in the construction of student hostels, already started, in those two cities. Students in other countries will be aided through similar appeals in all Australian Universities.

JOHN F. DAVID,  
Supervisor.  
Student Relief Appeal.

### 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.

# The Union Story

All members of the Union (students, graduates and staff alike) have been perturbed to learn that, despite an increase in the Statutory Fee last year, the Union Council has this year not only been unable to meet the budgets presented by the S.R.C., Sports Association and other constituents but has been compelled to reduce the permitted expenditure to less than the amounts granted for 1951. The object of this article is to review the present position and outline the reasons which led to this year's cuts in expenditure. The question of future financial policy will be the subject of a second article in the near future.

The trend of events in recent years is shown in Table I. In 1950 with the Statutory Fee fixed at £3/3/- the year activities showed a deficit of £142. In 1951 the Statutory Fee was increased to £5/5/- and there was a credit balance of £359.

Prior to this year, in budgeting no distinction was made between capital and revenue expenditure by the Constituents and all capital expenditure on Union Buildings and Equipment was controlled directly by the Union Council.

As a matter of long established policy the Union have in the past endeavored to meet all expenditure (i.e. capital, revenue, depreciation and an allocation to reserves) for a given year out of that year's income. The feeling amongst Council members, including S.R.C. representatives, has always been—and still is!—that the reserves already built up

(£11,708 (1951) for Buildings; £3,165 (1951) for Equipment and Furniture); should be increased from year to year and not depleted by contra charges for building alterations, painting, etc.

It should here be mentioned that over the period 1950/51 the finances of the Sports Association and the Union were completely amalgamated. The Sports Association handed over reserves totalling approx. £1,200, which the Union agreed to maintain, and the Union accepted responsibility for depreciation of the Sports Association assets.

It is customary for the Union Council to consider the budgets of estimated expenditure by the Constituents about one month after the First Term begins, and accordingly in May of this year a balance of income and expenditure—shown in Table I—was prepared. It was immediately obvious that, at least for 1952, there was no hope of following past practice and meeting all expenditure from the current year's income.

The following information is offered as comment on the estimates and proposals for 1952 as set out in Table I:

1.—INCOME: It was estimated that, due to a decrease in the total number of students attending the University, the income from Statutory Fees would be decreased by about 5 per cent. In searching for ways and means to expand the Union income, the Council decided to increase the Refectory charges by 5 per cent. There is considerable justification for this step since not only

does the Refectory operate on a non-profit basis (the loss in 1951 was £3/14/10) but no provision is made for a number of legitimate overhead charges.

2.—BUDGET PROPOSALS OF CONSTITUENTS: In respect of revenue expenditure the budget proposals are not unreasonable, bearing in mind the steady increase which has taken place in the cost of living over the past few years. The only unpredicted increases in estimates were:

- (i) the Union House's liability for portion of the Warden's salary, and
- (ii) the S.R.C.'s request for a substantial increase in the amount allocated to the Dramatic Society.

The capital requests for 1952 were unduly high due to painting the Union Buildings (£920), kitchen equipment for Refectory (£375), the Warden's Office (£326), office equipment (£100), lockers in the Sports Association pavilion (£410), provision for cyclone fencing around the oval (1st instalment, £760), and resurfacing the hard tennis and basketball courts (£220).

3.—RESERVES AND DEPRECIATION: These are of the same order as for previous years, the reserves being calculated as a percentage of income. The matter of the Sports Association reserve is referred to below.

In view of the serious position for 1952 as disclosed in Table I, the Union Council met on three occasions to consider the problem: the results of their deliberations are shown in Table II. The Union Council decisions which determined the distribution of funds for 1952 can be summarised as follows:

- (1) All future capital expenditure will be charged against appropriate reserves.
- (2) The present reserve for Union Buildings will be subdivided into:  
Buildings Reserve (new buildings), £10,708.  
Buildings Reserve (reconditioning), £1,000.
- (3) Funds to meet all reserves and depreciation will be a first charge against income.
- (4) Reserves will be established as follows:  
Union: Buildings (new), 5 per cent. of income.  
Union: Buildings (reconditioning), 5 per cent. of income.  
Union: Equipment and Furniture, 2½ per cent. of income.  
Sports Association: General reserve, 4 per cent. of income.

In keeping with these decisions the amount of £2,491—see column 2 of Table II—was deducted from the estimated income of £11,025, leaving £8,534 for distribution. The distribution was then effected as follows:

(5) Against the requirements of each Constituent allowance was made, at 1952 rates, for all salaries, wages (i.e. "Fixed Charges"), this expenditure being deemed inevitable.

(6) The balance was then divided amongst the Constituents in the ratio of their respective expenditures in 1951. This resulted in a reduction, in each case, of approx. 20 per cent. of the non-fixed expenditure of each Constituent, the figures being given in column 3 of Table II.

An examination of Table II shows that in respect of 1952 the Union Council anticipate a deficit of £162 and that the capital expenditure charged against reserves (£4,040) will greatly exceed the amounts allocated to the corresponding reserves (£1,293) in this year. It should be pointed out that the existing reserves are adequate to meet the 1952 allocations and it is reasonable to anticipate that the large capital expenditure of 1952 will be off-set by future allocations to reserves; nevertheless, the situation remains that if costs continue to increase the amounts being allocated to reserves may prove inadequate to meet future needs.

The overall position may be summarised thus:

- (i) Even after making a 20 per cent. cut in the "non-fixed" expenditure allocations to its Constituents, the Union Council anticipate a deficit of £162 in 1952.
- (ii) To meet expenditure necessary for the purchase of equipment, reconditioning of buildings, etc., the Union Council has been compelled to draw upon its reserves.
- (iii) It is evident that in future years either the income of the Union must be increased or its activities decreased if a sound financial situation is to be maintained.

The Union Council is giving careful consideration to the serious financial position which has been brought about by the steadily climbing costs in wages and materials and in examining ways and means for increasing the Union's income—no one is interested in reducing activities!—the Union Council will be delighted to receive suggestions from any of its members.

E. C. R. SPOONER.  
(For Tables see page 3)

### Too Dramatic

Mr. Sumner has acceded and the A.U.D.S. will travel to Melbourne to play J. B. Priestley's "They Came to a City." The fire and water, smoke and something-or-other of the current fracas between the Drama Festival Director and Adelaide has subsided and the all-star cast is getting ready for the trip.

Kath Pope, as the soulful barmaid of "They Came to a City," has offered to give tutorials on what initiates to Drama Festival and/or Melbourne should know.

She has seen life. Original cast members, Sue Wells and Hugh Williamson have retired to make way for Prue Ham and genial producer, D. van Abbe. The producer's hair has been dropping out at a greater rate than usual owing to casting troubles and temperamental artistes.

After one such aberration male members of the cast were heard to be looking for an all-male play. One has since heard that the sexes have been reconciled.

The play, which promises well will be held in the Hut on August 14, 15 and 16.

### UNIVERSITY

### HOCKEY CLUB

### FLANNEL DANCE

LADY SYMON HALL

FRIDAY, JULY 25, at 8 p.m.

MUSIC BY WORLD-FAMOUS BAND :: SUPPER

ADMISSION, 2/11

Tickets from any Hockey Player or at the Door

# U.S. Debaters Here

In less than three weeks from now Adelaide University will be privileged to witness two of the best debates held here for many years.

Two American debaters chosen from 500 applicants from Universities and Colleges throughout America are making a three months' tour of Australia under the auspices of the National Union of Australian University Students and the Vice-Chancellors' Committee of the Universities of Australia in conjunction with the Australian-American Association.

The fares of the debaters to and from America have been paid for by a grant from the Carnegie Foundation, following discussion between that body and the Institution of International Education in New York.

In Australia the expense of the tour is being met by money raised

tion will say "That this House pities its grandchildren."

The other engagements of the team whilst they are in Adelaide include a call on the Lord Mayor, a visit and an address to the senior students of Adelaide High School and St. Peter's College. It is to be hoped that they can attend the Football Ball on Saturday, 9th, and so see the Adelaide University at play. On Thursday, August 7, they will be dining at St. Mark's College and afterwards addressing the members of the various College Clubs.

The Australian-American Association, the Adelaide Rotary Club and the English Speaking Union are all arranging meetings for these two people to meet the citizens of Adelaide.

So be sure that you keep free the night of Friday, August 8, and lunch-time on Monday, August 11, to hear speakers from this part of "down under" match their wits against the best from "God's own country."



HENRY KIKER.

in Melbourne by Mr. John B. Reid who is in charge of the Australian tour, plus contributions from all places which they will be visiting. So far as Adelaide is concerned the Union Council has granted Mr. Neville Reid, who is organising the tour in this State, up to £40 to cover the expenses involved. Our contribution to the central fund is £17.

The two American debaters chosen are David Lee Hunter, B.A., who is now reading Law at the University of California, and Henry A. Kiker, Junior, who has recently completed his B.A. and LL.B. at the University of Arizona. Both debaters are 23 years old and from all accounts entertaining and able speakers. Mr. Robin Millhouse, of Adelaide, and Mr. John Reid, of Melbourne, who visited America on a similar tour early this year report that the debate which they lost soon after they reached America was against Mr. Kiker.

Mr. Kiker and Mr. Hunter will arrive in Adelaide on Wednesday, August 6, having by that time already visited all Universities and University Colleges except the University of Western Australia. They will be in Adelaide until August 14, and after visiting Perth will return to Sydney in time for the Inter-Varsity Debates in the last week of August. They leave Australia by ship from Melbourne on September 6.

Whilst in Adelaide they will debate against the University on two occasions. First on Friday, August 8, at 8 p.m., in the Bonython Hall, when Mr. Neville Reid and Mr. Bob Reid will be opposing them in their contention that "This House considers Hollywood as the greatest cultural achievement of the 20th century." To this debate City Councillors, Members of Parliament, graduates and friends of the University and members of school debating clubs have been invited. However, there will be room for you, and we feel that the students should take this opportunity of actually seeing inside the Bonython Hall.

The second debate will be held at lunch-time on Monday, August 11, in the George Murray Hall when an Adelaide team, yet to be selected, will again be opposing the Americans who on this occa-



DAVID HUNTER.

# WOMEN'S REVUE

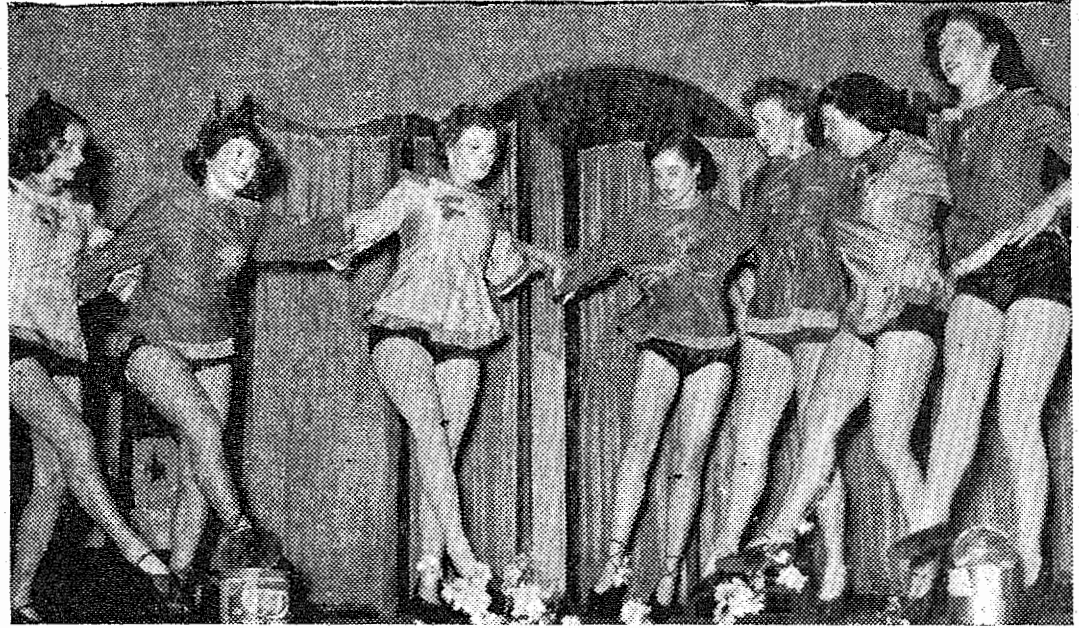
Tonight and tomorrow night, the biggest, best and brightest show in town will hit you. You lucky people! Take advantage of this opportunity and roll up at the Cheer-Up Hut tonight or tomorrow night and see the fabulous Women's Union Revue, "Wench Without Fears."

See the spine-tingling Egyptian ballet, see Jenny Halliday, Marie Guinand, Elizabeth Wilson, Airlee Reed, Norma Seedsman, Barbara Kidman, Ginny Hayward, and a host of other beautiful gals in a galaxy of song and dance that will send you away with a warm feeling around your heart, even if it is the coldest night of the year.

Those of you who remember such wonderful revues as "Sauce for the Gander," "Fifty and Out" and "The Female Approach" will know just what our gals can do.

This year's theme is "Women Through the Ages"—cave woman to atomic woman—and boy, oh boy, are our cave women cavey and are our atomic women atomic. Don't bring a rug or wear warm undies. The Women's Revue is hot stuff. For the benefit of the Rugby Club the can-can will be danced again this year! Remember, there is definitely no better way of spending an evening in winter than attending a performance of "Wench Without Fears."

Will it be like this at this year's "Women's Revue"? Come and find out.



# Dr. Burton Speaks

Dr. Burton spoke in the George Murray Hall last Wednesday. There was a large—and somewhat expectant—crowd in attendance. But Dr. Burton was far from vitriolic, and there being no violent interjectors, the address rather fizzled out. For a full coverage, and pictures of the minor disturbance. See next issue.

TABLE I

Union Income and Expenditure for Years 1950, 1951 and 1952

Income									
Source	1952 (estimated)			1951			1950		
Compulsory Fees . . . . .	9,960			10,484			7,083		
Interest on Securities and Other Sources . . . . .	690			690			876		
	375 (½ year)								
<b>Total Income . . . . .</b>	<b>11,025</b>			<b>11,174</b>			<b>7,959</b>		
Expenditure									
CONSTITUENTS, ETC.	1952 Budget Proposals			Reserves	1951 Revenue		Reserves	1950 Revenue	
	Reserves	Capital	Revenue		Allocation	Spent		Allocation	Spent
Graduates' Union . . . . .	—	—	214	—	164	143	—	164	137
Health Service . . . . .	—	—	808	—	1,000	567	—	400	2662
Union House . . . . .	—	2,500	4,064	—	3,108	3,249	—	2,443	2,310
Sports Association . . . . .	—	1,540	2,497	—	3,327	2,734	—	2,570	2,570
S.R.C. . . . .	—	—	2,711	—	1,910	1,910	—	1,457	1,457
Inter-Varsity Travel . . . . .	—	—	100	—	100	100	—	100	69
<b>RESERVES:</b>									
Union Buildings . . . . .	1,100	—	—	1,117	—	—	796	—	—
Union Plant and Equipment . . . . .	360	—	—	360	—	—	282	—	—
Sports Association Plant and Equipment and Sports Association Grounds and Improvements . . . . .	500	—	—	—	—	—	—	—	—
<b>DEPRECIATION:</b>									
Union Plant and Equipment . . . . .	240	—	—	240	—	—	218	—	—
Sports Association Grounds and Improvements . . . . .	325	—	—	325	—	—	—	—	—
Sports Association Plant and Equipment . . . . .	70	—	—	70	—	—	—	—	—
<b>Sub-Totals . . . . .</b>	<b>£2,595</b>	<b>£4,040</b>	<b>£10,394</b>	<b>£2,112</b>	<b>—</b>	<b>£8,703</b>	<b>£1,296</b>	<b>—</b>	<b>£6,805</b>
<b>Total Expenditure . . . . .</b>	<b>£17,029</b>			<b>£10,815</b>			<b>£8,101</b>		
<b>Balance . . . . .</b>	<b>£6,004</b> (deficit: estimated)			<b>£359</b> (credit) (actual credit was £859 due to recovery of an outstanding amount of £500)			<b>£142</b> (deficit)		

A Special General Meeting of students has been called for this FRIDAY, JULY 25, to discuss the question of holding a procession this year. 1.20 p.m., in the Lady Symon Hall.



The Editors again take pleasure in presenting to you the erudite expositions which many people have come to expect from

# The Philosopher's Page

## Religious Unity

The purpose of religion (re and legere) essentially is to bind together anew the hearts of all to each other and back again to God from whom the temptations of the earth cause those hearts to stay away.

In each religion there are essentially three parts or sections. They are, in order of superiority of teaching, as follows:—

(1) **Esoteric and Philosophical Section** which presents the fundamental principles of a sage, seer or a prophet.

(2) **Mythological Section** which makes use of past incidents or events, legends or myths of a great man or sage to help the common people to grasp some idea of the deep philosophy and Truth.

(3) **Ritualistic Section** which includes all forms of rites and ceremonies.

When we study the various religions from the Philosophical angle or standpoint, then we find the essential unity or sameness in all the great religio-philosophies. As we proceed from the Philosophical standpoint to the mythological standpoint differences widen, as the myths and legends of different countries or nations are different. In order to see the unity we have then to study the myths and legends of the country where the religion sprang up with an unbiased mind, and grasp the idea of the philosophy and truth behind those incidents or events of the sages and seers quoted in that scripture. Then, of course, when we proceed from the mythological to the ritualistic standpoint the enormous differences need not be stressed—all people are well aware of them.

The Esoteric and Philosophical sections of all religions form the essentials of a religion, while the mythological and ritualistic sections form the non-essentials of a religion; the latter two sections are only important in so far as they act as means whereby man may grasp the higher Philosophical truths, but once a man has grasped and really understood them then they are no longer very necessary, that is why I classify them as the non-essentials of a religion. Of course, the most essential of all is to live up, or try the best one possibly can to live up to that Philosophical ideal, for the sake of the self and world harmony and at-one-ment (the true meaning of atonement) with God. Let us, one and all, practise the best ideal that we can picture at the present stage of our spiritual evolution, whether it be the philosophy of Socrates or Christ, Confucius or Buddha, rather than to preach but practise not.

For centuries, man has been emphasising, criticising

and even ridiculing the non-essential parts of one another's religion, usually reaching a state of affairs when they cannot see "eye to eye" and finally the sad climax is usually in "blows"—at times big "blows," e.g. religious wars. The right and wise way to study other's religions is first to really understand the essential Philosophy of one's own religion and then others' religions; always look for the essentials and the best of the other person's religion rather than the non-essentials and the worst possible. Then by unprejudiced comparative study of the various religio-philosophies, we will get proofs that the origin and essence of all religions are the same, and that fundamentally all religions are one, teaching the same truths and inculcating the same ideals of conduct and life.

People are in different stages of spiritual evolution—what suits one stage may not suit another. For example, a young or savage nation, i.e., a nation whose people have not had much experience and training in a series of human incarnations and whose chief pleasures are eating, drinking and hunting for food—would require a very simple kind of religion which would teach that there is a God who is good, that they should do right to please Him and gain happiness after death, but that if they did wrong, He would punish them and make them suffer after death.

But when the same man has passed through many more earth-lives, and has been born into more cultured nations, he would require a higher and more spiritual form of religio-philosophy, he would have greatly developed his intellectual and moral faculties. By the spiritual as well as organic evolution of humanity through ages, his intellect would have grown stronger and his love wider and deeper, so that he would be able to understand more of the great truths than his forefathers were able to do. Again, what was suited to the needs of the people even two thousand years ago obviously cannot be fully suitable for them today with their wider knowledge of nature.

As an illustration of this fact let us examine the Bible. In the Old Testament it is taught "an eye for an eye, a tooth for a tooth." Then later Jesus, the Christ, taught "If a person slaps you on the left cheek, turn him the right"—a definite

improvement from teaching of retaliation, "good for good and bad for bad" to one of forgiveness. Such a teaching of forgiveness together with tolerance has been taught in the East long before Jesus taught to the West.

The apparent differences between various religions are due to the national and racial characteristics and the varying stages of intellectual growth of the people concerned, as well as to the rites and ceremonies and the serious misrepresentations, distortions and wrong interpretations of the basic truth taught by the Founders of the various religions.

The Founders, i.e., the Re-proclaimers, in new forms of the One Universal Religion are members of a Great White Brotherhood, or Spiritual Hierarchy who guide mankind and are in charge of a body of teachings called variously as the Ancient or Divine Wisdom, Brahma Vidya, or Eternal Truth or Theosophy (modern equivalent for Theosophia). When a portion of mankind is ready for some new teaching, one of the Brotherhood is born amongst them to found a new religion, who ever brings with Him the same Truths, the same teachings to suit the conditions of the time, such as the intellectual stage of the people to whom He comes, their types, their needs, their capacities, and He lays greater or less stress or emphasis now on this, now on that other aspect of the One Religion or Divine Wisdom.

It has been said that Lord Buddha stresses more on the Wisdom aspect while Lord Jesus the Love aspect; which of course does not imply that Lord Buddha lacks Love, for in truth he is known by the Buddhists of the world as the Lord of Love and Compassion, neither does it imply that Lord Jesus lacks Wisdom, for He is well known for His wise sayings and teachings. You may ask on what grounds do I have to say that all great religions are essentially the same and that the Founders of religions only Re-proclaim, but do not originate a unique and different Truth; only Re-proclaim the one and only one Universal Religion called the Eternal Truth, Ancient or Divine Wisdom, Theosophy or Brahma Vidya or whatever name man would like to label it.

This is the assurance taken from all great religions of the world. From the Upanishads (Hindu scripture):

"Cows are of many different colors, but the milk of all is of one color, white: so the proclaimers who proclaim the Truth use many varying forms to put it in, but yet the Truth enclosed in all is One."

From the Sufi writings: "Jesus put many cloths of many hues into one jar, and out of it they came with all their hues washed off, all clean and white, as seven-colored rays merge in white light."

From the Bhagarad Gita, Lord Krishna says not once but twice: "To but One Goal are marching everywhere, all human beings, though they may seem to walk on paths divergent, and that Goal is I, the Universal Self, Self-consciousness."

In another passage Lord Krishna says: "Mankind comes to Me along many roads, and on whatever road a man approaches Me, on that road do I welcome him, for all roads are Mine."

Zoroaster teaches: "And we worship the former religions of the world devoted to righteousness." (2nd Avesta Yasna XVI, 3).

The great Chinese philosopher, Confucius, says: "I only hand on; I cannot create new things."

From the Bible (Ecclesiastes 1, 10 and 9): "Is there anything whereof it may be said, see this is new? It hath been already of old time, which was before us . . . There is no new thing under the sun."

Lord Jesus says (St. Matthew V, 17): "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

Lord Gautama Buddha speaks of past and future Buddhas (i.e. the Enlightened Ones) who reveal the same fundamental truths again and again, for the benefit of humanity, only re-vivifying, confirming, enforcing them by the fire and fervor of their lives.

From the Bhazarad Gita: "This Ancient inner teaching has come down age after age, from royal sage to sage; this same have I declared to thee today."

Lord Krishna says that the teaching he is giving to Arjuna was given by Vivasvan to Manu, by Manu to Ikshvaku, and then by many Rishis, age after age. All is always present in the memory of God, the Omniscient, Omni-potent, Omni-present universal self, the one principle of all life and consciousness.

Prophet Mohammed says in the Koran very plainly: "This that I am now uttering unto you, the Holy Quran—it is to be found within the ancient seers writing too; for teachers have been sent to every race of human beings, no community is left without a warner and a guide, and ought of difference we do not

make — for disagreement there is none twixt them—between these prophets. All that have been sent, have been so sent but one truth to proclaim—I, verily the I al(e)-one, am God, there is no other God than I (the self, the universal all-pervading self), and I alone should be adored by all."

The Koran further asserts: "Teachers are sent to each race that they may teach it in its own tongue, so there may be no doubt as to the meaning of its mind. An Arabic Koran is thus revealed, that Mecca and the cities may learn with ease the Truth put in the words they know. For had we made them in a foreign tongue they surely would have made objection thus, 'Why have not these revealings been made clear?'"

The obvious significance of this remarkable text is that the essentials are common to all religions, that truth is universal and not the monopoly of any race or teacher; that non-essentials vary with time, place and circumstance, that the same fundamental truths have been revealed by God in different scriptures, in different languages, through different persons born in different nations.

And the prophet adds this positive counsel: "Let all of us ascend towards and meet together on, the common ground of those high truths and principles which we all hold."

Differences between religions are differences only of words, names, languages, or of non-essential superficial forms; never of Essential Ideas.

An illustration: Allah means God, Akbar means greatest; Eshvara or Deva means God, Davama or Maha means greatest, Allah Akbar literally means Param-Eshvara or Maha Deva. The Zoroastrian Ahura Mazda also means the "wisest" and "greatest" God. The same with Vahe Guru of the Sikhs, Almighty God of the Christians and so on.

I had the good fortune to learn this sublime teaching from a Swamiji (a saintly man) back home in Penang, and am very glad to be an instrument to propagate his teaching which will be useful to aspirants after Truth.

"Picture before your mind a glass of water. Now, what does it matter whether the English call it water, the Romans aqua, the Indians pani, the Malays ayer, the Chinese soei, so long as it can quench our thirst, in the same way, what does it matter if the Christians call God, God, the Moslems, Allah, the Hindu, Brahma, the Zoroastrian Ahura-Mazda or just simply Truth, Lover, Power, so long as it can quench our spiritual thirst."

My main object for writing this article is to promote

(Continued on Page 5)

# NATURAL LAW DO WE NEED IT?

"Between two worlds life hovers like a star  
'twixt night and morn, upon the horizon's verge  
How little do we know that which we are!"  
—BYRON.

By our intellect we can logically prove the existence and equally the non-existence of a natural law. In both cases the assumption of knowledge is in itself ignorance. We simply cannot reach a conclusion by our logical reasoning, which may definitely prove the existence of a natural law or the fallacy of such a conclusion.

The combined mental faculties, when in absolute harmony, seem, however, to make us feel as if we are a part of the wholeness of reality. This harmony may be reached through suffering, love, or complete self detachment. A state of mind that comes to us without seeking.

We are in this respect fundamentally the same. To the scientist the birth of a generalisation, to the mystic his experience and to the sincere artist his creation. One, however, feels in harmony with nature more through listening to the "Moonlight Sonata" than through reading and arguing the various theories on the origin of the solar system.

In the first case we are a part of beauty itself, which is the integration of entities in harmony, giving us a sensation of beauty. In the second case we are analysing, by our surface mind, the

entities, isolating causes and explaining the whole through the parts.

Our true nature belongs more to our past than to our present. To the wilderness of reality, where we may lose ourselves and thus find ourselves.

Religious dogmas are the result of the experience of prophets. Prophets are the product of certain environment at a certain generation from a certain community, their ideals are suited most to where they lived and may need adaptation through the ages.

Islam is a religion of the desert. A desert with inherent limitations as a source of food production and from which population waves issued to nearby countries, seeking fresh country. The prophet predicted that Islam will be a stimulus to seek, against resistance. This led to the martyrdom of many youths.

Religion offered a solution to such a social problem by allowing the marriage of not more than four wives, if one could keep them. Not an impossibility.

The discussion of details, leads nowhere. One should concern himself with fundamentals, rather than lose himself in the logic of his ideas on ducks and pigs.

All living organisms may be said to have a genetic constitution, which may be influenced by the environment. Ducks, pigs and humans share that attribute, the behaviour of the animal is thus due to a dynamic equilibrium between the genetic constitution and the environment. Added to that in humans there is a conscious effort to behave and a subconscious drive which co-ordinates the activities of the sincere.

In my opinion one must isolate himself by complete detachment, understand himself and see the effect.

It does not matter whether there is a natural law or not. The pursuit of our own happiness in co-ordination with the happiness of others, the pursuit of love and peace and a conscious attempt through science and intellect to achieve that happiness, is perhaps a good aim for any sensible society.

## Religious Unity

(Continued from page 4)

in a humble way understanding between people of different denominations; If I am able but just to help a few to better understanding, then I am greatly rewarded.

Here are some of my humble suggestions to spiritual aspirants and pioneers of world peace and harmony.

(1) Study deeply the religion that you are brought up with and understand well the essentials, philosophical teachings of that religion. Because unless you understand the essentials of your own religion well you cannot or it will be harder for you to appreciate and understand the essentials of other great religio-philosophies of other countries.

(2) Always look for the essentials of any religion, bearing in mind that the non-essentials are only means whereby the essentials or philosophical truths are grasped and understood.

(3) By means of a small boat a man rows across a river and once he has crossed, it will be silly of him to burden himself by carrying it on land. So, if a spiritual aspirant by means of the non-essentials the essentials has been grasped and understood he should try to live up to his ideals, rather than to burden himself with the extra load of non-essentials, which will only retard his progress to his "spiritual home."

The boat, though not useful to that man who has arrived on the other side of the river is, nevertheless, useful to his fellow-brothers who have not crossed. So though the non-essentials are no more useful to the spiritual aspirant who has truly grasped the essential Esoteric Philosophy, yet he should not condemn the non-essentials for they are still useful to his fellow-brother, whose light of understanding either has not yet dawned or is still on the way towards full brightness.

I will conclude with the following quotations:

"Esoteric Philosophy reconciles all religions, strips everyone of its outward human garments, and shows the root of each to be identical with that of every other great religion."—(The Secret Doctrine I, 45).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."—(Bible, Timothy 3, 16.17).

"We believe in what hath been revealed to us and revealed to you. Our God and your God is one, and to Him are we self-surrendered."—(Quran 29, 45).

Aum! Amin! Amen!  
CHEE.

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# At a Rebel Musick

(With sincere apologies to J. Milton)

Blest pair of Widgies, pledges of night's joy,  
Ear-splitting, discordant Sisters, Jazz and Jive,  
Wed your debas'd sounds, and mixt power employ  
Dead limbs with jitterbugs to bring alive,  
And to our lowbrow phantasie present,  
That syncopated Song of rhythm rent,  
Ay blared before the floor as smoothe as stone  
To us who dance thereon  
With woeful Wail and Tappings fidgety,  
Where the bright Bodgie Boys in burning row  
There loud up-lifted brassy saxes blow,  
And the double-bass Man, who near expires,  
Batters his monster black of twanging wires,  
With that sweet Chic who wears victorious charms  
Numbers blue and all that charms  
Crooning everlastingly;  
That we down here with most discordant voice  
May rightly answer that unruly noise;  
As once we did, till the M.C. rolled in,  
Getting on every back, and with harsh din  
Broke the fair musick that all dancers made  
To the grand Band, whose sound their motion  
sway'd  
In perfect Dissipation, whilst they came  
Round eight o'clock, each guy with his slick dame.  
O may we soon again renew that Song  
And keep in tune with the Band, till ere long  
The M.C. clears away in deafening fright,  
To give us peace to sing in the morn's first light.

B. BOP.

## Phantasie Impromptu

The Braes on the hill  
Splendid in vineyards  
Olives; with Latins  
To sing and chatter  
At their play, not cards.

Gently those hills roll  
Round to the bald folds  
Outlines as soft, but  
Bare to sun, rain, wind  
Looking pink and old.

Near at hand black trees  
Vigorous, gloomy  
Surround slopes more steep  
That the moonshine hides  
Silhouette only.

Autumn I saw it  
With fields of rust green  
Sky-blue, homes of white  
Breathing fresh cool air  
Plenteous not mean.

Rejuvenating  
As the clear wine there  
Calms yet stimulates  
A pausing, resting  
Tres, tres necessaire.

STROMA BUTTROSE.

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# Letters To The Editor

## R.R. REFLECTED

Dear Sir,—

This is a reply to "R.R." in the last issue of "On Dit." You have nearly got my argument, but not quite. Either the presence of evil contradicts the assumption that God is infinitely good, or I do not know what it is for God to be infinitely good. I do not understand, so I ask you to explain. You begin by saying, "Of course God's love is a different sort of love to human love," or something of the sort. So I ask: "How different?" Eventually I get an answer something like this, "I am a being with only finite knowledge, and if I fully understand the ways of God, I myself would be God." But if you don't understand what you are saying, you cannot be misunderstood, and so my "interpretation" is as good as yours.

In what follows I will be accused of playing with words. But remember that this is a reply to your argument, and if you have been playing with words, I cannot refute you without taking special notice of the technical terms you introduce. I at least will introduce no new terms.

Let us take R.R.'s (call him X) argument piecemeal.

(1) "There is no such thing as a bad being." Therefore, either Hitler was not a bad man, or Hitler was not a being. If I suppose the former, I do not know how you are using the word "bad." If I suppose the latter, I do not know how you are using the word "being."

(2) "All evil, whether moral or physical, is the absence of being." Ah! Now I see it. "Absence of being" is a synonym for "evil." "Positive being" is a synonym for "good."

(3) "God is the Cause only of all positive being." This, we will see, is equivalent to the assumption that God is NOT infinitely good.

(4) "Moral evil is the result of man's iniquities." I'm sorry, but I can't help the conclusion that physical evil (cancer, etc.) is the result of God's iniquities.

When we discover the use of the phrase "positive being" we discover the weakness of your argument. If you suppose that "absence of being" is synonymous with "evil," the problem of evil becomes the problem of the absence of being, and nothing is achieved by the change. But you will say the problem of the absence of being does not sound like a problem. It sounds like "Why is it that some things do not exist?" which is obvious nonsense; or "why is it that the moon is not made of cheese?" The reason for this is that while you want to preserve synonymy with "evil" (in order to conclude that there is no problem of evil), you want to use "absence of being" to mean "non-existent." I repeat that if "evil" and "absence of being" are synonymous, the substitution of one phrase for the other in the statement of a problem cannot solve it.

If on the other hand the terms are not synonymous, we must admit either that God is the Cause of at least some evil, and so is not infinitely good, or that God is not the "Cause" of all things.

You are using words without knowing the rules. And when you work out the rules, you find that the same problem remains. Your argument is the essence of sophistry, and it leads you to absurd conclusions, e.g. you say, "Cancer is a positive being, and as such, it is good." You use "being" to mean "good" and "being" to mean "existing" and suppose that because cancer exists it is good. You use the word "being" in two entirely different ways in the one argument, but you do not separate them. Your argument has no more force than a contrary assertion, and as your name is X, even this is not worth much.

BRIAN ELLIS.

## NOT DISAPPOINTED

Dear Sir,—

A correspondent in your last edition came out with a very patronising but very inaccurate statement — "The Church has failed dismally in its prime duty of bringing peace on earth." Now if "the Church" were an organisation of the same genus as the U.N.O. or the W.C.T.U. there might be some particle of truth in this statement; if, that is, the Christian Church were a purely human society whose aim was purely philanthropic and humanitarian; if it were indeed true to speak of "churches and kindred organisations" as some humanist (not in this University) recently has. But those who accept the Christian Church's own view of itself (or rather "herself") will not fall into this erroneous view. They will, indeed, realise that she is by no means, either in theory or in practice, deaf to the cries of suffering humanity, to the refugees, the famine stricken, or the Australian aborigines, but rather that practising Christians are in the forefront of relief work among them in this present age, just as they were in the Middle Ages and the intervening centuries. But those with an accurate view of the Church will go further than this, and say that such work is not the distinctive or primary function of the society which is described as "the body of Christ," and whose office is to do today nothing different from that which Christ Himself did 2,000 years ago, and to be His present instrument in doing it; to teach the truth, to mediate divine grace, and to reconcile men to God.

In this work the Church is not satisfied with relieving the immediate and, superficially, most pressing needs of man, because she knows that they are not in reality the fundamental needs and ills of the human race; nor in any case, is she primarily concerned with the needs of man, but with the glory of God. As the body of Christ, she teaches His revelation of the duty of man: "The FIRST and GREAT Commandment is this: Thou shalt love the Lord thy God . . . the SECOND is . . . thou shalt love thy neighbor a thyself."

No doubt this all sounds very unreal and unintelligent to those who accept the modern and "enlightened" position that man exists, "second to none," and responsible to none by himself; but this is the very position which the Christian Church constantly refuses to take, maintaining in the face of all attack, contempt, and pity the abiding reality of the spiritual, and, above all, of God, its author and maker.

Yours sincerely,

GEORGE WATERHOUSE.

## S.C.M. EFFORTS

Dear Sir,—

In the last edition of "On Dit" it was stated in the editorial that it was the hard work of the committee that arranged the Mission to the University. Out of fairness to those who worked for the Mission I should like to point out that this was simply not the case. Although the details of organisation were worked out by the committee the many and various jobs which had to be done before, during, and after the Mission have been done by many different people—not all of them even S.C.M. members.

I wish, Mr. Editor, you had seen the Mission office the day the 3,500 publicity booklets were sent out.

I am,  
Yours enthusiastically,  
EFFIE D. BEST.  
(Secretary, Mission Committee)

## UNION POLICY AND THE S.R.C.

Dear Sir,—

In a separate statement I have endeavored to present a clear picture of the Union Council's financial situation. The position is quite serious and is receiving the active consideration of the Council; however, certain cheerful aspects should not be overlooked.

Thanks to the careful control of the Union Council's finances

in past years, the accumulated reserves are not inconsiderable, viz.:

Building Reserve (revised 1952) .....	£10,708
Equipment and Furniture Reserve .....	3,165

Over the past three years, i.e., since holding office in Union affairs, I have done everything possible to encourage the S.R.C. representatives on the Council to produce a clear-cut plan for the expansion of Union facilities, utilising the Union's accumulated funds.

It may be argued that the time has not been appropriate for the construction of new buildings and the purchase of equipment; nevertheless, such periods must surely be the occasions for planning.

Recent issues of "On Dit" have made much of the suggestion for increased S.R.C. representation on the Union Council and/or for a new concept of the Union and its activities. Speaking personally, I have no objection whatsoever to increased S.R.C. representation on the Union Council but, quite candidly, to date I have not been greatly impressed by the S.R.C.'s interest in Union affairs—as evidenced by the participation of its representatives (with exceptions) at

## APOLOGY

MR. CHARLES STOKES.

4 VICTORIA AVENUE.

MEDINDIE

sincerely regrets that he inadvertently forgot to post a letter to "On Dit" in reply to a political accusation made against him by Mrs. Barbara Heaslip ("On Dit," July 7).

This notice was lodged for appearance in "On Dit" of 14th July, but was omitted because there was no "On Dit" published on that date, and, in any case, Mr. Stokes had no stamps.

Union Council and House Committee meetings.

Whatever the situation in the past, I am frankly delighted to note that some effort is now being made to promote wide student interest in the S.R.C. and its activities. I would suggest that BEFORE deciding on the operational machinery, every effort should be made to decide just what is to be achieved. In other words, "what is wrong" and "what would be right?" Does the S.R.C. want billiard rooms, super lounges, snack bars, more spaces for societies, health services, or, if not, then what?

I haven't the least doubt that any proposals of a definite character will receive the full sympathy of the present Union Council and the co-operation of its members in achieving worthwhile ends; but matters such as student representation on the Union Council or a reorganised Union are only means to an end; let us first define carefully "the end."

E. C. R. SPOONER.

## HORRESCO PAH!

Dear Sir,—

I should like to make a few brief comments about a letter submitted to you on July 7, and signed "Horresco-Pe." Sir, I recognised the first paragraph of said missive for what it was worth, and considered that its content deserved wholesome consumption and digestion." In other words, "Horresco-Pe" I thought made a pertinent suggestion—in the first paragraph. The second paragraph, however, seemed to me to be entirely irrelevant. I failed, Sir, to see the connection, direct or indirect, between "S.R.C. Sitting Snippets" and "Roman Catholic propaganda." Was the scribe

intent upon making a suggestion with regard to the publication of S.R.C. meetings, or was he making a conscientious objection to the publication of philosophical articles, such as "The Natural Law?" Whatever the case, the one point does not follow the other in logical sequence. "Tis true, 't is pity."

Another point: I am quite sure that most Catholics in Australia if pressed upon to qualify their status, would refer to themselves as "Australian Catholics" and not as Dutch, American or ROMAN Catholics!

Far be it from me to castigate "Horresco-Pe" for inserting that second paragraph. I believe in the principle of complete "freedom of speech" as surely as do the staff of "On Dit" believe in the principle of complete "freedom of the press!" In fact, I know that it is for this latter reason that the Editor of "On Dit" has not (presum-

ably) suppressed any part of "Horresco-Pe's" letter. Furthermore, I feel certain that if I were to write an epistle, beginning something like this—"The University Council must paint that gate, it must, because Mary Jones is working out Mathematical problems in the Greek Department"—the Editor would publish it, if it were submitted to him. Nevertheless, the University Council (presuming that such a body exists, and presuming that its functions resemble those of a suburban or local Council—presuming still further that such a body reads "On Dit") would surely wonder just why it should paint "that gate" merely because "Mary Jones . . .!"

Sir, I would refer "Horresco-Pe" to books, firstly on the study of "Logic"; and, secondly, on the principles of "Freedom of speech" and "Freedom of the press," etc., etc.

"COMMENTATOR."

## HALLEY'S REPORT

(Continued from last issue)

### Brief Account of the Council Meeting

The main theme of the reports from most of the countries represented at the Council was of a general Socialist and Communist nature. They criticised the Governments of the countries living under the capitalist economy of spending large sums of money on armaments and depriving the students of those countries of adequate education facilities. All the Socialist countries' delegations presented detailed statistical figures of the numbers of students receiving higher educations, the numbers of new universities built since the war and in particular the Soviet report mentioned the new Moscow State University with its 26 stories and single room accommodation for 6,000 students and graduates.

The sessions were conducted in an orderly manner and, in my opinion, there was no discrimination. All delegates who wanted to say something were eventually given that chance, and I witnessed no shouting down or hooting or booing.

### The Dispute Over the Question of the Yugoslavian Students

The British National Union of Students, the Canadian Students, the South African Students (N.U.S.A.S.), the Australian N.U.A.U.S. observer, and perhaps a few other delegations wanted to arrange a special meeting of the I.U.S. with those student organisations which had not joined the I.U.S. or had become disaffiliated with the object of discussing the possibility of getting these organisations to join the I.U.S. because they believed that the I.U.S. could achieve its aims of its constitution (namely: Section III (f) To promote friendship between the students of all the world) in a far more satisfactory way if these student organisations did join the I.U.S.

The South African delegate initiated the discussion by moving that such a meeting be called but that since student organisations of Spain and Yugoslavia had been expelled from the I.U.S., they should not be invited to the meeting, although it was the wish of the N.U.S.A.S. that these organisations should be allowed to present their case before the I.U.S. Council.

The B.N.U.S. delegate, Mr. Thompson, said that he thought that the Spanish and Yugoslavian student leaders should be invited to this proposed meeting.

The I.U.S. executive then said that they could not be invited because they had been expelled, so the B.N.U.S. delegate said that, since he sincerely wanted such a meeting to take place, and that he believed that it wouldn't unless he compromised by agreeing that these organisations be not invited to the meeting, the B.N.U.S. would agree that no invitations be sent to them providing an official statement be made to the effect that the B.N.U.S. do not agree to this exclusion.

At first the I.U.S. Executive would not allow this statement to be added to the motion calling for this meeting. The Council was adjourned for two hours while the I.U.S. Executive, the B.N.U.S. delegation, our N.U.A.U.S. observer, Mr. Woods Lloyd, and the delegates from South Africa, Canada and Finland had a private meeting to try and reach agreement on this question. Two hours later, which at that time was 6 a.m. because the Council session had been sitting all night, they returned to the meeting hall and announced that agreement had not been reached but that the meeting would be continued that afternoon so we all went back to our hotels.

That morning I took ill and had to go into hospital in Warsaw for three days so I missed the final decision on this matter. However, I believe that the outcome was that the I.U.S. agreed to call the special meeting and also to allow the B.N.U.S. to make their statement to the effect that they did not agree that the Yugoslavian N.U.S. should be excluded from the meeting.

During this discussion, in my opinion, Mr. Thompson, the B.N.U.S. leader, the South African student leader and our own N.U.A.U.S. observer, Mr. Woods Lloyd, spoke very well and made a sincere attempt to bring about a better understanding between the students of the Eastern European countries and the students of the English speaking countries.

(Sgd.) PETER HALLEY.  
May 10, 1952.

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# CLUBS AND SOCIETIES

## Adelaide University Students' Representative Council

### ANNUAL ELECTIONS

Nominations are called for the 7th S.R.C. to be in office from October 1, 1952, until September 30, 1953. Nomination forms may be obtained from the Union office from October 1, 1952, until September 30, 1953, close at 5 p.m. on Friday, July 25, and nominations for Men's General Representatives will close at 5 p.m. on Wednesday, August 6, both at the Union Office. The elections for Faculty Representatives will be held on Tuesday, Wednesday, and Thursday, July 29, 30, and 31, in the S.R.C. Office and the Refectory, and those for Men's General on Monday, Tuesday, and Wednesday, August 11, 12, and 13, in the S.R.C. Office and Refectory.

The following positions are vacant:

**NOMINATIONS CLOSE AT 5 P.M. ON FRIDAY, JULY 25, IN THE UNION OFFICE.**

Ag. Science—One representative.

Arts—Two representatives (one at least of whom must be a junior).\*

Commerce—One representative.

Economics—One representative.

Dentistry—One representative.

Engineering—Two representatives (one at least of whom must be a junior).\*

Law—One representative.

Medicine—Two representatives (one at least of whom must be a junior).\*

Pharmacy and Optometry—One representative.

Physiotherapy—One representative.

Science—Two representatives (one at least of whom must be a junior).\*

Social Science—One representative.

**NOMINATIONS CLOSE AT 5 P.M. ON WEDNESDAY, AUGUST 6, IN THE UNION OFFICE.**

Men's General—Six representatives (one at least of whom must be a junior).\*

For these seats any male members of the Union are eligible.

(Sgd.) K. T. HAMILTON, Chief Returning Officer.

\* A junior is a student who has at least two years to complete his or her course.

## S.C.M. Study Circle

Study-circles? Heavens, who'd go to them? They're only for a few pi-people who like spending their time talking about religion. It's just escapism. I don't mind going along to a meeting and listening to people argue on religious matters, but go along to a study-circle?—not on your life!

This seems to be the general attitude among you all. Perhaps you don't realise it, but what you are really saying is, "I'm a student. In my work I study the evidence and then I pass judgment, but as far as religion goes—well, I know enough about that to have a jolly good argument and that is all that matters. I went to Sunday school, or a church school, I know all about it. There's no necessity for me to study the claims of Christianity, that's taking it a bit too seriously."

Study-circles are not pi. An open mind (not a sieve, but one willing to accept new truth and discard the old) is needed, and each member must examine the

very roots of his thinking. Such study then, must, at least, be as critical, receptive and rigorous as study in any other department of University life. Dishonest thinking, ideas reproduced from hearsay, statements which do not do justice to the evidence, and sentimentality are not in place; the pat answer, the conclusion too easily come to, need to be rethought out. No one has all the answers, and everyone's ideas and insights are important.

If you call yourself a student such study should and must be undertaken. A student should neither accept nor reject such an important thing as Christianity merely through blind prejudice or from muddled recollections of what he was taught in Sunday School.

Moreover, if you join a study group you don't have to become an S.C.M.'er or an E.U.'er, or a what have you. You are simply asked to be honest and study the evidence as ordinary intelligent people.

## Swimming Club

During the lunch hour on Friday, August 1, we are showing films on swimming in the George Murray Hall. We are fortunate in being able to present several very good films at this show, including one which we hope to get from New Zealand. These films will be of interest not only to competitive swimmers, but to all comers, whether they can swim well, merely dog-paddle, or swim like a stone. To all these students, too, the membership of the club is open, for it is the aim of the club to cater not only for good swimmers, but also for the beginner and average swimmer. Members are available and only too willing to teach swimming during the summer months, and facilities are available for training at the of several of the executive mem-

bers of the club, and the understanding and generosity of the manager of the Olympic Pool, members receive considerable concessions in admittance fees to the pool. The club is indebted to Mr. Apps who, as our president, is guiding our activities and rendering stalwart service in the difficult times of this club's infancy.

This year we hope to build the Club up in membership. Its facilities are there for all students, young and old, boy or girl, good swimmer or bad—come, and join the fun.

The membership fee is only 2/-, and can be paid any time to John Seidler, c/o Chemistry Dept., Darling Building, or to John Murchland, Med. V. Olympic Pool. Due to the efforts

## Putans Society

This new society has just been formed in the University. Every thinking University student is invited to join. The name PUTANS stands for Practising University Teetotallers And Non Smokers, which is a fair indication of the rules of entry.

Prominent Fascist Charles Stokes is the driving force, and it is believed that he and Jeffrey Scott have agreed to act as Co-Presidents. Positions of Secretary, Treasurer, and Press Relations Officer are still vacant. Applicants are invited to see one of the Co-Presidents before the end of term.

It is understood that as soon

as the Society has been properly constituted, the Co-Presidents will apply to the S.R.C. Treasurer for a £10 grant to buy Coca-Cola and Bingo Bars. It is also understood that the Treasurer will give full support to the payment of the money. To boost funds still further, the Society will elect 20 Patrons, who will be expected to make annual donations. It is reported that the President of the Tobacco Grow-

The Society will become properly constituted when the Co-Presidents find the drafted Constitution, which was left by one of them in either the Black and White Milk Bar or Judy's. The Society will become properly constituted when the Co-Presidents find the drafted Constitution, which was left by one of them in either the Black and White Milk Bar or Judy's. The Secretary of the L.V.A. have both unexpectedly refused to accept nominations to fill two of the positions.

## 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.



## CLEANINGS OF GLUG

BY a 7-vote majority Sydney students have approved a 23/- increase in their S.R.C. fee. Part of this will go to an S.R.C. Building Fund to replace the wooden toolshed in which the S.R.C. now meets.

A further allocation (of £400 per annum) will be made to a Bursary Fund which will pay the fees of four students. The money is repayable some years after graduation.

A further 5/- per student will go to an N.U.A.U.S. fund to help purchase a stock of £2,000 worth of textbooks for the N.U.A.U.S. Textbook Scheme for sale next year.

MELBOURNE Uni.'s sensational International Fair raised £2,000 as an opening contribution to the £200,000 International House Appeal.

The Police Commissioner sent 13 squad cars, 9 motor cycles and a squad of foot police to prevent students taking a publicity procession down town, but the decorated cars still got through the cordon. Somebody stuck a large Fair poster on the Russell St. Police H.Q.

PERTH Uni. organised its first Arts Festival last week. It included displays, exhibitions, films, plays and ballets.

Adelaide used to do this sort of thing four or five years ago. Remember?

THE 1953 N.U.A.U.S. Congress will be held at a fabulous new holiday camp at Wye River, near Lorne, Victoria, from the 17th to 26th February. The site is said to be the best ever obtained by N.U.A.U.S. and it's within easy hitch-hiking distance from Adelaide. Cost approx. £5.

THE Melbourne Uni. Union has organised a weekly Friday night "Shop Hop" (i.e. informal dance). Such informal dances are, according to "Farrago," a major part of the life of British Universities.

THERE'S a big stink in Sydney about a proposed motion for the student A.G.M. calling on six politicians (from all parties, Stokes!) and two company directors to refuse to accept honorary degrees awarded to them. The motion alleges the degrees were "bought."

LAST week, in Sydney, Mr. O. Ishundel, secretary of the Indonesian National Union of Students made a presentation to N.U.A.U.S. and W.S.R. as a gesture of thanks for Australian students' assistance to Indonesian students. Australian aid included typewriters and textbooks.

AT their annual International Drama Festival, Sydney University Language Departments will present plays in English, French, German, Italian and Greek, including Wilde's "The Importance of Being Earnest" and "Agamemnon" by Aeschylus.

THE foundation stone was recently laid in Brisbane of Cronwell College, a new Congregational University College.



# The Sportsman's Page

## New Highs in Basketball

Playing greatly improved ball the A's chalked up three impressive victories in the last extra-match period. The shooting has been more effective and second-term flagging has vanished.

We once more have a "C" team and it plays its first match this week.

There is a strong possibility that we will have a team in the district competition next year. It depends on our doing well this season and having sufficient players of such standard as to make our lower grades effective.

We defeated Y.M.C.A. 45—26. In the second half we enjoyed our best success to date at man-to-man.

The B's then thrashed Y.M.C.A. 67—25. This became our highest

score for the season. It was largely a product of the Allard-Lawrence combination.

Soon afterwards the A's rattled Coldstream to the tune of 72—36 (we won by 4 points earlier). Evans contributed 31.

Better still, an 81—44 victory later in the week against Sturt in which all players excelled themselves.

Unfortunately, the B's lost to Torrens 37—34, after playing well in the first half, and thereby ending this run of successes.

## Athletics Urge

As you know, a handful of the local boys nearly won the Inter-Varsity Athletics in Melbourne. Next year, in Sydney, the Club hopes to enter a horde of athletes and come home triumphant. At the last Committee meeting it was resolved that a drive for new members be inaugurated forthwith. Increased membership will lead inevitably to improved standards, and to better representation in the middle distance events, the Club's weakest department.

Lloyd Hadfield, State champion hammer thrower, and present record holder, has been conducting classes on Sunday mornings in javelin, discus, shot and hammer. The "school" operates between 10 a.m. and 12 noon, alternately at University Oval and St. Peter's College Oval. Mr. L. R. Vollugi, State athletics coach attends when circumstances permit. A number of enthusiasts of the old brigade are making good progress under the new tuition, and there is ample time (and space!) to initiate any newcomers who are interested in hurling things about. For further particulars see the Athletics Club notice board in the Refectory.

### CROSS COUNTRY RUN REVIVED

On Monday, August 11, at 1.20 p.m., the old University Cross-Country Championship will be revived. Winter sports clubs have been asked to enter teams, also the various faculty associations. There will be six men to each team, and each runner will take, as points, his position at the finish. Thus a runner who finishes tenth will take ten points. The team with the lowest aggregate of points will win. Fabulous prizes are offered to the winning team, and also to the individual winner. But for most entrants the race should be its own record: what could be more de-

lightful than this pleasant jog through the green belt of rustic Adelaide?

A plan of the course, together with the rules of the race, is prominently displayed upon the Club notice board.

### CLUB LETTERS

Club letters have been awarded to R. Sedgely, R. Goodchild, L. Hadfield and J. Callaghan. As from next season, a new policy will apply to the award of club letters, and to the club's recommendation for Blues. The Committee will consider only those members of the club who have (1) competed regularly at the inter-Club meetings, (2) reached a certain standard in at least one event, and (3) been chosen as a member of the Inter-Varsity team. Lloyd Hadfield, after careful consideration of Olympic and Australian records, has drawn up a schedule of the standards to be applied. The mathematical relationship between us and Olympia is somewhat obscure, but having due regard to Mahomet and his mountain, Lloyd assures us that his figures are very reasonable.

### N.Z. TOUR

A team of athletes from Australian Universities will tour New Zealand at Easter, 1953. On performances, we should be well represented.

## Hockey Stocktaking

Coincident with the financial year, the first round of the hockey season has just ended, at the time of writing. On reviewing results, these are found to be satisfactory for the whole club. All teams are in the top four of their grade. Despite this, the results of the A team are most disappointing. It was generally admitted early in the season that Varsity had one of the strongest teams in the Association—on paper.

The B's have just been displaced from top of B Grade to second, when they lost 2—1 to Burnside in a hard tussle. Since then they have more than made up for this by beating Port Adelaide 7—1, and Brighton 6—1. The C's have had a successful year, but lately the team has slipped, losing two successive matches—quite unnecessarily it is thought.

The D's have been playing more steadily, and are likely to go places in their finals.

The E's rarely play with a full team, and it is on record that once they played with eight men and still triumphed.

### NATION'S GAME

The faults of the A team are lack of co-ordination, poor team discipline and a certain laxity in attending practices, which applies to the other teams too. The club is fortunate in that Mr. J. F. Nation, a former State player, and State junior coach has accepted our humble invitation to become our official coach. Practices will now become organised—the A's and B's will play a regular match at 5 o'clock on Wednesdays, with the coach in attendance. Teams will be selected that night on the results—and attendance, at these practices, and will be posted on the board Thursday mornings. C, D and E players unable to come on Thursday evenings will be considered as re-

serves for the main practice on Wednesdays.

Our hints to teams on the whole are:—

- A team—try winning a match.
- B team—try losing one.
- C team—try Epsom salts.
- D and E teams—more m...ch faster; play harder.

If you miss a tackle, immediately double back, and back up the next bloke that tries. Particularly if the full-backs miss, run back into goals while the goalie tackles.

Specific advice to the ailing A team concerns co-ordination. This means more practice as a team. Ross Clark will have to try to get out on the main night. Although one of our most brilliant players, his efforts are often wasted through lack of understanding with the rest of the defence.

- Forwards—try to hit some goals.
- Full-backs—don't try to hit goals.
- Halves—stop the opposing wings earlier.
- Goalie—keep awake, Brian. Narinder may miss one.

Our wings take down the ball well, but their centreing hits, although hard, are often indiscriminate. Even "Sniff" shows a tendency to pass without looking first. Put the ball in front of someone. Karim, you will note, uses his stick and his head. "Ginge" of course, uses his stick and his feet.

Collections for our Inter-

Varsity fund are rather disappointing, due to the unwillingness of certain players to take the tin around during matches. In this respect, however, Gibbes and Johnny Little have performed creditably, when available. Also, our competition tickets, at a shilling each, are not selling very well, despite the large number of prizes. You blokes with the books, give it another fling, and pass it on to another club member. They must be handed in by July 24.

### FLANNEL DANCE

As a finale to our fund-raising, an informal Flannel Dance is being held next Friday, July 25, in the Lady Symon. This will be held under the distinguished patronage of the Warden of the Union, the Reverend Borland, and our two Vice-Presidents, Professor J. J. C. Smart and Dr. J. B. West. While not expected to be a financial success, no-one can complain if it is an enjoyable as our last two shows. The club has voted against importing a floor-show as Johnny West will be there, and the "Shower-room Chorus" may be persuaded to present some of our traditional folk-songs. Members of the Graduates' team, and the University Soccer Club will be among the guests. All students are welcome to attend, particularly representatives of other University sports clubs. Tickets are 2/11 each, and dress is informal, club blazers, etc. See you there!

## AUSSIE RULES REPORT

**CANCERIAN** (birthdays between June 22—July 22) will be irresponsible and will encounter surprise circumstances that will be deleterious (combined with the irresponsibility).

**LEONIAN** (July 23—Aug. 22). Leonians will be too assertive during April—they usually are anyway.

**VIRGO**.—April could be confused for Virgos, but as long as you retain your materialistic outlook you will be alright.

**LIBRAN** will be disagreeable during April because they are at present frustrated in some respects. They are perfectionists and therefore never cease to complain because things do not measure up to their expectations.

**SCORPIO**.—The dual personality of most scorpions will veer near to schizophrenia during April. Scorpions should keep employed; it doesn't matter what they do, the important thing is for them to keep doing it.

**SAGITTARIUS** (Bergin and others).—Sagittarians need sleep.

**CAPRICORN**.—I hate Capricorns; they are sure to have a horrid April.

**AQUARIUS**.—As all Aquarians are latent geniuses there is no need for them to work during April. As a result of this they will play but should play sparingly, as serious ill health is predicted.

**PISCES**.—Piscians love liquid of any kind, but some restraint in this direction should be exercised during April or the results will be paralyzing for most of May.

**ARIES**.—April is a wonderful month for them though only because they love chaos.

**TAURUS** (the bull).—Should not be afraid to try new methods during April.

**GEMINI**.—Geminians will be conservative but progressive during April. Their physic insight will be stimulated by unseen forces and they may compound new theories—their methods are always clandestine. It is better never to admit it if you are a Gemini although your appearance shouts it regardless.

In May a compelling demand will be made on you.

### An Invitation . . .

- Every student will find it necessary to operate a banking account after leaving the University.
- Why not start now with The National Bank, where the opening of even a small account brings you many benefits and advantages?
- Besides experiencing the convenience and facility of making payment by cheque, you will lay the foundations of goodwill with your bankers, which may be very useful in after years.
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