

! SOCIETY NOW REGARDS YOU AS ADULTS, AND YOU ARE GIVEN THE FREEDOM WHICH ADULTS IN OUR SOCIETY ENJOY !

PERFORCE . . .

It is as much the quality of success as the consequence of failure that has been changed by the advent of "Clause 4C". This notorious clause of the University Statutes, providing that students may be excluded from their faculty or from the University if they fail too many subjects too many times, has begun to bring about the evil consequences that student leaders predicted two years ago.

Is this the time to turn our attention to a matter such as this, which affects directly only a few score students, and those the very weakest? Has not the time of protest and petition passed? Didn't the extravagant undergraduate appeals to Premier and Governor pass appropriately into limbo? Can't student politicians admit that the principle they fought has been established, that the necessity they denied is everywhere admitted?

The rhetoric of such common questions is calculated to obscure the truth, which is that now is the very time when a vigorous scrutiny is most needed. For it is in these early years of the application of the clause that traditions, policies and practices will develop, passing from sub-committee to sub-committee until they become almost as important as the words of the clause themselves. Two years' application can give us all a fairly clear image of the shape of things to come.

Nowadays almost everyone admits the right of universities to determine just whom they will allow to join their classes, and everyone recognizes the gross overcrowding of all universities, including Adelaide. For lazy minds these two circumstances establish a sufficient justification of Clause 4C and its analogues elsewhere. It was, above all, the overcrowding, both present and anticipated, of this university that was given as the reason for the change in University policy represented by the promulgation of the clause in 1959. Indeed, unless there has been some fundamental change in our

Council's conception of the purpose and function of a university (which it is most improbable that the Council would admit), overcrowding must be accounted the *raison d'être* of the clause and of its implementation.

It is now evident that the University's conduct over the past two years has only the haziest rationality. This University is so overcrowded that the ratio of students to staff is nearly 60% higher than in the most comparable English university, Manchester; the application of Clause 4C has reduced that discrepancy by less than 3%. On the average, every teacher in the faculties of Arts and Science, when he takes into account all his subjects, will have *one* less student to deal with this year—because of Clause 4C. The unforeseen excess of students in Biology I will be reduced from about 300 to about 296—because of Clause 4C. To relieve the pressure on a lecture theatre which often has to serve 50 or 60 more students than it ought to, the University has applied 4C, and locked out *one* student. To relieve the pressure on a team of staff that is handling 3,000 more students than it ought to, the University has applied 4C, and excluded 140 students.

Seen in this light, the use of Clause 4C is a travesty of common-sense. The University is employing 4C as a thimble to drain-off an unwanted ocean; the ocean remains undiminished, but what was thrown out in the thimble is left to evaporate in the sun, or to run away into the sands, forgotten. It is people that the University is throwing away—and that is a consideration that the administrator, in his zeal to put into operation *now* what is only appropriate to the future, all too often neglects. No doubt it was to the eventual good of some of those people that they were denied the opportunity to fail another year. But the good of adults ought, in such a case, to be a matter of advice and not of compulsion. If the University entertains any

doubt that undergraduates are adults, it should heed the words of the Vice-Chancellor on the subject, quoted elsewhere on this page. Lip-service is not enough.

The arguments in favour of the current application of Clause 4C manifestly fail—the pressure on staff and administration is not significantly reduced, and his own imagined good neither comforts the victim nor justifies his coercion. Our examination should now be taken a little further. Three more elements in the situation can be discerned.

In the first place, does it not seem a bit odd that, to achieve the rather trifling end of excluding 100 or 140 students, scores of academics should have to spend hundreds of man-hours sifting and weighing student records, sending hundreds of letters, interviewing dozens of students—all in mid-vacation? The undoubted worthiness, patience and competence of the men concerned only serves to emphasise the absurdity of their labour and the meanness of the policy they have to execute.

Does anyone, in the second place, give sufficient weight to the interests of those affected, at one remove, by the exclusion of students? Supposing that four students have been precluded from attempting, say, English I, and that at least two of those four will go out and teach; who is going to assert that they would not have derived *some* benefit from even a failed course in English language and literature? Any benefit to a teacher is an ultimate benefit to generations of pupils, whether the subject be English or History or Biology or Social Economics.

The last and greatest evil of Clause 4C is to be discovered in the effects of the operation of the clause on the average student. The average student succeeds; he gets his degree; his fear, reasoned or unreasoned, of Clause 4C ensures that his success is more single- and narrow-minded than ever before.

TIMES

Thursday, March 23rd, Lutheran Student Fellowship: Dr. Lassa will speak on "This is my body", Lady Symon Lounge, 7.45 p.m.; L.S.F. Bible studies, "St. Mark's Gospel", Dr. J. T. E. Renner, Anna Menz Room, 1.10 p.m.

Friday, March 24th, Mining, Met. and Chem., Engineering Society: Freshers welcome, Lady Symon Library, 7.30 p.m.

Monday, March 27th, S.C.M. and Anglican Society: Combined Holy Week chapel services.

Wednesday, March 29th, E.U. weekly Bible studies, Rev. Allan Burrow, B.Sc., M.Th. L.S.H. 1.20 p.m.

Sunday, April 9th, 7.30 p.m., National Union of Australasian Jewish students. Mr. Ray White to speak on "Hillel Foundation" at 140 Anzac Highway, Glenelg.

Tuesday April 5th, Anglican Society. Bible study, 1.20 p.m.

TIDES

International Essay Competition, organised by the Federal Trust for Education and Research. **Subject:** "What developments in the structure of the United Nations and its enforcement procedures are to be expected if a comprehensive programme of world disarmament is to be achieved."

Prizes: £150, £40, £10. **Conditions:** Candidates must be less than 35 on December 31, 1960. Essay should be less than 8,000 words.

Last day of despatch by post is March 31, 1961. Further details from the Editors.

International Student Photography Contest, open until December 31, 1961. **Subjects:** "Student Life" and "The Society in which we live". Further details from the Editors.

International Student Photography Contest, open until April 15, 1961. Further details from the Editors.

ON DIT

On Dit is edited by Will Baynes, Des Cooper, and John Finnis.

On Dit is published by the Students' Representative Council of the University of Adelaide.

On Dit is printed by The Griffin Press.

The business of On Dit is managed by Bob Davis.

The staff of On Dit at present includes Elisabeth Austin, Barry Warren, Heinz Konzalla, Des Owens, Marian Quartly, Bill Skyvington, Sandra Von der Borsch, and Adrian Mitchell.

The Editors will welcome letters, articles and other contributions from all members of the University. Copy for the next edition, which will appear on Thursday, April 6, 1961, closes on Friday, March 31.

The Editors are also looking for more members for the On Dit staff, reporters and sub-editors. Freshers, among others, are invited to apply for these positions.

Adelaide University Magazine A.U.M.

Applications for the position of Editor and Business Manager are invited. Applications should be submitted to the Hon. Secretary of the S.R.C. by March 31, 1961.

UNIVERSITY TIE

The recently designed silk tie will be on sale in APRIL

Price: 22/6 from the S.R.C. Office.

the barr smith librarian talks to sandra von der borsch and des cooper who set about



Laying bare the Barr

A library is in some ways an iceberg; much of it is submerged in a sea of catalogues and administration. In order to see more of the bottom of the iceberg, Mr. Cowan, the Librarian, gave your "On Dit" reporter the interview upon which this article is based.

At present he said there are about ¼ million volumes in the library. This sounds a lot, but compare it with estimates made in 1955, of six million volumes in the British Museum, ten million in the Library of Congress and fifteen million in the State Library in Moscow! In 1940 books were coming into our library at the rate of about 5,000 per year. This has now doubled, and by 1970 will probably be about 15,000 per year. It was estimated in America that the expansion of its libraries was doubling every sixteen years. One factor hard to account for in the estimates of future expansion is the specialization that is generally a feature of libraries. Thus there are not many books on Atomic Physics in the Barr Smith, while this is a feature of the library of A.N.U. Professor Nichol Smith, a former curator of the Bodleian who held the chair of English here during an interregnum in 1950-51 recommended that our special field should be writings of the nineteenth century, since this is where Australia had its beginnings. Now there is a permanent fund to buy literature and history of the nineteenth century for this library.

The extensions to the library, which were finished last year, are ample for the expansion predicted during the next twenty-five years. The northern half of the new wing is sufficient for ten years' expansion. Then the southern half, now occupied by academic departments, can be used when these move to new buildings.

The faculties of Medicine, Law and Music have the traditional branch libraries, and the Waite Institute has an independent library. Here our library is central enough to keep departmental libraries to a working minimum. Books of use only in the laboratory are kept permanently in the department, while two copies may be bought of books needed both there and in the reading room. The cost of these comes out of maintenance and library grants, and they are bought at the discretion of the professor.

The professors choose most of the books for the main library too, since this must be

done by people competent in each subject. The council grant of 66 units, each of £480 is subdivided by the literary committee, and one unit goes to each department. Six units go into the general fund for buying such things as biographies. This method of allotting the grant can be compared with the "scientific" method used in some places. Such factors as rate of publication and average cost of books in the subject, and amount of research and size of staff in each department are considered. The weight put on each factor is arbitrary.

Limited funds are in many ways advantageous, since it means that the money is well spent. If books have to be "weeded" out, this needs competent staff to do it and further expense.

The library endeavours to cover all student needs, and duplicate copies are often bought of the book for Arts and first year Science students. Stress is also relieved by placing books on three-day loan and on reserve. These restrictions are enforced by fines, the amount of which is determined in conjunction with the S.R.C. It is interesting to note that owing to the services required this is quite uneconomical.

The staff of the library now numbers forty, and this must continually increase with the increase in the number of books. Many students are employed part-time, and although they are largely inexperienced they are valuable in filling in the service hours which run well over the 40 hour week.

Cataloguing is one service which falls behind owing to staff shortage. While some books, such as fiction, are easy to catalogue, others are not since their classification is difficult and must correspond to international standards. Thus the classification under SUBJECT found in the card index is largely under the control of the Library of Congress Scheme in Washington.

In both state and privately owned University libraries in America, it is found essential to search people coming and going. This is not done here, since among other things, it is expensive, and so it is inevitable that many books are lost to the library every year. This number is increasing every year, out of proportion with the increase in the number of books in the library. A complete check of books in the library takes about three months, and so is done only about once in seven or eight years.

THE FACTS MADE PLAIN

by Marion Quartly

The S.R.C. has always encouraged students to take as wide an interest as possible in extra-curricular activities, so that they may really benefit from the university and emerge as civilized citizens, educated beyond the narrow confines of their courses. A victory was scored during Orientation Week against the prevalent student indifference when a large crowd watched the 1961 Miss Fresher Competition promoted by the S.R.C.

The competition which was arranged on an inter-faculty basis, created almost as much interest as the annual Drinking Horn contest, and the success of these functions may indicate that students are beginning to take an active interest in university life as a whole.

The Miss Fresher Competition took place in the cloisters on the Wednesday afternoon of Orientation Week. It was quite a society event; well covered by press and television. Ian Sando, the organizer of the contest, managed to draw as judges such well-known personalities as the former Miss South Australia, Patricia Morris, who was greatly appreciated by about half the crowd, and Mr. John Doherty of television fame, who was equally appreciated by the other half. It had been hoped that Mel Cameron would act as compere, but the position was admirably filled by Dean Campbell, the President of the S.R.C. Also on the panel of judges were Lady Philips, Mr. Borland and Mr. H. Swales Smith.

Then ten charming contestants, nominated by various clubs and societies of the University, were marked on beauty, fashion consciousness, deportment, and charm, each

young lady parading on an unsteady carpet before the audience, then answering questions put to her by the judges. Brains were not essential; Mr. Borland is reported on good authority to have asked several contestants what one and one made. The answers were variously two and eleven. Bathing suits were not worn, and this was an oversight that the S.R.C. should rectify in the future for the student body was deeply disappointed.

Mr. Doherty was given the pleasant task of presenting the winners with their sashes. Miss Fresher 1961 is Miss Susan Laurence, nominated by the Arts Association. Miss Joyce Sim, nominated by the Malayan Students' Association, was second, and Miss Elizabeth Gunton, from the Science Association, was third. It was gratifying for the S.R.C. to note that Miss Laurence enjoys seven extra-curricular activities—tennis, golf, squash, swimming, music, basketball and jazz, and that Miss Sim is busy with either—piano, stamp collecting, knitting, tating, crocheting, athletics, golf and badminton.

Following the success of this Miss Fresher Competition the S.R.C. is arranging a Miss University, and possibly a Mr. University Competition later in the year. This type of function should really arouse student interest, and introduce some vigour into university life. Its popularity indicates that to ensure the success of their proposed Union Nights, when well-known speakers will address the students, the S.R.C. should invite not Bob Menzies or Geoffrey Dutton, but Johnny O'Keefe, Frank Worrell or Pilita. They might do well to give some thought to this proposal.

Up to the end of 1959 there were, over all the years, 973 books listed as missing. During 1960, 360 books were listed as missing after adequate cross checking. But 237 of these came back after the exams! Every year there is this influx of missing books, which can only mean that some students are taking the books for their own selfish use. Often these books are essential for a class and hard to get. The extensive search for a missing book may finally cost more than the book itself, and many books, such as our early Australian works, are irreplaceable.

Some American University libraries place guards upon the door to search those who enter and leave.

All will agree that this is inimical to the proper spirit of a University; it is up to the few, whose numbers appear, unfortunately, to be increasing, to refrain from behaving in a way that will lead to the use of such an odious system here.

Our borrowing system, unlike most other libraries, is a liberal one and we would wish it remain so.

OUR DOLL

We didn't have much time really. Miss Fresher was to be chosen the next day and we hadn't nominated anybody. (Shame prevents us from revealing ourselves as the Soccer Club). The President was quite agitated about this.

"The opportunity is here", he cried, but they were only crocodile tears, "How are we to advertise ourselves if we don't nominate anyone? All you have to do is walk into the Refectory and pick up the best looking fresher. Simple as that."

Simple as that, like blood E.L. How does a guy, especially me, tell a fresher from any other floozey? And furthermore, how does a guy have a hope of getting anywhere near the best looking fresher? Well, honour was at stake, so I went hunting for fresher women. I'm still not sure whose honour was at stake.

Right inside the door was a real doll. The old eyes popped—here was Miss Soccer. So I went up to her and I asked her if she was game, and she said it depended what sort of game I meant. She thought it was the wrong season. When I told her I was looking for a girl for tomorrow she said that was alright. Then she said straight out she was a solicitor and that didn't mean Law Faculty necessarily. I was getting worried about my honour. So about then I showed a clean pair of heels—she had got my shoes and socks off already.

The next person I approached turned out to be a lecturer from the English department. I think she/he said lecturer—otherwise it was something rude and personal.

Then I found what I was looking for. And it wasn't an empty bottle to get the refund on, either. There was this mess sitting on her own in the corner. Her opening remarks were encouraging—they showed a certain perspicuity.

"Hell I look a mess", she said. Such moments of self-revelation would thrill the heart of any D. H. Lawrence fan. She raised one eyebrow. The other was missing. "Surely Soccer is a man's game?"

Well, uh, yes I suppose it is, but that's really the Rugby Club's punch line," I said. "Why do you want girls to represent male activity?" By this I knew she was a fresher. I said, "All male activity is directed at girls."

"Shouldn't I have some justification to the title Miss Soccer?" she countered. Well, I mean to say, she had the lungs of a potential long distance runner. You know what I mean. Then she wanted to know how her nomination would assist the Soccer Club, how it could possibly increase the number of members and so forth. She was getting a bit worked up about being a walking advertisement and so on by the time I left. Pity about that, actually. With all her dribble she would make a first-class centre forward.

So that's the story behind our nomination, and we still remain a purely male club. Men, if you are unpopular with the girls, if you want to become a celebrated dignity, join the Soccer Club.

GOING TO HELL THEIR OWN WAY

by an S.R.C. member

The S.R.C. is a body which controls the domestic affairs of students and attempts to effectively represent them upon matters which interest them. It is in the habit of meeting once a month, usually at some length. The meeting of March 13th was no exception, lasting as it did six hours.

The President was in choppy seas for the early part of the meeting. He and Mr. Anthony had been unable to write reports on the N.U.A.U.S. Council in Armidale last month, but Mr. Hyslop wanted to know all about it—in particular about the Supervision Committee. A discussion between Mr. Hyslop and the President which was as protracted as it was ambiguous then ensued. During this the S.R.C. went in camera in order to spare the President the embarrassment he felt might result if his views upon the subject were known too widely.

To the immense relief of everybody this ended, only to be followed by an embarrassingly unsuccessful attempt by Mr. Cooper to be funny.

Mr. Cooper then asked, under questions without notice, whether there was any truth in the rumour that the President had said of Miss Fresher two days before her election that "she has already been chosen". The President said there was none.

Mr. Hyslop attacked the suggestion contained in the last minutes of the last meeting that the S.R.C. should identify itself with Education Week, which he felt was a political gimmick of the Government in an election year. He suggested that, instead of the hackneyed subject about technology and education which had been proposed by the Executive, he, Mr. Hyslop, organize a meeting which would examine the true state of education in S.A. This might not be flattering to the government.

After various people had accused various others of pink and blue political associations and these accusations had been repudiated, particularly by Mr. Hyslop (who denigrated the stand of both parties on education), equivocation became the order of the night and it was decided to hold both meetings.

At the request of the Union Council, the meeting considered what ought to be done about the gambling alleged to be going on in the George Murray Lounge amongst card players.

Mr. Fowler said that in point of fact card playing and gambling were often concomitant. The Warden was heard upon the matter; he said that he found it personally embarrassing, when conducting visitors around the Union, to see students playing a card game that might involve

gambling; one did not see it in other Universities.

Various people mentioned the right of students to go to hell their own way. Mr. Finnis thought it uncivilized that they should do so in the George Murray Common Room, the one room where one ought waste one's time with more tone. He proposed that the S.R.C. recommend to the Union Council that card playing be banned from the George Murray Common Room only, and permitted elsewhere. At present card playing is permitted only in the George Murray Common Room. His motion was passed.

The finances of A.U.D.S. were brought up. A.U.D.S. was, according to the Treasurer of A.U.D.S., Mr. Burtmanis, still a total of £368 in debt, even after making £64 on the pantomime performed in the holidays.

Mr. Hyslop and Mr. Finnis stressed the great cultural importance of A.U.D.S. to the University and proposed a plan for the S.R.C. to rescue it while ensuring that A.U.D.S. was more efficiently administered by having its finances under the control of the S.R.C. for the period of one year.

Mr. Fowler spoke with some vehemence but little reason on the subject of the financial irresponsibility of A.U.D.S.

Mr. Campbell, the President, gave the chair to the Vice-President, Mr. Blandy, in order to speak to the meeting. He asked Mr. Hyslop and Mr. Finnis to postpone the consideration of their plan until the next meeting, before which he personally would examine their finances in conjunction with the Union. A motion to this effect was passed.

Mr. Campbell then spoke upon exclusions and gave the following figures of those excluded from the various faculties.

| | | |
|----------------------|---------|-----|
| Agricultural Science | - - - - | 3 |
| Architecture | - - - - | 1 |
| Arts | - - - - | 35 |
| Dentistry | - - - - | 1 |
| Engineering | - - - - | 6 |
| Law | - - - - | 0 |
| Medicine | - - - - | 8 |
| Music | - - - - | 0 |
| Pharmacy | - - - - | 6 |
| Science | - - - - | 23 |
| Technology | - - - - | 23 |
| Economics | - - - - | 34 |
| Social Studies | - - - - | 0 |
| | | 140 |

Mr. Fowler then reported on behalf of the Parking Sub-committee. He proposed a motion that it should continue to operate and should present a submission to the

University Council, such submission to be approved by the S.R.C. Executive. Mr. Finnis and Mr. Hyslop attacked the motion and the sub-committee, saying that the latter had been in operation since October and had produced only one tawdry, clumsily written, badly set out, badly typed and poorly reasoned report. Mr. Hyslop pointed out that though this report had gone to the University Council, it had not been tabled with the S.R.C.!

Four members of the Parking sub-committee defended themselves. No-one else did, except the Vice-President.

The motion, which became an issue of confidence in the sub-committee, was carried 12-10, with the sub-committee voting for itself and Mr. Hyslop and the editors of "On Dit" recording their dissent.

The problems of students working at the Waite Institute or the Queen Elizabeth Hospital as well as the University were mentioned.

A motion that a sub-committee to investigate the problems of orientation be set up was passed, and Messrs. Finnis, Hyslop and Smith were appointed, together with the President and the Local Education Officer.

The Returning Officer, Mr. Bilney, reported that so far only one nominee had been received for the vacant position of the Architectural Representative.

The Meeting ended at 1.15 a.m.

A NOTICE

The S.R.C. Clubs and Societies Standing Committee hereby brings before the notice of Clubs and Societies affiliated with the S.R.C. that it is reviewing the registrations of all such bodies.

The S.R.C. Clubs and Societies regulations as approved in December, 1959, states that "Registration shall not be granted to a Society or Club by the S.R.C. if full membership is available to non-Union members". The constitutions of many clubs and societies do not set out this requirement but merely state that membership is available to students. They do not indicate that the students have to be Union members.

The regulations also require that the names and addresses of all members of a society or club holding executive positions be forwarded in writing to the Vice-President of the S.R.C. within 21 days after the holding of the Annual General Meeting. This regulation has not been adhered to by many clubs and societies over the past years. However, the S.R.C. Clubs and Societies Standing Committee has decided that slackness in obeying this regulation shall cease. Clubs and Societies who do not comply will risk deregistration and hence will be unable to apply for an S.R.C. grant.

Finally many of the filed copies of the constitutions of Clubs and Societies are out of date. It is the intention of the S.R.C. Clubs and Societies Standing Committee to have new copies of clubs and societies constitutions lodged with the S.R.C.

In short, the S.R.C. will require all Clubs and Societies wishing to remain registered with the S.R.C. to proceed as follows:—

1. Make sure their constitution complies with the S.R.C. Regulations on registered Clubs and Societies; noting especially the Clauses on registration of Clubs and Societies.
 2. If their constitution is out of order, they should take the appropriate steps to correct it.
 3. Lodge a new copy, or the present copy of their constitution with the Vice-President of the S.R.C. not later than the 31st March, 1961.
 4. Inform the Vice-President of the S.R.C., in writing, of the names and addresses of all members currently holding executive positions, not later than the 31st March, 1961.
- The S.R.C. will take steps to deregister all clubs and societies who do not comply with the above four requirements by March 31st, 1961.

Council still secretive

The University Council's delegate in control of parking is not prepared to indicate whether or not the 24-hour parking ban will actually be enforced at night, by parking inspector or otherwise. This was made clear at a meeting of the Union Council last week.

Some W.E.A. and other part-time students are being given permits to park in the University grounds during the evening. When he was asked whether registration numbers would be taken to distinguish between such permit-holders and patrons of the Union Hall, the University's delegate said that he was not prepared to answer the question. The reasons for the ban, said the delegate, were several, and included the damage done by some of those patrons, and the need to keep the roads open in case of fire.

The Union Council eventually passed a motion establishing a sub-committee to draft a submission to the University Council. This submission will ask that patrons of the Union Hall be allowed to park in the University grounds, and may suggest that the Union employ a parking inspector.

After a long debate and one of the most keenly contested votes for a long time, the Union Council rejected a move by Prof.

Karmel to offer the Union Hall for use as a lecture theatre for Biology 1 in 1961. Prof. Karmel's motion reaffirmed the principle that the Union Hall is not to be used for lectures, but stressed the convenience of the students concerned (who will have to hear lectures in the Bonython Hall), the exceptional needs of the situation, and the understanding that no such offer would be repeated next year.

"I would like to feel that when the University is in a jam we can offer our Union facilities . . ." said Prof. Karmel. But this only gave emphasis to the fears of those who opposed the motion on the grounds that the principle that the Hall is not for lectures, once sacrificed, would never be properly re-instated. This would not be the last occasion on which the University would be "in a jam". Stress was laid on the fact that the University itself had made no move to have the Union reconsider the Union Hall Committee's rejection of the Biology Department's original request, and on the administrative difficulties involved in preparing the Union Hall for 9 a.m. lectures and in compensating the Union for the damage that would inevitably occur.

Prof. Karmel's motion was defeated by 9-7.

MORAL LETTERS

My dear Nephew,

The time to talk informally and with relative immunity has for many centuries been a tradition of University life; from your last letter I gain the impression that this academic laxity has become part of your (Refectory?) activities—but why must your "salad days" involve so much dressing?

An uncommendable pun you are likely to say; yet it so often happens that things are not what we are pleased to "see", for recognition of any particular situation involves thought and perhaps action. I understand from your letter that you have decided to read one Arts subject as well as pursue a technical course—in old fashioned terms, a worthy addendum.

A not uncommon subject of jibe and disapproval in literature is the activity "prostitution"; that you, dear Nephew, have noted this is obvious from your smirking reference to "leaping houses" as though this generation had no part in their persistence.

Consequently I feel obliged to present a view of this subject which may not suit your present frame of mind but which, however, may suggest positive ideals—even if only for rejection.

Now it is obvious that an individual has the right to choose whatever occupation she may desire provided that the projected activity cannot be shown to materially undermine the necessary attributes of a healthy society. To approach this statement from the basis of any particular ethical system would obviously lead to the suppression of different practices in different groups; for this reason it may well be best to reflect on the past before victimising the future.

In the period since the sway of Imperial Rome there have been women engaged as prostitutes—in our sense of the term. The regulations regarding their behaviour have varied from complete recognition to (in)complete abolition; measures have been adopted to register or refine prostitution, but the trade has persisted. That is, a persistent demand has been supplied. Whether this demand should exist is beside the point if we have any respect for the integrity of others; it is possible that "education" might remove this "evil", but it is the here and now which should concern us.

Of what value did the closing of the stews by that syphilitic Monarch, Henry VIII, in 1546 prove—he, for one, still had syphilis. Perhaps the moral is appearing—the problem of public (and personal) health is a major factor. And how is control and enforcement possible?

The effect of Christianity upon this activity has been trifling and transient, although the Church tended to be more humanely disposed towards prostitutes than were, say, the Romans. The Mosaic Law forbidding prostitution to Jewish women, allowed it if foreign women were used—the ruling being an attempt to perpetuate racial purity.

Dear boy, the "old dear" seems to be wandering about with great deliberation, and attempting to say everything at once—like an overdose of castor oil. But your apparent unconcern with so pressing a problem has disturbed me. There are so many pre-judgments to be overcome, or at least modified that if I suggested that licensed prostitution would be a more adequate method of control than the notorious "double standard", I fear you may consider me too detached!

Yet the obvious need for the taxation of persons so occupied, with the concomitant oversight of "establishments" (although these are much less common than formerly) and the consequent protection against the "white slave traffic" or at least against blackmailers and other unpleasant hangers-on, should be recognised.

Today, as in Roman times, the prostitute may belong to, and serve in, any social stratum, though the tendency is still for the profession in its traditional form to be recruited from the lower and lower middle class. Nevertheless, it must be pointed out that prostitution exists because there are men!

Three conclusions remain:—
There is a persistent demand for the limited, wholly physical satisfaction which the prostitute offers.

Secondly, there exists the type of women who are drawn to prostitution by their psycho-neurotic make-up.

Finally, the social attitude towards sex deeply influences both the need for, and attitude towards, prostitution.

St. Thomas Aquinas has powerfully argued that those who are in authority may rightly tolerate certain evils, lest certain goods be lost or certain greater evils be incurred".

Yours sincerely
Auntie Edith

ABSCHOL EXPLAINED

If you're a fresher, the chances are that you will not have heard of this particular combination of initials before. Even if you aren't, it is quite likely that you will confuse the name when pronounced with a certain brand of ice-cream.

Because a majority of students are unfamiliar with the work of the Aboriginal Scholarships scheme (somewhat awkwardly abbreviated to Abschol) a presentation of the aims and methods of the scheme is somewhat overdue.

Abschol is a branch of N.U.A.U.S. which started in Melbourne some eight years ago, due to the efforts of students who recognised that aborigines suffer under exceptional disabilities and restriction of privileges. They thus need the help of society in general and of university students in particular who are equipped to lead the Australian community to a better awareness of the "native problem".

The prime movers of the scheme saw their way clear to do this by setting up a fund to enable aborigines to participate in University education. By this means, they hoped both to stimulate the aborigines' desire for higher education and to let the aborigines know that Australian University students do want them in their universities. Since in many cases the State Governments do not provide any guarantee of assistance over and above the normal means such as Commonwealth Scholarships, etc., there is a definite need for such a scholarship. It is also significant that the initial move for such a scholarship came from the Universities and not from State Government departments.

At present, the total fund stands at over £6,000; however, in order to maintain two or three students permanently each year—amounting to an expense of £900 p.a.—the fund would need to be of the order of £15,000 to give sufficient interest from investment to make the scheme self-supporting.

There have been four Ab. Scholarship holders in the years since the inauguration of the scheme; the number is at once significant in indicating the progress of aboriginal assimilation. No aboriginal had ever entered an Australian university until Irwin Lewis commenced as a Science student in Western Australia. He failed in his first year, and during the course of his second year he decided to relinquish his studies and his scholarship to become an Aboriginal Welfare Officer. Adelaide had its first student studying under the scheme last year; Faith Coulthard, a double-certificate nurse, commenced a Social Studies course and was resident at St. Ann's

College. She has given up her course and is now in Darwin doing welfare work with the Aborigines Board.

So far only one Abschol student has graduated; the numerical response to Abschol is a small proportion of the total number of aboriginal or part-aboriginal secondary school students who are in a position to come to the universities. The reasons for this are not hard to find; the process of assimilation is a slow one, and if we do not adopt the undesirable expedient of forcing the pace unduly, we must be content to review our progress over decades, not years.

In one sense it may be said that Abschol is complementary to World University service in as much as both attempt to help under-privileged students, be they at home or abroad. It is due to the persistence of International student organizations that W.U.S. has come into being; in Australia let us not forget the small but not negligible minority of dark Australians who, though living in the country for thousands of years, are, through white maltreatment, now denied the right of franchise in their own land.

No simple city

The simple city of Paris that the weekend German tourist (by far the most common of the species—wife on one hand, blooming buxom daughter on the other) constructs with his do-it-yourself Paris guide-book kit, and hangs on the well known pegs, takes on complications for the person who lives here.

This is true of the detail and true of the general scene; the Cathedral of Notre Dame, sombrely beautiful gothic architecture, weather-worn gargoyles and superb windows, is otherwise splendid in the fierce organ gentle chanting sacrifice of the Mass, and the streets, long and wide, or bent and narrow but always picturesque and filled with people, change their faces as the people cease to be part of the backdrop of one's personal life, becoming real and taking on lives of their own. The ideas that one can form at a distance of a totality, an easily defined personality, are lost and constantly belied in the mass of details that crop up every day; such is the fate of intellectualisation, for with experience a new sort of knowing begins, based on acceptance, on self-effacement—and then the joy. So much is natural, but perhaps it would not be banal to observe that all this is accentuated in the case of somebody who has never lived anywhere but in a city as small as Adelaide. Someone like me. . . .

I spent my first weeks as a tourist, not by choice, but because I didn't know anyone, and because it was not possible to establish any sort of routine which would serve as a base for a more independent existence.

Autumn, with most of the natives still away on holiday in the country, was beautiful in the trees along the boulevards, and in the parks where little boys were sailing boats in ponds and a little girl chased a herd of fattened pigeons across the lawn and a strange old man in bright blue trousers romped joyfully amongst the fallen leaves. And in the cafes, the outsider, with perverted pride trying to be a native but readily recognised and welcomed as a foreigner: English perhaps, or German, with the 12 per cent. tip the important thing in the transaction. Along the banks of the Seine, where the *bouquinistes* maintain their quaintness at the expense and for the pleasure of the tourists, over the Eiffel Tower, under the Arc de Triomphe, and into the Louvre, the dream was constant of unfamiliar colours and new smells, and the first sight of the often-seen master-pieces of Raphael, Michelangelo, and Leonardo was almost real. To begin a sentence, "I have seen . . ." was to introduce an endless discourse: but the monologue palls and ultimately depresses—especially if it is one's own. There is no joy but in sharing.

My solitude deteriorated gradually into loneliness. Queuing long hours for University and restaurant inscriptions—ancient buildings, too many people today, come back with this

blue ticket on Wednesday or this red ticket on Thursday—filled out time which was interminable, and carefully controlled misery lapsed, dull, into days of waiting.

The sleeping soul had its awakening when the seeker found and a door opened at the outside knock, and home was made again; new life brought surprises, and the biggest surprise in the moments of growing up and out was not that there are many churches where the seats are free of charge, but that the people in the grey and raining pre-winter streets have faces, alive and eyes which tell of smiling yesterday, today in its irksome self-sufficiency, and of tomorrow unformulated hope of God willing all shall be well. For new language and new context in simple addition give new person, and a baptism, real and in no wise sacrilegious, was revealed as having present meaning.

New friendship grew to fill the unfamiliar first-meeting faces and to give spontaneity to feelings that would have been committed to letter-paper in an intravenous nourishing of distant and dormant relationships. The heart grew bigger to admit new fondness, and older fondness not forgotten passed beyond the realm of tears: nostalgia was undone by the spirit of adventure. Interest in the going forward precludes the looking back, and Lot's wife became distasteful as a model—pillar of retrogression and of salt.

There is a life that goes beyond the city busy in its regulated day-to-dayness, and that seeks the outlets, bursting wide and fresh into the colours of the country. Summer had died, but the world had yet to put on shades of mourning, seeming loath to change its brightness for the winter shades of grey. Trees not in lanes—a forest—made the town of Fontainebleau move slowly into houses with their gardens, walls, and falsely appearing to exist apart from the people, few, in the streets, cobbled; an attractive chimaera, but the charm is barren outside the intimacy of country town and people.

The sun shone cold into winter, and the stranger felt no comfort in the humidity of the centrally heated solitude, and his memories of real home were of a young sun and sometimes overpowering, beach, the sea and toes dug in the sand. The life that had left the city, had loved the country and richer came back to reign above, in but not of the strange and noisy race. Peace was unwieldy and often uncertain, but nonetheless was kept in motion.

Invitation to the dance

by John Kempster

"What dance?"
"The one at Burnt Bridge."
"What was it like?"
"Oh, the usual thing."

It was in fact quite conventional. The youths, mostly labourers in the building trade, or from the nearby timber mills, were grouped rather sullenly in one corner of the room. Near them was a battered counter. It looked a little like a bar, but there were no drinks and not many conversations. An ancient radiogram played rock records at full volume, but the room itself was too dingy to support gaiety.

The girls seemed happier and more alert. They danced a lot, chiefly with each other. Just occasionally one of the tidier youths would detach himself from the group, claim a girl for one dance, and return to his corner. The visitors and the older women sat around the walls talking. Occasionally the M.C. became insistent, and then they would join a barn dance. The grown men stayed put. Hovering around the doorway they seemed to be taking no part at all.

"Of course, they gave the dance in our honour," continued the work camper; "it was just a pity that so few of us knew how to rock and roll."

Perhaps, gentle reader, this kind of dance seems rather strange to you. I can assure you that a working class teenager from Cambridge, or the East End of London or New York, or Sydney would have felt quite at home with the arrangements—but for one thing. Burnt Bridge is an aboriginal reserve near Kempsey, in New South Wales and most of the dancers were part-aboriginals. Their guests were forty young people relaxing after a hard day's work. Each one of them had given up three weeks of the last Christmas holidays to help build a three-bedroomed house for a part-aboriginal family. Set in an ordinary Kempsey street, the house is now complete and occupied. The materials were supplied by the Aboriginal Welfare

Board, and the work camp was organised by the Australian Christian Youth Council.

The campers included undergraduates, school teachers, carpenters, painters and professional people. There was even the manageress of a boutique at the "Paris end of Collins Street". This intriguing assortment of young people from four States had previously shared only a sincere desire to do something about "the aborigine problem", which most of us merely discuss desultorily, if at all. Their common task, their common faith and their common life (camping in the showgrounds) soon welded them into a united group. Through their contacts with local churches and service groups, and with the aboriginal people, the two sections of Kempsey were drawn just a little closer together.

The invitation to the dance seemed to symbolise the acceptance of the work campers by the aborigines. The strained relationship in Kempsey is due not so much to lack of goodwill as to ignorance on the part of the white townspeople of the best way of improving the situation, and even to ignorance of the situation itself. On the other side there is a complete lack of self-respect, which is scarcely surprising in a bastard people, whose aboriginal blood has been diluted by a long history of abuse and rape.

Merely to meet and talk with white people who "have the right look in their eyes" can help individual aborigines to regain their self-respect. The "problem" vanishes in the recognition of the person. However, reconciliation between the two sections depends in the last resort on the local community. It is much easier to exchange pleasantries with people for three weeks than to establish lasting friendships with those, so different to ourselves, who happen to live in the next suburb. It is now up to the family themselves, just as it would have been had their name come up for a ready-built Housing Commission house. And that is surely the way it should be, for dark as well as light Australians.

by
Colin
Nettelbeck



"Autumn, with most of the natives still away on holiday in the country, was beautiful in the trees along the boulevards. . . ."

How to report . . .

I a debate

On Wednesday, 8th March, before a duly impressed audience in the Lady Symon Hall, the Debating Club commenced its year's activities with a not-too-serious discussion of the motion: "That Australia should attach its allegiance to Russia". Urging the assemblage of innocent freshers to hoist the "Hammer and Sickle" were Comrades Alexy Hyslopsy and Jonis Finnis-kovitch (editor-in-part of "Pravda Ondit"), while entreating them to tear it down, or at least replace it by something with stars and stripes, were Messrs. Terry McCrae and Alan Dawson.

While hardly "debating" in the true sense of the term, pro-leader Hyslop did calmly present several "self-evident truths" for the listeners to (es) chew over. These included an obvious rejection of neutralism as immorally wrong and silly ("What crap!) at a time when, so Rev. Sartre and Father Camus preach, one must be committed. Likewise condemned were the classical ideal of democracy as government by, for and of the people ("What twaddle!") and the shan freedom in American society ("What sheer twaddle!"). It was explained, or rather presented as an axiom, that the U.S.A. political scene is a "shielded totalitarianism" based on the money lust, and must naturally be more evil to the individual than the Russian system whose only interest is power (the two are quite distinct ends?). At this stage Mr. Hyslop waxed psychological and introduced the yardstick of a "feeling of belonging", by which term he evidently referred to that joyful spirit of togetherness which undoubtedly overcomes commune labourers and saltminers and is so lacking in the Western organisation man.

Mr. Dawson, heading the con-attack, brought semantics into play and decided that the motion had no linguistic leg to stand upon but perhaps just enough to fall upon. In any case, after proving that the notion of "transferring allegiance" was paradoxical he didn't give up in disgust but proceeded to take his side in discussing the nonsense. There followed a burst on the fallacy of extrapolating from past data to make future predictions. Anyone who did such things with reference to economic growth rates was, according to Mr. Dawson, foolish, and he prophesied a devastating crash which could possibly set the Russian economy right back to scratch.

Obviously stunned by the realisation that the motion was meaningless, Mr. Finnis nevertheless carried on bravely, "speaking in a void" as it were. One gathered from his remarks that Mr. Finnis had accepted George Orwell as his patron saint in the political realm. While expounding the political implications of "1984" and "Animal Farm" Mr. Finnis' gestures made it embarrassingly clear which of the debaters should be associated with Orwell's pigs, and which with the men. Psychology featured again with the highly dubious claim that paranoia is a unique symptom of Western man, not to be found appreciably in the happy hordes of the Soviet. Although his serene demeanour belied Mr. Finnis' fuming, reactionary interior, he could not suppress the slogan on which he concluded: "We

must join the winners and avoid both the slaughters of revolution and atomic death".

Mr. McCrae then proceeded to rationally compare the consequences of an Australian alliance with the Western world on the one hand, and Russia on the other. His conclusion that all our cultural and social traditions would suffer disastrously in the latter case, with only a questionable recompense in military and economic gain. Mr. McCrae was obviously appalled by the prospect of an Aussie squatter reclining in the peaceful atmosphere of his commune hut, smoking Sobranies and reading Dostoyevsky. Along with his team-mate Mr. McCrae didn't quite appreciate the self-evident nature of their opposition's claim that Russia was, after all, the winning side.

Concluding this con-case Mr. Dawson once again applied the ugly term "Marxist" to Mr. Hyslop. At this stage Mr. Hyslop must have been either offended or condescending, for he reduced the logical stature of his side's remarks from axioms to "safe bets".

A show of hands from the audience indicated that, influenced by Hyslop-Finnis' superior debating ability, the time for a revolution was now ripe.

II a display

The stands were packed for the great event and a hushed crowd waited expectantly. In the bright Athenian sunshine, the satchel-carrying, sandwich munching gallery rose to the tune of a screeching microphone. Then, on to the green arena a maiden tripped with a "light fantastic toe". Surely she was none other than the goddess Diana, armed with her bow and arrow, out to practise for her moonlit hunt that night in the grounds of the University. (The no-parking signs make excellent targets.) Skillfully, she drew her bow, and farflung arrows hurtled through the air, to narrowly miss the target by six feet and send the enraptured audience scurrying for shelter beneath the lofty rafters of the refectory.

But coming from gallant Athenian stock, they braved the hazards to gaze at specimens of bronzed, half-naked youths, trained for long hours in Sampson Sedgwick's gymnasium. Fearlessly they scaled the lofty heights of the wooden horse and emerged from hand-stands of several minutes' duration.

But stay. Who comes here to disturb the peace? Species from some other world no less, these savages, girdled in peculiar pyjamas, suddenly descend upon the scene. The fight is on. Passionately they fling themselves down upon the whitened form of the mattress, then gasping faces, white toes and legs appear in all directions. Is this a dagger which I see before me? No, 'tis some bloody knife with gleaming blade, glinting in the sunlight. Damsels' hearts are palpitating as screams rend the air. Every man is in the fight and bodies fall and rise again to face another blow. Members of the gallery chew furiously at their rolls, but then that Hercules of the South, in no uncertain terms, bids all to part in peace. Cheering students scatter to their lectures in a vicious frame of mind, ready to do battle over French essays and mathematical problems.

Technique and vision

by Will Baynes

THE BEST?

by Ian Grenfell

Contemporary exponents of "progressive" educational thought are apt to define the term "humanism" to suit their case; often, ignoring its usage at other times and places, they call themselves "humanist" and hence claim a far greater public audience than might be expected from the value of their contribution. It seems that "humanism" is an O.K. word—if you are a humanist you are alright.

In choosing a very broad definition, it is not my intention to avoid the issue, but simply to propose a fairly unequivocal rule by which other "humanistic education" can be considered. "Humanism is an attitude of mind in which human nature is the standard by which all things are measured." That is, man as a biological, sentient, thinking being, is the subject of humanism. The diversity of opinion on this subject indicates that both the meaning and scope of humanistic education have altered with time. To suggest that this alteration is closely associated with the fluctuating opinion man has about himself is not too unreasonable a contention, when the stretches of moribund humanistic activity like the "middle ages" and the eighteenth and nineteenth centuries are compared with the spiritless actions of men during the same periods.

Its relation to the aim or outcome of education can be seen when we consider that "Without ideals, without effort, without scholarship, without philosophical continuity, there is no such thing as education." (Flexner.)

Emphasis on the education of the whole man is a recurrent historical theme; all must be developed equally—body, soul, sense and reason, character and mind. The Greeks held the primacy of moral considerations—"Knowledge is Virtue". There was a practical ethical system which distrusted over-specialisation, yet provided a standard training in all subjects for every type of student. Thus Plato's educational world picture of mathematics was rejected in favour of the aesthetic, artistic and literary ideals of Isocrates. (The original debate between science and "arts" was engaged in the market-places of Greece, and there Isocrates won the day). Ancient Greece refused to pursue the way of the technician, preferring the way of perfect personality—development; but someone may point out that the civilisation of Hellas declined.

The whole aim of education was towards the formation of adults, diametrically opposing later doctrines (Rousseau) and modern psychology; it is doubtful whether knowledge of "Emile" would have disturbed Greek practice.

It is to the "flowering of the middle ages", as perhaps the Renaissance should be called, that we must look for further humanistic development. J. A. Symonds suggested a useful definition for this period:—"The essence of humanism consisted in a new and vital perception of the dignity of man as a rational being apart from theological determinations, and in the further perception that classic literature alone displayed human nature in the plenitude of intellectual and moral freedom." The revolution of thought and creative action which took place in Europe in the fifteenth century, broke the force of the medieval traditions of theology and philosophy; a standpoint relative to antiquity was adopted, without catholicity, and it was this which introduced the "new spirit" of humanism.

The conflict between Christian and secular humanism was apparent even then—Petrarch's learning, for self-culture alone—that of Erasmus tending to a social and Christian hope of combating widespread ignorance, which, he believed, was the source of the evils about him. The pursuit of antiquity for Petrarch almost became an escapism: "our own age has always repelled me." A secular humanist of the 1950's, M. Roshwald, escapes to a perfect future land, inverting Petrarch's view, yet succeeding in creating a similar atmosphere of unreality. Erasmus grafted Christian ideals to the Platonic concept of a liberal education; Maritain would absorb anthropocentric classical humanism into theocentric humanism.

It has been claimed that the present ethos is simply a more effective utilization of the ideas, beliefs, and practices of the past; this is indeed true of inductive philosophy as set out by Juan Vives long before Bacon. "In all the philosophy of natural history the boy is to learn such knowledge as far as he can test it by his own judgment, experience, and diligence."

To remember that such men as Melanc-

thon, Erasmus, Rabelais and Milton intended the study of Greek and Roman Literature to be sources of ideas (historical, geographical, political, moral and scientific), not exercises for training in correct Latin and Greek phraseology, is to acknowledge that their aim was truly humanistic.

John Colet, founder of St. Paul's School, sought for truth in argument, not necessarily victory. The English humanists advocated a rational and largely secular education, based on the study of the Greek and Roman classics; the aim was individual and social improvement. Under Henry VIII, Edward VI, Mary and Elizabeth I, educational institutions were required to promote humanistic studies. This practice was aimed at training in virtue and good letters, and as a means of preparing young men for public life—this direction lasted till the nineteenth century.

John Locke tended towards the scientific outlook, yet in "Some Thoughts Concerning Education" he stresses a humanistic approach: "The attainment of a sound mind in a sound body is the end of education." However, he held the "disciplinary" conception of education, and this may have negated some of the more humanistic aspects of his theories.

It is not until the time of Rousseau that emphasis is transferred from human nature to "nature". But this naturalism had already been foreshadowed by Erasmus: "Follow the instincts of your best self and you will be worthy" and "All living things strive to develop according to their proper nature".

The social connotations of Rousseau's theories are inclined to obscure their educational importance; the latter, however, may be over-estimated as a positive contribution—rather it was the provocative nature of the theories which disturbed the practically minded. "His importance consists in the stimulus which he affords to subsequent thought and action". Was he a humanist? "Emile" sought to develop a child so that he might become an individual and a good man in every situation of life. But "Nature wants children to be children before they are men"—he starts with a human standard. The humanism of Rousseau has inspired educational reformers since the eighteenth century. Although he

revolted against the Catholic doctrine of Original Sin, it is probable that even Maritain would accept him as a true humanist.

The writings of Spencer and Matthew Arnold indicate the sources of the currently fashionable "arts" versus "sciences" war. Spencer asked the question "What Knowledge is of Most Worth?" and replied that which is most useful. In his scale of values tastes and feelings came last. This attack on classical studies in favour of scientific, caused a furore in his age. Yet Spencer could still write "To prepare for complete living is the function which education has to discharge."

Hence arose the impossible distinction between the advocates of the Humanities and those of the Sciences—humanists and realists. Arnold attempted to bridge the gap by expanding his concept of culture and humanism to include knowledge of modern scientific study as well as literature and art. A struggle was engaged over whether physical science provided as effective a source of culture as an exclusively literary education. T. H. Huxley, a scientific humanist, said that it did, but Arnold could never see that in all spheres of human activity, the best that has been thought and said might also be as humanising as literature. Arnold's central thought is that "knowledge not put for us into relation with our sense of conduct, our sense of beauty, and touched with emotion by being so put; not thus put for us and therefore, to the majority of mankind, after a certain while, unsatisfying, wearying."

It was left to educators like Dewey (with his main principle of pragmatism) and Whitehead (liberal education) to resolve the arts—science controversy. Dewey tackled the problem via individual perfecting—the movement to self-betterment is sufficient justification for the title "good man".

A. N. Whitehead called the antithesis between a technical and a liberal education, fallacious; he pointed the moral in terms of adequacy: "There can be no adequate technical education which is not liberal, and no liberal education which is not technical: that is no education which does not impart both technique and intellectual vision."

"Impossible to leave, impossible to stay"

"Hiroshima, mon amour" is an important and generally successful film. Before I thrust forward a strong but problematic objection, I will recount the film's more obvious virtues.

A powerful theme is sketched over a framework of simple action. It links the pain suffered by a woman from a love affair with that suffered by a city through warfare, and ponders that blessed human grace, the veil of forgetfulness.

The chance love affair of a French actress and a Japanese architect in present day Hiroshima becomes intense, and through her new lover the actress relives the memory of her first love, a German soldier. His death and the humiliating punishment she receives from her own people are re-created, as reality and phantasy merge in her mind. We surmise that in some way her life was despoiled by this episode, either by the loss of her lover, or by a feeling of guilt and vindictiveness towards her own people. The resurrection of the old (into the new) again hallows her existence, and she finds herself unable to leave, and to forget.

Her problem is linked with Hiroshima and its pain, scars and mutilated bodies which it strives to anaesthetise by "Atomic Tours" and garish night clubs. The architect, symbol of the rebuilding city, resolves the problem in terms of his own hopes when he states that he will forget her for new lovers, and thus follow out the continuous cycle of love, unhappiness, and then forgetfulness.

Skilful tracking movements follow out the aimless wandering of the woman through the neon-lit night of Hiroshima, "impossible to leave but impossible to stay". (The effective association of human mood with background is reminiscent of "The Bicycle Thieves" with its portrayal of a frantic search through long streets of tenement houses and suffocating crowds.) In a deserted night club the actress is the object of an attempted "pick-up", similar to the beginning of her present affair. Assured now of the inevitability of the cycle, she prepares to leave.

This is, quite frankly, a crude simplification of the thematic material. Much dialogue and seemingly important human-motive detail appears, on any analysis, to be unnecessarily complicated and left finally unresolved. But the film in general, like any art form, can provide ambiguous material dependant only upon the personal feeling and creative perception of the individual. I don't want to gaze heavenwards, clap hand to breast, and absolve my responsibilities by stating, "I feel it here and that's all that matters", but I am equally refusing to accept the usual straight-forward cliché plot as any criterion.

The sensitive and controlled acting of "Hiroshima" is what we have come to expect from the good continental film. Witness the skilful transformation of the man from a jealous lover to the impersonal prompter, as the actress becomes the dominant figure. If any of you see the film again, note the café scene where a waitress interrupts the excited woman—and that "all so natural" uncomfortable silence falls upon the pair. Or the stolidity of the old

Japanese woman who alters neither her composure or her facial expression, yet shows so well her bewilderment and . . . but there are so many excellent examples.

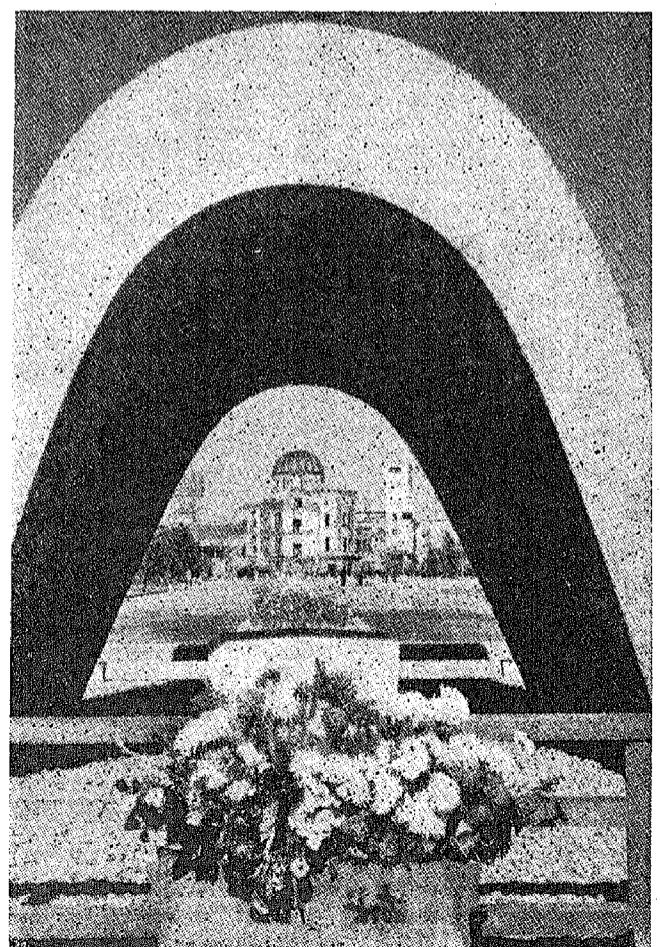
I am not happy about the "shock tactics" (for want of a better term) invoked by content and production technique. I refer first to the opening sequence and the shocking contrast between the entwined bodies of the lovers and the mutilated victims of the bomb, and secondly to the method of swift alternation and contrast shots used throughout.

A poor piece of music, fully orchestrated and played with gusto, can produce in the listener an exhilarating but false effect. I accuse the producer of this unintentional crime. The blatancy of a Rothman's Cigarette ad. is recognised and enjoyed for what it is, but the purveyor of serious art has the advantage of a non-resistant audience. In "Hiroshima, mon amour" the

immediate result is a lessening of the dramatic tension in the second (and more important half) of the film. I have heard too much comment like "the film was too drawn out" and it "had finally to resort to artificial dialogue and features" for me to dismiss this as mere personal carping.

A film with a plot sufficiently elastic to allow the use of an unconventional technique of presentation must gain a greater impact with the subtleties of its theme. By the same token, artificial and stilted factors may be introduced, and the final test is whether or not the "artiness" of presentation hinders the ability of an audience to sympathise with the content of the film. I feel that "Hiroshima, mon amour" is successful and I applaud the skilful and courageous directing of Alan Renais in this Age of the Commercial Epic.

P.H.



The Dome of Peace at Hiroshima

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LETTERS TO THE EDITORS

Sirs,
After reading the article, "A Vulgarly", which appeared in the last edition of your paper (March 14th), I am strongly moved to reply to the suggestions appearing therein.

The suggestion in the last paragraph of that article that "... two days before the Competition . . . Miss Fresher had already been chosen" is of course absolute nonsense.

To suggest that apart from the S.R.C., the five prominent people who judged the Competition would decide the result before they knew the final list of entrants must put a strain on the credulity even of those far less sceptical than me.

For, until five minutes before the judging began, even I, as Comper, did not know the final list of entrants. This may sound untrue as the entries closed the previous day. However, some of the Entrants did not appear at all and less than fifteen minutes before the Competition began, only six of the twelve Entrants were in the dressing room. The number finally paraded was 10 (including the Bird-watching Club Entrant).

It is not uncommon for rumours to circulate before such an event but it shocked me to see "On Dit" report one, and only one, of these rumours. Had you, Sirs, kept your ears open you would have, as I did, heard many more names forecast by lying tongues.

Yours,
R. D. CAMPBELL,
President,
Students' Representative Council.

A principle doubted

Sirs,
With reference to Mr. Dick Blandy's article "Should Sex Count" in the last issue of "On Dit", I feel that there are a few factors of whose existence he is ignorant.

In his Treatise, Mr. Blandy mentions some of the arguments advanced against equal pay for women—then he shows (not by any means always successfully) that they do not hold. But apart from the numerous practical difficulties in achieving perfect wage justice, such as the extreme difficulty in gauging just who is supporting a family or dependents and to what extent, the complicated and expensive means test that would be required, the prejudice in many occupations against females, the desirability of penalising single workers for not being married (as suggested), the rise of the "career woman" with the apparent decline of the birth rate, the lower (admitted) efficiency or unsuitability of women in some jobs, with the consequent creation of an army of reserve female unemployed. In addition, the desirability of the penitential of young male workers with rewards (in bonuses) if they stay in the job, and the difficult adjustment in price structure in industry (with probable inflation)—quite apart from all these difficulties, Mr. Blandy appears to be unaware of the far-reaching social implications of the "equal pay" principle.

Women in achieving "equal" status with men, become more than equal, socially and economically. This "superior equality" shows itself in many ways, from the trivial—the small courtesies extended to the fair sex in the way of bus seats and open doors—to the substantial, the real benefits enjoyed (e.g., in a factory:—female employees are allowed to sit down on the job, take the quieter and easier work, have better toilet facilities, and are catered for at lunch).

There "perks" given to women may be regarded as paid for by their acceptance of a lower wage (though not as low as Mr. Blandy states). In granting them equal wage status, it is clear that women would become more than the economic equals of men.

Again, equal pay will make it necessary to completely revise present social conventions. Here are a few examples:—

It is well known that it costs a male considerably more than a female in the courting process. It is doubtful whether this would change with the arrival of equal pay.

The institution of women's pensions would have to disappear; in the event of one partner dying, the female is in general more suited to carrying on supporting the family than the male—a widower's pension would have to be created.

Equal pay will aggravate the problem which arises when, on marriage, the women must give up a better paid job than her partner's in order to raise a family. In these cases it would be economically sounder for the male to stay at home; but this would appear impractical as well as socially undesirable.

The alternative is for both husband and wife to remain at work. Already this tendency has grown to such an extent that many social evils have arisen. This trend can only be accelerated by equal pay and give rise to a boom in the "baby-minding" trade—with a lessening of the apparent addition to the total productivity of the system.

Perhaps the conclusion of this trend will be the weakening and final severing of family ties—and the "commune" system of China. No doubt Mr. Blandy does not advocate this; whether or not he wishes to see a complete revision of existing social standards (or social prejudices) is not clear.

but it should be pointed out that in the past, the many "intellectuals" who have advocated this procedure have met with little success and are now (in the main) viewed as interesting but impractical theorists.

If equal pay comes, the wage system may be no more just than at present—certainly it will be attended by many economic difficulties, and will produce many social anachronisms; should not these possibilities be granted closer attention by disciples of the equal pay principle.

Yours,
G.F.T.

Tradition and adaption

Sirs,
In reading Richard Broinowski's article, "Featurism—a name for the mess", I was struck by the fact that Robin Boyd and his applauding reviewers are only echoing, in the architectural field, what Bill Harney, that most Australian of Australians, has long been saying with regard to our folk traditions and folk literature.

Bill has given his opinions in short compass in a recent Current Affairs Bulletin. It emerges most clearly in his comment on the dress of aboriginal stockmen. In itself this is a trivial matter, but he is awake to a broader significance. He says:

"Amidst the changing times the aboriginal stockman has followed the trail of the wild-west cowboy. For them is the ten-gallon hat, the coloured shirt with cuffs and bits of string, the jeans and the leather straps full of brass stars and strips of coloured leather. The reason behind them may have been known to the Spanish-speaking cowboys overseas, but they are now a part of the trimmings in the general change-over. We of the 'Outback' have copied other traditions, but we have lost our own." (My emphasis.)

How does this minor instance of featurism relate to folk literature—to Harney's view that the "canned music" or recordings and radio has choked the indigenous growth of camp songs, ballads, poems and stories? What, exactly, has this to do with the fact that the works of Lawson, Banjo Patterson, Ogilvie and Gordon have lost their spontaneous popular currency? I think these questions are best answered by reference to Harney's own art.

This literary bushman offends frequently against both the conventions and the logic of grammar, but atones for all with a vigorous beauty of expression and a sure instinct for what is essential to his descriptions. Consider this passage—

"Thus did the area become a local hang-out for the paid-off stockman and they who came to the race-meetings. A load of scran or meat from the cattle station was the tribute, the swags would be tossed on to the ground and great would be the talk and song beside the camp-fires those nights. Olden days would be re-lived and stories re-told. Dates and days were unknown. Years were dated by some great event."

Surely it was the discipline of these very camp-fires, where rough geniuses engaged in the truly creative activity of inventing, adapting and arranging words to express the things that they knew, which made Harney the writer he is. Words were there being used simply to express something, where they are so often divorced from this proper purpose to become mere "trimmings"—the "features" of a literary featurism—the slang and conventional banalities of a fad. (I refer principally to the lyrics of popular songs.)

Exalted by Harney's open-mindedness and quickened by his alert intelligence, the old tradition has, like other traditions before it, yielded its best fruits in the hour of its death. This open-mindedness does him enormous credit in view of the isolation of his beloved outback from the world at large, and is nowhere more apparent than in the absence of an xenophobic element from his objections to the "Austerianization" of the outback. It is not only with reference to riding outfits that he says, in effect, "It made sense in its cultural context—but our poor adaptation is just a senseless mimicry".

Yours,
COLIN V. SMITH.

My neighbour . . .

Sirs,
I do not wish to quarrel with the logic of your article on whether or not doctors should dissuade their patients from smoking, but merely to state my own viewpoint, since I cannot feel sure that I should not, at times, attempt to be my brother's keeper.

One point I would make is that the cool, scientific tone of your article tended to obscure the important point that the decision to smoke or not to smoke is one in which the emotions enter at least as importantly as the logical faculty. This is true of most of life's important decisions—and there is nothing minor about the question of whether one smokes or does not.

It may be as you say that if one's next door neighbour likes smoking well enough to be prepared to sacrifice his last few years of life for it, the no-one has the right to dissuade him. The assumption is that he has the right to make his own decisions, without medical persuasion. Fair enough.

But what are you going to say of the persuasions from the other side—from the hidden persuaders, as they've been called? Since the discover of the connections between lung cancer and smoking the tobacco firms spent, in England, £2.2 millions, as against £1.4 millions in the same period of the previous year, on advertising. Expenditure on tobacco went up in one year from £274 millions to £301 millions. (M.G.W. Jan. 5th, 1961.)

You ask: "who is the medico to decide whether one should live long but unhappily or die young and unworried?" This seems to imply that people who continue to smoke heavily through their adult years do so because it makes them happy. Nothing could be further from the truth. I have many friends aged 30 plus who are habitual smokers. Every one of them would give up the habit if he thought he could. Because the fact is that the only people who really enjoy smoking—there are very few of them indeed—are those who smoke very, very little, and who smoke very good tobacco. There are very few of them because in a few months or a few years the habit gets hold of one, and one mechanically consumes ten or twenty a day.

I have been a smoker, but for a few periods of abstinence, for the last twelve years. Let me tell you why I should like never to smoke another cigarette in my life.

1. It is an expensive habit. I have already spent on it some hundreds of pounds that would have been more profitably and enjoyably spent on better holidays, entertainments, etc.

2. It is an unhealthy habit. Quite apart from what doctors tell us about the long-term effects (lung-cancer, heart-diseases, etc.), there are noticeable immediate effects: one's "wind" deteriorates, one's digestion suffers, one had less enjoyment in and appetite for food, and, important for a student, one's concentration suffers. The medical profession tells us that these things happen; I can quite clearly observe in my own case that they do happen; and other smokers agree with me. One of last year's "firsts" was a girl who gave up smoking during her final honours year because she found it drained her of the energy and concentration she needed for study.

3. It is a habit which detracts from the full enjoyment of life. The non-smoker has keener sense, for food and other sensual pleasures, than has the smoker; and he is more emotionally alert. One pays heavily for the "soothing" effect of a cigarette . . . heavy smokers tend to live in an emotional coma from which they rescue themselves with black coffee. I hope all this does not sound puritanical. A very little self-observation convinces me that I enjoy wine and women, and I have no objection to song either; but what is there to enjoy about a cigarette?

4. It seems to me that heavy smoking (and habitual smoking usually leads in to heavy smoking) is an immoral habit, at least for those who have family responsibilities. If there is a good chance that the smoker will die either of cancer or heart-failure in his forties or fifties, should he not before he reaches that age consider seriously whether he wants—really wants—to avoid old age? Personally, I should like to live long enough to enjoy my grandchildren.

5. People who die of lung cancer may die young but they do not die "unworried". And if I might say so, whatever the logical

faculty behind your remarks at that point, they betray a certain inexperience of life—and death. A friend of mine died aged 45 from lung cancer. He was a heavy smoker. This may be a coincidence, but if so it is one which fits into a rather impressive statistical pattern. He did not die "unworried", and to see him during the last few months of his life was not a pleasant experience.

Yours faithfully,
ALLAN RUDDUM.

An error

Sirs,
In the latest edition of "On Dit" I note an error in my review entitled "The Challenge Not Perceived". At the beginning of the sixth paragraph the sentence "But the students are not wholly to blame for this" appears without the word "wholly".

As you will see this does serious injustice to what I have to say, in that it places responsibility for "the refined version of the school boy attitude" completely on the university. To be associated with such an opinion is an embarrassment to me and I would appreciate it if in your next edition you would take steps to make this clear.

Yours,
D. M. TOOMEY.

(To be perfectly accurate, Mr. Toomey's original text read: "But the undergraduates are by no means wholly to blame for this. A variety of factors, some outside the undergraduates' control, conspire to bring it about." From this text the word "wholly" was omitted. The error was typographical and is regretted.—Ed.)

A puzzle

Sirs,
Recent reports of President Kennedy's "Peace Corps" and the article in the last issue of "On Dit" on the Volunteer Graduate Scheme suggest a rather sorry comparison. It is said that already, even before the Corps exists, thousands of applications to join have been received. On the other hand, in nearly ten years, about thirty people have joined the V.G.S. and gone to Indonesia.

Even when all allowance has been made for the difference in population and the deliberately more limited appeal of the V.G.S., the disparity is considerable. Why? Is there something wrong with V.G.S.? The main differences from the Peace Corps is that it asks two years from its Volunteers instead of one, and that it expects people to work on their own instead of in groups. Is V.G.S. publicity poor? Doubtless it could be better, but surely most students at some stage in their university career hear something about it. Perhaps the difference is between Americans and Australians, or specifically Australian students. One hopes that the implication that Australian students are almost completely lacking in idealism is wrong.

The whole situation is altogether puzzling and I, for one, would welcome more light on it.

Yours,
L. D. H. REEVES.

[Perhaps the problem of "aloneness" should be given further consideration by V.G.S.; or is it that the Americans are far more scared, either because of their world responsibility, or simply because of the Communist menace?—Ed.]

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THE CRICKET CLUB AGAIN DISSECTED

by Hugh Corbet

University A Grade District Cricket Statistics

| Batting: (100 runs or more) | | | | | | |
|-----------------------------|---------|-------|------|---------|------|-------|
| Batsman | Matches | Inns. | N.O. | H.S. | Agg. | Ave. |
| D. Trowse | 8 | 11 | 1 | 63 n.o. | 291 | 29.10 |
| J. Rogers | 10 | 16 | — | 75 | 432 | 27 |
| C. Meyer | 10 | 15 | 1 | 79 | 340 | 24.28 |
| J. Halbert | 8 | 4 | — | 36 | 107 | 21.75 |
| Robert Pearlman | 11 | 17 | 2 | 83 | 315 | 21 |
| B. Quigley | 7 | 8 | 1 | 41 | 143 | 20.42 |
| Rex Pearlman | 11 | 16 | 1 | 66 | 285 | 19 |
| R. Cameron | 9 | 14 | — | 83 | 257 | 18.35 |
| D. Stratford | 8 | 13 | 1 | 52 | 188 | 15.66 |

| Bowling: (5 wickets or more) | | | | | | |
|------------------------------|---------|-------|---------|------|-------|-------|
| Bowler | Matches | Overs | Maidens | Runs | Wkts. | Ave. |
| B. Quigley | 7 | 91.3 | 19 | 247 | 22 | 11.22 |
| D. David | 3 | 29 | 3 | 125 | 9 | 13.88 |
| J. Sangster | 9 | 139.7 | 15 | 579 | 30 | 19.30 |
| A. Clarkson | 10 | 130 | 8 | 584 | 30 | 19.46 |
| J. Rogers | 10 | 28 | 5 | 103 | 5 | 20.60 |
| A. Corbet | 4 | 73.5 | 8 | 336 | 16 | 21 |
| W. Rogers | 3 | 42 | 5 | 155 | 6 | 25.83 |
| R. Cameron | 9 | 39 | 2 | 238 | 9 | 26.44 |
| C. Meyer | 10 | 30 | — | 162 | 5 | 32.4 |

Previous whirlwind partnerships were exceeded in the match against Adelaide on the Adelaide Oval when Trowse, hitting his highest score for the season, 63 in 46 mins., put on 50 in 29 mins. with fellow opener Halbert (28) and 47 in 17 mins. with Sangster (20).

The Pearlman brothers batted consistently throughout the season. Bob scoring 315 runs at an average of 21, his highest score being a match winning 83 against Sturt, Rex scoring 285, average 19. With wicketkeeper Peter Rice, they were the only players to play in all 14 A grade games.

Rice caught 17 with the gloves and stumped 3. Once a good batsman, Rice batted dismally this year to score only 33 runs in 14 innings.

In B grade, Dennis Brien caught 26 from behind the wicket and stumped 9. Last season he was the star batsman in the B team, but this season he managed only 186 runs in 16 innings at an average of 12.4.

A wicketkeeper is not judged by the catches and stumpings he takes, but more by the catches and stumpings he misses. Unfortunately cricket statisticians don't keep a record of these figures. I suspect, though, that on such a basis, Brien undoubtedly deserved a run in the A's. His batting ability would have strengthened a long "batting tail".

In all, the A's scored 2,777 runs for the loss of 154 wickets, scoring 18.03 runs a wicket. They had 2,729 runs scored against them and captured 143 wickets, opposition teams thus scoring 19.08 runs per wicket. This indicates that the team suffers from an over-all weakness in its batting. Six batting collapses in 15 innings emphasise this point. Against Woodville in the first innings the team crashed at 3 for 61 to be dismissed for 120. With the score at 0 for 87 against

East Torrens 6 wickets fell for the addition of 20 runs. In the second "dig" against Glenelg, the innings collapsed from 1 for 82 to finish at 116, so bringing eventual outright defeat. Against Sturt the score toppled from 3 for 215 to a total of 266. The most disgraceful collapse was against Kensington when they were chasing 175 and after the openers had put on 67, crashed to 9 for 131 and then all out for 162. Lastly, against Adelaide the score went from 4 for 114 to end at 149. Enough said.

David Oaten headed the batting aggregate in the B's with 389 runs (ave. 38.90) closely followed by Graham Levy with 383 (31.92). Oaten scored a sound 104 against West Torrens as his highest score (David scored 91 not out in the same innings), Levy's being a stylish 88 not out against Glenelg.

Both these batsmen played in the A's but with a perplexing lack of success. In 4 matches Oaten scored only 21 in 6 innings, while Levy scored 9 and 2 in his sole game.

Another Sturt League footballer, John Halbert, topped the B grade averages with 48, scoring 240 runs in 6 innings (1 not out) including a 130 against St. Peter's College.

The outstanding bowler in the B's was medium pacer, Brenton Paul. He bowled 180.1 overs, including 46 maidens and took 47 wickets for 427 runs, thus averaging 9.09 runs per wicket. His best performances were 4 for 22 and 5 for 12 against Adelaide, 5 for 27 against West Torrens, 7 for 23 against Glenelg and 6 for 35 against Salisbury. Add to these 47 B grade wickets, his 19 wickets in 2 C grade games (6 for 9 against Prospect and 5 for 28 and 8 for 14 against Salisbury) and 6 wickets in intervarsity cricket and we discover by simple arithmetic that Paul took 72 wickets in 13 games. It would be a reasonable *a priori* conclusion that Paul

ultimately played in A grade. Such was not the case. Fortunately there is more truth in George Herbert's words "It is a poor sport which is not worth the candle" than in the French proverb "Le jeu ne vaut pas la chandelle".

In South Australia, every District Club has a fair crop of medium to medium fast bowlers, but the Varsity has in Quigley, Sangster, Clarkson, Paul, David, Warren Rogers, and Cameron, seven intelligent swing bowlers, all of A grade standard. The problem bears some thought.

Corbet was second on the bowling averages with 25 wickets for 259 runs off 92.1 overs, averaging 10.36 runs per wicket. These, with 16 wickets in A grade and 7 in C grade innings, gave him 48 wickets for the season. His best B grade figures were 5 for 37, 6 for 45 and 5 for 42 against A.B.H.S., Sturt, and Kensington respectively.

Other good performances were returned by Warren Rogers with 5 for 30 and 4 for 28 against Adelaide and 7 for 47 in the second innings against A.B.H.S., and by Geoff Glover with 5 for 27 against Junior Colts.

The B's finished well down the premiership table in 7th place. In their match against Kensington they were disqualified when Tony Gunn, the captain, played Rex Pearlman when he was already playing in the A's in the same series. Kensington captain, former University player, Brice Kohler, gave permission for Pearlman to play, but apparently this was illegal. As a result University lost the 10.39 points they gained as a result of their first innings win and Kensington gained 12 points instead. The irony of the whole affair was centred in Pearlman's ignominious "duck".

In C grade, University finished badly after a generally good season. Despite their poor batting against Adelaide in the last match of the minor round when they were dismissed for 147 and 12, the C's stayed in the "four" to play Adelaide again in the semi-final and lose.

W. Hearn headed the batting list with 299 runs (twice not out), averaging 27.2 runs in 13 innings. J. Walker with 161 runs (ave. 26.8) and former A grade batsman Barry Starr with 209 (ave. 26.1) followed. Against East Torrens, Starr scored 105. Other leading scores were Peter Harris' 68 and Ferguson's 58 against Salisbury, Hearn's 59 against Kensington, Allen's 59 against Port Adelaide, and Walker's 54 and 64 against West Torrens and Sturt respectively.

Paul headed the C grade bowling averages with 4.4. Of the regular bowlers, however, Tim Pellew had the best average (14.4) taking 23 wickets for 328 runs off 97.3 overs. Dick Hurn, a brother of the State player, took 32 wickets for 500 runs, average 15.6. In the game against East Torrens, Hurn took 5 for 18 including a "hat-trick".

In intervarsity cricket Adelaide was trounced by Melbourne, but was victorious over Tasmania. Jeff Rogers and Brian Quigley gained selection in the Australian XI which played the West Indies in Canberra.

This season the University cricket club has proved once again that it has a group of very talented cricketers. With dental student David Sincock a welcome addition to the bowling attack next season, it only remains for coach, players and administrators to build up an A grade premiership team. A critic, you know, is a man who expects miracles, or so said James Huncker in his *Iconoclasts*.

FOOTBALL

by Brian Seppelt

The Football Club is away to an enthusiastic start and as many as eighty players are training on Tuesday and Thursday evenings.

Alan Greer has again been appointed Coach of the Club. Actually we are very fortunate to have a great footballer, coach and gentleman to guide us—his "acceptance" confers an honour upon us.

The A.G.M. of the Club was held on Tuesday, 14th, but the attendance was rather disappointing. Nevertheless I feel that the elected officers are very worthy of their positions and will uphold the fine tradition of inspired administration which has made the Club so noteworthy.

Mr. John Day, who last year carried on the great work of previous Presidents, was re-elected unanimously. Other officers are:—

Secretary: Carl Meyer (c/o St. Mark's College)
Assist. Sec.: Mick Sage.
Treasurer: Dave Shephard.

The Committee is made up of:—
Tony Clarkson
Brian Seppelt
Lloyd Morris.

The Social Committee comprises John Sangster, Bob Floreani and John Ferguson; they have already begun plans for several functions. A Club Tea is traditionally held on Thursday evening before the first match, and an informal Cabaret will be held on Saturday evening before the end of this term.

Peter Rice, Mick Sage and Tony Ravasi are looking into the design of a Club Tie and they would welcome any suggestions.

Intervarsity this year will be held in Brisbane and scheduled for the third week of the May vacation. Attempts are being

made to change this to the second week, but whatever the time and wherever the venue, intervarsity is a "must"—a goal to aim for. It is hoped that the selection of twenty-seven players will prove difficult.

The first match is tentatively set for Sat., 15th April; trial games will start on Sat., 25th of this month. There are barely four teams of starters so far, and so there is ample room for many new faces. We want to see you out on the oval where you will be welcomed on Tuesday and Thursday afternoons (4.45 p.m.).

Hockey

Both University teams in the Summer Hockey Association Competition have made the major round. The Division I team was pushed from 3rd to 4th by Woodville in the last match of the minor round and the Division II team finished 3rd. If our teams win, they will go straight into the Grand Finals, to be played at the Waite Oval on 25th March.

During the season many lower grade winter players have shown great improvement which augers well for the coming winter season. Of particular interest is the rise in fame of John Cooper, a B grade player last winter. John was selected as goal keeper for the Adelaide (the South Australian Seconds Team) in the recent Interstate Carnival, where he acquitted himself creditably. Practice for the winter season will begin soon after the Annual General Meeting on Wednesday, 22nd to which all are invited. Refreshments will be served after the meeting.

RUGBY

by Peter Edgar

"... which of you will stop the vent of hearing when loud rumour speaks"

The strident voice of Rumour has lodged in "On Dit" as firmly as flyblown seaweed cast beyond reach of the tide. Openly, yet with low cunning, rugby has been attached. Cunningly, because the attack is so unspecific; not individuals but the "typical" rugby player is the victim. How ignorant, or how vicious, must that man be who would reduce the illimitable diversity of human kind to "types". It is a remarkable fact that the rugby club has a place for everyone, be he heavyweight or lightweight, brilliant or mediocre.

To tell the truth there is but one quality common to rugby players, which distinguishes them from their fellows—it is simply a love of the game of rugby. The scholar, devoted to his studies is respected by the world; the artist, seeking ways to perfect his art, receives praise. Is the rugby player alone, then, to be condemned for trying, no less than the scholar or the artist, to perfect the skills of his own study, his own art? For to play rugby well requires the instant co-ordination of mind and body; it requires stamina and balance, swiftness of foot and swiftness of thought.

Some of you may find it incongruous that rugby and scholarship should be mentioned together; many rugby players find that each complements the other. This is what Castiglione, the courtier of sixteenth century Italy, poet, good conversationalist; above all, he was an excellent warrior.

But Castiglione is dead! The philosophers assure us that we cannot even know with certainty that he lived at all (are we sure, for that matter, that we ourselves exist?) Exhortation is useless: if you want to play

rugby, nothing will stop you; if you are indifferent, no amount of leading will induce you to taste the sport. The truth about rugby is easily found, but the race is not to the swift... and meanwhile foul Rumour, like a rash of flyblown seaweed, corrupts the columns of "On Dit".

Badminton

The Adelaide University Badminton Club has started its normal practices on Monday and Thursday night at 7.30 p.m. to 10.30 p.m. and Saturday afternoon from 2 p.m. to 5 p.m. All those who are interested are welcome, particularly those who are keen to learn. Coaches will be available and practices will be held at Congregational Church, Brougham Place, North Adelaide.

The Inter-Varsity Badminton Championship will be held in Melbourne from 22nd to 26th May, 1961. A team of ten men and women will be chosen on Monday, 20th March, and training will start from thence onward. A final selection of eight men and eight women will be selected to represent the Adelaide University Badminton Team; all supporters are welcome to come along.

The winter badminton league matches organised by the South Australian Badminton Association will start its matches in the middle of April. The A.U.Bn.C. will be fielding two or three teams in the competition and if more members are keen to participate, then extra teams will be nominated.

OPINION

While in Adelaide recently, Mr. Menzies informed the populace via TV that "my Cabinet persuaded me to go to the U.N. late last year". After his humiliation on the floor of the General Assembly at the hands of both East and West surely his Cabinet cannot again be scapegoat for his performance in London. The background to the London Prime Minister's Conference is the abortive trip to the U.N., the bungling administration of New Guinea and the fantastic egotism of our Prime Minister.

Mr. Menzies hoped to succeed at last in the role in which certain newspapers delight to cast him, that of the elder statesman. He hoped to compromise the coloured members of the Commonwealth by inducing them to vote in favour of South Africa remaining a member as long as the conference condemned, in principle, apartheid, and to compromise South Africa by inducing her to agree to such a condemnation as the price of continued membership. To even attempt such a program was an indictment of his knowledge of the internal conditions of the Commonwealth.

His bid was almost certainly an attempted rationalization of his hospitality towards Tunku Abdul Rahman and his (in the whole world unique) attitude of complacency towards, for example, the Sharpeville incident in South Africa. It was an attempt to preserve the *status quo* and divert attention from New Guinea and the "White Australia" policy. It was a last desperate bid to get the world's leaders to take him seriously.

That they did not is commonplace. Far more interesting is why they did not. "Internal politics" is not a sufficient answer. The point is one of principle. And this is Menzies' failure. He leads a party which has none but the vaguest of principles. And no longer is "God Bless the Queen" a sufficient basis for a foreign policy. In order to have a consistent and coherent foreign policy, Australia must know where she wants to go. No longer can we drift in a vague "Stop and Start" economic atmosphere. Similarly, externally our foreign policy must be based on more than expediency. It would be better to follow the lead of Great Britain and base our policies on that enunciated by the U.S. Secretary of State than reply on the personal whims of the Prime Minister.

But in actual fact the only solution is a drastic revision of Australia's thinking, because the failure of our Prime Minister in London is a failure of all of us, and his humiliation is our humiliation. Our first step should be to put our own house in order. Firstly, by ensuring justice for the Australian aborigine and the New Guinea native; secondly, by revising the "White Australia" policy by allowing, at the least, a quota of Asian immigrants each year. And finally by providing that 1% of the Australian National Income be provided for distribution as aid for Asia's millions. If this program is based on that belief in the natural and inalienable rights of men as expressed in the U.N. Charter then we will be in a position to revise our foreign policy accordingly.

As to the effect of South Africa's retirement on the Commonwealth, I would predict that it will strengthen rather than weaken, weld rather than break. At least the Commonwealth is now a consistent band of nations who all profess democracy and equal rights for all.

The effect on South Africa, I feel, will be tragic. As a member of the Commonwealth Verwoed's Government had some front to make. With this removed there is very little obstacle to Verwoed's making the country a centralized police state.

But I affirm that for all this I would prefer the Nehrus of this world to the Menzies: and a blend of idealism and realism to a hopeful expediency.

Some Deficiencies

The Library has been, in a measure, "royal commissioned" elsewhere in this issue, and a report, calm, restrained and factual, has appeared. The Librarian has generously answered questions. His answers, however, suggest further questions, not so much to him as to the University Council.

Can we accept calmly that cataloguing is behind because of understaffing? Ought we to be restrained if it is true that books may be on the shelves of the cataloguing room for as long as eighteen months? And this is an age where the science book is authoritatively out of date when just published. To provide sufficient money for periodicals and yet to condone understaffing in the cataloguing department would seem to the outsider to argue contradiction in the services offered.

So much for an admitted deficiency. But there are deficiencies which are not mentioned in our report and which, perhaps, are unnoticed by most students. Reference services seem skimped. Even by the standards of the Public Library, too little use is made of the expert help available at the circulation desk. This is as well, for the present staff are absorbed in routine borrowing work and would probably be engulfed by legitimate extra pressure. It might be added that junior girls behind the desk have been known to meet inquiry with a lack of enthusiasm bordering on rudeness.

Finally, and the most obvious fault—multiple copies of books are bought, but in seriously insufficient numbers. Thirty copies of basic first-year text-books would still not meet the needs of first-

year students unable to afford today's prices for books. Oppressed by lack of individual attention, they come to the Library and find the chance even to fend for themselves denied them. An assignment on Chaucer, and several hundred students leave the cupboard bare for weeks. Panic and hopelessness are the understandable but nonetheless distressing consequences. It would not take much money, comparative to total university expenditure, to minimise the lack of academic staff by ensuring that the Library, at any rate, was an open field of scholarship. No student would be ungrateful.

Homosexuality

The pitfalls which await those who write of homosexuality are several; they may indulge a morbid interest in the prurient; the eloquence with which they defend, condone, or attack its practice may subjugate reason; their detractors may accuse them of one or both of these errors; they may be suspected by the uncharitable of being homosexuals themselves.

Yet this should not deter us from a reasoned and accurate account of all its aspects. Until recently the subject was mentioned only in smoking-room stories or in the learned medical journals. In England today, the more enlightened newspapers and weekly journals have begun to question the justice of the legal sanctions against the practice of homosexuality. They have been influenced by the opinions of two of the most respectable bodies, the Wolfenden Committee on Homosexual Offences and Prostitution, and the Church of England Moral Welfare Council, one of whose members wrote:— " . . . until the law and public opinion change, it will be impossible to create conditions of confidence and security in which homosexuals can freely cooperate with psychologists, pastors, and sociologists in providing data for a thorough and objective study of inversion".

Clearly the climate of responsible public opinion has begun to shift, if not towards condoning, at least away from the unthinking condemnation of former years. It is not often that secular and religious groups within our community find themselves in such close agreement in matters involving sexual morality. That they should do so now suggests that there is something gravely wrong in the present situation; the most superficial examination of the subject cannot fail to convince even those who are revolted by the homosexual that a strong rational case for change exists.

The disadvantages which the homosexual suffers are legal and social. One can take steps to change the law; public opinion may or may not follow; all that one can do to cause it to change is to promul-

gate greater and more accurate knowledge to replace the prevailing superstitions.

Let us therefor concern ourselves with the law, its effect upon the homosexual and on the society in which he lives.

The homosexual condition must be distinguished from the homosexual act, complete from incomplete inversion, homosexual love from homosexual lust, before such a discussion can become unambiguous. Likewise, one must recognise that there are various kinds of homosexuals; that there is no obviously recognizable homosexual type; that there is only rarely a recognizable physiological disturbance such as a glandular disorder associated with the condition; that psychologists find the homosexual difficult, often impossible, to cure; that the female is seldom, the male almost invariably, prosecuted if discovered; that some are a social menace, while others are not.

The law takes cognizance of none of these considerations, save the distinction between the act and the condition. It treats all those who commit an act as criminals to be cast into prison, where the only sexual opportunity is homosexual, and that often freely to be had. Can any more inane act of unthinking persecution be found? Is there anything less likely to rid society of the homosexual, more likely to ensure that the homosexual is degraded socially as well as morally?

As long as the homosexual can be prosecuted, he can be blackmailed; blackmailed more readily than any other criminal, who may conceal his identity while the homosexual is often known to the most casual pimp or prostitute. What should one do with a law that breeds not only the vice it purports to stamp out but others as well?

As long as the homosexual can be prosecuted, he must be wary of seeking cure for his condition.

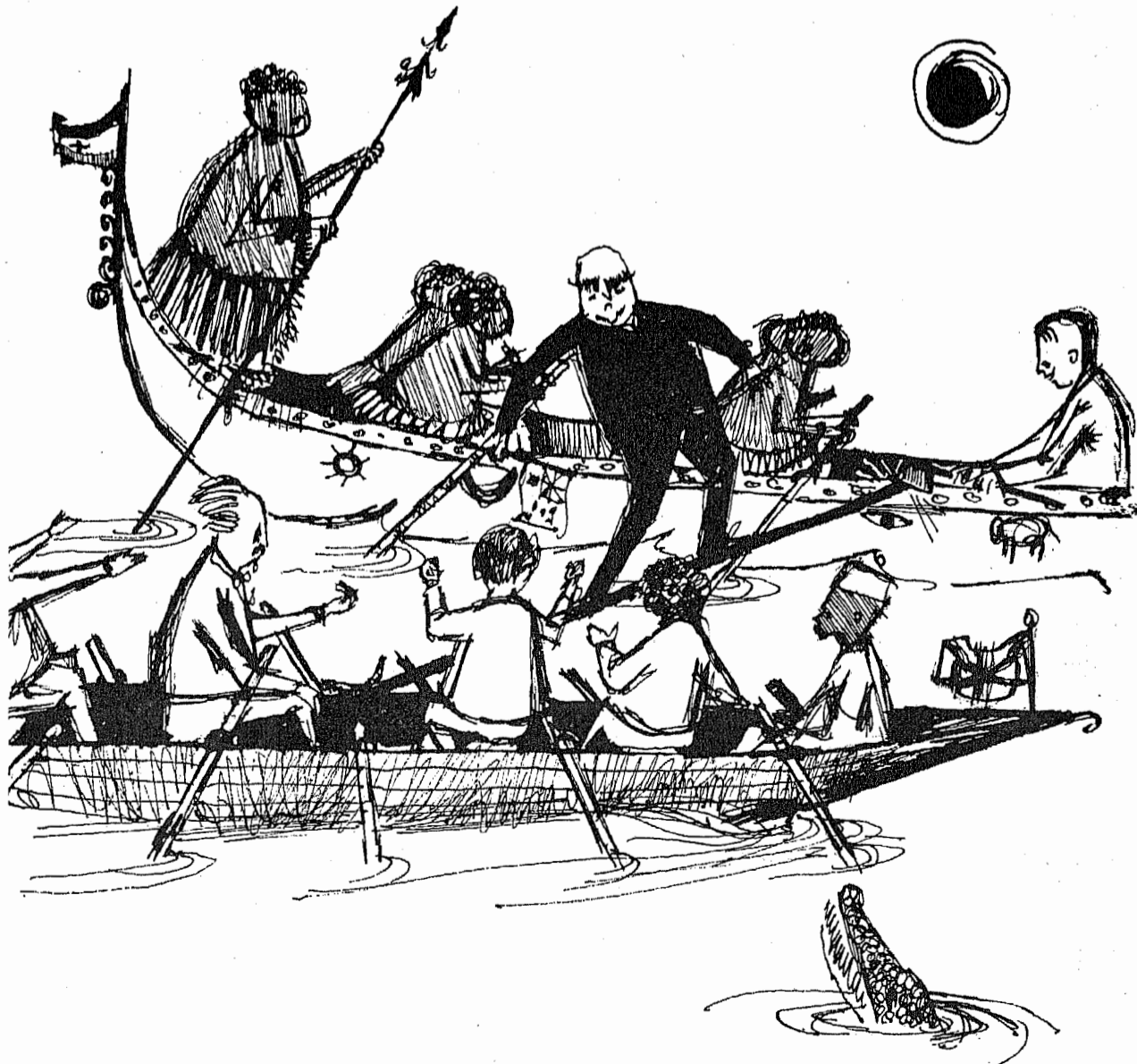
As long as the homosexual is prosecuted, public opinion scorns him and he is forced to lead the kind of Jekyll and Hyde existence that strains the personality of the strongest.

But what of the paederast, of the homosexual who seduces, who assaults? Does not the homosexual often harm others?

Thus the rational basis of the law which ought to replace the present indiscriminating basis begins to emerge. Only when the homosexual assaults or when his partner is under the legal age of consent should his actions be made illegal.

One may as a Christian feel that his actions are sinful, but sin is not to be equated with crime, social with divine punishment. Or one may adopt the secular view that as long as one's actions do not harm others, they are not immoral, or that to act morally is to act so that the satisfaction of desires is maximised, as Bertrand Russell would hold.

Christian or secular, it would be perverse indeed not to recognise the injustice and stupidity of the present law against the practice of homosexuality.



WHICH BOAT, BOB?