

VALUABLE TROPHIES

Prosh Collection

If every available student in this University collected £1 on Prosh Day we would have £4,000 to divide between the World Refugee Year Appeal, Aboriginal Scholarship Scheme and War Veterans' Home, Myrtle Bank.

This is a reasonable and worthwhile challenge which every student should be game, not only to accept, but to confound. To collect £1 is not enough. No one who calls himself (or herself) a collector should be content to call it a day on August 5 with only a solitary £1 in the collection box.

Assert yourselves, your personality, intelligence and fibre, and aim to win one of the three collection cups for the person who gets the most money on Prosh Day.

These valuable trophies are on display in the A.N.Z. Bank window in the small refectory.

Float constructors are not expected to collect.

FACULTY COMPETITION

Discover your Faculty pride! Engineers, Med., Science or Art students, don't be complacent and think that because you are in the biggest faculties, you can win the Lighburn Cup without exerting yourselves. Mere strength of numbers makes no difference. The cup will be awarded to the faculty which collects the most money per head. The Physios have an equal chance with the Engineers for the trophy.

Every collector must equip himself with:

(1) a distinctive get-up. Be beatnik, brassy, rude or crude, but don't be normal. Label yourself with "Official NKVD spy", wear an academic gown, wear a sheet, top hat and spats, wear anything . . . wear nothing, but preferably, don't collect in ordinary clothes. Overseas students could wear their national dress to help make Adelaide wake up and look—give away its money, on Prosh Day.

(2) a collection box. Boxes will be handed out from the S.R.C. office on Wednesday and Thursday, August 3rd and 4th (including Thursday evening), the two days before the Prosh. On

Tourist: I suppose this rain will do the crops a lot of good, Pat?

Pat: Ye're right sorr. An hour of ut will do more good in five minutes than a month of ut would do in a week at any other time.

"Owls do their courting only when the weather is fine," says a nature note. When it's raining of course, it's too-wet-to-woo.

WRITTEN BY KEN LIGHTBURN, COLLECTION DIRECTOR, WHO CAN BE FOUND AT THE SRC OFFICE BY ANYONE WHO HAS ANY ENQUIRIES.

Prosh Day itself, they will be available from checking points at the front of the Refectory from 8.30 a.m. onwards. Each time you fill your box, return it to this depot and you will be issued with another.

All boxes must be returned by 6.30 p.m.

(3) Immunity badges (4/-) Every year brisk trade is done with these badges. The harassed public quickly decides it pays to be armed with one on Prosh Day once the student plague strikes Adelaide.

(4) Copies of the Prosh Rag. People like to think they are getting something for their money and are always willing to donate if they are given a paper in return. Twenty thousand copies of the Rag will be printed, twice as many as last year.

The cost of printing will be from £300-£400, so don't give them away. Also this cost is deducted from the collection. They will have a minimum price of 1/- printed on them, but they may be bartered, bargained or haggled over with the sky the limit. By lunch time they're usually as sought after as currants in Refectory buns. Some sold at 35/- last year.

(5) Official Collector's Badge.

WHEN

Everyone is advised to begin collecting at the earliest possible opportunity on Prosh morning. Make a start on the bus or train on the way into town, then take up a position at any busy point in Adelaide, e.g., the Railway Station ramp and steps, bus terminals in Rundle Street and Victoria Square, staff entrances of city stores, the East End market, the Arcades, the G.P.O.

with both patience and advice. This has been evident in the way they have put themselves out when the Editorial staff has been running days late with copy.

Copy days have also changed with the printers

After 9 a.m. take your bravado and your box in both hands and advance indoors. City offices and banks welcome odd-looking "clients" who help break the routine monotony, and employees gladly pay up. The same applies to counter girls in the large shops, and while you are in there, the customers contribute, too. Morning coffee time in the coffee bars is another good lurk.

WHERE

The small businessman in the city and suburbs is a particularly profitable proposition (the top collector last year made them his only hunting ground).

There's a fortune to be made at staff entrances to the big factories, e.g., Holden's, British Tube Mills, Actil, Chrysler, Rosella . . . etc. Don't forget the University staff. Your own department would be happy to pay to see you making a fool of yourself in a good cause.

Just before, during and after the procession itself the crowds are very willing to part with their money, but you must take your time and give people a chance to get at their pockets.

Don't move with the procession, work over a section, say about 50 yards long, of the crowd.

When told that a donation has been given, offer an Immunity Badge.

In the last 'On Dit' the larger faculties were delegated shopping areas around Adelaide in which to collect. They are repeated here so students can organise themselves.

Medicine — Norwood Parade.

Science — North Adelaide.

Engineers — Glenelg.

Arts — Unley.

Technology — Port Adelaide.

Anyone interested in helping with the collection organisation and the distribution of boxes, or who has special ideas for money-raising (e.g., a canvas of the main schools in Adelaide), contact me or the S.R.C. Secretary.

and a list of final days for copy is printed below:

Copy Day: 7th Sept.

21st Sept.

5th Oct.

Publishing Day: 14th Sept.

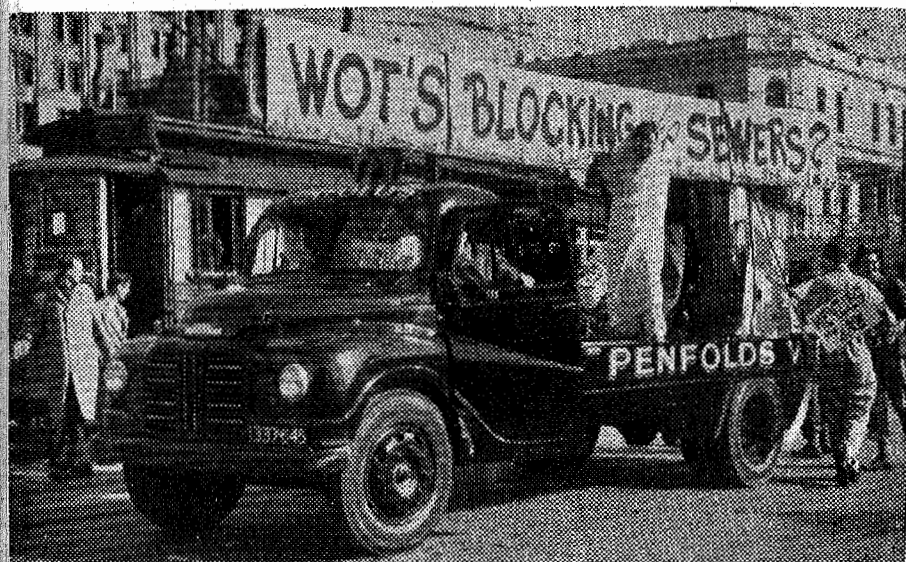
28th Sept.

14th Oct.

CHANGES IN "ON DIT"

At the last meeting of the S.R.C., permission was granted for the Editor of "On Dit" to change from Publishers Ltd. to The Griffin Press.

It is not without regret that "On Dit" leaves Publishers Ltd. for this firm has always been generous



"Still blocked in '60."

On Dit

Official publication of the Adelaide University S.R.C.

Vol. 28, No. 10

July 27, 1960

One Penny

From a Previous Prosh.



What, Adelaidians?

TEENAGE DRIVING ROAD-E-O

In a three month period of this year 16 people between the ages of 17 and 30 died in South Australian road accidents.

Eleven of them were in the 17 to 21 age group and motor vehicles were responsible for nine of the sixteen deaths.

During the same twelve weeks, 437 people between 17 and 30 were injured on South Australian roads, 202 of them teenagers.

These figures, disclosed by the Police Department, provide the reason for a Teenage Safe - Driving - Road - e - o, to be conducted on a national basis by the Junior Chamber of Commerce, under sponsorship of Vacuum Oil Company, in September.

In an attempt to reduce incidence of teenage deaths in Australia, contestants will be required to demonstrate, by means of a written examination and a road test, that they are qualified, physically, mentally and emotionally, to drive a motor vehicle on a public highway.

Prizemoney totalling £1,900 will be awarded by the Vacuum Oil Company.

Three finalists from each State will compete, in Melbourne for the first prize of £500 and a replica of the perpetual trophy.

Runner-up will receive £200 and the teenager third in the contest gets £100.

Provided she is not among the first three prize-winners, best girl driver will receive £50.

In addition will be State Prizes of £75 (first), £50 (Second), £10 (Third), with £40 for best girl driver.

The Road-e-o, in all metropolitan and country centres throughout Australia, will be open to any young man or young woman holder of a current driver's licence who has not reached the age of 21 by September 24, 1960.

The written examination will be held on Wednesday, 7th September, at 7 p.m., and the selected finalists

will then undergo road and performance tests on Sunday, 18th September, 1960, at the Torrens Parade Ground to choose the three State finalists.

Entry forms will be available at any Mobilgas Service Station from August 3.

B. D. Barton,
Chairman, S.A. Cttee.,
1960 Teenager Safe
Driving Road-e-o

Vote for

MARION QUARTLY

DARIEN CHINNERY

WAYNE ANTHONY

DEAN CAMPBELL

in the S.R.C.
elections

These students have shown keen interest in, and are prepared to work for student welfare and it is in your interest to vote for them.

"SCIENCE" & "THE HUMANITIES"

G. P. Snow last year gave a lecture entitled, "The Two Cultures and the Scientific Revolution."

In this he developed the thesis of the existence in the West of two cultures, the scientific and literary, which have grown apart from one another to their mutual disadvantage.

Some of the matters which Snow discusses are often heard in a distorted form in the traditional and sterile Science versus the Humanities debate.

Science and the Humanities are two very tired work horses.

They are put through their paces when someone (Sir Thomas Playford, perhaps) remarks upon the obvious need for an increased number of scientists and technologists in any modern industrial society if it is to survive.

With the monotony of a

conditioned reflex, the reply is made that the value of the Humanities must not be lost sight of.

What exactly "Science" or the "Humanities" are, what the value of the Humanities is, to whom they are valuable and why the training of more scientists and technologists will lead to the Humanities being neglected more than they are now, is seldom made clear.

Though it is possible to talk with some meaning about the scientific method, the attitude of people trained in it, the attitudes of people trained in letters, history, philosophy or even theology, and the attitudes of individual novelists, poets and painters it is very doubtful whether anything but ambiguity results from the discussion of such highly abstract ideas as "Science" and the "Humanities".

Clearing Away

One of the chief values of Snow's lecture is that by being very specific about scientists, the difference amongst them, and the effect of the application of scientific knowledge upon a society, he manages to clear away a great deal of ambiguity around the notion of "Science" in such a phrase as "Science is materialistic".

This is the inevitable platitude which is used in the great debate. It is alleged that by training people as scientists the only benefit that will follow will be the improvement of our standard of living (measured in so many cars, washing machines, etc.) or an improvement in our "defence" system and that the people so trained gain nothing more than a technical skill.

Interest

This is to confuse pure science with technology (the application of results of research). The pursuance of pure scientific research is carried on by scientists as much for its philosophical interest as for its possible practical application.

The results of scientific research may have ethical implications, e.g., the destroying of the invalid association of the idea of sin with disease by the demonstration through medical research that disease was the result of natural causes.

The intellectual discipline that a scientific training demands is valuable outside the limits of a particular science. It is probably the political control which is exercised over most educational systems that prevents this value from being realised.

Materialistic

Both pure scientists and technologists tend to be less materialistic than their fellow men because they care mainly for the satisfaction they gain from their work rather than for the trappings and comforts that a materialist civilisation offers.

Very often they pursue their work with the same intensity as the so called "creative artist".

It is this tendency for scientists to be concerned only with their own narrow field, together with the impersonality of the scientific method, that constitutes the deficiency of a purely scientific education.

Of the several tens of thousands of scientists which Snow interviewed in England during the war very few had any understanding, or even enjoyment of either literature or history, were quite unable to see that it had any relevance to them or their society, and were less capable of communicating on most subjects with someone of their own culture than with another scientist's from an entirely different culture.

This situation in England is made worse by the active hostility towards knowing anything of the sciences by literary intellectuals.

Because of this, neither group has fully understood the implications of the scientific revolution.

Snow feels that the most important implication is the tremendous increase in economic power which occurs when a society systematically applies the results of scientific research. He warns

Significantly there is less of a gap between his two cultures in both Russia and China. The power of Britain and the U.S.A., he goes on, is likely to wane unless they can produce more scientists and technologists.

While offering very little suggestion as to how a scientist can come to understand his humanist fellow, he states very bluntly that the refusal of writers to acknowledge the existence of the scientific revolution can only lead to the literary culture losing touch with English society because it is obvious that this revolution has and will alter much

Snow's own novels are partly an attempt to say something about the changes that occur in human affairs as a result of the scientific revolution.

Cannot Exist

It is curious that he does not mention Orwell's fear that the increasing centralisation that scientific industry demands and the greater control over peoples' actions and thoughts which governments and pressure groups can work through the applications of science will lead to a totalitarian government under which the literature like that of the last 400 years of Western Society cannot exist.

It is probably time to say that the only significant thing that distinguishes us from Russia is the humanist tradition. It is to protect this tradition, which is represented by the literary culture, that Snow wishes to match the economic strength of Russia and the future Asia.

Loss

While it is hard to see it disappearing in England, it is tenuous enough elsewhere in the West to encourage the belief that the training of more scientists, and more particularly, more technologists, in science and technology, alone, will be to extinguish it altogether.

We will in fact arrive at "1984" or "Brave New World". The evil of such anti-utopias lies in the loss of individual freedom and in the loss of the idea of personality without which a humanist could not exist.

In short, a scientific training alone is inadequate for our present society because it will not train people who will resist the forces tending toward totalitarianism. It is no accident that in "Animal Farm" the capitalist and Communist eventually became indistinguishable.

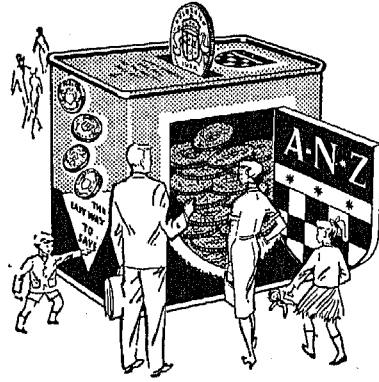
D. W. COOPER



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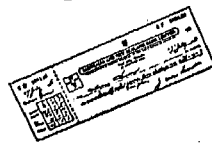


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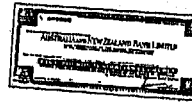
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THE GRIFFIN PRESS.

A FERVENT MEMBER OF A.U.P.



"No hunting for Ogg today, he's writing an article on Student Apathy."

Adaptability of UN

When the United Nations Security Council passed its April resolution deploring the racial policies of the Union of South Africa and called upon the Union to abandon apartheid, it was following a well established UN practice of "discussing" questions of domestic jurisdiction, which are not strictly within UN power under its Charter.

It is one of the outstanding features of UN operations, since this organisation was founded in 1945, that it has developed by the trial and error of practice conventions, which sometimes mean as much as the literal terms of the United Nations Charter.

The development of national constitutions has shown us that the strict letter of Constitutional law must often be mitigated by customs or conventions if a Constitution is to retain its workability in a changing society.

The conventions of the unwritten English Constitution are a remarkable example of the way in which usage and practice keep the strict letter of the law up to date, and makes it responsive to social pressures.

Britain's system of cabinet government, responsible government and other important features of the day to day operation of government in England are largely the result of the development of practices unhallowed by statute and court decisions.

DOUBTFUL LEGALITY

Even a country like the United States which has a written Constitution has had to develop many conventions to ensure that the Constitution of 1788 can retain its efficacy in a changing world.

As an organisation of governments, the United Nations is essentially a political body. This political body has had to adopt itself to a rapidly changing world order, and it is not surprising that where there has been a sufficient political demand for action on a particular subject the strict letter of the Charter has been modified to deal with a problem which a significant proportion of U.N. membership has demanded.

The demand by countries that the U.N. should be able to adapt itself to deal with new situations is in many ways an indication of faith in the United Nations and a measure of success.

When the Security Council failed to fulfill the functions planned for it by the Charter, largely through Russia's use of the veto power, the work of the United Nations could have been stalemated.

At this stage the General Assembly passed the "Uniting for Peace Resolution". Although this is of doubtful legality in the literal terms of the Charter, it enables the Assembly to take practical action on a threat to

By Alex. C. Castles
Snr. Lecturer-in-Law
at the University of
Adelaide.

international peace and security when the Council is powerless.

In 1945 the founding fathers of the United Nations could hardly have envisaged that in 1956 the General Assembly would be the body which took the decisive action which led to stopping the Anglo-French action in Egypt.

An outstanding area where the United Nations have modified the literal meaning of a section of the Charter is in respect of Article 2 (7), which South Africa has always sheltered behind in its efforts to stave off U.N. action on the treatment of Asians in South Africa and apartheid.

Article 2 (7) reads: "Nothing contained in the

present Charter shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter; but this principle shall not prejudice the application of enforcement measures under Chapter VII".

It is clear from the practice that has developed in the United Nations, that if there is sufficient demand to "get around" this provision by member nations of the U.N., then what might legally be a question of "essentially" domestic jurisdiction, can be discussed by the United Nations.

Whether action will result from such a discussion depends upon the moral weight that the member nations demanding action can throw behind any resolution that may be passed.

Legally, the General Assembly cannot "order" action. But as the Suez affair showed, action can result from a formal "recommendation" that action should be taken by the United Nations.

Even if no concrete action results in the U.N., any domestic problem discussed by the United Nations brings the world spotlight to bear on the issue. Individual member nations may act, and certainly any U.N. discussion can react unfavourably against a country, as in the case of the U.N. "discussion" of the Hungarian revolution.

As early as 1946 the United Nations was discussing the government of Fascist Spain and the internal administration of that country.

South Africa's treatment of Asian peoples living in the Union has been repeatedly under fire in the United Nations despite the formal limitation of Article 2 (7).

The Indonesian question would probably have never been dealt with by the United Nations if it had followed a literal interpretation of Article 2 (7).

The Netherlands claimed that the civil war raging in the Dutch East Indies was a question of domestic jurisdiction.

Despite the Dutch objections, the United Nations played a most significant role in the creation of the Republic of Indonesia.

The conflicts in Algeria and Hungary have been discussed at length, at more than one session of the General Assembly, despite similar claims by France and Russia based on Article 2 (7).

This year's discussion of apartheid in South Africa was not the first and it almost certainly will not be the last occasion on which this problem will be dealt with by the United Nations.

Only by adapting the Charter to changing world conditions, and being responsive to the demands of a significant group of member nations, can the United Nations retain its stature as a major leader of world opinion and be the focal point for debates on crucial world issues.

Football Coach (to players): And remember that football "develops individuality, initiative, and leadership. Now get in there, and do exactly as I tell you."

Where is the Liberal Club?

I am a fresher with a liberal background.

The voting members of my family vote liberal constantly at every election. As a staunch liberal voter once said to me: "Good old Bob is giving his best for Australia, while that Caldwell does his best to stop him."

I decided to join the Liberal Club. A few weeks ago I joined the Labor Club. Why? Because, after attending the Liberal Club Freshers' Welcome at the beginning of the year in the Lady Symon Hall, I waited eagerly for later meetings.

I waited. I waited. I waited.

That's why I joined the Labor Club.

Rigged

Why has the Liberal Club dissolved into stagnation?

Well, this is a sticky question.

As a Liberal man will say, "the voters put them there." This is only partially true, however. Some of the voters put Menzies where he is. But it is a well known fact that well over 50 per cent. of the Australian voters voted for the Australian Labor Party, then under the control of Evatt, now under active, able control of Caldwell.

The rest of the votes, less than 50 per cent., had to be divided up between the Democratic Labor Party, the Queensland Labor Party, the Liberal Party and various other minor parties and independents.

And yet the Liberal Party gained the majority of seats in the Federal Parliament. It makes one want to ask "Are the elections rigged?"

I shall not answer that question, but only look at the facts.

"Floating"

Where will it end?

One may ask, "What are the future prospects of the Australian Labor Party?" The answer is obvious; the Menzies Government must eventually fall to the will of the people and the Labor Party will govern Australia as the voters want it governed.

Compare the two leaders: Menzies, floating along the political stream, being pushed hither and thither by stray currents, relying mainly on his past reputation (shady as it is).

One might well say to him "Thou art a sloth", give him a good swift kick where it hurts, and urge him to wake up and govern Australia, instead of letting it float.

On the other hand there is Caldwell; an active man attempting to divert the political stream made sluggish by Menzies, into its proper channels. He has the votes of the voters, so it cannot be long before the Labor Party gets where it should be, leading the government.

M.L.E.

PHILOSOPHY CLUB

Professor L. F. Neal, Head of the Department of Education, will read a paper entitled "Education and Freedom" in the George Murray Lounge, at 7.45 p.m., on Thursday, 28th July.

SPECIAL NOTICE W.U.S. COLLECTORS

Receipt books and lists can still be collected at Mr. Borland's secretary's office.

"Would you like a high tee or a low tee, sir?" asked the caddie.

"What does it matter to you whether I have a high tea or a fish supper," roared the novice golfer. "You put that ball on the bump and let's get on with the game."

ANNUAL EXAMINATIONS 1960

1. LAST DAY OF ENTRY.

THE LAST DAY OF ENTRY for the annual examinations in 1960 is the last day of second term, namely:

AUGUST 6, 1960.

Entries, on the prescribed form, should be lodged at the University Office as early as possible and not later than the above date.

2. LATE ENTRIES.

Any entry received after August 6 will, if accepted, be subject to a late fee of THREE GUINEAS.

3. FEES.

All fees and charges, including the fee for the third term, must be paid not later than the end of the second week of third term, namely, Friday, September 9. Students whose fees have not been paid by this date may be refused permission to sit for the examinations.

4. EXAMINATION DATES.

Written examinations:

Fifth year Medicine and

Fourth and Fifth year Dentistry begin: Monday, October 31.

ALL OTHER EXAMINATIONS, in general, begin: Monday, November 7.

Practical and viva voce examinations: Students should consult department notice boards for times and places of these examinations.

5. TIMETABLES.

A provisional examination timetable will be available about the end of September. It is every student's own responsibility to ascertain the time and place of his examinations, and another examination will not under any circumstances be granted on the grounds that a student had misread the timetable.

Printed copies of the final timetable will be available from the University Office, on request, late in October.

6. EXTERNAL STUDENTS.

Students granted exemption from attendance at lectures must attach their exemption certificates to their entry forms.

NOTICE

Students are advised that Post Cards from the Barr Smith Library, advising students of the availability of books which students have asked to be reserved, are regularly deposited in the pigeon-holes on the northern side of the S.R.C. Office.

J. M. FINNIS,
Hon. Sec., S.R.C.

ICIANZ POST-GRADUATE TRAVELLING FELLOWSHIP 1961

Imperial Chemical Industries of Australia and New Zealand Limited invites applications from graduates in Engineering or Science for a Fellowship for overseas post-graduate study or research.

The Fellowship will be normally tenable for a period of two years and is valued at £A1,200 per annum. Fares from Australia or New Zealand will be borne by the Company, and also the return fare, providing the Fellow returns within a period of three years.

Candidates would be required to have completed at least a first degree with high honours in either Physical or Natural Sciences or in Engineering at an Australian or New Zealand University.

The field of study or research is not necessarily required to be related to the Company's interests.

Selection will be made by a committee nominated by the Company.

Depending on his interests and plans, the Company would consider offering the Fellow a position at the conclusion of the Fellowship.

The closing date for applications will be on 30th November, 1960. Candidates should submit applications to the Personnel Department, ICIANZ LTD., Box 1911, G.P.O., Melbourne.

Application forms are available from the office of the University Registrar or from the Company.

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PROSH DELIBERATED

'DOUBTFUL USE'

Miss Sue Melville, who has actively participated in several prosh days, warned the committee, "Stunts are out. They cannot be controlled, and over mild ones are impossible because the police cannot understand that they are for anything but a destructive purpose."

"The prosh itself has a certain traditional value and raises quite a lot of money, but the important purpose of satirizing Adelaide's faults is lost." On being asked her opinion of the new fund-raising methods, Miss Melville said, "They strike me as being puerile."

Speaking on the subject of uncontrollable students, Mr. Derence Stevenson said, "University students have amongst them traditionally twenty per cent. of louts.

"These people make fools of themselves most of the time, and prosh day is one time in the year when they have a skilfully organized opportunity of making a public exhibition of themselves, and of any other person or thing which happens to be in their immediate vicinity.

"This may appear to be somewhat pessimistic, but it is, only in so far as you allow that it is an impossibility to organize five thousand students and make them adhere to certain principles when the unfortunate sub-committee concerned has no concise powers worth mentioning.

"The regrettable thing is that the other 80 per cent. have so little imagination that anything done on prosh day which is effective invariably comes from the louts." On being asked which group he considered himself to belong to, Mr. Stevenson replied, "The louts, of course."

Numbers of the staff are concerned by the larrikinism referred to by Mr. Stevenson. A member of the science faculty said "There is too much irresponsibility and thoughtlessness amongst the students on prosh day. More effort should be made to conform to requests by the City Council."

A member of the History Department commented in the same vein, "When the procession degenerates into rowdyism, then it arouses hostility amongst people who would otherwise look favourably upon it. Only individual students can ensure the success or failure of the procession."

Student taste was also criticized. Typical comments were: "The preponderance of lavatory jokes over satirical floats is unfortunate", and "Previous processions have been crude, and not even funny. It is better to make people laugh than shock them."

Mr. Terence McRae summed up the views of many students when he said, "The prosh should be an opportunity for students to satirize the community, to deflate hypocrites in politics, religion, and local government, generally to express student views in a striking and amusing fashion. It has never been fulfilled properly and it will not be unless there are more than twelve active in student politics and affairs."

From Marion Quartly

"Finally, the prosh is dangerous because the community tends to think only in terms of the larrikins who destroy and deface and cause damage to others' property, rather than in terms of those who are putting forward constructive, independent, and helpful views."

Unfair Deal

When asked to comment on the purpose and effectiveness of the prosh, Michael Smyth, this year's Rhodes Scholar, said, "The prosh has several functions. It should give Adelaide some idea of what the Varsity is thinking about, it should satirize such abuses as need it, and, to a lesser degree, it should entertain.

"Proshes in general do not meet these standards. Usually there are only irresponsible juvenile demonstrations and as such should not be held.

"There was not a good Prosh yet. Adelaide students show little ingenuity—there are not many people capable of the biting satire necessary.

"Students should not expect preferential treatment from the police. However, the attitude of the authorities is not altogether fair, and students should be prepared to make part of the prosh a protest against this."

Prosh Not All

Mr. Smyth blamed lack of ingenuity for some of the insipidness of previous processions, but he felt that the fault lay deeper—in the atmosphere of the University itself. He said, "Just protesting on prosh day is not enough. There should be a general atmosphere of

controversy in the Varsity and the protesting floats should be the result of continuous discussion.

"The section of students who run wild on prosh day destroy the sympathy with which the public should regard the protests. However, at the moment there is not enough satire in the prosh for it to matter when it is ruined."

Few Satirical

Mr. Alec Hyslop, President of the S.R.C., stressed that the main object of the prosh was satirical and commented, "A few floats were satirical last year, when the standard was better than usual. Students were roused from their apathy by the prosh committee, who demanded original ideas in floats. I think that this year's prosh could be better still."

Mr. Hyslop also felt that in the past, fund-raising had been too haphazard. "More effort should be put into money-raising, with people boarding buses and going right into offices to collect. The Lightburn cup should encourage faculties to greater efforts."

No Rejection

"Humour will be of the first importance in this year's prosh," Mr. Rip Buckley, the procession director, said this week. "The prosh is for us to have fun, and to express ourselves, not to impress other people with the evil of their ways. We will not reject floats which are not satirical."

Mr. Buckley was discussing the aims of the procession, and the policy of the prosh committee on the subject matter of floats. He went on to say, "There are plenty of ideas being put forward, but they need organizing."

Concerning the main stunt, which is to be reintroduced this year, Mr. Buckley said, "We don't want to put up the backs of the police. I don't think the students will make complete fools of themselves this year, but does it matter if they do?"

Much Thought

Mr. Ken Lightburn, the donator of the Lightburn cup for money-raising, and the member of the committee in charge of collection, said, "The collection of money on prosh day is equally important with letting our hair down and stirring up Adelaide. The Lightburn cup will indicate which faculties are the most alive. The engineers will do their best for the prosh, but I have my doubts about the others.

"There is and always has been apathy amongst students, and organization is necessary to overcome this. It is constructive planning that counts, and this depends on students' ability. A lot of thought is required for a float. The actual work time for one good float is about twenty-four man-hours in preparing attachments before the truck arrives.

"The prosh will be better than last year, when there were one or two good floats. The prosh committee will reject poor floats or poorly written notices. Five good floats will be better than 20 weak ones."

Those who object to Prosh say either that it is unnecessary or that it is harmful. The first of these objections is irrelevant, the second the result of an exaggeration. "But Prosh is unnecessary," says someone.

So what? Doubtless we would survive without Prosh, but that is no reason for us to do so. If a man can live without smoking, should he then not smoke?

Prosh is an extra, a luxury. So are about one-half of the activities of this University, but no one talks of doing away with them simply because they are not essential.

That Prosh is harmful is a more serious objection. People who make it will usually allow that it is quite harmless for the university students to collect money for charity, and for them to stimulate and amuse the public.

I would go further, and say that it is good for the name and spirit of our university, of benefit to the charities concerned, and of value in the life of our city.

That the students should have considerable fun, with the condonement of the authorities and the public, in so doing, would also seem quite unexceptionable. However, they object the show never goes off without some material damage and offensive behaviour, which harm the public directly and the student body by reflexion.

Although I think it would take a great deal of hooliganism to offset the real good which is achieved on Prosh Day, I heartily agree that the less of it the better.

PUNISHMENT

With this in mind I have two things to say. Firstly, this year the S.R.C. will do everything possible to ensure that delinquents are punished.

Secondly, main responsibility for the prevention of undesirable incidents lies with the sensible majority of students. In other words, if you see some idiot making a nuisance of himself, move in quick sharp and dispose of him, and don't forget to sting the rescuee.

However, those who deprecate the Prosh exaggerate the incidence of student delinquency on Prosh Day to suit their purpose.

Admittedly, there have been nasty incidents in the past, but the stir which they created was largely due to their rarity.

They happen so seldom that there's a big fuss when they do. Disparagers of Prosh capitalise on this fuss, which is out of all proportion to the actual incidence of hooliganism.

But, of course, even one such occurrence is to be avoided, and I repeat that you, the students, can and must prevent it yourselves. You will be there when it looks like happening. See that it doesn't.

Now some details about this year's Prosh. So far, about a dozen floats are lined up.

This is alright for a beginning, but we need many more. So if you have an idea for a float, fill in an entry form in the S.R.C. office immediately. If you haven't an idea, then start thinking. Any idea needs only two qualifications to be accepted — it must be

The average man prefers Miss Observation to Mass Observation.

The fellow who said, "Truth is stranger than fiction", hadn't read the modern novelists.

Prosh, that unique harbinger of spring, is with us again. With us, too, is the attendant controversy as to whether or not it is a good thing.

Obviously, I think it is, or I wouldn't have taken on the job I have. Now I don't intend to embark on any elaborate justification of Prosh, but there are a few things which must be said.

'A LUXURY'



amusing and it must be practicable.

S.R.C. grants an allowance of £7-10-0 for expenses on each float; we provide the lorries, with drivers, and they will be available by 11 a.m. on Prosh Day.

You must — (1) Construct as much of your float as possible before Prosh Day, then when you get the lorry you need only assemble the constructed parts. Likewise make sure you have all necessary props and costumes well in advance.

By R. I. P. Bulkeley
Procession Director, 1960

(2) See that there's plenty of noise on the float — anything from hunting-horns to pneumatic drills, only don't rely on the puny efforts of your own voices.

(3) Plaster the thing with slogans, and stick a pithy title on front and rear. And make sure they're legible.

Several ideas for stunts are being considered, including a main stunt, but any more will be welcome.

Above all, don't try to go in it alone.

These things need a certain minimum of organisation, and that is what the Prosh Committee is for. So let us in on it, and we'll be only too glad to help it succeed.

Walking into his favourite bar, he said: "Since when did you put this sawdust on the floor?"

"That's not sawdust," said the barman; "That's last night's furniture."

Large numbers of participants are needed for the main stunt, so any volunteers please come forward. We guarantee you plenty of fun.

COLLECTION

Squads of people are also required to collect money from the good citizens of Adelaide. The collection will be split between the War Veterans' Home at Myrtle Bank, the World Refugee Year Fund of World University Services, and the Aboriginal Scholarships Fund, which will receive 50 p.c., 40 p.c. and 10 p.c. of the takings respectively.

Collectors will be supplied with copies of the Prosh paper to exchange for donations, as long as it lasts.

'DRINKING HORN'

After the Prosh, the traditional Drinking-horn Competition will be held on the usual lines. Teams should consist of not more or less than 6 people, and entries, to the Prosh Director, please should include teams' titles, captains' names and lists of personnel.

In the evening, the Footlights Club and the Jazz Club will stage the Prosh Hop. Admission will be 3/- a head, all profits going to the day's collection. Dress will be aformal and the fun unlimited, so be in it.

Prosh Day is a fortnight tomorrow. There's plenty for everybody to do before then, so lets get stuck into it. Its all worthwhile and its all good fun — a rare combination.

One last thought on behalf of the Prosh. Apparently it's one aspect of this university in which the majority of students are interested. As such it is probably a unique phenomenon, and should be preserved with care.

Re-fu-gee Cabaret

Both Refectories

Friday, July 22

- ★ International Supper
- ★ Bruce Grey's Band
- ★ Floor Show

IN AID OF WORLD REFUGEE YEAR.
TICKETS AT SRC OFFICE, 6/- SINGLE

Birdland Cabaret

July 30th

Main Refectory

- ★ Bergin & Ward Floor Show
- ★ Jazz Band
- ★ 10/- Double at Door
- ★ 8-12 p.m.

STOP THE ROT

The time has come to stop the Procession Day rot—and that means to stop the Procession, that ragged string of feeble floats and inane placards which each year struggles through a silent, sandwich-munching crowd of city clerks and shop assistants.

Gone is the student wit and social satire of a mythical past, for students have long since ceased to be either witty or critical, but unfortunately the rest is not silence.

The Procession has been a flop for years, but always a small freedom-loving band of "Let's Let Our Hair Down" retarded adolescents promises a miraculous change—a change which never comes.

Even if there were amongst us the bright young men to transform this tattered funeral progress, would the effort be worthwhile?

Why not leave the diversion of a moronic society to those whose business is the commercial exploitation of the major Christian feast days?

But this is the time of the Big White Wash—the Collection for Charity. The plain answer to this is that the end never justifies the means.

Students, having contributed to their own international relief fund, might, with a clear conscience, leave any further fund-raising to the ruthless efficiency of otherwise unemployed society matrons and their eager debutante daughters, who have been trained from birth to this not unworthy task.

For those who prefer economic to moral arguments, the amount collected for charity has never yet equalled the several thousand pounds worth of damage, for which students have been responsible in the last few years.

Law Breaking

The Procession Day behaviour of the majority of students has, it is true, been quite harmless, if somewhat inane and unamusing, but in recent years the activities of an unthinking and unstable minority has involved an inevitable wave of law breaking, police baiting, damage to property and inconvenience and danger to the public.

This disrespect for the law and disregard for persons and property has been a direct and proven incentive to the ever increasing delinquent elements in less privileged classes of society. No collection for charity can whitewash this fact.

Is the innocent majority of students responsible for the behaviour of the irresponsible minority?

I believe that the student body as a whole is so responsible, so long as it continues to sponsor a Procession Day.

The whole climate and atmosphere of Procession Day has become a direct excitement to the irresponsible and unstable elements who are always with us. The spirit of the mob is breathed abroad and things are done by the group, from which individuals would, at any other time, abstain.

This University has already been the scene of one tragedy arising out of what was intended only as a minor infraction of the law. The pattern of such events is never clearly seen until it is too late. That is why a halt should be called now.

Not "Fun and Games"

But why shouldn't students have a bit of fun? We have to work pretty hard most of the time. Agreed—in fact there should be MORE fun and games.

The point at issue is as to the standards we should observe in this fun and games.

It is not unreasonable that we should refrain from any breach of the law or any damage, danger or inconvenience to the public or to property, or from any incitement to such actions on the part of others.

To this end it would be wise for us to confine such activities within the University.

The desire to play the fool in the crowded market-places of the City is one which might well be put aside along with the other less desirable impulses of childhood.

But it is not enough merely to abandon Procession Day.

The August Week Festival last held eight years ago, should be revived.

Why Not Festival?

These Festivals, held in the last week of term and covering both the light-hearted and more serious sides of student life, included such activities as plays, debates, student art exhibitions, talks, formal and informal dances, films, symposia, faculty and club displays, classical and jazz concerts and lunch-time revues.

There were many advantages in holding such a Festival.

Because the programme was largely made up of the normal activities of the various clubs and societies, little extra effort was required in its organisation which was in the hands of a Director and small co-ordinating committee.

Flexibility was the keynote and only those activities which were flourishing at the time were included. There were considerable economies in publicity, since all the activities were covered in the one Festival programme which was featured in a special issue of 'On Dit' and in the daily press. The public was invited to those functions which were of general interest.

Wrestling is said to be an aid to health. A grapple a day keeps the doctor away.

Such a Festival is the answer to those who assert that Procession Day is the only time that students have any fun in the University. These types have obviously missed the whole point of a University.

GLUG.

PROSH AND ABSCHOL

The collection campaign has become just about as traditional as the Prosh itself. It has been said that the money collected under the Prosh stimulus in previous years has been felt to redeem a multitude of under-graduate sins.

With 50 per cent. of collections going to the War Veterans' Home, Myrtle Bank, and 40 per cent. to W.U.S. and World Refugee Year, if the Prosh is a success, students will have to look around for some new sins to redeem!

However, the remaining 10 per cent. is to be granted to the Aboriginal Scholarships Scheme, and this alone would be worth collecting for.

Here is something really close to us, something entirely our responsibility and concern as University students, for encouraging and financing Aboriginal students in our University is the most suitable and practical way we can help our native people.

Of course, there are many groups in the outside community working in various fields of Aboriginal welfare, and as members of the community we owe them our interest and support.

Abschol, as a branch of N.U.A.U.S., aims also to stimulate interest among the general public and to conduct research into the educational aspects of Aboriginal welfare, but its major task is to maintain the funds in Melbourne from which all Abschol students are financed.

RESPONSIBILITY

There are three scholarship holders at present (two in Melbourne and one in Adelaide, our first ever).

This is a major function and in every University, Committees have been working during the year to

To fully appreciate current American foreign policy we should realise the tremendous changes that have happened to the world since World War II.

At the end of the war the power of Britain as the Champion of Righteousness had largely disappeared. Soviet Russia had emerged as a world power and quickly seized her European

satellites. The United States, seeing that her pre-Pearl Harbour policies were no longer tenable, was more interested in international affairs.

Since then, the Chinese Communists have shown their intentions of Asian domination by invading Korea and Indo-China and supporting rebellion in Laos, Philippines and Malaya. Against a background of Russian penetration to the West and Chinese expansion southwards, the U.S. is seen as the only Western Power which can prevent world totalitarianism.

U.S. INTERESTS

The U.S. has two distinct interests in the vast Eurasian continent. It is an island Power, and it is in her interest that no potentially hostile group of powers dominate the area. Since totalitarian dictatorships would threaten the survival of democracy in the Free World, it is equally in her interest that Eurasian societies develop, on lines broadly consistent with her own traditions of freedom, not ignoring the need for preservation of national cultures.

The way in which the U.S. is meeting the military and ideological threat of Communism in Asia has been to encourage economic development and development of democratic processes by Aid Programmes, and to provide the necessary U.S. operated arms bases for defence.

It must be borne in mind that the grant of economic and military aid is made with the consent of the countries receiving it. Most beneficiaries are struggling to raise a poor overall standard of living and American dollars were intelligently used to stimulate national development and respect for and interest in America. This makes it easier for the Asian intellectual to compare the false clarity and specious firmness of Marxism with the more diffuse and complex concepts of the West.

"WHY HATE THE U.S.A.?"

By C. L. Lawlor

The writer of "Abreast of the Times," On Dit, 8/7/60, has followed an unfortunately well-worn track in his scorn and contempt of U.S. foreign policy. No doubt he has been influenced by Field Marshal Montgomery, who has described Red China as the Promised Land and belittled American attempts to isolate her in Asia.

EFFORTS FOR SECURITY

The fact that U.S. relies on foreign arms bases as an integral part of policy does not necessarily indicate reliance on them to solve world problems. In fact, her efforts to secure effective armament control as a prelude to disarmament show her feeling in the matter.

The twofold interests of the U.S. in Asia today resolve into two positive actions:

From the above discussion it can be seen that there are rational reasons for the anti-Communist policy of the United States, as decried in the previously mentioned article.

The article also came to the conclusion that the Japanese people showed in the recent anti-U.S. demonstrations their desire to break ties with the U.S., and close all U.S. bases.

DECEPTIVE APPEARANCES

But if the facts are analysed, the riots were only the expression of a small minority.

Kishi commanded a clear majority in the Diet (Parliament) and therefore was backed by the majority of the Japanese nation. The treaty bill had been debated for 107 days, during which time no great amount of anti-U.S. feeling was at all evident.

The small Socialist minority, knowing that they would be outvoted, boycotted the session and actually barred the Speaker's way into the chamber until police arrived. They then set about stirring up the people of Tokyo.

The 300,000 demonstrators comprised 0.4 per cent. of the Japanese people, which is a small ratio. In any case the treaty reduced U.S. control of leased bases and provided for possible abrogation by either side after ten years.

The writer forgets that every nation, no matter how small, has the right to maintain defence forces. This argument, if extended, would have China disbanding her armed forces because they provoke Formosa, or the U.S. disarming for fear of offending Cuba.

INTERNATIONAL STUDENT FILM FESTIVAL

An International Student Film Festival is being organised by the Amsterdam Student Union (A.S.U.A.) to coincide with its 15th Anniversary.

The Festival, known as Cinestud 1960, will take place in Amsterdam from September 30 to October 8.

Entries have been invited from all institutions of higher learning throughout the world.

Of a competitive character the Festival is designed to review progress in the field of student-made films since 1945 and to encourage student film production.

Cinestud will appoint a jury of well-known film critics to award the prizes and honourable mentions.

The A.S.U.A., founded May 25, 1945, serves the cultural and social interests of students at the University of Amsterdam.

The Festival enjoys the patronage of the Netherlands National Union (N.S.R.).

Regulations, entry forms and all further information will be supplied on request by:

Cinestud 1960,
Roetersstraat 34,
Amsterdam,
Holland.



PAPACY, POPERY, AND POLITICS

BY TERRY McRAE

The twelfth century philosopher, John of Salisbury, is reported to have said: "With the rashness of ignorance the uninitiated dare to dabble in affairs of State."

Bearing this warning from the Middle Ages in mind, I have attempted to base all the points in this article on well-known and solid authorities.

Three difficulties beset me from the start:
1. The attempt to summarise the mass of information and debate on this touchy subject into a small space.

2. The necessity of citing examples of the principles where it is necessary, but impossible in the space, to consider all the relevant social, economic and political background.

3. And most difficult, the attempt to remain unbiased—for my environment tends to make me repeat in a slightly different context, the words of Cardinal Gibbons:

"A civil ruler dabbling in religion is as reprehensible as a clergyman dabbling in politics. Both render themselves odious as well as ridiculous."

I will first try to summarise the abstract principles, as I see them, governing Church-State relationships.

These are threefold: distinction of Church and State, agreement or concord between Church and State, and indirect subordination of the State to the Church.

The distinction between the Church and the State is that between the spiritual and the temporal. There must be mutual distinction and independence of each body since as the natural leads to a supernatural end the Church is the guide and guardian of man to this end whereas the State has for its object the temporal well-being of its subjects.

This purpose of the State is wholly in accordance with Catholic thought and in his Easter address to the world in 1936 Pope Pius XII used the following words:

"Justice requires that to lawfully constituted authority there be given that respect and obedience which is its due; that the laws which are made shall be for the common good and that, as a matter of conscience, all men shall render obedience to these laws."

Considering "Vatican Imperialism"

There must be agreement or concord between Church and State. And to this end the Holy See has, in the past, regarded a Concordat as a means of making her own jurisdiction easier and more effective.

There must be indirect subordination of the State to the Church. The Catholic Church does not in any case claim direct subordination of the State in temporal matters, but only indirect, i.e. to say, subordination on account of the religious issue involved. Examples of such a situation would include issues of education in the State and the like.

Remembering the three basic principles, agreement and indirect subordination of the State to the Church, we can now turn to consider some of the most regular charges which are made against the Catholic Church. The first is that of Vatican Imperialism. The charge is that the Pope is a temporal ruler and that all Catholics must obey his directives and serve his interests.

This charge was well answered by Joseph Stalin, although he would roll over in the tomb he shares with Lenin if he knew his words were used thus, when he said: "How many divisions has the Pope got?" He realised only too well that temporal power is measured in terms of that of Power-seeking. The picture is, of course, one of military strength and economic riches. The next charge is all Catholics collaborating in a secret freemasonry to put Catholics in leading positions, to be followed by a persecution of non-Catholics.

Since this charge is a current topic it may be useful to investigate it rather more fully.

Firstly, do Catholics do any harm when they gain office? Well, since the war, in Western Europe, there have been Christian Democratic Governments in West Germany, in Ireland, in Belgium, and Holland and in Italy. All these Governments have been non-confessional and there has been no discrimination between religious bodies. And no attempt has been made to cut down those civil liberties rightly regarded as the defences of democracy, e.g., freedom of worship, of speech, and of propaganda.

Church is Separate from State

But what about Italy? There the Church is most powerful and one would suspect, most characteristic. Writers like Leicester Webb on the "Church and the State in Italy" and Maurice West in the "Children of the Sun" show a struggle within Italian Christian Democracy between wanting the Catholic Church to act with the Democratic norm and wanting the Church to use political power to attain her own religious ends. But the general trend is

towards the political pattern of West Germany and Holland. And the constitution of 1948 decrees in article 8 that "all religious creeds shall be equally free before the law."

I think it might be as well to point out that according to the ordinary principles of democratic government as we know it today, any group of citizens may organise a political party to advance by democratic means its own interests, as long as they are not incompatible with the public good. However, the Church rarely chooses to do this as a democratic right. As I have pointed out, the Church is not a mere association within the State. It is a society in its own right, having functions and powers separate from those of the State. And the Church considers that any involvement in political affairs, involvement, that is, as a participant rather than as a guide or teacher on moral principles.

However there can be two main circumstances of temporal society under which the Church may, or should, temporarily organise as a political force and accept as regrettable, but necessary, the attending disadvantages:

1. Where justice in some serious matter, e.g. education, is denied to Catholics and cannot be obtained except through power politics.

2. Where some anti-Catholic force, e.g. Communism, threatens the very existence of the Church and cannot be successfully opposed except by uniting into a political force for the defence of the State.

This, of course, is partly the explanation of the stand taken by various Australian bishops in regard to the split in the labour party. Here I wish to point out the difference existing between a political organisation controlled by ecclesiastics, e.g. the civil committees instituted by the Church in Italy to fight Communism; and civic organisations of Catholic inspiration, e.g. the movement in the A.L.P.

Do not take me as saying that the Church cannot try to achieve purely spiritual ends by political means. Indeed, history would seem to say the opposite, as in the case of the Medieval Popes. But modern experience of the growth and vigour and prestige of the Catholic Church had made the Church think that her own means are more efficient for her own ends than any use of State power.

Having taken these matters into account I come to an even more controversial situation: the argument revolving around the interference of Churchmen in politics. Perhaps the clearest and most brilliant statement is contained in the address "The Teaching Authority of the Church" of Pope Pius XII given to a group of Cardinals, Archbishops and Bishops at Rome in November, 1954, and quoted by Cardinal Gilroy in his address delivered to the Newman Institute in 1957.

It begins: "And first, there are some noticeable attitudes and tendencies of mind which presume to check and set limits to the power of Bishops as being strictly the shepherds of the flock entrusted to them. They fix their authority, office and watchfulness within certain bounds, which concern strictly religious matters, the statement of the truths of the faith, the regulation of devotional practices, administration of sacraments and carrying out of liturgical ceremonies. They wish to restrain the Church from all undertakings and business which concern life as it is really conducted."

"We must take an open and firm stand against errors of this kind. The power of the Church is not bound by the limits of 'matters strictly religious' as they say, but the whole matter of the natural law, its foundation, its interpretation, its application, so far as their moral aspects extend, are within the Church's power for the keeping of the natural law, by God's appointment, has reference to the road by which man has to approach his supernatural end. But on this road the Church is man's guide and guardian in what concerns his supernatural end."

And he continued: "Therefore when it is a question of instructions and propositions which the lawfully constituted shepherds publish on matters within the natural law, the faithful must not invoke that saying: 'The strength of the authority is no more than the strength of the arguments.'"

"Hence, even though to someone certain declarations of the Church may not seem to be proved by the arguments put forward, his obligation to obey still remains."

Finally, before attempting to sum up the propositions on the power of Bishops to interfere in politics, I would like to refer to the words of St. Pius X in the encyclical *Singulari Quadam* of 1912:

"The social question and the controversies underlying

that question are not merely of an economic nature and consequently such as can be settled while the Church's authority is ignored, since, on the contrary, it is most certain that it (i.e., the social question) is primarily a moral and religious one, and on that account must be settled chiefly in accordance with the moral law and judgment based upon religion."

Thus to the charge that Churchmen should not interfere with politics, the argument *centra* runs thus:

1. Politics are not intrinsically evil. (Even though, since Machiavelli, the theme of expediency as against rightness and justness has, to a large extent, dominated it.)

2. Moral issues are involved in politics. Therefore moral experts have a duty to speak on them. Even if as Pius XII noted, there is some chance of them making a mistake.

3. And this is most important. The hierarchy normally refrain from binding consciences whenever the issue is not perfectly clear. This is not to prevent them from instructing consciences.

Here I draw to notice the dual nature of the Bishop.

1. As a member of the Hierarchy with authority to bind and direct consciences; and

2. As a "private" citizen with the rights of freedom of thought and action and speech.

Finally I will attempt to enunciate the principles concerned with lay Catholic Action.

The word "laity" is significant, derived as it is, from the word "laos" meaning, in the Septuagint text of the New Testament—the chosen people, the people with whom God has established special contact.

Task of Lay Catholic

The present generation is, in a striking way, the hour of the laity and the Popes of the Twentieth Century have emphasised it as such.

The lay Catholic action has two great objects:

1. To open the Eyes of the Blind.

2. Action in the hour of need—for to pray and be devout is not enough.

There are two forms of the Lay Apostolate:

1. Organised Lay Apostolate.

2. Lay Apostolate apart from the Church's organisation. As Cardinal Gilroy observed in his address to the Newman Institute in 1957: "Law apostles may exercise their apostolic zeal either as members of the Church's organised lay apostolate or acting on their own initiative, as individual members of the Mystical Body."

1. Organised Lay Apostolate.

A strange example of this form of apostolate is the action of Italian Catholic Action in establishing civic committees to win electoral support for the Christian Democrats. According to Leicester's "Church and State in Italy" these civic committees numbered, in 1940, 24,000 and were the real electoral machine of the Italian Democratic Party.

This political action had its desired result and saved Italy from Communism. The main characteristics of the Organised Lay Apostolate are:

1. They are under the direct control of the Bishops.

2. They are directly responsible to the Church.

3. The Bishop is responsible for their actions.

The characteristics of the Lay Apostolate apart from the Church's organisation are that they are bound by moral directions of the Church but they are not directly responsible to the Bishops for their actions.

In a similar manner Catholic Press may be directly under the control of the Diocese or may be apart from the Diocese but of Catholic inspiration.

All the area of involvement of Church in politics is characterised by the spirit of love rather than the spirit of conquest.

And the late Holy Father in a message to the Eucharistic Congress of Naples, held in 1947, described the warmth of charity in this field.

"A Christian is not a partisan nor is he anybody's enemy. He has no desire to triumph over an opponent. Today, more than ever, and as in the early days of its existence, above all else the Church needs witnesses rather than apologists. These witnesses must reveal in their life the true and radiant face of Christ and of the Church before the pagan world which surrounds them. To these multitudes you must reveal the divine attractiveness of the charity of the Saviour. Loving all men with an equal love, you will express the material tenderness of the Church for the wandering and the oppressed."

THE LAST OF THE COLONIAL POWERS

For the first time since Dr. Evatt gained for us our brief hour of notoriety in the United Nations, Australia is assuming a role of some significance in international affairs. Before long we will be one of the very few nations to have under our control, colonies which are inhabited by coloured indigenous races and a sprinkling of white administrators and settlers from the governing power.

Papua-New Guinea, for better or worse, is rapidly becoming a political curiosity on a world made up of rampantly nationalistic ex-colonies and of two great powers whose only point of agreement seems to be a horror of colonialism of the type practised by Australia.

This world spot-light on Papua-New Guinea is not one that is likely to be turn-

ed off short of some drastic political changes in our colonies. While Papua is Australian territory New Guinea and the Islands are held under U.N. Trusteeship and are open to annual inspection by delegates from the Trusteeship Council. Their Reports, by no means always favourable to Australia, are subject to annual debate in the U.N. Assembly.

In future this means that as more Trust territories receive their independence or are attached, like Togoland to Ghana, to newly independent states, the position of Australia's Trust territory will become more anomalous and the policies of our Government come under severe international scrutiny.

Already the cry in the U.N. is for political and

economic target-dates and assurances that the Australian Government will speed up development. In the past a policy of drift and hastening slowly might have got by, but as a result future Australian governments will have to attempt to solve New Guinea's problems of independence and economic development in the increasingly open view of a critical international audience.

The political and economic mixture that such governments will have to face is made up of elements which of late have proved to be explosive—a neighbouring country whose rickety government has designs on New Guinea; a white minority, possibly more responsible than others have been, but containing old-fashioned planters and semi-skilled white workers whose

ideas on race relations are still those of the gun-boat era; a native population varying in skills and education from anthropologists' playthings to lower level administrators; half-caste "townies" who live in the usual twilight world and who are already pressing for Australian citizenship; Christian missionaries of every shade and dogma, providing just sufficient glimpses of a white man's world to whet native appetites; and finally, the hard-pressed, conscientious administration, aware of all the difficulties associated with development and consequently somewhat paternalistic in its outlook.

Facing this potpourri is a lackadaisical Australian Government vaguely wishing to do the right thing but prepared to let things slide despite the energetic proddings of its energetic

Minister of Territories, Mr. Hasluck.

The Prime Minister's recent "sooner rather than later" off-the-cuff remarks will be forgotten, and the Labor Opposition is too weak to make an issue out of the Government's neglect, particularly when its leaders are almost as divided over policies to be followed in New Guinea as

they are over other long-term political issues in Australia.

My tip, for what it is worth, is that in the 1960's a Congo-like situation will develop in New Guinea which will cost Australia much more than a well-directed programme of economic aid would have cost us in the 1950s.

R. L. Reid

"Have I a licence? Don't be absurd, officer!" said the woman motorist who had just uprooted a lamp-post. "Who'd give me a licence the way I drive?"

Father: Hum! I think that skirt ought to be longer.

Daughter: Why?

Father: Well—er—some man might mistake you for a little girl and take you on his lap.

Daughter: Well?

"How are you getting on at your job, Bill?"

"Fine. I've got five men under me now."

"Really?"

"Yes—I work upstairs."

Pa: I think I'll go downstairs and send Nancy's young man home.

Ma: Now, Elmer; remember the way we used to court.

Pa: Gosh, I hadn't thought of that. Out he goes!

Abreast of the Times



The trouble in the Congo Republic has once again led the pundits and the "old colonial hands" to raise their voices in universal protest and cry, "I told you so".

White settlers in New Guinea rant at Hasluck and claim the same could happen there if independence was given too early.

Yet whatever course is taken trouble, war, and bloodshed seem inevitable.

Given too soon the newly independent peoples fight and kill each other: given too late the colonial power has to negate most of the principles of human freedom to keep the subject power in check.

If one is to believe the Bible birth is always a painful experience.

The birth of the Congo Republic has been especially painful. Yet the Congo is only one of the many countries that have recently gained independence and the past history of the Belgian Congo.

Until a year ago, Belgium had no thought of giving the Congo independence.

But seeing the tide of African independence decided to jump on the band waggon and grant the Congo its freedom, thus, unlike the newly independent British territories, the Congo Republic has had no training in the art of government at all.

It is little wonder that the country is torn from limb to limb.

Perhaps Belgium is morally responsible for not training the peoples of the Congo for independence, yet she would have been more at fault if she had acted nobly, in some minds, stayed in the Congo and continued to bear the white man's burden.

If it is permissible to take J. S. Mills' ideas on the liberty of the individual and raise them to a national level the only thing to do is to give a territory its freedom.

If a man wishes to get drunk and he does this without hurting anyone else, then that is his business.

If the Congo, after gaining its freedom, fights itself, then it is its own fight.

One can argue, in this more sophisticated age, that the internal troubles of one nation must affect the world situation.

Yet the basic fact remains that all peoples would rather work out their own salvation than have it worked out for them.

If some bloodshed is involved, then that is the necessary price they are prepared to pay for their freedom.

The trouble in the Congo need not scare other nations into a "go-slow" on independence campaign.

The Belgium administration was never very enlightened and now the remaining whites in the new republic have to reap the unfortunate rewards of administration's blundering and the perpetration of the white superiority ideal.

Mr. Menzies, despite Mr. Hasluck's very liberal interpretation to keep the N.G. settlers happy, has no reason to change his basic policy on N.G. than it is better too soon than too late.

Despite the Australian Government's inexplicable inferiority complex on the subject, our record in N.G., despite the efforts of some die-hards and brash new-chums, is quite creditable.

Independence for N.G. would not mean a mass out-break of looting and raping.

There has been some education toward self-government, although the refusal, till now, to create an educated elite, although laudable, was hardly a practicable idea if independence was to be gained before the 21st century. If an educated elite can be created quickly, they will be able to protect the rights of the N.G. natives.

Independence should then be given without delay.

THE ADVENTURES OF ALOYSIUS

Aloysius was a very promising young bear and so it was decided to send him to the Holyland, where it was felt that he would become even more promising.

The Holyland was a sprawling pile of red brick and very uninspiring architecture situated by the banks of a charming bear-made river.

Not everyone referred to the Holyland as such. It was variously known as the Institution for Educated Louts, the Bludgers' Paradise, or the Highbrows' Hangout.

Aloysius had entered the Holyland through the Portals of Knowledge and what one called the Holyland depended very much upon one's view of the Portals.

The inmates preferred, however, to think of it as the Holyland and so in deference to their appreciation of themselves we gentle readers shall call it that.

Aloysius was an earnest bear and so for a time he scuttled about with his poison pen and thousand-page notebook, writing down the pearls, the sighs, the "ums" and the "ahs" of the oracles. There were oracles to the left, oracles to the right.

(The writer, for fear of corrupting the censor, here avoids making an oft-made and vulgar pun upon the word orifice which, in conjunction with the word oracle, would have been quite alliterative. Note how the writer's moral principles overcome his literary taste. He is a good South Australian and may some day be Chief Secretary.)

There were oracles official and oracles unofficial.

The unofficial oracles all had far more presence and confidence than their Delphic predecessor.

One kind of oracle would stand up in the bears' lunch-hour and promise them the joys of Sugar Candy Mountain if they obeyed its Chief and in the following week another group of oracles would stand up and declare that neither Sugar Candy Mountain nor its Chief existed.

A cuddly little female bear said she found this intellectually titillating; Aloysius, who had been taught to believe in oracles, found it confusing but he thought that she was very nice.

TEMPTATION

And thus it was that Aloysius was tempted.

Because Aloysius was an earnest and studious bear who had formerly walked with his head bowed down so that he could not be distracted from his thoughts, he had not noticed how charming and attractive were the female bears.

True, by walking thus he had been able to make a detailed study of ankles.

However, the study of ankles had become ascetic from about 1900 and though Aloysius had seen many beautiful ankles, he had not felt any peculiar stirrings in his heart.

But now the effect upon Aloysius was sudden and quick, akin to a soporific; the tip of nose grew pink and there was a slight tightening of his throat muscles as he made a banal reply to this unsettling phenomenon.

Had Aloysius been older he would have realised that the charms of many of the female bears were due to a Mr. Hickory Maidenform and one or two other ingenious gentlemen.

On this particular occasion no one told him of this and so he was left with rather a pleasant day-dream.

He did notice the curious habit of many female bears of wearing dark glasses with dark rims in some strikingly inappropriate situations.

Being a fairly respectable, middle-class bear and coming from a fairly respectable middle-class family, he had a literal mind and hence sought a realist explanation for this.

He soon decided that because these ornaments hid most of the face of the wearer, many female bears looked far more attractive

with them on than with them off.

Only the most beautiful female bears could in fact afford not to wear them, but either because they were too stupid to realise this, or because they had a flat at Victor Harbour, or perhaps because they wished to give the other a sporting chance, they always did.

There were also some interesting young male bears who wore them. Aloysius was unable to decide who it was that they were trying to attract.

In the bear house where the bears ate their midday meal Aloysius also noticed the curious athletic practice of paper dart throwing indulged in by some of the young male bears.

They, like Aloysius, were fairly respectable middle-class bears from fairly respectable middle-class families and so had a religious belief in the efficacy of sport as a panacea for all spiritual and bodily ills.

TEMPTATION AGAIN

The bear house was so crowded that paper-dart throwing was the only sport by which these young bears could demonstrate their piety.

Aloysius was impressed by the frequency with which they administered the sacrament in this way.

Having been tempted once, Aloysius wished to be tempted again and, although he had been warned of the dangers of the subject called Eating House 1, he accordingly decided to spend some time in the eating house where he thought that his mind would be stimulated by other alert young minds.

The conversation would flow and eddy about him, but it was difficult for Aloysius to take part because he never seemed to get the night gambit for the night group. "I simply haven't done that tut. paper, essay, prac. report who is that large girl over there dressed as an eskimo no, my dear the Registrar did not write 'The Trial', Franz Kafka did. I'm just not intellectual enough".

ON & ON

In the land of lobelias and tennis flannels got so tight that, while attempting to declare both his omnipotence and impassioned love, he had to make a dash for the door, didn't quite make it, and really ruined the Burgundy Axminster.

It wasn't your intellect I was thinking about my dear atheists are only trying to be clever. The rabbit shall burrow and the thorn revisit. The nettle shall flourish on the gravel court. And the wind shall say: Here were the decent godless people the blacks really went well on Saturday it wasn't your intellect I was looking at my dear hell! You should have seen him on the last intervarsity really bad poetry always comes from genuine feeling student apathy tell us a nice comforting story well once upon a time in Bethlehem . . . theory of Natural Law, the Thirty Years War, Billy Graham, the Inquisition . . . other wonders of God . . . and so we have P.S.A. and P.F.A., isn't that a nice story who is he going about with now that girl but heavens dear how many . . . really revved her up, got to Pt. Wakefield in just under three-quarters of an hour . . .

After several years of this it is perhaps no wonder that Aloysius took the easy way out and got a degree.

Roger Paul-Baker.

GLEANINGS OF GLUG

It is rumoured that somebody who objects to a certain annual thing withdrew from a pamphlet connected with it when something to be included in it "was against his moral principles". And this same person had suggested that a visual thing be included in this brochure which in the other people's minds was just as bad.



ed with a Festival will find out which side of the bread their butter is on if they don't reduce the size of their several heads. To do this they would have to realise that stars have to turn up at rehearsals all the time just as the smaller parts do.

Hawker in his book, *Reproduction in Fungi*, begins the chapter "The Physiology of Sex", with the words, "The problem of sex in fungi is perhaps more complex than in any other group or organisms. . . ." Is he kidding?

Unbeknown to the people left in charge of the bone of contention a member of the true life thing being caricatured had already read the piece in question and consequently several legal-eagles will be collecting fees if the article is printed. Good luck boys, you might be needing it.

Just a whisper but what was that certain library christened the other night?

Also whispered that certain people connect-

Heard the latest about the competition for a design for the tie? Seems like the number of entries were singled down to three and the competitors concerned asked for slight changes to their ties before resubmitting them for the final judging. At long last it would seem that the winner has been decided, in fact, when the person who won has made the modifications the judging board asked for, he will be announced publicly as the winner.

It would seem that after the two modifications not much of the original design submitted can be left; so now quite a number of disgruntled people are asking why the judging board did not design the tie for themselves in the first place.



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Letters to the Editor

Writing Group

Sir,

The creative writing group recently established by Mr. Tim Mares of the English Department has attracted several members, but most of them unfortunately from the English Department itself.

At the last meeting many poems were submitted for reading and discussion although no-one has yet ventured to put forward a work of any kind in prose. Some of these poems (there were too many to discuss in a

night) were thoroughly read and then freely discussed by all present, affording the authors, if they so desired, ample opportunity to speak for themselves and defend their own work. They were thus helped to realise to the full extent their own strengths and weaknesses.

The meetings are held fortnightly on Thursday nights at 8 p.m. in the English Seminar Room. All interested are invited to attend.

R. P-B.

Against Christianity

The essence of the Christian message, as I (still) hear it preached every week, is that a man can have divine forgiveness of all sin to assure his passage to heaven, and that he can at the same time get some help from God in living a good life which the "natural man" does not have. The life, death and resurrection of Jesus Christ are central to a theory of how these benefits are made available.

"The power of God unto salvation" is provided by the Holy Spirit, the third person of the Trinity, Who "indwells" the believer. This is common ground to Bishop Fulton Sheen, C. S. Lewis, Norman Vincent Peale and Billy Graham, so should be accepted as very basic Christianity.

In asking what is meant by this doctrine, I must first reject the inevitable suggestions that these things are "spiritually discerned", or that Satan blinds me to the truth as nonsensical emotion.

The book of Acts attributes a spate of early miracles to the action of the Holy Spirit—I think wisely—and a suggestion of similar divine action in the case of an alcoholic suddenly and strangely restored, or of a mental patient remarkably made normal, seems not at all foolish. Such activity of giving a man better equipment for making his acts of choice (or will) is, of course, more usually the business of psychoanalysis, medical science or Toc H. Divine healing of the brain stands in the same relation to conventional psychological methods as does divine healing of the body to the procedures of medical science.

It is claimed, however, that the activity of the Holy Spirit goes much deeper. Throughout the New Testament and derivative writings, we read that this Holy Spirit miraculously influences the very operations of a man's "free" will in his moment of "decision", of being "born again"—that this divine action, in fact, is essential to "conversion". I submit that this is one of Christianity's most mischievous pieces of nonsense.

The ease or otherwise of an act of will is entirely determined by physical and psychological factors as we have already suggested and divine influence in the human brain is rare—a "miracle", in fact. Yet it is early to conclude that such interference occurs in all connections. Since these experiences are liable to be accompanied by emotional excitement.

The representation of such merely complementary emotion as a descent of divine power over evil, when it is but a phase in the ebb and flow of emotional experience, is disastrous, and wiser Christians (to give them their due) are frequently heard explicitly denying the idea.

But these people unfortunately contradict themselves when in the next breath they talk of a Holy Spirit whose descent can only be conceived of as an emotional and subjective experience.

I say "subjective" advisedly—for a certain possibility is advocated in similarly vague terms. One is told to stop trying to be good, and to trust. Here is the germinal beginning of that would-denying mysticism (unrecognised as such) and that affected contempt for "his won strength apart from God", which will characterise the convert's future life. Martin Luther will call human learning a "dung-hill", and evangelical students will have to be reminded (by their own best thinkers, I admit) that study is not just muck-raking—a necessary subjection to the contamination of the world so that they can later support themselves while doing "spiritual" work; Billy Graham will undermine the rightful authority of sound sociological and psychological explanation of his "success" by talking ("humbly") of "the mark of the Holy Spirit", and everyone will dutifully waste half an hour of every day "recharging his 'spiritual' batteries" in prayer lest the big bad world prove too much.

Almost any honest, orthodoxly evangelical Christian (I was one) will admit to you that he fluctuates (often quite wildly) between "faith" and something like despair from day to day. This, I suggest, reflects an alternation between seeking to do "the will of God" for its own sake and seeking, in times of emotional depression wholly, to earn, or just come by, a mystical experience of the infilling Spirit. (I suspect, by the way, that something very similar has happened, in much wider circles, in the matter of sexual love.)

People don't need to be told that they can have divine power—they need, rather, to get their objectives straight. The right objective is perhaps most sophisticatedly described as the fulfilment of one's function in society—but the important thing is an explicit recognition that "selfishness" (not altogether a good word), the essence of sin and opposite of "fulfilment", is in a mere following of emotional urges or a questing after pleasing sensations and comforts, both physical and mental, as ends in themselves.

The troubled Christian needs to know that he cannot have his cake and eat it too—that a selfish quest for "spiritual" experience is incompatible with righteousness.

Please don't soft-soap me with proposals of a watered-down doctrine that you'll forget at the next evangelistic meeting. Show concern for the clarification of truth and for human happiness rather than for your precious dogmas of Biblical and/or traditional authority and be done with this confusing and superstitious nonsense.

Colin V. Smith

To A Maiden's Prayer

Sir,

In "The News" of July 7, I was deeply moved to read of a most serious and heart-rending problem which a fellow student, using the pen-name of "Heart-sick", confided to that great confidante of young and old, Sheila Sheldon.

Briefly, the context of her desperate appeal was that she, a girl of 19 years, was hopelessly in love with a fellow student of about the same age whose feelings were in accordance with hers, but with whom she had no hope of settling down to nuptial bliss for many years. What could this poor, unfortunate girl, whose sad plight has touched the hearts of all those in any way connected with the University, do?

We must realise that in spite of over six thousand students enrolled, there is no-one to whom she could turn.

How much easier it would have been could she have brought her problems to someone inside the Varsity.

With this in mind I seek to repair this gap in the student life.

It should be first mentioned that the answer to this plea proffered by Sheila Sheldon was to get married on sweet nothings, but my views sharply conflict with this.

To the distraught girl I say, forget this hopeless situation and get out and meet other fellows who have more to offer. If your sweetheart is above average

intelligence he should graduate inside ten years, or even eight, if he is Rhodes Scholar material. By this time you will be in your dotage and regretting you ever met him.

So use your feminine guile on blokes who are doing final year and stop being (to use the fashionable word) a-pathetic.

Increase your acquaintances—join the Football Club or enrol for Engineering.

If he really loves you he would forsake his career for a good paying job. I understand that there is position vacant on the "On Dit" staff for stamping out Foo Drawers and collecting slightly used Juicy Fruit chewing gum from the underneath of tables and chairs in the Refectory. Experience is an advantage but not essential; the salary offered is unbeatable—consisting of three-pence for each bottle returned to the Refectory counter after 10 p.m. and before 10 a.m., daily. Over-time rates apply on Sundays and Public Holidays. If he is not prepared to make this sacrifice he is not worthy of your devotion.

Trusting this will be a complete answer to your problem.

I am,
Yours,
Dirty Delilah.

P.S. If you too, dear reader, have a serious problem that keeps you awake during lectures write to me for similar help and advice.

THE NEWEST BALL

The University's Newest Ball will be held on Saturday, July 23. This is the Architectural Ball.

The Architectural Students have made their dances well known through their cabaret "Hobohemia". While their new Ball will be semi-formal, it will still have that well known flavour that only Architectural students can give it.

There will be a sherry party in the George Murray Lounge at 7 p.m. before the dancing commences. Tickets are available at the S.R.C. Office for only £1 per double.

Deplores Attendance

Sir,

Recently I had occasion to wander into the Lady Symon about 8 p.m. at night. I was surprised to find a small group of people seated on the stage staring glumly at the empty chairs in the hall. Their faces lit up hopefully as I entered; they implored me to stay, I was their audience. I left amid cries of disappointment.

This was the Debating Society meeting.

I am not a member of the Debating Society and I have no direct interest in it. Yet to witness this pathetic failure, this attempt to rescue a once flourishing society from oblivion, stirs me to put pen to paper.

Perhaps the Debating Society was unwise in choosing an evening time in preference to a lunch-hour meeting. Perhaps it was not sufficiently publicised. Yet the S.R.C.-sponsored lectures of past years have suffered a similar fate—a nominal attendance of about 10-25, followed by total collapse.

What is wrong with Adelaide students? Such functions as these are interesting and potentially controversial. It certainly appears that the caustic criticisms in the S.R.C. executive's editorial of two issues ago is being vindicated.

Yours sincerely,
D. A. Smith.

Men are lucky; they don't need to have their faces lifted. They just wait till their faces grow up through their hair.

Dislikes Accusations

Sir,

Good on you "How Low Can You Get"! Once again "On Dit" has managed to find some angry young man able to put his thoughts on paper. And this article is up to the standard of all the rest that have appeared. For some two years or so the poor pathetic student mass has been reviled and abused; and what have they gained from this attack? Nothing, except an increased vocabulary from the delightful alliterating epithets which these scribes have popped in all over the place.

Why don't you, you little burning souls of reform and agitation, get yourselves a soapbox and expose yourselves to the apathy of your fellow students? Or are you too busy patting each other on the back and congratulating yourselves on your full education, your "awareness of the awful state of things", your "greater vision", your pathetic attempt to snatch at wisdom by three parts finishing some spineless course?

How many of you have any real idea of the relative positions of Science or Art in this world today; how many of you know anything of economic theory or the art of salesmanship? Who of you can detachedly form a criticism of anything outside your own minute sphere of pseudo-knowledge?

None of you! You are all too busy bouncing up and down like marionettes on the end of an agitated string, furiously blowing the trumpet you hold in your shaky little hand.

You resolutely turn your meandering thoughts away from any introspective reflection, and condemn the only thing you have any contact with in your limited existence—the student body!

Has it ever occurred to you that perhaps the "student apathy" is apparent only. Perhaps the quiet groups sitting "all day in the Refectory" are the more

educated, and that they have recognised that with discussion, noise is unnecessary. The intellectual level of this University has evidently not only missed you and your kind, "How Low Can You Get", it has passed you by unnoticed.

It is not the responsible, sober-minded young student who needs to worry here. It is the vainglorious cynic who needs to re-evaluate himself and his ideals. His kind have put this world where it is now: the asses of this world have brayed long enough—some quiet background effort is now required.

You, "How Low Can You Get" won't need a "bit of paper" when you leave here. There will always be a place for you—in Parliament, elected by the gullible; as a journalist of the bombastic press; or perhaps you could even become an author and add your drivel to that with which your kind are flooding the current market.

I am sorry to have to write this, "How Low Can You Get". There is nothing personal in it—I don't even know who you are; you hide under the cloak of anonymity. I write because I "have been pricked enough" to reply—I am sorry for you in your ignorance. In a few years when you have increased in both stature and wisdom you will have a much better perspective of your position in this University—the necessary nonsense to provide the touch of humour in an all too studious institution. I remain,

Your faithful Correspondent,
Geoff Inglis.

The scholars' own fire contingent went into action when a college caught fire recently. Unfortunately for them, however, the town brigade arrived before they'd had very much chance not to do much.

THE INSECT PLAY

"And they that creep, and they that fly Shall end where they began."

(Thomas Gray)

"The Insect Play" (which also has the English titles, "The Life of the Insects" and "And So Ad Infinitum") was written by the Czechoslovakian brothers, Josef and Karel Capek, in 1923. Using the device of the fable, it combines a moving lament at the brevity and futility of life with satiric social comedy. The play is in three acts, each act presenting a different aspect of social behaviour. The three acts are roughly linked together by a Tramp, who typifies the common man. As he surveys the different types of insects he contemplates their human equivalents and tries to evaluate the conditions of life he sees. In each case he is at first delighted, but becomes disillusioned and depressed as each type reveals its faults.

In the first act he sees the Butterflies, young lovers, who flirt capriciously and compose romantic poems. In the next he meets the domestic types—Beetles and Crickets—who are engaged in hoarding possessions, setting up house, rearing families, etc. There is an underlying savagery and horror beneath the comedy in this act. An Ichneumon Fly murders the crickets to feed its Larva, and the satiric points at the way in which the needs of the family are used to justify the violation of ethical principles. Further horror comes at the end of the act

when a socialist "philosopher" (The Parasite) appears on the scene and sensationally reveals his affinities with the marauder insects.

Appalled by the spectacle of greed and selfishness on the part of the marauders, the Tramp is driven to the belief that man must sacrifice his individuality for the good of something greater, the whole community. This introduces Act III in which we see the labour state of the Ants, who are seen in complete submission to the laws of the totalitarian state. In the course of the act the labour force becomes a war machine, the Yellow Ants having challenged the Blacks for the space of ground between two blades of grass. In the ensuing war the Black Ants are annihilated, and the Tramp destroys the triumphant leader of the Yellows by crushing it with his boot.

Darkness falls, symbolising the negation of moral values and of hope. In the darkness the Tramp manages to strike a spark of light out of a stone. At this a bevy of moths fly into the centre and perform a dance in which they extol life. This dance is the signal for the emergence of a chrysalis moth who has been struggling in the pangs of its birth during Acts II and III. After a brief ecstatic dance the moths fall down dead, and, as the Tramp mourns over them, he himself feels the hand of death on him. After a brief struggle he dies,

watched by two complacent snails.

One of the unifying themes in the play is its presentation of the primal instincts of life as cruel and even destructive forces. The life of all the insects, from butterflies to ants is very much a matter of the survival of the fittest. And even the most joyous expressions of the life force, as in the dance of the moths, is merely a brief prelude to death. The gloomier aspects of the play, however, are off-set by the manipulation of the insect-human parallels, which are put to full comic use.

The play will be presented by the Adelaide University Masquers on the 3rd-6th August, in the Teachers College Hall, and is in aid of the World Refugee Year Appeal.

APOLOGY

An Editorial mistake in leaving out the signature of R. Blandy in the article, "How low can you get?" of last issue, placed the writer in the position he was accusing others of. For this mistake, the Editor wishes to apologise.

Mother: "Why won't you marry Adolph?"

Daughter: "He is a Free-thinker and doesn't believe in hell!"

"Then you should marry him, you can then convince him of his error!"

ORPHEUS

Union Hall

July 29 and 30
at 8.15 p.m.

Anyone who takes even the remotest interest in the theatre would be a fool to miss this. Certainly Adelaide has never seen anything like it before, and it could well be that it will never see anything like it again.

It is rather difficult to describe, because the technique is so very different from that which we see in ordinary productions. Essentially the story of Orpheus and Eurydice, in its most universal aspects as a portrayal of tender love, strong conflicts and fierce hate, is left intact. The media in which it is presented, however, have a strange cumulative effect.

Experiments

The production includes music (presented on magnificent stereo equipment), ballet, poetry, conventional theatre, and a new method of presenting colour photography which will take your breath away, both by its intrinsic excellence and by the art of its presentation.

LOOK BACK IN ANGER

The excellent Japanese Festival film, "Harp of Burma", has suffered ingloriously at the hands of two no doubt honourable and intellectual critics in the last two editions of "On Dit". It is high time a whisper were raised in defence.

Mr. Bruce J. Reid's critique of this film in "On Dit", 8/7/60, is to be highly commended for its shallowness, its trite opinions which reflect a smug, complacent, football-crowd mentality bereft of human feeling and showing an appalling sterility of spirit. It is just as well that the judges who selected "Harp of Burma" as a prize-winner apparently did not agree with Mr. Reid's opinions.

Here it should be explained that the "Harp" is the story of a young Japanese soldier who, as a result of the horrors and brutality of war, undergoes a gradual spiritual transformation.

Not only emotionally, but also spiritually disturbed at the sight of hundreds of un-

This could have quite an effect on the way many people think about theatre art, and may mark the start of theatrical (as opposed to dramatic in the usual sense) impressionism. The effect which emerges—more than just the effect gained from each of the individual components—is a new form of artistic experience.

Collaborators

Derek Jolly is presenting this . . . what can you call it? . . . experiment I suppose, and the production

and direction are in the hands of Stan Ostojak-Kotkowski. Ballet stars Maxwell Collis and Cecil Bates are participating, and the writings of Maria Rilke, Edwin Muir and Harold Stewart are among those featured.

Sincerely I say, go and see this production. A lot of people are going to be talking about it soon.

Bookings are open at Allans and the Union Office from Monday, July 18.

Tony Lea

The Magnificent and Traditional

ARTS DINNER

Wills Refectory

Wed., 3rd August

7.00 p.m.

Tickets will be available at the SRC Office at 25/-



SCHOOL FOR SCANDAL

The first thing to say about this production of Sheridan's attempt at Restoration comedy is that it was enjoyable—a large school audience and myself were vastly, if at times vulgarly, amused.

The faults were many. Lack of inventiveness in grouping and movement was one. The play is sufficiently static without making groups part of the fine filigree work of the dialogue. Too often the actors were the mouthpieces for the dialogue.

Several of them should have been jumped on and told to move smoothly and not hunch up. And there is no excuse for the repetitive use of one gesture nor for the idiotic clumsiness mas-

querading as Sir Benjamin Backbite.

It gets laughs but is meretricious.

Mr. Ralph Elliott showed the right way, being ridiculous but all the time graceful, moving lithely and speaking from out of the eighteenth century.

Joseph Surface was gauche and should have been told not to make silly faces—but perhaps this was the producer's deliberate interpretation?

This is the main thing

for here is where Sheridan is definitely not Restoration—his plays have a lot of the glitter but none of the essential toughness, the hard, beautiful brittleness of Congreve or Etherege.

Sheridan was merely aping something that was past and consequently his plays lack strength; the verbal brilliance is not quite razor-sharp, the wit lacks resilience. But it's pleasant stuff and was played so.

Miss Oldfield breathed town malice effectively. Miss Cranwell as Lady Teazle was competent but should learn to use bodily movement as well as she uses facial movement.

Sir Peter was fidgety and wonderful and Mr. Height (Charles Surface) was rakish in a good clean American fashion (where was the crew-cut?). He's engaging and natural but did Charles Surface absorb quite all his natural arrogance?

He reminds me of Brando and I hope he'll be equally successful. He can act but had better discipline himself. Miss Fotheringham showed the saccharine sweetness of her part well.

The rest were homely. The set was probably too spectacular and rather added to the already cold, large, bare, splendour of the stage. The costumes would have been fun to wear, apart from Miss Fotheringham's hoops.

A. Hyslop

THE OLD MAN AND THE SEA

This is one film that is faithful to the book, and this perhaps is why it is not altogether successful. The film needs rapid movement and change of location to make impact. Throughout this film we are watching a skiff alone on a calm sea.

The only change of setting is made briefly at the beginning and end. Whereas in the book the sea was an important symbol, here it is only a monotonous and neutral setting.

The director (John Sturges) has tried to break this down by technicolour shots of night and morning, but this prettiness does not ally the slowness.

This is Hemingway's conception of life, of the artist; yet the film brings across only the physical struggle between the man and the fish, and only rarely hints at the underlying meaning.

It is the narrator alone, reading sections of the book, who occasionally achieves this. This narration is almost the best that I have heard in a film.

Faults

Tracy gives a good performance. He is alone on the screen for long periods at a time, and succeeds in holding our attention, though never commanding it.

The boy, Felipe Pazos, the old man's successor, gives good support.

There are some technical points that one could quibble over. The narrator speaks of the fisherman's scarred and rough hands, and when we see Tracey's, they are smooth and manicured.

The sea at times is obviously a studio tub, and the dubbing is disconcerting when we see the fish caught by two lines—the one Tracy is sweating over, and the one on which the fish was actually caught.

B.W.

The Shrike

Produced by Murray George and written by Joseph Kramm who was awarded the Pulitzer Award for it in 1951 this play will have a season from August 3-9 at the Union Hall.

The leading roles will be played by Fay Sidey, Egils Burtmanis, Neal Hume and Janyce Crosby.

Bookings may be made at the Union Office or at Cawthorne's.

'ABSOLUTE BEGINNERS'

This novel was first published in August last year and it reads as fresh as that. It is about today's youth in London, the "absolute beginners", raw but vibrant, wanting to find out for themselves whether "it's an okay thing to be born a human animal". It is zestful, ringing and alive, plangent as a first rate jazz solo.

First of all the writing is good making you see ordinary things again, so that you really look at them.

The country is "... that great, green thing ... outside the capital" and the Thames, well; "If the tide's in, the river's like the ocean, and you look across the great wide bend and see the fairy advertising palaces on

the south side beaming in the water, and that great white bridge that floats across it gracefully, like a string of leaves".

To such writing is added a taut, rich comic sense—just read the television interview between the "fabulous Hoplite" who is a young "queer" and a Rear-Admiral who keeps roaring "Avast!" when anyone tries to stop their argument.

DIDACTIC

The characters, the Wizard, Suzette, Cool, all the other cats speak so that you can just hear them, in short, twistingly beautiful sentences that encompass insults and tenderness, tragedy and obscenity.

The book is really quite didactic. It wants to show that the hip generation are persons who're much like any other, only completely modern; taking nothing from the past, living on no borrowed ideals, searching ruthlessly for their own. And they find them.

EXPRESSION

Not in ordinary terms but in their own language which gets deep down to what it is that makes being alive "an okay motion". Jazz is the clue. This is the Jazz Age, the age of a musical expression which just grows, as it is blown, into beauty. As the central figure observes, jazz is not:

"just noise and rock and sound angled at your genitals, not your intelligence . . ."

EXPLANATION

That isn't so at all; "it really makes you feel good in a very simple, but very basic, sort of way. I can best explain by saying it just makes you feel happy".

The trend is clear; away from explicit moral statements towards standards which just emerge, are of the body rather than the mind.

It expresses puzzlement, certainly, but not like the run of frustrated novels. The voice expressing puzzlement is intrigued by its puzzlement and sees it as a challenge since everything in this book is alive. Race riots in Notting-Hill are described in a way that involves us all and the picture of the Wiz and his friends becomes, with simplicity, a picture of society today.

Its strength is representative rather than individual in that though no gripping character study emerges the book remains a picture of life, young life, in general.

H. Hyslop.

She: "You were right, dear, and I was wrong."
He: "Forgive me, darling."



This Is A Pseudo

I-have-discovered-Life-have-you? Found in coffee houses at all hours (Black of course no sugar thank you du maurier filter please) discussing. Has culture with a capital K. Appreciates Henry Moore, Thurber, Picasso, Collects Women's Weekly, photos of James Dean, turtle-neck sweaters, occasional units, men.

Thanks to radio, half the world now knows how the other half lies.

A chairman is a man who spends 21 minutes introducing a man "who needs no introduction."

Be it ever so homely, there's no face like one's own.
"He's the image of his mother," said the proud father, exhibiting his first born.
"Yes," agreed the visitor, absentmindedly. "Nothing could be plainer."



This Is A Tearoom Rake

Cave caem. He is a Broad Minded Individual. In fact he thinks of nothing else. He is a Smarty not an Arty. He does not collect Etchings. He is a chain-smoker and a chain-drinker. What else could he be but an Engineer.



This Is A Girl-with-a-Future

Real terrific all-round gal. Attractive, popular, sparkling personality. Passes all subjects with sickening regularity. Monotonously high marks. Secretary *** Club. Leads girls' Bible Class. Tennis champ. Likes classical music. Steady boy friend. Ugghh.



This Is A Fresher

He looks it! He is Very Proud to be at University. To show that he is no longer at school he wears a varsity blazer. Around his neck he wears a varsity scarf. On his lapel he wears a varsity badge so that he won't be mistaken for a schoolboy or a worker. Rah For Varsity!

Cross-Country On Again!

A new course has been chosen for this year's running of the University Cross-Country Championship on August 3, at 1.20 p.m., following complaints about the impossibility of passing on the University footbridge.

The new course will pass in front of the Chemistry Building, down along the banks of the Torrens to Morphett Street bridge, around the Adelaide Oval, across the University Oval and back along Frome Road to the Varsity, about two miles in all.

As usual, there will be prizes for the place-getters, and also for the best team. The results of the Championship will be used as a basis for selecting a team to go to Brisbane for the Inter-Varsity Cross-Country Competition on August 24.

This year's Inter-Varsity Aths in Sydney saw Adelaide lose its long-held position at the bottom of the list. The team of 12 was the strongest sent away for years, including in its ranks three State Champions, J. Daly, M. Kain, and Mr. Shannon.

That this team could only manage 17 points compared with Sydney's 108 and Melbourne's 107 is indicative of the overwhelming superiority of the eastern States in this sport.

In all, Adelaide collected 3 third placings, 2 fourths, and 4 fifths, which is encouraging for the future since there was little to separate the leading competitors in most events.

OUTSTANDING

Perhaps the most outstanding athlete at the meeting was B. L. Waters, captain of the Sydney team, which this year defeated the long-reigning champions, Melbourne, by one point.

On a very heavy track, Waters won the three sprints, setting new records in two, the 220 yards and the 440 yards.

The stimulus of competition was undoubtedly a good thing for our athletes, as was the chance of seeing some of Australia's top runners, etc., in action and studying their style.

This can be seen in the performances of Graham Richardson, who, in his first year of serious athletics, gained places in both the

hammer (5th, 106'8") and the discus (4th, 115'6").

Also encouraging was Barry Burr's hop, step and jump of 42'3 1/2" by far his best ever.

I hear he's already begun training for next season to make sure that they keep going up.

Adelaide had no representatives in the Australian team which won the test match against New Zealand, but sprinters Daly and Shannon were picked for the 4 x 110 relay, a non-test event also won by Australia.

TABLE TENNIS CHAMPIONSHIPS

Results: Winner
Women's Singles Championship Miss S. Miller
Men's Handicap Singles K. B. Lim

Congratulations to you both.

This year's Championships commenced on Saturday, 9th July, with the finals being played on Saturday, 16th July.

Compared to last year's entries an increased number was received for most events. Last year a total of 44 entries were received for all events, this year an increase of 9 to 53 entries; the most notable increase being in the men's singles championship.

If this interest can be sustained, the future of the Table Tennis Club appears bright.

From the first matches played, it became quite apparent that apart from the number of University players already playing District

table tennis, we have a number of other players who could easily step into District ranks.

In the early rounds, all seeded players recorded good wins, H. S. Moh and C. Lash appearing most impressive in the singles championships and H. S. Moh and M. Cho in the doubles.

In the women's singles and doubles, Sue Miller appeared to have a mortgage on the singles, and in the doubles where she combined with her sister.

The handicap matches produced some interesting results, probably brought about by some players practising poorly while the handicapper was trying to work out a suitable handicap.

Owing to some players not being available for matches on Saturday, 16th July, the only finals that have been decided are in the Women's Singles Championship and Men's Handicap Singles.

The remainder of the finals will be played on Wednesday evening, 20th July.

INTERVARSITY RESULTS

| Event | 1st | 2nd | 3rd | Time or Distance |
|------------|----------------|----------------|--------------|--------------------------------|
| 100 yds. | Waters (S) | Vassella (K) | Earle (M) | 9.8 secs. (Daly 4, Shannon 5.) |
| 220 yds. | Waters (S) | Vassella (K) | Malouf (Q) | 21.4 secs. (Daly 5) |
| 440 yds. | Waters (S) | Malouf (Q) | Swinburn (S) | 48.8 secs. (Shannon 6) |
| 880 yds. | Oakley (M) | Wilson (K) | Smith (Q) | 1/56.7 (Herriot 5) |
| 1 mile | Wilson (K) | Smith (Q) | Oakley (M) | 4/17.9 |
| 3 miles | Vagg (S) | White (M) | Jones (Q) | 14/6.2 |
| 120 yds. H | White (S) | Duigan (Q) | Crewes (K) | 15.2 secs. |
| 220 yds. H | Abrahams (S) | Hasker (M) | White (S) | 24.7 secs. |
| 440 yds. H | Heine (M) | Abrahams (S) | Shannon (A) | 54.1 secs. |
| long jump | Crawley (Q) | Stephenson (W) | Griffen (A) | 22'3" |
| high jump | Shaw (S) | Hunt (M) | Kain (A) | 5'11 1/2" |
| h-s-jump | Inkster (K) | Jolliffe (S) | Waters (S) | 45'8 1/4" |
| p-vault | Hodgins (M) | Watson (M) | Duigan (Q) | 12'3" |
| shotputt | Penfold (S) | Mottram (K) | Magin (K) | 52'1 1/4" |
| discus | Nunan (M) | Penfold (S) | O'Brien (M) | 132'3 1/4" (Richardson 4) |
| javelin | Grant (M) | Anderson (M) | Noble (Q) | 193'11" |
| hammer | Tahmindjis (S) | Flynn (Q) | Mottram (K) | 147'8 1/2" (Richardson 5) |

SLUMP FOR FOOTY

Ever since the last report, attendance at training has fallen away somewhat. Now there are never many more than 50 players at any time and it is impossible to field four winning teams each Saturday.

This is the time of the year when for some inexplicable reason a slump hits the football club.

There seems to be no explanation other than sheer laziness why players simply give up in the middle of the season, leaving the whole club in the lurch.

Perhaps this year for the first time in several years the slump will not eventuate.

CLEAR LEADERS

The A's continue to win and after 11 matches have still only lost the one played at the time of the Inter-Varsity Carnival.

They are now clear leaders in Grade A1 and have the very good percentage of 68.2. Many games have been won too easily and the team is not playing as well as it is able.

Nevertheless the last two wins have been against Riverside (4th) 15-16 to 6-11 and Exeter (3rd) 9-11 to 6-11. A win over Semaphore Central (2nd) will give the team a clear lead of two matches.

The B's still are unable to pull off many victories. They are playing well but always suffer from injuries and reshuffling of teams.

This is the most unstable of the four teams and results show this.

They have won 3 of the 11 matches played and drawn 1, giving them 7th position in Grade A2. They lost badly to Semaphore Park 14-16 to 6-6, but the potential of the team was shown when they nearly defeated Kilburn who have lost only two games in the last 51; 8-11 to 7-5.

The B's have far from given up and are bound to win soon.

The C's are also struggling a bit in a grade in which there are several good teams. They have won only three matches and are 8th.

Similar to the B's, they

Forfeits, Failures

In lacrosse, the A's narrowly went under to Sturt, 7-5. The main reason for this defeat was the absence of forward Wainwright through injury.

The team consequently played an attack short all day. However the A's are still in the four, but will have to pull up their collective socks to stay that way.

Goalthrowers: Offler 3, Rogers, Jeffery.

Best: Jeffery, Jennings, Richardson, Offler, Rogers.

B-Grade

The B-team is really starting to get going and will take some stopping in future. Apparently Sturt B's think so too, for they forfeited on Saturday.

The most encouraging result of the season was the C's drawing with Brighton 6 all.

Half the players had never played the game before the start of the season, and there are some really good recruits there. Apparently the star turn of the match was Gidney's goal when he weaved his way in among the whole of the opposition like a greased piglet to score brilliantly.

Goalthrowers: Tuckwell 3, Nairne 2, Gidney.

Best: Tuckwell, Gidney, Nairne, Priestley, Geddes.

BLACKS ON TOP

University maintained their place on top of the premiership table in A grade with wins over Riverside and Exeter, and are now 2 points clear.

July 2nd: Varsity 15-16 d. Riverside 6-11.

Best: Krieger, Hooper, Hill, Hyde, Meyer, Cooper.

July 9th: Varsity 9-11 d. Exeter 6-11.

Best: Watson, Sangster, Ferguson, Meyer, Hill, Hyde.

The B's lost badly to Semaphore Park, but played well against Kilburn (top), only to go down by 12 points.

July 2nd: Varsity 6-6 d. by Semaphore Park 14-16.

July 8th: Varsity 7-5 d. by Kilburn 8-11.

The C's have not been winning lately, but showed improved form against Riverside.

July 2nd: Varsity 7-8 d. by Ethelton 6-17.

July 9th: Varsity 5-8 d. by Riverside 9-7.

The D's are going very well, having won 5 out of their last 6 matches, and are lying in fourth place. Their form has been good, aided by a stable team composition.

July 2nd: Varsity 2-5 d. by Wattle Park 7-3.

July 9th: Varsity 5-8 d. Hyde Park 2-3.

COPY DATES

SPORTS WRITERS ARE ASKED TO NOTE THE NEW COPY DATES AND TO ADHERE TO THEM.

* * *

LATE COPY IN FUTURE CAN NOT POSSIBLY BE ACCEPTED.

* * *

COPY DATE

1st AUGUST

11th SEPTEMBER

25th SEPTEMBER

9th OCTOBER

PUBLICATION

3rd AUGUST

14th SEPTEMBER

28th SEPTEMBER

12th OCTOBER

TAMLIN PITCHES ANOTHER NO-HITTER

Jim Tamlin, University pitcher, who last year made history by pitching the first no-hitter in A-grade baseball for 10 years, has done it again. In the game against Woodville on July 9 he held them hitless and scoreless as the Blacks registered their first win for four weeks.

His was a fantastic performance yet rated only two lines in the daily press.

This important win put the Blacks back in the running, as the third and fourth teams were both defeated.

The Major B's also had a victory after suffering an inglorious 10-0 thrashing the previous week at the hands of West Torrens. Dennis Smith seems to be developing into a solid

pitcher and when he gets some assistance with the bat is hard to beat.

The Minor B's, however, were beaten for the second time this year. Their loss can be discounted, however, as they were forced to play most of the game with only seven men. Despite this set-back they still have a clear lead over the rest of the field and look certain for a premiership.

The C's maintained their position in the four with a narrow but well-deserved win. They are moulding into a solid combination and a premiership is not beyond possibilities.

The other team in the club considered certainties, the Minor D's, were also upset. But they have an im-

pressive record and are still top of the ladder, so this defeat means little.

The E's had a great chance to notch another victory but broke down under pressure late in the game. This seems to be a frequent happening. Nevertheless this year's E-team has been the most successful for some time.

HOCKEY

In the first match of the second round, Varsity showed itself to be a danger to the leaders by being the only team to beat Grange this season.

This is the first time Varsity has beaten Grange since 1956.

Attacking from the outset, Varsity took control of the game by converting a penalty corner within the first 10 mins. This inspired the team to even greater heights and the teamwork, which has been sadly lacking in the past, was much in evidence. Good work by Hutchinson, and Dharma resulted in Vic scoring Varsity's second goal just before the interval.

Grange scored their only goal in the second half from a scrimmage in the circle. Dean Ayres had to do some fast talking to prevent Grange from being credited with a second goal, when the ball rebounded off the post and the Umpire short-sightedly signalled a goal.

★ SOCCER

VICTORY INTO DEFEAT

After a good round when both teams won by wide margins the Varsity slumped to defeat in both grades on Saturday.

The A's playing patchily, lost to Enfield in a hard match that was played in poor conditions. I somehow gathered the impression that the team, after a very comfortable victory over Polonia the week before, tended to lack the drive and determination to win.

Ron Robers and Ivers Silins played good, solid games for the Blacks, but apart from a few patches of good play by Tanzer and Geary the remainder looked a most tired and disappointing team.

Des Geary played an excellent game and was the one player who really shone throughout.

Eastern Districts met the B's and were overwhelmed in a game that showed the Varsity could well top this division if certain team difficulties were sorted out.

Varsity held Souths in the second half but the early goals were too much to make up.

Casling, Vale and Lyons, all defenders, gave solid performances for the Blacks and ever reliable Aylmore scored the only goal. One final word.

FOOTY SCORES—SATURDAY, 16th

A's d. Semaphore Central—14.13 to 4.8. A's now two matches clear in top position.

B's d. Goodwood—13.9 to 6.4.

C's lost to Teachers College—14.15 to 8.9.

D's d. S.P.O.C.—12.12 to 3.4. S.P.O.C. were the top team. D's move from fifth to third.