



on dit

registered at the G.P.O. Adelaide, for transmission by post as a periodical

GREY BY-ELECTION Neither Black nor White

by your POLITICAL CORRESPONDENT

The recent by-election in Grey — an area covering two-thirds of South Australia — was the culmination of intense political activity by the major parties. This activity, coupled with a number of extraordinary features of the campaign, makes it extremely difficult to interpret the results. Political pundits must necessarily place little reliance on airy estimates of the "swing" which took place in favour of the government. The following table compares the percentages of the vote obtained by the parties at the by-election and at the 1961 Senate and House of Representatives elections. The percentages are obtained by ignoring postal and absentee votes, as these are not yet available for the by-election.

	1961 (H. of R.)	1961 (Senate)	1963
A.L.P.	58.8	52.7	51.8
L.C.L.	37.9	43.1	41.3
D.L.P.	3.3	3.2	2.2
Other	—	1.0	4.7

It is immediately apparent that Mr. Edgar Russell had a considerable personal following in the 1961 election. The Labor vote in the 1961 Senate election was well down on Mr. Russell's figures, and the 1963 result is broadly compared with the 1961 Senate election. While the ALP percentage is down slightly, so are the LCL and DLP percentages. The impression that the ALP lost only Mr. Russell's personal following is confirmed when results are compared for particular towns and areas. The fall in the Labor vote is greatest in Port Pirie (the Russell home town) and nearby Port Germein. The fall is also sizeable in the prosperous farming communities, but, in general, the "swing" against Labor declines the further one moves from Port Pirie. It is small in Port Augusta and negligible in Whyalla. In Port Lincoln and along the west coast there is no discernible swing when account is taken of the vote recorded in these areas by Mr. Kent.

The Labor Party entered the by-election faced with a series of adverse factors:

Mr. Kent and Mr. Clark were both members of the ALP and stood as independents; Miss Russell dithered after losing the pre-selection and provided the newspapers with endless copy, much of which was designed to put the ALP in an unfavourable light; Mr. Mortimer, a moderate watersider from Port Lincoln was represented as a militant in many quarters and identified with waterfront troubles; the ALP were being continu-

ously attacked for alleged disunity over defence and the United States base.

In the event most of the problems were effectively countered by the Labor Party or turned out to be 7-day wonders. For, in a by-election, Labor is always able to mount an additional effort through the use of party members and politicians as additional organisers. As Mr. Dyason ruefully admitted "Labor canvassers in Port Augusta, my home town, did a terrific job. People like Mr. Don Dunstan and the contacts in the union circles spent weeks moving around. I did not poll as well as I hoped in Port Augusta and I think this was a direct result of Labor's canvassing efforts." Mr. Dyason did not help matters by references to "brown and yellow" people, and Mr. Kent the part-aboriginal candidate polled surprisingly well. He secured three per cent. of the total vote in Port Lincoln, Tumby Bay and along the West Coast he obtained 6-8 per cent of the vote. The indication given of a significant "aboriginal" vote may be of crucial significance in any future attempt of the Labor Party to defeat the LCL in the State Seat of Flinders.

The overall vote for the DLP showed a further decline, having fallen by one-third on the 1961 figures. The DLP has ceased to be a significant political force in South Australia, for among the hard-core DLP voters, the percentage of former ALP supporters must be very small. The interesting point, however, is whether or not the DLP

vote in Victoria will show a similar, or greater, decline in future elections. Such a collapse in Victoria could well affect the effect of any slight swing to the Government. At least it must become progressively harder to maintain the DLP organisation in the face of continuing and heavier defeats.

In a sense the "Miss Russell" drama was the highlight of the campaign. She experienced a near-miss in the ALP pre-selection ballot, and subsequently wavered between expressing disappointment and giving comfort to Labor's opponents on the one hand, and seeking to leave the door open for a future Labor pre-selection on the other. The extent of her emotional conflict is indicated by her actions, for example, in attempting to join the A.W.U. and meeting a bevy of Liberal Politicians at Port Pirie Airport within the space of a few days. In any event, however, her chances of future Labor pre-selection are negligible—Labor is unlikely to forgive or forget the embarrassments and problems caused by her actions. And should she decide to contest a future election in Grey as an Independent she will find that the memories and sympathies of many people are remarkably short-lived.

The sense in which a "swing" against Labor could be said to have occurred, arises if it is admitted that Labor could normally have expected to retain some of Mr. Russell's personal following. In the Mount Gambier (State) by-election for example, Labor retained the greater part of Mr. Ralston's personal following despite an intensive LCL campaign and LCL selection of a more able candidate.

The fact that this did not occur in Grey may have been due to a swing against Labor or to electoral sympathy for Miss Russell. Rumour has it that many ballot papers were defaced with remarks expressing sympathy. Without some sample survey it is impossible to measure the extent of any swing, and even with a survey it would be impossible to judge the permanence of it. The "swing" produced may be momentary in the sense that it was entirely the product of the particular personalities who secured the limelight during the campaign.

The new member for Grey is a personable and likeable man, and with hard work in all parts of his electorate, he will undoubtedly consolidate his position — such consolidation is a continuing pattern in Labor-held seats in country areas.

The popular view is that a Federal election will be contested prior to the end of this year. But, Sir Royal Menzies would be a brave man to predict a Liberal victory on the evidence provided by the Grey by-election.



SEE THE OTHER WORLD

Applications to go to either India or Japan from December to March, 1963/4 close on Wednesday, 26th June.

Adelaide will probably be allocated fifteen to twenty of the one hundred positions on the Indian trip. The delegation will

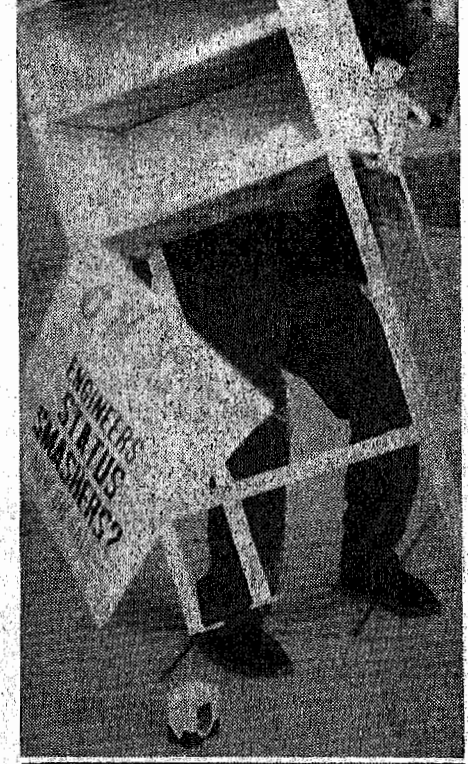
leave by P. & O. on either 4th or 19th December, 1963, and will return to Australia on either the 8th or 15th March, 1964.

Some of the students' time will have been organised beforehand, for example with Indian families and student organisations. Members of the delegation will be expected to give the occasional talk on Australia to various Indian groups, and to this end seminars will be arranged on the ship to deal with topics varying from the White Australia Policy and Aborigines to Social Customs in Australia. Furthermore, before the delegation leaves it is intended to arrange a series of talks by lecturers and other people informed on India.

For the remainder of the time the students will be free to pursue their own particular interests. Last year the free travel period proved to be the most interesting — students found it easy to gain valuable contacts in bodies such as the Community Development Organisation, the Social Welfare and Family Planning Department, the World Health Organisation, UNESCO and many others.

The delegation to Japan is still uncertain at this stage. Arrangements hinge upon whether or not Australian students will be allowed to travel in the cheaper third class accommodation traditionally reserved for Asians.

The S.R.C. has made funds available to help students meet the cost of the trip, and with such assistance students should be able to keep the cost down to between £140 and £150.



Lord Help Those Who Help Themselves

The S.R.C., in its inestimable wisdom, recently passed a motion instructing your "On Dit" editors to erect moneyboxes on the "On Dit" stands.

Your "On Dit" editors, realizing the difficulty thereby imposed on those wishing to borrow from the stands, but not daring to defy the S.R.C., had these photographs posed, with the co-operation of the A.N.Z. bank, to illustrate the best methods of overcoming the obstacle.

Reading from top to bottom: the traditional (refectory knife method); the deliberational (brute force); the vindictive (using "On Dit" against itself); the gravitational.

The S.R.C., in its inestimable wisdom, instructed the "On Dit" editors to report in July on the money appearing in these boxes. If you heed your instructions, they will be saved the trouble, having nothing on which to report.

education

You are needed to help distribute the broadsheet on SATURDAY, JUNE 22nd There will be a general student meeting on TUESDAY, JUNE 18th to discuss final arrangements

times

FOOTLIGHTS CLUB. ANNUAL GENERAL MEETING. DATE: Saturday, 15th June, 1963. TIME: 8.00 p.m. PLACE: 15 Rentoul Ave., Netherby. The meeting will be followed by a celebration in the true footlights manner, so bring your own grog. JACQUI DIBDEN, Acting Secretary, S.R.C. Office. BOARD AND LODGING in City plus small wage in exchange for part-time house help. Ring 81249. After repeated attempts by the S.R.C. Executive and members, after advertisements in every issue of "On Dit" since its second issue this year, after personal contact with many students of the University of Adelaide, the fact has emerged that there are now no students willing to edit the Adelaide University Magazine. This article merely announces discontinuance of correspondence on this matter. J. O. Willoughby, Hon. Secretary.

tides

On Dit is edited by David Grieve and Lyn Marshall. On Dit is published by the Students' Representative Council of the University of Adelaide. On Dit is printed by The Griffin Press. The staff of "On Dit" includes Jacqui Dibden, Michelle Scantlebury, Gordon Bilney, Don McNicol, Andrew Hunwick, Rory Hume, Ralph Gibson. 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, 27th June, closes on Wednesday, 19th June.

The University of Adelaide RHODES SCHOLARSHIP

Entries for the Rhodes Scholarship for 1964 will close on September 2nd next with the Honorary Secretary of the South Australian Rhodes Scholarship Committee at the University. The annual value of the Scholarship is £750 Sterling, but in certain circumstances this amount may be supplemented. Application forms are available now. Intending candidates should secure them from the Registrar's Secretary. They should also make an appointment to see the Registrar personally.

DISSENT WINTER, 1963

12 extra pages A symposium on A.L.P. policy on The Base also The Tragedy of Taiwan Douglas Mendel Liberalism and Communism in South Africa Colin Tatz Curbing Monopoly Alex Hunter Conformity in Education John McLaren Non-Alignment Nonsense Peter Samuel Building Bureaucracy a Canberra observer Comments on State Aid and Soviet Jewry Reviews of The New Radicalism, Australian Women, Conversations with Stalin, Bevan's biography, Documents on Australian Education. 2/6 off newstands or 12/- for a year's subscription to BOX 4044, G.P.O., MELBOURNE

On October 28, 1958, the world was informed that the Cardinals had chosen Angelo Guiseppie Roncalli, an Italian archbishop in his 77th year, to be Pope of the Holy Roman Church. He was to take the name John XXIII and be crowned in Saint Peter's Basilica on November 4.

Few people could ever envisage the benefits such a man could confer on the Church, mankind, and towards peace in the world.

Before considering his Pontificate, Council, Encyclicals and spontaneous human actions, the ultimate effects of which only posterity can tell, it may be worthwhile to read of how he spent the former 76 years prior to the election to the Papacy.

Born on November 25, 1881, on a farm at Satto Il Monte, near Bergamo in northern Italy, he was third in a family of thirteen children. Fond of study, he became known in the community as a bookworm and walked daily eight miles each way to attend school.

At the age of eleven, having decided to become a priest, Angelo Roncalli entered the seminary at Bergamo, where he was a pupil from 1892 to 1900. Then, after studying in Rome and obtaining a degree of theology, he was ordained priest in 1904.

Serving as secretary to the Bishop of Bergamo from 1905 to 1914, Father Roncalli also taught at the local seminary and spent much time in historical research.

Drafted into the Italian Army at the outbreak of World War I, he served first as a sergeant in the Medical Corps and then, with the rank of lieutenant, as a chaplain.

Various missionary tasks in the Catholic centres of war-torn Europe occupied Fr. Roncalli until in 1925 he was elevated to a titular Archbishopric and appointed apostolic visitor to Bulgaria. From there he went for ten years to 98 per cent Moslem Turkey. While in Turkey, Pope John helped rescue and provide for Jews escaping from Nazi Germany.

A considerable scholar, who spoke Bulgarian, Greek, Russian, French and Turkish, he developed some of the traditional exclusiveness of Rome, moderated by the loneliness of representing a suspect minority.

The orthodox clergy, for reasons even older than the fall of Byzantium, had little but suspicion of the Latins, and yet they, by Archbishop Roncalli's standards, were as true priests as he, and only the most trivial doctrinal points divided them.

It was a humble way of seeing the tragic fact of Christian disunity. He was not by law allowed to live in Athens, but he helped the Greeks with appeals to the West for food during the war. He dealt with the Greek Primate, Archbishop Damashinos, and treated him as a superior in honour. He dealt privately with the Ecumenical Patriarch in Istanbul. All this experience was radically different from that of a Vatican official or an Italian diocesan bishop.

In 1944 Roncalli was appointed as Papal Nuncio to France. In Paris he had to handle problems associated with the worker priest movement, the demands of the French for the deposition of bishops who had collaborated with Vichy, besides being Dean of the Diplomatic Corps. As Dean of the Diplomatic Corps during his nine years as Papal Nuncio in Paris, he attended hundreds of gastronomic feasts. He loved red wine and champagne.

During his eight years' stay, Nuncio Roncalli became one of the most popular men in Paris. "In addition to respecting his ability, the French also liked his cuisine."

When Pope Pius XII nominated Archbishop Roncalli Cardinal in 1953, Socialist President Vincent Auriol claimed the customary privilege of a head of a Catholic state to award the red biretta to the new Prince of the Church, to whom he also gave the grant cross of the Legion of Honor.

A few days later Cardinal Roncalli was appointed Patriarch of Venice, a position of Renaissance splendor. In many difficult situations concerned with the communists in Venice affability had to give way to principle.

As Cardinal Patriarch of Venice he repressed his views on several occasions on the role of the Catholic Church in Italian politics. In a pastoral letter in 1956 he opposed a suggestion that the Christian Democrats in Venice form a city government in alliance with the leftist Socialist party of Pietro Nenni.

The following year when the Socialists held their national convention in Venice, he was cordial to the delegates, but later made it clear that "a dialogue between Catholic and Marxist forces was never opened and never could be opened at Venice". (United States News and World Report, November 7, 1958.)

Sixteen days after the death of Pope Pius XII the Cardinals met in the Sistine Chapel at the Vatican to vote for his successor.

Three days later, on the twelfth ballot, Roncalli was elected the 262nd occupant of the Chair of Saint Peter. A reconstruction of the three voting days of the conclave is rather difficult in the light of the Sistine Chapel being sealed off for the occasion and the Cardinals being sworn to secrecy.

However, Time (November 10, 1958) visaged two main groups facing each other, "one faction under archconservative Cardinal Ottaviani, the other (including the French Cardinals) supporting liberal, reform-minded Cardinal Lercaro of Bologna.

Continued on Page 3.

LOYALTY TO ROYALTY

I did but see her passing by And yet I love her till I die, And I will name my currency In loyalty To royalty.

Two cents equals two cents, five equals two and a half two cents equals one shilling, florin, crown, ROYAL! Why couldn't it be Royal, crown, sceptre, orb and buckingham palace? At least then the series would have had some unity. ("On Dit" would have cost three buckinghampalaces — bucks for short — or an orb and one buck; you could have put an orb and a buckinghampal into the A.N.Z. moneybox each fortnight, and felt a glow. And a packet of Rothmans one sceptre an orb and three bucks.)

As Dagwood would say, CHEE!

Has there ever been such an incompetent piece of muffling in the history of Australia? Even counting South Australia? Your government has just obliged you to spend your adult existence counting in symbols of an extinct political anachronism, with two smaller symbols of an earlier era, and of less value, and a cent (and two cents — what produced that?) thrown in to remind you of the reality of life. Today, with the British monarchy on its last legs in sensible shoes, Australia has been committed to its memory in a sort of R.I.P., R.I.P. carved on the currency of the country, and engraved in the minds of children, that will remain with it until the innovation of another way of counting. Or, according to Mr. Calwell, until a Labor government.

For pity's sake, let's elect Labor before the currency goes into effect. The vision of vistas of governments winning, altering the names, fighting, losing, losing to the other party who in triumph changes them back, driving school children to

nervous inanity, and migrants to Europe, and housewives to growing their own groceries, and the country to unprecedented depression — I can't say I'd rather wedge royals in my wallet, but it haunts me.

But left with a royal, what do we do? What do we do with the currency as a whole, if it comes to that? What do we do when the ridicule from Russia, the snorts from the States, jubilation from Germany, derision of De Gaulle, mirth of Malaya, sniggers of Singapore, when the ridicule of the decimal world rings around the ears of Australia? Pull the crown over our faces and try to look dignified?

What do we do with a two cent piece which can show nothing but our ignorance of the function of a decimal system?

What do we do when the sound to which the Australian accent will inevitably transmute our royal so shamefully betrays our feelings, naked every time we name the main unit of our economic life? Riled, that's what we are; that'll be three riles, please, got a rile on yer, mate?

What shall we call this rile, so that we don't have to mention its name, so that we needn't shrink with shame at its sound? A ming? — more shame, more ridicule. Jingo, ding, zack, deener, tanner, quid, pounds, shilling and ounces.

But whatever his value in florins and royals, boils? spoils? oils? gargolls? guiles, styles, wiles, defles . . . ?

As Dagwood would doubtless say, CHEEEEE!

I did but see her passing by, And yet I love her till I die, And I will name my currency In loyalty to royalty

LETS EDUCATE

Across the verdant political pastures of Playfordia—a voice:

"Ladies and gentlemen, I give you— EDUCATION!"

And a chorus responding to the toast, "Ladies and gentlemen, SIR BADEN PATTINSON!"

That was the week that was Love Pattinson Week. Two editorials in the "News," . . . "Never has South Australia had so dynamic a Minister for Education" . . . even one in "The Advertiser" . . . speeches, photos, and the result? An internal exam system and a raised school leaving age.

Kindergarten teachers develop a practised charm in saying, "Yes that's a great deal better, now come on, you can do better still. . . ." But charm is one of the things university students are taught to disregard as dishonest. And perhaps enemy action is more effective than friendly persuasion.

And so we act.

Next week, there will be a meeting, discussing the mechanics of distributing broadsheets. . . . Volunteers are filling in cars that are filling up the S.R.C. office, in eager anticipation of addressing social and political groups on the deficiencies of the education system. And the day

is now near when you can teem over the country side and swim down the Port Road, reporters pursuing, TV cameras flying behind like Piglet's ears, when you can mark, and feel, political, and, supported by the conviction that your cause is worthy, head held high, stride lengthened, put a broadsheet in somebody's letterbox. The Students' day, the day the public realise your value, and a ball and nobody will disapprove. Admittedly, this last may darken some of the dazzle, but it could yet be a second Prosh.

So rally! rally! Get your education here! Have fun while you can! (Who knows, they might yet call off Prosh because it's bad public relations.)

Is student activity for a good cause necessarily a logical impossibility? Never! There was White Australia, and the Tait case and Education Project in Melbourne and the Education Project, and the Education Project and the Education Project in Adelaide. Well I mean, that stumped you.

Ladies and gentlemen and university students, I give you the Education Project! And if you want to toast it in real wine come to the Arts dinner on the 15th at the Hotel Rundle at . . .

CURZON GOODWOOD Phone 71-2663

SHAKESPEARIAN FESTIVAL OF FINE FILMS "MACBETH" Friday, 21st to Tuesday, 25th June "HENRY V" Wednesday, 26th to Saturday, 29th June "ROMEO AND JULIET" Monday, 1st to Thursday, 4th July "HAMLET" Friday, 5th to Monday, 8th July "OTHELLO" Tuesday, 9th to Thursday, 11th July

ARTS DINNER—Change of Date

The ANNUAL ARTS DINNER will now be held on the 22nd June (NOT 7th August as previously announced.) in the HOTEL RUNDLE Cocktails 7.00 - - - Dinner 8.00 Tickets 25/- at S.R.C. office — Members 22/6

The ARTS BALL will now be held on FRIDAY, AUGUST 2nd, in both refectories with the PENNY ROCKETS.

Don't miss these functions

In the middle, fitting neither the 'political' nor the 'pastoral' label completely (since they had ample experience of both kinds), were Roncalli and Patriarch of the Armenians Agagianian".

The ballot went to Roncalli and that evening the world heard that a Pope had been elected—he was an Italian, and 76 years of age.

The very next day he was on the air with his first message—broadcast over Vatican Radio in 36 languages. Appealing to "leaders of all nations" he asked: "Why must the resources of human ingenuity and the wrath of nations be turned more and more to the preparation of arms—pernicious instruments of death and destruction—instead of improving the welfare of all classes, particularly the poorer classes?"

A week later in a magnificent 5-hour ceremony in St. Peter's Basilica, amidst glorious music, representatives of Governments of the world, dignitaries of churches, Swiss guards, fan bearers and scarlet mantled cardinals, Roncalli was crowned with the triple tiara.

Three times during the procession to the main altar the Pope was halted by the master of ceremonies to receive a small brazier of glowing coals and a handful of flax which the Pope threw on the fire. Then as the flax flared up and was gone in a puff of smoke, the master of ceremonies looked into the Pontiff's eyes and intoned the ancient warning: "Pater sancte, sic transit gloria mundi" (Holy Father, thus passes the glory of the world).

Almost immediately after his election Pope John stated his belief that his reign would not be a "continuity" of that of Pope Pius XII.

To fulfil a most pressing duty of his office he created twenty-three new cardinals, raising membership of the Sacred College of Cardinals to seventy-five; and less than a third of them Italian.

To the director of the Vatican daily L'Osservatore Romano, Count Giuseppe della Torre, he asked that honorific phrases about the Pope, e.g., "The Highest Pontiff", be eliminated and simply write, "The Pope has done this".

As a Pope he broke with recent precedent. Riding in a preposterous old motor car with throne for a back seat, he visited prisons and hospitals. He raised the salaries of the Vatican staff from Cardinals to sweepers. He removed a prayer from the Good Friday liturgy which could be regarded as offensive to the Jews. He received a bewildering variety of religious leaders, but avoided direct reference to reunion when talking to them.

To the prisoners in a Roman prison he gave encouragement, and even confided that one of his close relatives served a sentence for poaching.

Pope John was not only a person of luminous human qualities, but an intuitive judge of mankind's hopes and needs.

"At first regarded as a transitional Pope who would only warm the Chair of Peter, he took over the Catholic Church in 1958 at an age (nearly 77) when he was able to leap over the administrative details and parochial interests of the papacy and confront the world as 'the universal shepherd.'" (Time, January 4, 1963.)

The Pope's frequent pleas for peace were more sympathetic and convincing than those of his predecessors as he has urged nations to "hear the anguished cry which from every part of the earth, from young innocents to the old, rises towards heaven: Peace! Peace!" Even Nikita Khrushchev was moved. He praised the Pope's pleas for peace, sent him a greeting on his 80th birthday.

Yet, such a humble man, he could summon 3,000 bishops from all parts of the world, representing not only the Catholic

Church but any section of Christianity that desired, to come to Rome for the Second Vatican Council. The Council gave experience to the bishops of the world unobtainable elsewhere. Mutually discussing problems, meeting bishops with different views and learning how to respect them, the out-back bishops meeting the bureaucracy of the church; all useful by-products of the Council itself yet so valuable for the progress and peace of mankind.

His handling of the Council was admired by the world. Amidst scandals of personal and doctrinal differences Pope John could remain above such pettiness knowing that such discussions and arguments can only give rise to good. His dictum—"See everything, turn a blind eye on much of it, correct a little".

As a happy result the whole climate of divided Christendom has changed, not only in Rome, not only among Catholics but among all Christians, men are discarding the irrelevant politics and looking into the heart of the matter. Even though only one session of the Council eventuated—the calling of another is a matter for the next Pope—its value has been enormous when viewed at the present day and much more so for the future.

Even without all that is mentioned above he would still be remembered as a great Pope, statesman, and humanitarian for his Encyclicals. He has revised the social teachings of the Church to bring them up to date in the applications to the modern society, economy, structure of industry. The basic principles, outlined in the Gospel, have not changed, but new aspects of the social question, in particular the demands of justice in the relations between different sectors of the economy, countries differing in economic development, population increase and economic development are all considered. His awareness of the institutions in various countries, the human experience of the problems were unique. His outstanding knowledge of the recent developments in economics, science and the social scene assisted to make the Encyclical "Mater et Magistra" the blue-print of Catholic social principles. The Archbishop of Canterbury wholeheartedly adopted it in convocation with the bishops of England. Likewise throughout the World.

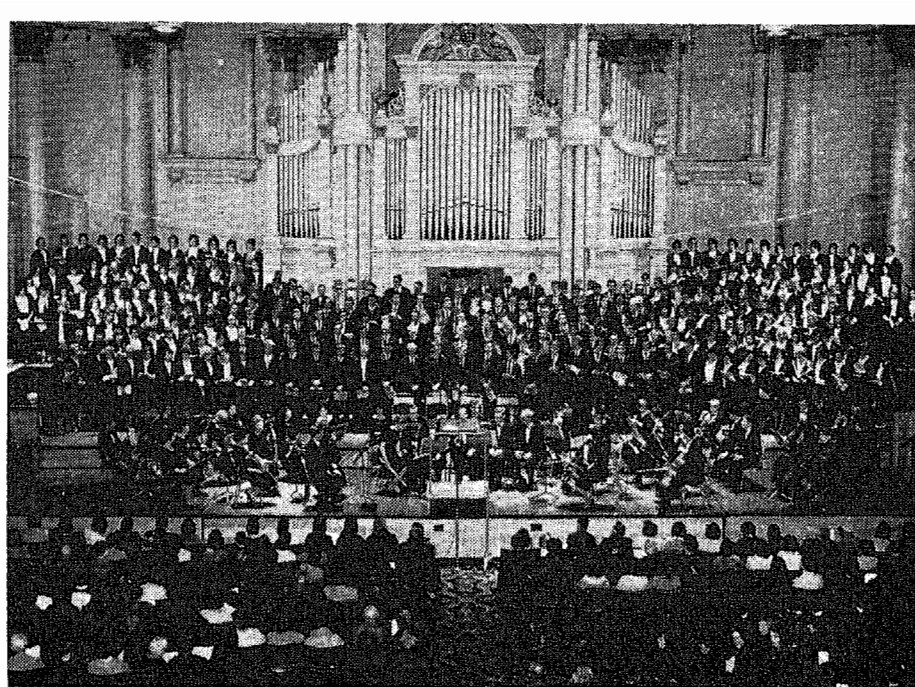
On the moral law he writes, "The fundamental principal of this teaching is that individual human beings are the creators of all social institutions, and the aim of these institutions is to be the development and perfection of the human personality". The whole document is a rationalization of human social and economic behaviour to the benefit of all mankind.

Besides other encyclicals Pope John recently issued "Pacem in Terris", Peace on Earth. United Nations accented it, statesman lauded it. The document considers such questions as "the duty of states towards minorities, a very question the papacy has been accused of avoiding due to alleged non objective outlook. He considered in this document the practical questions confronting the world and answered them in terms hailed alike by Kennedy and Khrushchev.

His ability to look at situations from the point of human experiences, his wide knowledge and access to first-rate consultants, coupled of course with moral teachings of Christ and inspiration of the Holy Ghost, has rendered the encyclicals of Pope John incomparable with any other social teachings available.

On the score of pastoral activity, the Ecumenical Council, the Encyclicals, modernizing the Church, example, Pope John stood out as a Pope and as a human being, par excellence, and, as he wished, a servant of the servants of God. He taught us how to live and how to die.

H.T.B.



INTER VARSITY CHOIR FESTIVAL

The biggest Intersivity held in Australia both in numbers of active participants and in complexity, is the annual Intersivity Choral Festival. This May the A.U. Choral Society, a comparatively new university choir, was host for the first time. Every University was represented among the 300 singers, more than 50 coming from the larger eastern universities, with smaller numbers from the others, 35 coming in the transcontinental from Perth. The avowed purpose of the Intersivity was to learn Beethoven's Mass in C major, and other smaller works at a five-day camp, and present them at a concert in the Adelaide Town Hall.

Festival received quite a lot of publicity in the city press, including a prediction that the camp at Mt. Breckan, Victor Harbor, would "restore it to something of its former gaiety" which brought gasps of horror from the Adelaide Bible Institute who let us use the place. However, probably the best things in Festival didn't reach the papers. The choirs coming on the Melbourne express on Tuesday, 22nd May, were extremely surprised when they reached Murray Bridge at 6.30 a.m. to see four bleary-eyed A.U.C.S. members emerge from the Bar and board the train, blowing horns and trombones. The idea was to wake everybody up and put them in the right frame of mind for the televised arrival at Adelaide Station, but the effects of the party held the previous evening to welcome the Perth choir somewhat dampened their ardour.

The fact that the campsite was a missionary training college added spice to the usual intersivity activities. The camp concert, which lasted an uproarious three hours, was saved from unfortunate consequences when the President of the Bible Institute, who had looked in, left just before a medley of well-known traditional limericks. The mighty River Hindmarsh was the scene of an intersivity regatta with the oarsmen encouraged from the banks by boating songs, bags of flour and tins of muddy river water. A.U.D.S. sent a touring company one night to present two one-act plays and managed to fuse all the lights in the camp. Quite a lot of singing practice for the concert took place, too, with voices deteriorating progressively owing to colds and late nights. On Sunday, 26th, everyone returned through fog and rain to Adelaide, where the visitors were billeted,

and singing and parties alternated without noticeable interruption until Friday 31st.

The concert in the Town Hall was a fitting culmination to Festival. A high standard of choral singing was maintained in the items by individual choirs, with Sydney University, Musical Society's performance of Kodaly's "Matra Pictures," (MATRA PICTURES) being outstanding. The combined choirs and the Elder Conservatorium Senior Orchestra conducted by Lewis Dawe, conductor of A.U.C.S., gave an enthusiastic rendition of Beethoven's Mass, undeterred by the sight of a leading music critic departing after the work had been in progress for only ten minutes.

After a supper in Stow Hall, which followed the concert, more informal entertainments were pursued for the rest of the night. The Queenslanders, departing by bus early next morning, were farewelled by a motley collection of haggard party-goers, who had just had a barbecue breakfast at Waterfall Gully; those from the eastern States were able to recover somewhat before catching the Overland that evening. There is no East-West on Thursdays, so naturally Perth's extra night was not wasted.

On Friday morning, before the train left, Perth and Adelaide committees met, as a result of which P.U.C.S. invited A.U.C.S. to Perth in August, dangling such tempting baits as 10 o'clock closing, Rottneest Island, Swan Lager and incidentally a combined concert. A.U.C.S. does not anticipate difficulty in persuading sufficient members to go to make the trip worthwhile. Nevertheless, newcomers would be welcome at Tuesday lunch-hour or Friday evening practices to help start a projected Madrigal Group and Gilbert and Sullivan production.

Time to get Cross

by IAN D. BLACK

The latest and biggest-yet SCM Mission to the University will be launched on Monday, 24th June, in the Union Hall. Going under the general title "Sub Cruce Lumen" (ever wondered what it means?), the Mission is being co-sponsored by the Anglican Society. It will span two weeks and involve seven speakers.

News of the Mission has provoked a Counter-Mission from the Agnostic Club. The last S.C.M. Mission held in 1957 packed the Bonython Hall at lunch hours for a week and sparked off widespread discussion of religious issues, when the then "Immaterialist Society" headed by Jeff Scott, led the offensive against the Missioners Fr. Michael Fisher, and Dr. Clifford Wright.

"Sub Cruce Lumen" 68 aims to explode the idea that Christianity is no longer intellectually respectable. It is planned to give Adelaide the latest in the "Christianity v. Philosophy" "Christianity v. History, Christianity v. Science" battles.

In the first week, two prominent Australian scientists will speak on the relation of Science and Religion. A professor of History will talk on History and Christianity. Other addresses are planned for a philosopher from Melbourne, a retired Missionary Doctor now Professor of Pathology with the Royal Australian College of Surgeons, and a visiting American engineer, currently head of the Australian Mineral Development Laboratories. Details of times and places will be found elsewhere in this issue.

Meetings in the second week will be held in the Bonython Hall, when Professor Neville Austin, of Perth, will give lunch-

hour addresses on the meaning of Christianity "A Serious Call," "Pointing the Way," "Is It True?" and "The Christian Life." Professor Austin, and the other Missioners, are all willing to meet students informally and answer questions. Prof. Austin will be available every morning of the second week from 9-12 a.m. and throughout the afternoons.

The addresses in the Bonython Hall form a series, and are designed to appeal to all students. The addresses of the first week, several of which will run concurrently, are aimed at meeting the interests and problems of students in particular faculties. They are, however, open to anyone who wishes to attend. There will be a question time after all addresses, and meetings devoted entirely to questions and discussions on each Friday of the two weeks.

The Mission will close with a service in the Bonython Hall, at which Prof. Austin will speak, on Friday, 5th July, at 7.30 p.m.

Religious controversy has long languished in Adelaide University. "Sub Cruce Lumen" promises to bring religious issues to the fore again and promote discussion on a wide scale of issues little aired. Similar Missions are being organised by the S.C.M. groups in Melbourne and Armidale Universities for this term.



Now you know what you've got to do—He's an old man with white hair and he lives in Canberra.

Lumen on the Missioners

Professor Neville Austin
(Main Missioner and Speaker in the 2nd Week)

Now Professor of Classics and Ancient History at Perth. Prof. Austin was born in Melbourne in 1913. He went to school at Melbourne CEGS from there to Melbourne University and on to Oxford, as Victorian Rhodes Scholar for 1935, where he gained a First in Hon. Classics. During the War he was a navigator in the Australian Night Fighter Squadron and saw action in Europe. Is now a Wing-Commander and Commandant of the University Air Squadron. He was appointed to his present position in 1952, has published 2 works: "The Presence of the Past" and "Religion and Learning." An Anglican. Hobbies: walking and cricket (was a University blue). Popular amongst students in Perth, he says, "I enormously enjoy meeting people."

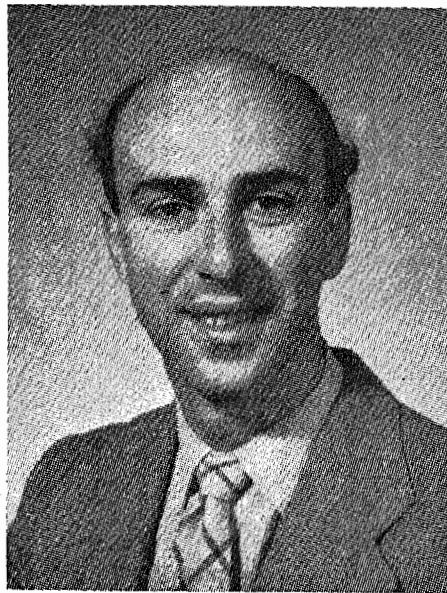


Prof. N. N. Austin

Prof. Charles Birch: Challis Prof. of Biology at Sydney. He studied at Melbourne (B.Agr.Sc.) and Adelaide (D.Sc.), is engaged on research in animal ecology. A fellow of Australia Academy of Science. Widely travelled, he worked in the Universities of Oxford, Chicago, Minnesota, Columbia University, New York and University of Sao Paulo, Brazil. Has long been interested in the problems raised by science and religion, startled the Sydney campus last year with a crowd-packing series of addresses with titles like "What Darwin Did to God" and "Electrons, Elephants and God." Is a first rate public speaker.



Prof. Charles Birch



Graeme de Graaff

Prof. George Yale: Now Professor of Church History at Ormond College, Melbourne, he gained his B.A. and M.A. at Melbourne, later studied in Scotland. For some time a Presbyterian parish minister in Victoria. He volunteered for missionary service in Korea, but his stay was cut short when missionaries were expelled from that country. Subsequently a lecturer in History at Melbourne, he was appointed to his present position in 1957. Has been prominent in the current discussions on unity between the Congregational, Methodist and Presbyterian Churches of Australia. Is a popular speaker; gets on well with students.

Graeme de Graaff: A senior lecturer in Philosophy at Melbourne University, he gained his M.A. and B.Phil. at Oxford, after school and university in Australia. He is Vice-Master of Queens College, co-editor of "Sophia" the Melbourne Journal of Philosophical Theology. Has had many contacts with S.C.M., is a Methodist local preacher.

Prof. A. G. Ogston, F.R.S., D.Phil., M.A., F.A.A. Born in England in 1911, was educated at Eton and then at Balliol, Oxford. Was Reader in Bio-chemistry at Oxford, 1955-59, before taking up his present appointment at A.N.U. as Professor of Physical Bio-chemistry. An Anglican; involved in S.C.M. affairs at Canberra. Enjoys canoeing, sailing and listening to music. He is an accomplished speaker with a puckish sense of humour; brings a shrewd mind to bear on religious questions. Opens the Mission in the Union Hall, Monday, 24th June.

Dr. L. W. Coffey: An American, Dr. Coffey is in Australia for 5 years as Director of the Australian Mineral Development Laboratories. Took his B.Sc. and M.Sc. at the University of Arizona, then Ph.D. at Pittsburg; worked for 15 years in Chicago on research and development work in alloys. A Congregationalist. Has a reputation for being easy to meet and to talk to; and an intriguing and distinctive approach to discussion about religion.

Prof. Ted Gault: Gained his M.B., B.S. at Melbourne in 1928, took M.D. in 1930, M.S. in 1933, and became a Fellow of the Royal Australasian College of Surgeons in 1935. His wife and he worked together in a Melbourne practice, 1932-37, then left for India where he took charge of a Christian Hospital, N. India. In 1944 became Professor of Pathology at the celebrated Christian Medical College at Vellore. Recognised as one of India's outstanding pathologists, his work at Vellore earned him the respect and friendship of many Indians. Returned from India in 1961, is now Professor of Pathology and Curator of the Museum of the Royal Australasian College of Surgeons. Of Methodist background, he is well known for work among young people while on furlough.

DISHONEST WITH GOD

What the Christians need is not more Missions, but more slipped discs! But nothing will stop the ignorant from imposing their ignorance upon others. And so we are to have yet another S.C.M. Mission!

Now that the Bishop of Woolwich has finally brought home to at least a small section of the Christian rank and file that most of their top brains (i.e. their professional theologians) have, for the last thirty or forty years, been slowly but surely going over to atheism, one might have expected them to pause and re-think out their position for a short while—say a hundred years.

Not on your after-life! At colossal expense the S.C.M. is transshipping five professors from all parts of Australia, except Adelaide, to tell the couple of hundred heathens within this University just how they ought to live. Just why the local professors couldn't do the job remains undisclosed. There are at least two of them who still go to Church.

Why the Christians keep on having Missions is a bit of a mystery. Apart from Scott and Dawson, none of the heathens ever turn up to be converted. Why?

Perhaps they find they can live quite useful and happy lives without believing in fairytales. Perhaps they are bored by the Christian pretensions to moral wisdom. After all, when a group of authoritarian bigots has argued for two thousand years over the implications of a series of obvious moral platitudes and brought forth nothing but disagreement on every major moral, political and economic issue in history, why bother even to listen to them?

So we, the heathens of the University, won't be at the Mission!

What can the S.C.M. do? Well — they could cancel the whole business. They could still get most of their money back on the professorial fares. But really, there is no more chance of them doing that than there is of the Football Club cancelling one of their dings. So we have a suggestion to make.

Why not two weeks of Christian penance for all the centuries of genocide, death by

fire, the water torture, Jewish pogroms, brain-washing, military aggression and political oppression which they have inflicted on humanity in the name of their God? And let the local Fascists and Communists join them, since they have taken over where the Christians left off!

For two thousand years the Christians have been dishonest with God, thereby stunting the moral, intellectual and cultural development of mankind.

Finally appalled at their own intellectual poverty, the Bishop of Woolwich and the Cambridge clique have the colossal hide to take over the principles of agnostic humanism, lock, stock and barrel, and call them "God".

Just what position, if any, the Visiting Professors will take remains to be seen. By their choice of titles, they are already on the defensive, as well they might be, since, in every one of their particular academic disciplines, there are distinguished scholars who reject their claims out of hand.

For the sake of the young and innocent, there will have to be an Agnostic Counter-Mission at which discussion will have to descend to the elementary principles of scientific, philosophical and historiographic methodology. It is a tiresome nuisance, but don't blame the Agnostics. The Christians started the whole stupid business.

Is a Counter-Mission worth while? Probably not. As Freud pointed out, "religion is a neurotic survival of man's primitive childhood." One can rarely cure peoples' neuroses, merely by talking sense to them.

But the Agnostics can hardly resort to the Rev. David Sheppard's methods. This famous catcher takes his London teddy-boys along to see "The Ten Commandments" and other cinematic bible epics. This says the Rev. David on the A.B.C. brings home to them the "reality" of the people and events of the Bible.

Is this cricket?

LORD TED.

... AND THE REV. MR. BLACK

There is no room here for answering Lord Ted — the pages and the patience of the editors would soon be exhausted if battle were really joined. I am appalled, however, at the thought of Lord Ted's agnostic readers growing more and more smug, until they just about burst with self-congratulation. He panders to every bit of shoddy thinking, half-truth, prejudice and half-baked cliché, as most people have when on the subject of Christianity. And he rounds it off with plenty of pats on the back, just to ensure that they don't start to think. After all, why think, when you've just been told that you are intelligent, virtuous, up-to-date, and well-adjusted?

The mission has been designed precisely to combat this attitude. Lord Ted asks why we are spending money on bringing Christian academics from elsewhere; doesn't the question betray rather (if he will bear with the expression) parochial attitudes? I begin to wonder if visiting speakers should ever be brought here, if their audiences are being encouraged to wallow in hand-me-down thinking, dosing themselves with the sort of capsules of synthetic history, theology, psychology, morals and what-have-you that Lord Ted hands out.

No doubt some students will stay away from the mission. They are the sort who stay away from everything and the mission wasn't aimed at them anyway. They are probably the most miserable product of our fat, self-complacent, hugely indifferent society. I cannot imagine why Lord Ted gives them his blessing.

But there are sufficient students, however, we believe, who like to make up their own minds on important questions, and reasonably enough, study the evidence. The mission will give them some sort of opportunity to do that.

P.S.: The "defensive titles" were not chosen by the missioners. They were suggested merely as neat and brief references to the questions people ask about Christianity. No doubt if *offensive* titles had been chosen, Lord Ted would find equal fault. As Christ once said long ago: "Whereunto shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the market place, and called to one another, and saying 'We have piped unto you, and ye have not danced; we mourned to you and ye have not wept.'"

You've got to give it to Him. He keeps trying.

IS YOUR MISSION REALLY NECESSARY?

"On Dit" asked an agnostic to put his critical questions about the forthcoming Mission to Ian Black, President of SCM. This is what emerged:—

A. Why have a Mission? Any normal student likes his booze and sex and no amount of preaching will change that.

B. Any normal student, even those sodden with booze and sex, usually claims he believed in giving people "a fair go." You cannot represent this Mission, if you are honest, as just wowsersism rampant, not simply as "preaching." It's an attempt to get across to a university audience the basic context of Christianity, with plenty of time for discussion. I understand a Counter-Mission has been organised to follow it. Maybe your "normal" student will skip that too.

A. How can Christians expect us to take seriously any claim that they have something worthwhile to offer to a disunited world when they are hopelessly fragmented themselves? There are no less than 7 religious societies in the University.

B. In part, I agree. Many of us feel shame for our divisions and the duplication of activities that go on. But we are not by any means "hopelessly fragmented" — the wide diversity within SCM, and the fact that we are working together with the Anglican Society, testifies to that. The questions on which we disagree are considerably fewer than those on which we are united.

Also, Christianity is more than a panacea for a disunited world — you make it sound like a bit of United Nations do-goodery, or something. It asks important questions of the individual man or woman — questions that cannot be shelved until everyone is in total agreement. You might as well, on that score, shelve Science, or Philosophy, or History, or any other academic discipline.

A. At any rate, what right has the SCM to spend a great deal of money on a Mission? The Bible is full of injunctions to feed the hungry and clothe the naked. How seriously does SCM take these humanitarian obligations?

B. I guess maybe we Christians don't do as much as we should on that score, but I don't think we should feel guilty about spending money on an occasional Mission. In our highly sophisticated society it costs money even to preach the Gospel — and that is one of the fundamental injunctions of the Bible. To do it properly in a university means coming to grips with the relationship of the Gospel to the work of the university. The Missioners are all men who have grappled deeply with the problems involved; we believe it worthwhile to pay for them to come here.

Incidentally, I'm glad you approve of at least some of the injunctions of the Bible!

A. Why try to convert people to Christianity when many Christians no longer believe

in God themselves? Leading theologians like Paul Tillich and the renowned Bishop of Woolwich have said that belief in a supernatural being is meaningless. Atheists have been trying to convince Christians of this for years.

B. I think Atheists should pause before they celebrate (yet again) the end of Christianity, as a result of "Honest to God." They cry wolf a bit too often to be taken seriously — rather like the sects who are always naming the time and place of the second coming. In fact the work of men like Tillich, and others quoted in the book, may result in a thoroughly reinvigorated Christianity.

Prof. Birch, particularly I think, will have something to say about all this.

A. Isn't the whole notion of a Mission wrong? The purpose of a university is surely to promote rational and disinterested discussions, and not to convert people to a set of beliefs which are laid down dogmatically.

B. Agnostics howl when some Christians suggest that you cannot be a moral person unless you are a Christian. I think we are entitled to protest when it is suggested that you cannot be a Christian and a scholar. Not one of the Missioners, for instance, has put his faith in one mental compartment, and his work in another. The SCM has always had a reputation, and in some quarters been criticised, for its spirit of honest enquiry, but its contribution in the last 50 years around the world has been great, both to

the Church and its thinking, and in the academic field.

Christianity is so inextricably mixed with our culture, it seems a pity that there is no theological faculty in this university. The Mission, as well as looking for acceptance of the Christian faith, is seeking in a small way to remedy this lack, by promoting serious discussion of religious issues.

As for your "Rational and disinterested discussion," a University positively feeds on theories, hunches, beliefs, faith — not to mention prejudices. And it is not always the Christian who has them.

A. One of your posters asks "Why the Cross?" Why indeed? A mature atheist can stand on his own two feet without using the cross of Christ as a crutch for a weak ego.

B. Probably, then, he's using his "mature atheism" as a crutch for his weak ego.

Seriously though, I don't think you can sweep all Christians (or Atheists) into any one psychological category, though it is tempting to try. Many people have found many things when they have been confronted with the Cross, and with the man who hung on it. All of us, I suppose, have found some sort of "light" under the Cross, to use the Mission title, by which to live our lives, but the things it has lit up differ from person to person. We hope, anyway, that the Mission helps others to share our experiences. We hope that humbly.

Personality in Fashion

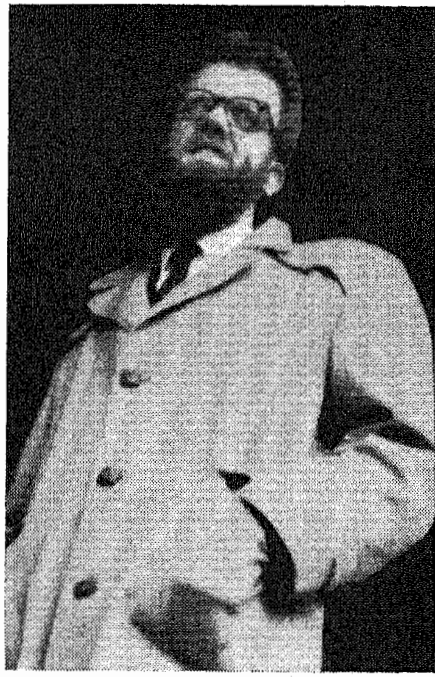
Unlike readers of the "News," university students are, or should be, less interested in what personalities wear than in how they wear, or, to put it another way, less in the fashions of personalities than in the personality in fashion. Perhaps, to be honest, the average student is interested in less even than this, but one can't cater anyway for him.

In appropriating this title, we feel no compunction towards the "News," but rather satisfaction that the phrase is now at least to be used to discuss people. It is respectfully submitted that the feature in that other paper be renamed "Wardrobe of the Week."

It is acknowledged that, although semantically every person must have a personality, true personality, colloquially speaking, is a rare occurrence. It is acknowledged rare even in a university. But this feature, in future, will represent a courageous attempt to find personality in the darkest puddles, and the dullest politicians.

And so we commence with Mr. John R. Slee.

Not because Mr. Slee is president of the S.R.C.—fashion is too flighty to accord so tedious a position social acceptance. Not even because Mr. Slee Sings Songs—there have been no new numbers for a long time . . . But because Mr. Slee is our own neo-Pattersonian, Press-liaising, a-political, public-figuring, broadsheet-bouncing, education-enthusiastic, education-exuding,



Mr. Slee is a nice guy. Mr. Slee rises to the surface above maps of Adelaide and reporters and telephones and broadsheet meetings and is still a nice guy—rather pre-occupied, perhaps, rather inattentive, liable to snap, but still nice. It shows.

Mr. Slee edited "On Dit" last year and was elected president of the S.R.C. last year (because it liked his beard) and sings songs and should be doing law.

Mr. Slee is a very good chairman because he speaks so softly the meeting must fall silent to listen.

Mr. Slee is a nice guy. He is not a dynamic public meeting speaker, because he is too nice.

Asked by your "On Dit" reporter to assess the progress of the Education Project, Mr. Slee said, "Now where did I o June could you type this paper hullo John Slee speaking yes that was what did you say?" We thanked him for the interview.

The Education Project Needs YOU

After weeks of research, drafting, writing and editing, involving hundreds of hours of work, the Education Project News-Sheet is now ready to be distributed to each household in the metropolitan area.

This area covers every suburb, the Elizabeth and Salisbury area, the Tea Tree Gully Council district and Belair. Approximately 180,000 copies are to be distributed. To effect such a plan, 1,000 students are needed to work for a couple of hours each, on Saturday morning, 22nd June.

The area to be covered is divided into twenty-four districts, with one person in charge of each.

To ensure a simple, efficient and rapid distribution, these Area Managers must have your support:—

- Alberton: Antony Klemm, 5 Minns St., Seaton Park.
- Brighton: Derek Verral, 6 Gladstone Rd., Brighton.
- Rostrevor: Richard Marnow, 24 Jervois St., Magill.
- Croydon: Robert Robertson, 102 Palmer Pl., Nth. Adelaide.
- Enfield: John Fleming, 1 St. Clements St., Enfield.
- Plympton: John Paisley, 8 Stuart Rd., Harcourt Gdns.
- Richmond: Murray Lamshed, 346 South Rd., Glandore.
- Glenelg: Sandra Newland, 19 Adelphi Tce., Glenelg.
- Henley: Bob Lott, 20 Gardner St., Plympton.
- Torrensville: John Treloar, 52 Maitland St., Mitcham.
- Woodville: Ian Sando, 15 Chatsworth Grove, Toorak Gdns.
- Hampstead: Collin Williamson, 3 Wellington Tce., Fullarton.
- Port Adelaide: Michael Porter, St. Mark's College, Nth. Adelaide.

- City and Nth. Adelaide: Chris Sumner, Lincoln College, Nth. Adelaide.
- Norwood: Graham Cook, 33 Tenth St., St. Peters.
- Prospect: Chris Juttner, 5 Bett St., Walkerville.
- Kensington: Hugh Rowell, 27 East Parkway, Reade Park.
- Glenunga: John Willoughby, 8 Lebanon Ave., Glenunga.
- Mitcham: Tony Short, 1 Llewellyn Tce., Hawthorn.
- Edwardstown: Caroline Melville, Waite Institute P.B., Adelaide.
- Marion: Michael Walsh, 4 Cambridge Tce., Brighton.
- Salisbury: Tony Correll, 22 Morleycombe Rd., Elizabeth Vale.
- Tea Tree Gully: Chris Heinrich, Loiran Rd., Windsor Gdns.
- Belair: Murray Lewis, Windrow, Heathfield.

Final arrangements for the distribution will be made at a meeting in the Union Hall on Tuesday, 18th June.

Attend this meeting if you wish to participate in the Education Project.

If you can help with the distribution of the news-sheet, please give your name and the district in which you live either to the Area Managers, or leave the information at the S.R.C. Office, the Education Office (next to the Lady Symon Hall), or in the boxes provided in the Refectory.

The task on the day will be fairly simple.

If you agree with the principles of the Education Project, please give your active support now by agreeing to help distribute the news-sheet on Saturday, 22nd.

At the S.R.C. Office at any time, further information is available.

The Broad-sheet

by JOHN BANNON

The aim of the Education Campaign has been broadly stated as being "to awaken the public consciousness to the needs of education in Australia, and in particular South Australia". We are aiming our campaign at the public not attempting to be simply a pressure group calling for government action, action on behalf of our vested interest. Our success will be measured by the degree to which we arouse public opinion and a public call for action.

The largest single item, which will have, we hope, the most far-reaching effect is the Broadsheet, which is due to be distributed on Saturday the 22nd of June. The task of organizing the distribution of 180,000 copies of this broadsheet "The Advertiser's" total daily circulation in the State is 190,000) is enormous and the tremendous amount of time and effort needed, is discussed elsewhere. Whether this is worthwhile will depend upon the success of the Broadsheet in "awakening public consciousness".

It can only be worthwhile if three conditions are fulfilled: (1) it is read, (2) it gets our message across, (3) it encourages public action.

The first point is one of presentation. The stock reaction to papers in the letter-box is to throw them away unread. The Broadsheet must not look like a soap advertisement or grocer's bargain news-letter. Equally it must not be so austere and highbrow that its message is blurred and lost. A lot will depend on advance publicity, which should make it possible for most of the public to know what they are getting beforehand—but this in itself will not be enough. The presentation of the articles, their layout, their general appearance must attract attention. It must appear appetising and interesting.

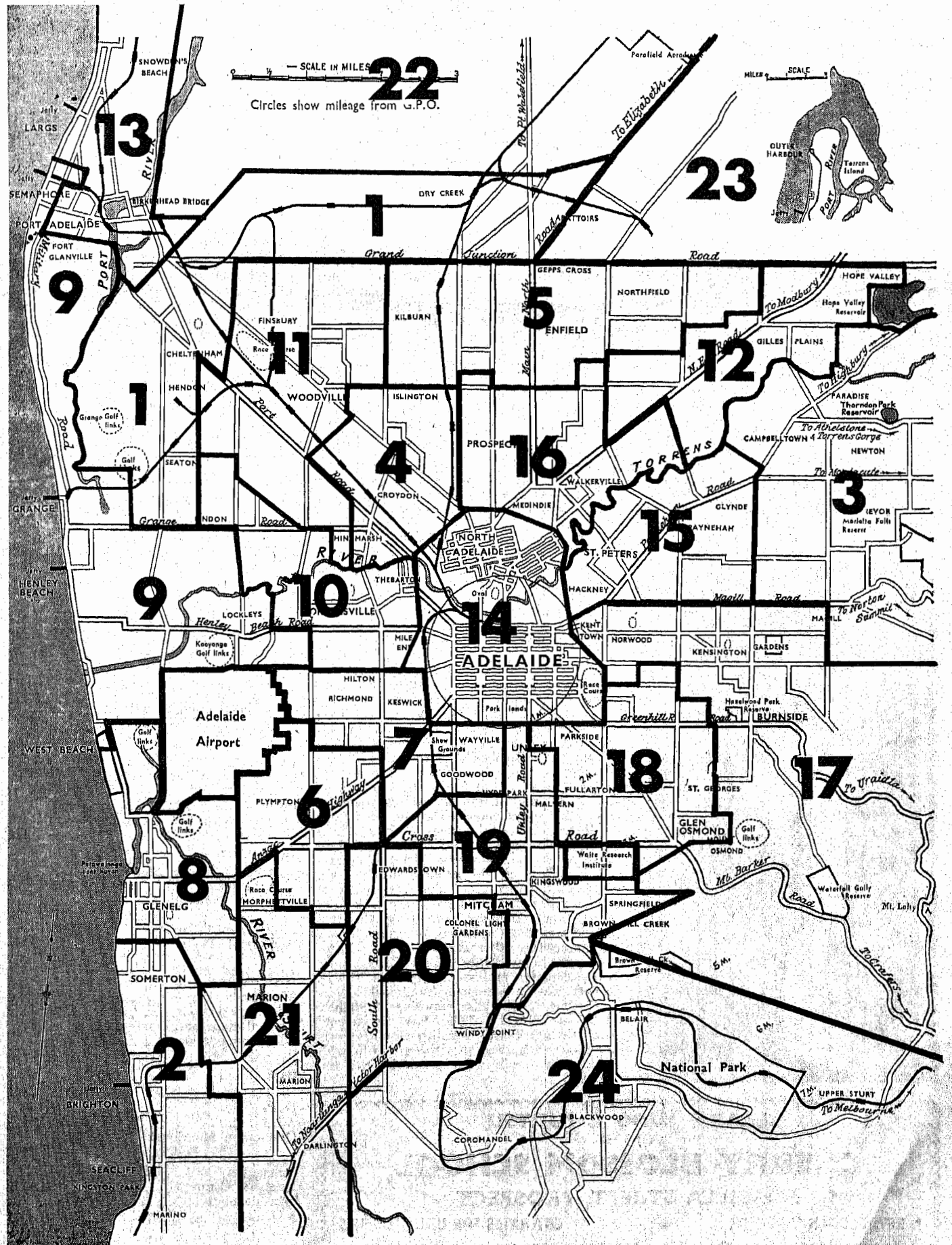
Getting the public to read the Broadsheet is one thing, getting them to understand it is another. The content of the articles must not only be put attractively but plainly and concisely. The Research Committee which has the job of writing the Broadsheet, began with the intention not to try and pick the faults in education, but to find out the facts. It was not a case of finding data to fit a pre-conceived idea, but an attempt to discover the real position. These facts will be presented—facts on general problems, teacher qualification, education of backward and handicapped children, school equipment, teaching conditions, university conditions, scholarship systems. In all these fields deficiencies have been found—it is the Broadsheet's job to present the facts and point to the deficiencies.

But we cannot be purely negative. In the comment will be concrete suggestions—suggestions of positive remedies made by eminent educationists, remedies which have been suggested in numerous pamphlets and reports of committee meetings, and finally positive suggestions made by us, the Student Body, through the Research Committee. Coupled with the articles will be photographic examples of what can be done and what has been left undone in S.A. schools. This last, the visual impact, is most important.

The effect of the Broadsheet will be harder to judge. But if we have successfully got people to read and understand this Broadsheet, and 180,000 people are made aware of the "needs of education in South Australia", then it must have effect. The Broadsheet can produce public awareness of the problem. Public action must follow.

education-ebullient, education-ecstatic, education-, one hopes, -efficient Education Project Personality.

And the Education Project is in fashion.



Map by courtesy of the Tourist Bureau.

Projection and Progress

The city of churches has just celebrated one of its festivals—not one of those great festivals which we believe must be known throughout Australia and which, we are assured, are famous throughout the world. But for the past two weeks the citizens of Adelaide have undergone something less unique—a festival of films. Eight major programmes have filled the Union Hall with largely appreciative audiences—audiences which, if not the same culture-hungry mass we saw when Sir Malcolm graced our halls, were nevertheless disappointedly devoid of those who would benefit most, university students. But the hall was filled each night, a certain proof of the popularity and power of the screen.

We are almost without doubt experiencing an event that few ages since the Greeks have known. We are witnessing the creation of a new literary form. It is a form that combines the novel with the theatre—the live performance and technique of the stage with the endless variety and virtuosity of the novel: the scene can change at will, lifetimes can pass, the viewer can be transported from the stage into the real decor of the world and even beyond. The film can be as at home in the fantasy world of "Baron Munchausen" as in the overwhelming reality of the "Virgin Spring".

If the dominant literary form of a century is determined by the extent of its appeal, then the screen has within a few years wrested the place of prominence from the novel. This becomes more evident if we add to the established films of the theatre what one might call the paperback editions of television. Films remain the sole way in which the author can be in consistent contact with that great percentage of humanity that is lost to stage and book. They are a medium which will become even more powerful than at present in moulding opinion, in spreading ideas, both true and



Yojimbo

false, useful and harmful: in "Baron Munchausen" Cyrano de Bergerac can doff his hat to the audience and say; "Before, the moon used to belong to lovers and dreamers. Now it belongs to the people!" After such a delightfully amusing film we can almost believe it. But to those who have

known and loved the adventurous Baron in the original, or have some idea of Cyrano, this film must appear an unfortunate sacrifice.

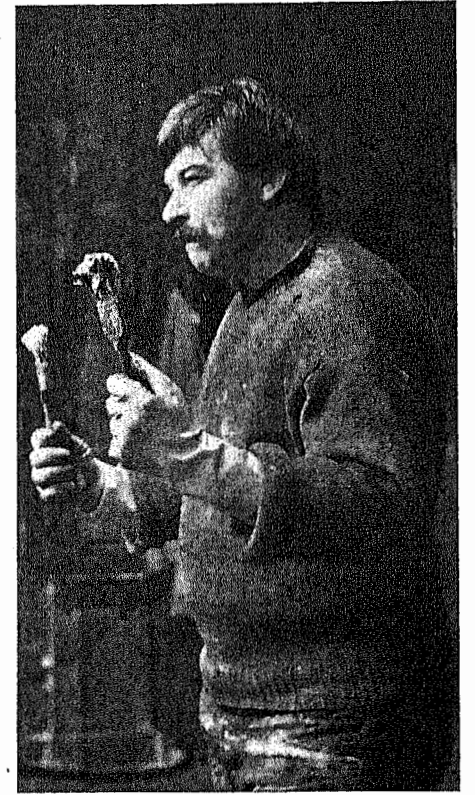
Now that we have begun to make judgments, I must first of all clearly state I am not an expert, and excuse my humble judgments as personal. But it seems easy, without stretching parallels too far, to compare television with Penguin crime, Hollywood with popular novelists, the "Virgin Spring" and "Jules and Jim" with Pasternak and Sartre.

I feel humbled in trying to discuss the "Virgin Spring." To say that it equals in mastery, perception and art the best of Bergman's films is to say everything. The actors themselves portray the subtlety of the production in their faces, in the very shape of their heads that could seem to exist nowhere but in fourteenth century Sweden. One can be struck by the classical re-creation of traditional folklore, the sense of tragedy, that recall Shakespeare; the subtlety, reality and searching into the depths of humanity that recall Pasternak and Dostoevsky.

"Jules et Jim" is of a less classical and more limited field. It is the closest to a film version of Sartre or Simone de Beauvoir that could be made. Like "Les Mandarins" and "Les Chemins de la Liberté," it is the expression of a generation that straddled the war. Perhaps it is even more limited than that—it is the expression of that generation in Paris. The dominant theme is that of self-discovery—a desire to return to that complete freedom which is innocence—in fact a rebirth of humanity. It is a theme that this generation can understand but not appreciate.

The value of seeing these films is more vast than just the reception of the ideas

and reactions of people outside our isolation in Adelaide. It has also that value equal to reading eight novels of the density of Dr. Zhivago in two weeks—overwhelming, confusing, but exhilarating.



Reality of Karel Appel

Miracle Performances

by KEVIN MAGAREY

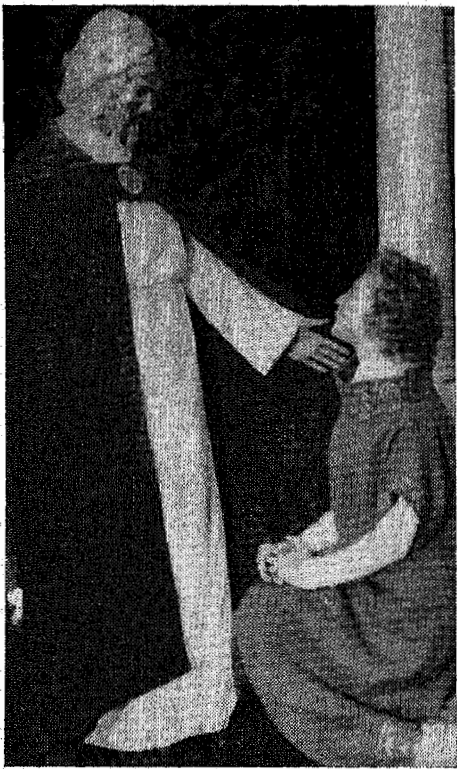
All the inhabitants of Adelaide who missed seeing the "Four Medieval Plays" presented by the Literary Society at the end of last term—which means all the inhabitants of Adelaide except about 150, all that the Lady Symon Hall would hold—missed one of the best small-scale productions the city will see for some time.

This production was of a quality that it is difficult to be adequate to. It combined a moving seriousness with a robust image of common life. It was true to the central quality of the plays—a fine balance of surface simplicity and real subtlety of theological statement. It was all of a piece—beautifully harmonised and integral to its occasion. It combined a professional thoroughness with the best kind of amateur freshness and zeal. It clearly embodied a great deal of work—which had as clearly been a labour of love. One felt at the end pre-eminently grateful—as though one had been offered warm and generous hospitality at an accidentally and un-self-consciously select party. One gave a mental alpha, too, to the Literary Society for a performance which was so proper to their function and yet so free from a sense of being a mere extension of Department routine. The evening was a rare pleasure—such a pearl as one would not willingly lose in an Adelaide wilderness of gardening and golf.

Peter Meredith's direction was clear and incisive in its purposes, well-tailored to the size of the stage and audience. Using the back door and the body of the theatre can be a cliché, but there was a devotional quality about the prologue which integrated the audience into the illusion, turned it into a medieval one; and this and the quite remarkable Hieronymus Bosch

exit of devils and damned down the centre aisle at the end of the fourth play—one of the devils riding on the back of one of the damned—provided an extraordinarily powerful frame to the evening. Betsy Holt's costumes were all successful, so that it is difficult to mention special items: perhaps the Trinity itself, in identical dull purple cloaks with anagrammed clasps over white robes and bare feet; or the Renaissance Gabriel—Jenny Binks's face and hair were supremely appropriate—and the Flemish Mary—the same applies to Anne Bleby. Mrs. Tony Gibbs did a superb mask for God the Father—a wonderfully sober Loving-Kindness-and-Mercy—and other fine ones (unfortunately Roger Ellis as Satan kept butting his lip on his). The Gregorian chant was a splendid achievement considering Sister Horgan's untrained material: it was especially effective from off-stage, behind the impressive draping for God's throne.

The four plays chosen emphasised the range of ordered vision, the tremendous mythical proportions of the medieval cosmos. It is this, I suppose, in virtue of which what was instruction disguised as entertainment for a medieval audience can be dramatic myth, image-making, poetry—entertainment disguised as instruction—for a modern one. There was perhaps a trace of real instruction. The debate between Mercy and Righteousness, Truth and Peace in the opening play, "The Parliament of Heaven," in its theological seriousness and insights offered what some might at least call a primitive version (and others the archetypal source and resolution) of the "If God is good He can't be God, etc." argument. It was a pity that David Wyatt as God the Son nearly missed his throne as he sat down after offering to redeem mankind, but it didn't really disturb the impressive dignity of the piece, and he more than compensated by his performance as the First Shepherd in the Towneley Shepherds' Play. This so moving play which is also so emphatically incarnational as to seem to come near to blasphemy (it doesn't) offers unfailing scope for spontaneous clowning, which was well taken; and the more difficult Shepherd's dialogue was well done too (Robert Fitzsimons had a queer blend of something-shire and Old Etonian accents that was quite effective). "The Harrowing of Hell" suffered a little from the lack of a Christ on the stage, and from the fact that Satan, from a variety of causes, didn't dominate the other devils. Andy Campbell was a wickedly exciting Beelzebub, with a really professional crouch. Ralph Elliott was a deliciously pontifical Moses, and John Tucker an imposing if slightly detached David. "The Last Judgment" was stirring; Peter Meredith as Christ was magnificent, and so was the goodwill with which the devils went to work after the cursing.



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CUT RATES FOR UNI. STUDENTS

THAT'S THE WAY THE MONEY GOES

by ROGER FRENEY

The S.R.C., the Union Finance Committee and the Union Council have concluded considerations for Revenue Budgets, 1963. This is a brief survey of the Union's estimated expenditure for 1963.

Of an estimated net income for 1963 of £64,500, the Statutory Fee (£13/10/- per full-time student, £6/15/- per part-time student) is the main source of income, estimated in 1963 to be £61,000.

The sum of £38,428 is expected to be used on current expenditure, this being channelled through the media of the Union House, Union Hall, Sports Association and S.R.C., each of which is responsible for the welfare of certain of the Union's activities. The balance is transferred to Renewals and Replacements Reserves, Capital and Contingencies Reserves. The S.R.C. spends very little in the way of capital grants, but does receive small amounts from Renewals and Replacement Reserves for the maintenance of the office and equipment. Directly, then, the S.R.C. is responsible for 15 per cent of the Union's expected income. This money is in the form of the Annual Revenue Grant, and can be compared to the other constituents' annual grants as below. The proportions include capital allocations.

S.R.C. BUDGET APPROVED UNION COUNCIL MEETING—15/5/63 Proposed 1963

Grants—	
Faculty Societies—	
Ord.	384
Spec.	132
	516
Clubs and Societies—	
Ord.	655
Spec.	343
	998
Contingencies—	
(1) Clubs and Societies	350
(2) Special Activities	500
	850
	2,364
Entertainment—	
Hospitality	200
Union Meetings	450
	650
Administration—	
Typewriter Service, Stationery and Postage	500
S.R.C. Accountant's Fee	80
Telephone	180
S.R.C. Typist's Salary	700
Additional Typist	233
	1,693
N.U.A.U.S.—	
Membership Fee	960
Education Levy	370
Council Expenses: Fares and Accommodation	450
	1,780
Publications—	
On Dit	2,200
Diary	140
A.U.M.	150
Orientation Handbook	560
	3,050
Delegation Trust Fund	25
Freshers' Camp	30
Miscellaneous	—
A.O.S.T.	100
	£9,692

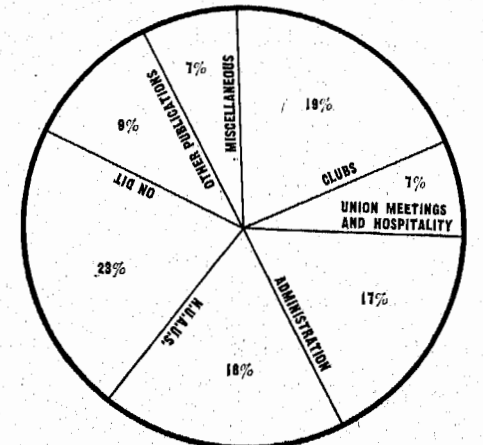
ADELAIDE UNIVERSITY UNION CONSOLIDATED BUDGETS FOR 1963 APPROVED 15/5/63

A. Capital and Other Budget Allowances.	
<i>Estimated Income</i>	
1. 1963 Statutory Fees	£61,000
2. Interest, fees, etc.	2,000
3. Refectory profit (est.)	1,500
	£64,500

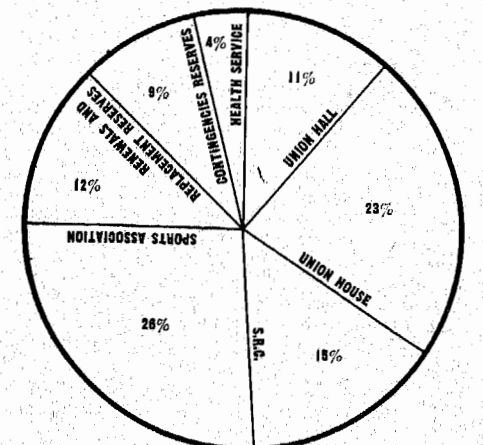
<i>Approved Expenditure</i>	
1. Consolidated Revenue Expenditure	£38,428
2. Allocation to Renewals and Replacement Reserves	8,000
3. Allocation to Contingencies Reserve (balancing figure)	5,857
4. Union Hall Replacement and Renewals	1,500
5. Capital Budgets approved (includes £3,000 carry over from 1962 in respect of air conditioning plant)	10,715
	£64,500

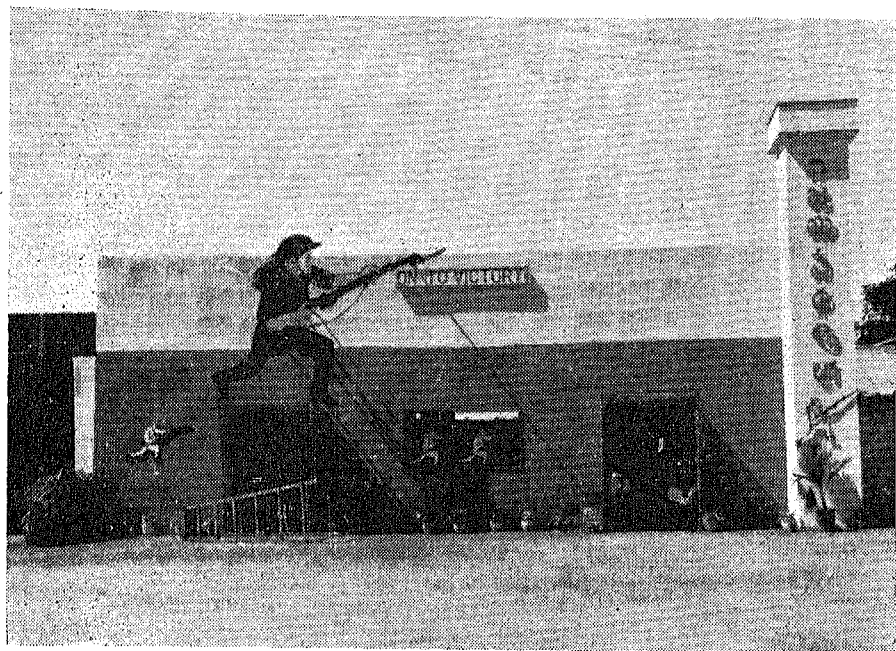
B. Detailed Revenue Budget Grants.	
1. House	£14,191
2. Hall	1,567
3. S.R.C.	9,692
4. Sports Association	10,528
5. Health Service Contribution	2,450
	£38,428

STUDENTS REPRESENTATIVE COUNCIL FINANCES



ADELAIDE UNIVERSITY UNION FINANCES





Indian Border Dispute

From our Special Correspondent in Melbourne

Australian students in India last summer were struck by the impact which the Chinese invasion has had on the Indian people.

"It is difficult to exaggerate the strength of Indian feeling on the subject," said Peter Samuel.

Samuel, a new member of the Economics Faculty, was a member of the NUAUS sixty strong delegation which spent three months in India. He was speaking for the Labor Club.

He said that as the students moved around and lived in India they were constantly aware of the "National Emergency" which was declared immediately after the Chinese armies began to sweep down from the Himalayas in late October last.

"All your senses were assaulted by The Emergency," Placards, hoardings, films, the radio and the newspapers all combined to keep the issue in the public mind. The themes were simple: the need to unite the nation, to forget differences of caste, religion and language, to strive for higher production, to reduce spending, give up gold ornaments and join the armed forces.

But on balance it was probably the people who were leading the government rather than a matter of the Government whipping up the fervor of the people. Everyone the students met talked heatedly about the treachery of the Chinese. All accepted the need for a long struggle against the invader.

Indians felt extremely strongly about the Chinese invasion because they felt they had been "fooled and duped."

The basis of fifteen years of foreign policy was destroyed in the few weeks of fierce fighting during which hundreds of thousands of Chinese troops plunged from carefully prepared positions hundreds of miles into Indian Territory.

The foreign policy of Free India had been ridiculed by the Chinese. This had been based on the "twin myths" of Afro-Asian solidarity and Communism's peacefulness. The Bandung principles of co-existence, mutual non-interference and respect of sovereignty were exposed as a mock facade.

At last it had been brought home to India that it was the Sino-Soviet bloc which was imperialist, and the danger to world peace. Nehru admitted that India had been "living in an artificial atmosphere of our own creation." The dismissal of Menon was the end of the old foreign policy.

"All political parties still pay homage to the god of non-alignment," said Samuel in answer to a question.

"But non-alignment is just a word, completely devoid of meaning. In the past, Indian policy has been sympathetic towards the Sino-Soviet bloc. Now they are likely to consider issues more impartially than before.

"In the past they were all too prepared to condemn the West for adventures like Suez, while condoning Communist atrocities in Tibet and Hungary.

"The invasion by the Chinese had finished the Indian Communist Party. It was confused, disillusioned and rent by internal struggles."

The leadership had belatedly declared itself in support of the government and condemned the Chinese behaviour as aggression. Many of the rank and file, however, still thought that it was impossible for a "socialist" country to make war, and they supported the invaders.

The anti-Western elements in the ruling Congress Party had been weakened, and the opposition parties, particularly the Socialists who had been warning of the dangers of Communist Imperialism, correspondingly strengthened.

POPULATION EXPLOSION

Sterilization not Contraception

by MICHAEL PORTER

India's rapid population growth since 1920 has been due mainly to advances in medical care and hygiene. Improved communications have reduced the intensity of local famines and epidemics. One estimate puts the number of lives lost through influenza in 1918-19 at about twenty million. Such a figure is unimaginable under today's conditions. The incidence of malaria is also comparatively negligible since the use of D.D.T. became widespread.

Hence the essence of the population problem is that the expectation of life has increased from 27 years in 1931 to 42 years in 1961. There has been no proportional fall in the birth rate which has only fallen from 44 per 1,000 to 41 per 1,000 per year over the same period.

There are several reasons for this abnormal birth rate.

In India women marry early and begin to bear children at an age when they are most fertile. Audiences of married couples at family planning lectures in the villages resembled classes in a co-educational secondary school.

Marriage is universal; religion advocates it, social customs enjoin it. A Hindu cannot receive salvation when he has not a male child to perform his funeral rites. In the village the standard of living is pitifully low and the people ignorant, superstitious and poor. Large families provide parents with a social security scheme: the family ties are strong and the children accept as a responsibility the support of their parents and elders.

Any programme for population control must therefore be aimed at changing these attitudes.

Money has been allocated in the Five Year Plans to a Family Planning project. The activities of the organisation may be divided into three categories: The provision of birth control clinics for encouraging the use of contraceptives; the undertaking of a sterilisation programme; undertaking motivational studies into family size.

There appear to be weaknesses in all three activities of the project. The widespread adoption of contraceptives is hopeless given the state of basic education in India. Most of the villagers who even try them give up because of the complexity to them of it all.

Lack of privacy is a vital factor preventing the adoption of family planning methods. Most of the available methods are unsuitable to a home where up to ten people may sleep in a single mud hut the size of a typical Australian bedroom. Hence a high percentage of the intercourse takes place in the fields and social scientists record that its incidence is directly related to the height of the grass. And who can imagine a villager carrying the complicated paraphernalia, which contraceptives appear to him to be, out to the fields every day simply because some intruder tells him he will be happier with less children?

Not only are the attitudes of villagers making the contraception plan hopeless, but the attitudes of the officers themselves do not make me over-optimistic. A Family Planning Officer I met in a village out of Madras told me that she had virtually suspended the scheme locally as she felt that all available manpower should be provided to fight the Chinese aggressor.

COW DUNG, SARIS AND MUD PIES

by CURTIS LEVY

In India, practically every human activity is carried on on the foot-path. The sidewalks are crowded with people squatting on the ground selling wares, mending shoes, polishing shoes, barbers shaving people and cutting hair, ear cleaners (one squats down beside them and they place a long piece of wire with an oil-soaked rag stuck on the end of it, into one's ear-hole).

Men sell socks, men sell assorted contraceptives, men sprinkle on the footpaths, cows are washed on the footpath and their manure is made into mud pies, by hand, on the footpaths (cow dung is used for cooking fuel and for building material). It is quite usual to see a woman walking nonchalantly along the road with five or six discs of cow dung balanced on her skull.

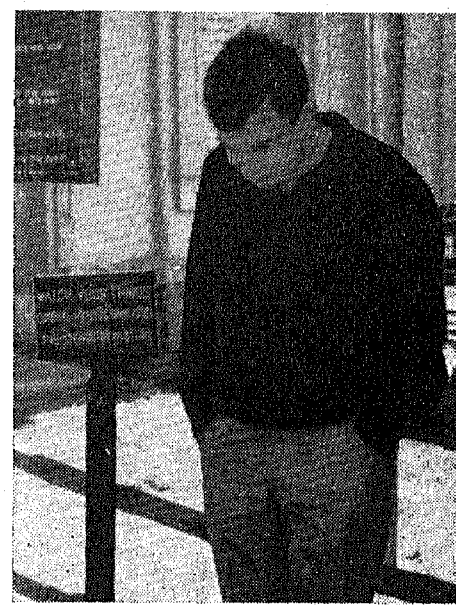
The men and boys who run around cleaning shoes are the most amusing. Their shoe polishing business is just a front. They are really procurers, who will arrange anything which one can't get through normal legal channels. They will change money on the black market, get a woman for you and take you to where naughty books are sold.

One of them took us to a bookshop, which looked quite respectable from the outside. We were taken through to a yard behind the shop where we were shown the most filthy and despicable publications I have ever had the privilege of seeing. We left empty-handed except for a comparatively harmless "Tropic of Cancer" by Henry Miller (banned in most countries except France).

We were taken to an Indian version of a Western-type party. It was quite a sight to see—twisting Indian women, gyrating in their saris, but they do just about everything in their saris, which are almost their sole form of dress. They play tennis, badminton, etc., in them, as it is not nice for an Indian girl to show any more of her body than is necessary. Consequently, the Indian men always seem to receive the impression that Western women are free with their morals, probably just because they are more prone to expose a greater portion of their anatomy and due to the influence of Western films.

I visited the Calcutta University and met some of the student leaders. The leaders of all the most influential student organisations were Communists. We gave the impression that we were very Leftist and that we were progressives and hated the rights, reactionaries and the rich bourgeoisie, etc., so that they took us into their confidence and told us how they organised activities for the students.

Some of their extra-curricular pastimes are worth noting: In the past year they have burnt out 9 trams; five students shot dead by the police, and the secretary of the students' federation as well as others were



The author looking over his well-guarded secrets.

in jail at that time. The Congress party (government) followers hire gangsters to beat them up and stop them from influencing the students. The majority of students are said to be Communist, as they are very bitter towards the government for many reasons.

Firstly, they complain about the high fees, the lack of facilities (no sporting or club facilities at all) and that they have little chance of securing a job once graduated. Few graduates are able to follow the profession for which they are qualified. Science, Arts and Commerce graduates are lucky if they get a job as a clerk or a shop-assistant.

A Science graduate is only paid about £9 a week, at the most. The supply is far greater than the demand, consequently there is a great deal of unemployment of University graduates. Graduates are cheaper by the dozen. They have a comparatively low standard academically (compared to Australia, U.K. and U.S.) and behave so badly in public, they are not considered very highly by the general public.



"There is no Privacy."

It seems therefore unlikely that the provision of free contraceptives will overcome India's population problem. It is all far too subtle.

The sterilization aspect of the Family Planning project would seem to have a far greater potential. Not only is sterilization simple, quick and inexpensive, it is also an idea more easily understood. Furthermore there is no organised religious or social opposition to sterilisation.

100,000 Indians, mostly male, have been sterilized so far. This is a large number absolutely, but only one fortieth of one per cent of the population. At present only parents with three children or more are permitted to be sterilized and they are paid about £5 for undergoing the ten minute operation. Arguments against sterilization would seem particularly weak now that the operation is reversible.

Unfortunately the authorities are devoting relatively little effort to large-scale sterilization and are concentrating on the apparently hopeless contraceptive approach.

The third aspect of the Family Planning project is the undertaking of motivational studies as well as issuing propaganda on the need for smaller families. So far only twenty-seven surveys have been made in villages, and relatively little propaganda can be seen or heard.

As suggested already the essence of any sound project is to remove the present attitudes to family size. It is quite obvious that no strong attempt at motivating the people is being made.

In countries where family planning is now accepted, the desire has come from the people and has not been directly imposed by the government. It is expensive to have

large families in western society owing to the high cost of education and the fact that such education is compulsory. It is unlawful for children to work and hence large families become an economic burden.

In Britain it was social legislation such as the Factory Acts which deterred parents from having large families. They were prevented by law from letting the children add to the family income. It became fashionable in this Malthusian era to talk of ways and means of controlling the population. Contraceptives were not required and the simple practice of abstinence became widespread.

It is suggested that social legislation is virtually the only means of successfully motivating Indians to control their families.

For instance legislation making it illegal for children under the age of eleven to work in the fields could have the desired effect. Other legislation could possibly be that education be compulsory up to a certain age and that it be free only for the first three children. (Exceptions could be made where more than three children had been born prior to the introduction of the legislation.)

The only worrying factor in these proposals is that most of the current social legislation in India is at present a dead letter. Examples of this are prohibition, the illegalization of begging, and the removal of discrimination on the basis of caste.

However, the legislation suggested here would be a positive step towards providing motivation for people to plan their families—a step which has not been made before. When this legislation is coupled with the steady growth in basic education the results in the next twenty years could well prove exciting.

Royal

Dear Sir, — Long live the British Empire! Cabinet's decision to use a grand old British name for the new major unit of Australian currency asserts our strong, sentimental and one-sided feelings about a Britain which sought to enter the European Common Market, regardless of the effect on us. Why not call it an Austrich, to signify that we are hiding our heads in the sand? Commonwealth or no Commonwealth, we are an independent nation and must try to act like one. Let us give this anachronism the "Royal order of the boot".

The opposition, equally unable to think of Australia as a separate country in its own right, have decided to champion the dollar. We already have the cent. Say, youse guys, is this the United States of Australia?

Unfortunately, I have no brilliant suggestions for a name, but "Ten Bob" has several things to commend it. For the poor, confused public, it is familiar, easy to understand, and easy to pronounce. It is highly Australian, unoriginal and undignified, and should suit Mr. Calwell fine. As for Sir Robert of the Thistle, could he object? Not just bob, but ten of them!

But seriously, it is high time we came back this side of 1901 and started to think for ourselves, instead of making it clear to everybody that we want to remain that most undesirable thing, an outpost of Western Imperialism.

Yours, etc.,
BRIAN KIRKE.

Royal

Dear Sir,—I wish to make public a complaint levelled at the Prime Minister, Sir Robert Menzies. Not only has he pilfered the registered trade name of one of our best-selling lines, but has had the audacity to steal the slogan accompanying this product. His answer to a question in the House can be construed in no other way: "Well," said he, "people who are going places go for Royals."

Yours in disgust,
MR. NESTLES.

Royal

The name of Sir Francis Drake, beloved by every good Australian schoolboy, reminds us of Britain's traditional link with Spain. Mr. Downer has renewed this connection by vastly increasing our quota of Spanish migrants. No doubt these two considerations influenced Sir Robert and his bootstrappers to make us all "royalists" (not to say "realists") for centuries to come. Why should anyone be "royal" about that?

Yet one feels that a different approach might have achieved an even more appropriate result. Australia's future destiny will certainly be linked more closely with China than with Spain. Since we are all traditionalists, albeit with one leg in the present, why don't we call it the 'Ming'?

Yours etc.
LOYALIST (Chinese)

Royal

Dear Sir—How long must the Australian people suffer the brown-nosed bard who, nursing his queen-size Oedipus complex, tramples over them in his steadfast passage to the Court of H.M.E2R?

Yours,
DEMOCRAT.

Categories

Dear Madam and Sir,
"Graduate" is to be commended for his forthright statement demanding a thorough re-organisation of this University. Separation of the research and teaching functions is a long-overdue reform since, as every schoolboy knows, human beings fall into two non-overlapping categories:

- those capable of finding things out for themselves, and
- those who require to have knowledge imparted to them.

People in Category A are obviously cut out to become members of the University

ARE YOU A UNITARIAN WITHOUT KNOWING IT?

Do you believe that neither prophet nor priest can do your thinking for you?
Do you believe man is capable of self-improvement and is not condemned by the doctrine of "original sin"?
Do you believe that striving to live a wholesome life is more important than accepting religious creeds?
Do you believe in the practical application of brotherhood in all social relationships?
Then you are professing Unitarian beliefs.

VISIT THE
Unitarian Christian Church
30 WAKEFIELD STREET, ADELAIDE
H. W. WESTON, Minister
PHONES: 8 5912 or 57 6929
SERVICES SUNDAYS 11 A.M. & 7 P.M.

Research Staff, whilst those in Category B were clearly intended by Nature to become Students. To avoid confusion and chaos, Students must on no account be allowed to find out anything for themselves. Contact with the Research Staff might give them the wrong sort of ideas: they might acquire a disrespectful attitude to research, regarding it as something to which they themselves might aspire, instead of having its results carefully filtered and mediated to them by a highly skilled Teaching Staff. Not only must Students be carefully preserved from contact with real live Researchers, but even unskilled Teaching Staff could do untold harm, by forcing the Students to by-pass the official imparting process and seek direct contact with sources — an activity clearly reserved for Category A.

The only difficulty in this scheme is that it makes no provision for future recruitment to the Research Staff. Clearly humans of Category A must not be allowed to become students, since their inquisitive tendencies would be stifled by the Imparters; on the other hand, they do need some training if they are to become qualified to undertake advanced research.

May I suggest the following solution: a new Research Training Institute should be set up, outside the present universities, for the specific purpose of training Category A people to become members of University Research Staffs, without requiring them to undergo the imparting process to which university teaching will have been reduced. This should overcome the difficulty for a few years.

In time, of course, someone is sure to suggest that the staff of the Research Training Institute needs to be reorganised into separate groups of Researchers and Teachers. When that happens, we shall just have to go through the whole thing all over again.

Yours, etc.,
"Hidden Persuader."

Deplore Split

Dear Sir or Madam,
I was sorry to see the article written by "Graduate" on "Varsity Dons as Hidden Persuaders" (whatever that means).

In particular I deplore and attack the idea that the staff of a University should be split into teaching and research branches. There will always be those who want to concentrate on research, with teaching as a sideline; and those whose research interests are subservient to teaching. But we should constantly aim at the ideal of the scholar who is both participating in research and communicating to other scholars, whether colleagues or students. More often than not when you find a first-rate teacher, and vice-versa. If you produce a group of forth-hour-week tutorial-given, you will produce academic stultification, not a wise distribution of resources.

"Research," of course, covers all sorts of activities. It should include that all-important task of "keeping up in one's field". Time must be set aside for this for all members of University staffs, whatever their primary interests.

Finally, please let's drop the word "dons" from our academic vocabulary and reserve it for things Australian, such as cricket.

Yours sincerely,
Hector Kinloch,
St. Mark's College,
North Adelaide,

Think Free

Dear Sir,—Several very kindly and well-written replies were made in your paper to my letter which you were so good as to publish, advising students of the formation of a Unitarian or liberal religious club on the campus.

May I very briefly just say a friendly word of reply to my kindly "critics"? (I sincerely appreciate their ideas and the fine way they expressed them.)

As to Unitarians generally, feeling that the Church of England teaches "superstition", Unitarians do not refer so much to the teaching of belief in deity, nor to that at all, as a matter of fact, but to the Nicene Creed of the Anglican Church which is likely to be taken literally by little children and even some adults, teaching the virgin birth, teaching of the existence of a place called "Hell", and other Biblical beliefs which modern educated men would call "superstition", no different from the superstition found among certain primitive tribes in New Guinea.

Unitarians reject (as a general rule) belief in demons, angels, hells, virgin births, and other Biblical fairy stories. There is absolute freedom of thought within the Unitarian Church, however, for the atheist as well as for a "superstitious" Trinitarian. Since 98 per cent. of the Unitarians believe in an Infinite Dimension, or a Creative Spirit within the cosmos, called "God" in some cases, but not in others; Unitarians feel they would like to retain the title "church", in answer to the fine letter by Mr. Dawson. Out of completely free thinking, totally unrestricted, Unitarians have generally come to agree that there is this Creative Spirit

or Transcendent Dimension within the Cosmos. Therefore, until they can be persuaded otherwise, by the agnostics or atheists, so-called, in the Unitarian Churches, they prefer to use the term "church", which is their Unitarian privilege, and is perfectly logical.

However, there is absolutely no restriction whatsoever on free thinking within the Unitarian Church. On the contrary, the Unitarians absolutely insist that every person think with complete freedom to find the truth, and that he then join with others to implement that truth — the implementation in this era taking the form, usually, of social action for brotherhood, world government, world peace.

Sincerely yours,
Rev. Hugh W. Weston.

P.S.—The liberal religious students are meeting and forming a group.

Semantics

Dear Sir and Madam,

The Rev. Hugh W. Weston in his letter published in the last issue of "On Dit" tells us that: "Unitarianism is a philosophy of life that emphasizes the unrestricted use of reason in the search for truth and complete individual freedom of belief." As these values are distinctly non-Christian in origin it seems a little strange that he should wish to retain the terminology of Christianity speaking of a "Unitarian Church" and using an ecclesiastical title. Why not speak of a Rationalist or Humanist Society instead?

Mr. Nelson writes: "The Agnostics have a counter-mission to convert students to a dogmatic kind of intellectual apathy, or so it would appear . . ." I can assure Mr. Weston of three points; firstly that the University's Agnostics' Society exists to promote "the critical discussion of topics related to religious faith and belief", not apathy; secondly that if Agnostics are dogmatic this is usually inadvertent. It is not clear what dogmatic apathy could be — the notion sounds no less a contradiction in terms than some of the concepts of traditional theology.

Yours faithfully,
Alan A. Dawson.

(President, University of Adelaide Agnostics Society).

Breaking down the Barriers

Sir and Madam,

May I draw the attention of your readers to a matter which it is embarrassing to discuss, but may be worse to leave un-discussed?

There are in Adelaide, at schools or university, as many as 1,000 Asian students. Most of these are boarding privately, but very few *en famille*. The Colleges cater for some, but even there in my observation the shy Asian students achieve nothing more than acquaintance with their Australian co-residents. The need that strangers mainly feel in a country of sojourn is entry into homes. It is noticeable how often the hospitality Asian students do receive (as well as the lodgings) come from families who are in some way migrant or immigrant. I intend no disrespect to the many exceptions to this rule: I only notice that Australian families who do offer hospitality to Asians sometimes think, in the goodness of their hearts, that they and their like are more representative than they are in fact. They might be surprised at the number, and even at the proportion, of Asian students who never achieve a sense of social context, of being "at home" in Australia.

Many Asian students specifically reject such a sense. Some come with the decision to do so, others make it after half-a-year or so here. "We are here for only two or three years," they say, "to study; why make friendships, put down roots that will have to be broken and torn up when we depart?" Many Chinese find Australians barbaric, with more reason than many Australians realise; for devout Muslims,

close friendship with non-Muslims is deprecated.

Even friendships on the campus may leave more to be desired than appears on the surface. "Than many Australians realise, than appears on the surface" are refrains in this letter for the same reason that it is embarrassing to write it. On the one hand, Asians have high standards of civilised behaviour and courtesy; they are moreover reserved and proud of their civilisation. On the other hand, Australians have high standards of *easy* manners, spontaneity and friendliness: they are frank and outspoken, and proud of their ways too. Between these two groups, where there is successful contact, it will appear on the surface: where there is a failure of contact it may not, on the whole does not, appear at all except to the close observer. The Asian student will not willingly appear ill at ease or unhappy, and the Australian student will assume that the Asian student is happy because he appears so, and will happily go his own way—and an enormous opportunity for international friendship and goodwill is lost.

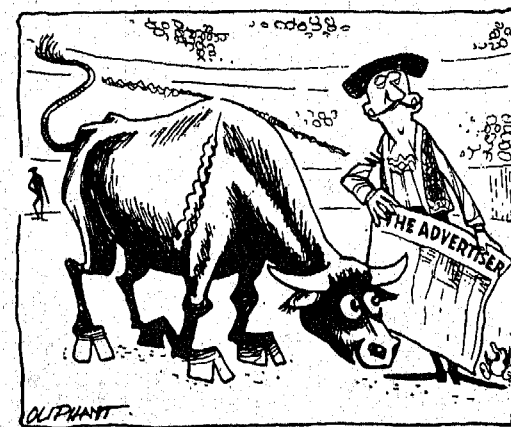
The main purpose of this letter is to publicise and, if possible, propagate one suggested way of helping to better this situation. It is a scheme which has had some success under the aegis of the University Catholic Chaplaincy at Oxford. This is the renting of houses or flats by small groups of students, say from four to ten—such as already occurs among both Australian students living away from home and Asian students—but composed of overseas students and students from the host country in a 50-50 ratio. Adelaide has no doubt a lower proportion than Oxford of host-students living away from home: but still there are some. Such "fifty-fifty" houses, which could of course occur quite spontaneously, while not the same as family life, have many advantages. The numerical equality of the groups and their smallness places the likelihood, and the onus, of establishing contact at its highest. Contact with families may come out of such residential contact with Australian students. The more retiring of our guests, the ones toward whom our main efforts of tactful hospitality should be directed, may not want to come into residence at such houses, but the houses may act as centres from which contact can be made with them. The cost of board and lodging is lower than at a college. Above all, the nature of the houses seems to involve the right degree of consciously directed hospitality. The delicate achievement of a balance between spontaneity and deliberate goodwill is, it must be said, the main problem in offering the central gift of this kind of hospitality, the gift of friendship. The temptations are to err on one side or the other—on the side of an offer that is artificially and embarrassingly forced, or of one where spontaneity is emphasised to the point where contact is never more than superficial or, out of an exaggerated fear of the opposite extreme never made at all.

The Ad Lucem Group of the Aquinas Society, on whose behalf I write, would be very willing to do anything it can to assist in the setting up of such houses, or simply to see the idea taken up by any other bodies who were interested. We have already attempted to start a "Fifty-fifty" house for Catholic students, but all the Australians we have been able to contact, it seems, live at home. It is possible that this letter may reach a wider audience of Catholic readers than is available to the Aquinas Society and the Catholic groups at the various Teachers' Colleges, and so save us from the embarrassing position we are in at present, of having some Asian students interested in the project but no Australian ones. We should also be only too willing to do what we can to put in touch with each other Australian and Asian students of any persuasion or none who would like to start or join such flats or houses. It is even possible that this letter might find us a suitable flat or house, and some furniture for it out of the attics or box-rooms of your readers' parents. Anyone, Australian or Asian, who is interested in any aspect of the suggestion is invited to write to me at the address below, or ring me after 6 p.m. at 8 4758.

Yours sincerely,
DAVID H. SIMONS,
B.Ag.Sc.

332 South Terrace,
Adelaide.

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MENS HOCKEY

With more players turning out for matches than in the last couple of years, and with all teams in or near the four after the fourth round of matches, a great year is ahead for the club. On the social side, already a highly successful smoke social has been run by the committee with three very interesting speakers. Afterwards it seems Bustling Bill Finger took over where Pope left off!

Mr. Bert Coombes has been appointed coach this year and his advice has already been of the greatest help. Mr. Coombes, a former Indian Olympic Player, has many facets to his character and on 20th May is to sing on TV in what should be a memorable appearance.

The District side held Woodville to a narrow win only, and since then have gone on to establish themselves as a strong contender for the Premiership with two good wins and an unlucky draw against Port. The defence, with Hill regaining some of his better form, and with the half time, although a little out of condition earlier, have now combined into one of the best in the State. The forwards have been combining far better this year than ever before but the inners Bowden and Nechroglog, although fighting tenaciously in the field, have not been able to score from their opportunities in the circle. However, centre forward Reg Ananda is having a great season, but found the heavy going at Port a bit much. Talking of the Port match, in the first half saw 13 frees go to Port and 6 to Varsity. This made our job very hard, but it is to the credit of the team that they fought back to draw in the second half. Veteran Thanwant Singh proved a match-saver with heady play to hold together a battered defence, and with three of our Rats bouncing off the posts, it could well have gone our way very easily.

The A1 side have been going like champions to force their way into 2nd place on

the Premiership Tables. Their side has many solid players, like Willinch Arnold, Henhest and Phyllis and Martin, with eight goals in the last two months, are all pressing for District selection. A good win last week over Brighton 3-2 has compensated for an off-day against Shell a couple of weeks ago when they lost 2-0. With the strong Woodville club divided into two teams in this grade, they have a great chance of winning.

The AII side have had mixed fortunes, but with talented young players like King, Mugford and Gara, together with experienced players Norman, Rees and Yeomans, this side should finish the first round strongly.

The BI team has boosted itself well into the four with a slashing 4-1 victory last week-end. Here Max Horton has earned his promotion and is ably supported by several newcomers to the club.

The CII grade are also well in the four with a team that also features several new club members who are playing strongly for their team.

It is hoped that another team can be entered to accommodate those players who have not played regularly. However, they will be notified when this is worked out with the Association.

Practice will be on Wednesday, at 4.30 p.m. onwards, during the Vacation, and it is essential that all players attend to maintain their present gradings.



An Aboriginal Family Chipping Opal Outside Their "Home".

Aboriginal Education and Aboriginal Scholarships

Representatives of all Universities, except Tasmania, met in Melbourne last week for the annual National Conference of the N.U.A.U.S. Aboriginal Scholarship Scheme. (There are no aborigines in Tasmania.) A number of major policy statements about aboriginal education in general were made, as well as important decisions about the actual scholarship scheme in particular. The accompanying article puts the case for ABSCHOL and outlines briefly the present position of the problem in aboriginal education.

Out of a population of more than 105,000 Aborigines and Torres Strait Islanders in Australia, there are four studying at Universities; the majority don't even attain Intermediate level, many never go to high school. Exactly when they leave school is not known. Nor is it known why their scholastic standard is so low, beyond the rather vague knowledge that their home environment is rarely conducive to study, as it lacks many of the stimuli to knowledge which even the poorest white Australian homes take for granted. Such things as magazines, newspapers and books, radio and TV are missing. It is known that the low social position of Aborigines, which makes it difficult for them to utilize any education that they do obtain, tends to produce a disillusioned and apathetic attitude to education among the older generation, and consequently among the children. Obviously, under these conditions the attitude of Aboriginal children to education is quite different from that of the white child, and in order to educate the majority of Aboriginal students successfully instead of just an outstanding few, this attitude and the situation which produces it must be analysed and understood, and special education programmes and teaching methods, designed to give the Aboriginal the maximum opportunity to reach educational levels commensurate to those of the general Australian community.

To this end the annual ABSCHOL Conference recommended to the August Council Meeting of N.U.A.U.S. that it adopt the following resolution:

"That N.U.A.U.S., recognising that problems exist which prevent Aborigines as a group from participating in or gaining from education, in particular higher education, and believing that a special policy is required for teaching Aborigines; requests the State Governments to take action towards the formulation of such a policy.

The conference felt strongly that it is a government responsibility to initiate and finance research into Aboriginal education, and into the situation of the Aboriginal people and its effects on their education. At the moment, except in a few isolated instances, and in schools run by the Department of Territories in the Northern Territory, Aboriginal children are taught in exactly the same way as any other children. No allowances are made for different social environment or cultural backgrounds. They are taught by a system which is part of the western culture to which they are strangers, and little effort is made to adapt educational methods to suit their general knowledge, so that you can find children living in wurlies on the gibber plains of Northern South Australia learning to read from books illustrated with pictures of houses, trees and cars which they have never seen, and containing simple sentences about situations familiar to white children, but rarely familiar to Aboriginal children.

"Mother opens the door"
"Rover catches the ball"
"Father reads the newspaper"

As well as learning to read, the Aboriginal child has to acquire new concepts which the white child acquired effortlessly in its daily life. Thus the Aboriginal child begins his education at a disadvantage, and the effects of his social environment tend to increase this retardation as he gets older. In this way a vicious circle is formed, for the Aboriginal standard of education can-

not improve generally until the environment and social standing of the Aborigines improves, and this cannot improve until educational standards are raised.

Thus it is of vital importance that research be carried out that will lead to improved educational standards for Aborigines, for without this being achieved any other work being done with or for Aborigines can have very little real or lasting effect. In fact, State Governments, by ignoring the vital issue of educational research, are wasting much money and effort in the implementation of policies which can only improve the situation of a few outstanding Aborigines and which could never hope to solve the Aboriginal problem or result in the advancement of the race as a whole. This is because they do not reach the basic problem of the lack of understanding of one culture by another. Instead, they scratch at problems caused by this lack of understanding — poor housing, employment difficulties, low living standards and lack of acceptance in the white community.

This year ABSCHOL is carrying out a survey to locate all Aboriginal children in secondary schools in Australia and is proposing to carry out a similar survey of primary schools in 1965. But such surveys only provide a superficial knowledge of present conditions. Without intensive and extensive research into the Aboriginal situation in general and Aboriginal education in particular, there is very little that can be done to help the Aboriginal population to full membership rather than existence on the fringe of the general Australian community. However, ABSCHOL is not in a financial or academically qualified position to carry this out. We do strongly believe that the State Governments, the Institute for Aboriginal Studies, the Social Science Research Council and other bodies must see that this research is conducted and embodied in policy. N.U.A.U.S. makes annual grants to a total of about £3,000 for Education Research, and Universities are asked to apply for these grants towards the end of each year. ABSCHOL wants N.U.A.U.S. to give preference to projects directed towards an analysis of problems in Aboriginal education. When the Institute for Aboriginal Studies was established by the Prime Minister several years ago, its stated purpose was to record, before it was completely wiped out, the original culture of the Aborigines. ABSCHOL is not alone in believing that such an Institute could also apply itself to practical issues.

ABSCHOL provides scholarships — and for this purpose Melbourne University is trustee to a fund, now about £10,000. These scholarships to the University cannot be the answer to the problem which exists in primary education, but the success of the few may lead to a re-valuation of education within the Aboriginal community as a whole. We are, therefore, helping to provide leaders so that these people can help themselves. But a fund of £10,000 is clearly inadequate, as at the moment it is overtaken because there are three students on scholarships — two in Sydney, one in Brisbane.

Next year, there is to be an appeal for £50,000 together with a burst of publicity and policy — pushing for £50,000 will provide 10 scholarships. Students are not going to be asked for any money, but they are going to be asked for some other assistance between now and next June.

ELAINE TREAGUS, Adelaide
DENNIS ARGALL, Sydney

Judo Interschool Notes

We're back, the men were done but the women won interschool and Di Niehuus is again, for the second year, the women's champion.

We went to Melbourne this year; my God what a week. We even played some judo.

We arrived in Melbourne, crated in dog-boxes, and guess what—yeah, it was raining. There was drama over payment at our hotel before we even moved in. When in Melbourne, the "Spencer Private Hotel" is definitely the place from which to stay clear. We stayed 2 days before moving into more congenial if less comfortable surroundings.

The first night a party of diabolical intensity raged till the early hours and this set the tempo for the week. Everyone sat around on the floor of an old house, guitars were produced and many songs came forth to the joy of all.

A bus trip was also organised and Healesville animal sanctuary was taken by our troops who garrisoned it for a few cans. Amazing things were seen at this place; two Sydney blokes taught a wallaby to smoke, a wombat guzzling Tawny Port and a Kangaroo with lipmarks (no prizes for "where").

Ah! The communion with nature, it gladdened us all.

The Judo:—

The women's team was as follows,

1. S. Elliott.
2. S. Harrod.
3. J. Robinson.
4. J. Barter.
5. D. Niehuus (Capt.).

The numbers indicate the order in which the girls competed. It is usual (although not necessary) for the most skilful members (higher belts) to fight last. This is also the case in the men's team games.

The girls won and the point scores were:

- Adelaide defeated Queensland 3-2;
- Adelaide defeated Melbourne 3½-1½;
- Adelaide defeated Sydney 3-2.

Sue Harrod won all of her fights. Good gear Sue. The men's team was not so spectacular. Our Black Belt capt. John Sobolewski drew with Owen Sherrard of Sydney (who later won the men's individuals) but won all his other fights. This is no mean effort. His performance included a counter throw (Ushuri-Goshi) in which his opponent was at least 5 feet from the mat before thundering down. A beautiful throw.

Our team was:—

1. P. Dean
2. A. Molnar
3. N. Johnson
4. H. Krips
5. K. Fuller
6. P. Waters
7. J. Sobolewski (capt.)
D. Dac (reserve).

Peter Dean also deserves a mention for a couple of very pretty techniques which brought home points for us. His hip throw against Monash was a joy to see. The guy

thought Gabriel had blown his horn. Pete is one of the older hands.

The competition with Tasmania was a beauty. We won 7-0. Each game has a three-minute time limit. The whole team was annihilated in this time. My own fight was the longest, taking 30 secs. Henry Krips drilled his man in two steps—roughly five seconds.

Other results:—

- Adelaide d. Monash, 7-0.
- Adelaide d. N.S.W., 5½-1½.
- Melbourne d. Adelaide, 4-3.
- Queensland d. Adelaide, 4½-2½.
- Sydney d. Adelaide, 6-1.

Sydney's team with its four Black Belts won with a comfortable margin and we were fourth—beaten but not thrashed.

The competition night was very tiring and went from 7.30 p.m. to 3.15 a.m. There were no inquiries on any side.



Diana Niehuus —
Excellent Stuff

Diana Niehuus retained her title by defeating D. Shaw of Sydney on the ground in the women's individual finals. Excellent stuff and congratulations from everyone. We are proud to have Di in our Club.

On the last night a team was selected from our best interschool men, to fight the Victorian State team. John Sobolewski was amongst them. This competition aroused tremendous enthusiasm from all present. Our guys did a great job of team play to draw 5-5 against a stronger side which included some of the highest graded judoka in Australia.

Our fighting was good because our coach is the best. The girls won for you Joe Revalk. It's our turn in N.S.W. next year.

Amen.

it's the time's plague . . .

Oh no! Not really. I always thought Bob Menzies was sentimental, and now I know! But this! At least they could have made political capital out of it and had 10 Calwells equal 1 Menzies. But now I suppose the pound will revert to being the sovereign, and a fiver will become an imperial. Nothing is impossible when the Government swims so hard against the current of history.

We are told that the old Spanish royal, or real, was the same as a piece of eight. Well why not have pieces of 8? At least we wouldn't be clinging slavishly to a dying tradition. Incidentally, it is interesting to note that one of the reasons given by the Government for choosing royal is that the Spanish real became a dollar, from which the American dollar was borrowed. Smack in the eye for the Yanks.

But if the name for the new coin has to come from another country, and must be over 500 years old, what about perpetuating a few words like "deener". Although it is supposed to be slang for a shilling, deener has a most respectable pedigree. The latin denarius passed into Arabic as dener, and the Australian soldiers picked it up in the First World War.

But there are far more serious reasons for criticizing the Cabinet's decision. It is significant of a trend which is becoming far too prominent in the politics of the Liberal Party and in particular of its leader. Announcing the name of the new coin, Federal Treasurer Harold Holt claimed that it had "the advantage of emphasizing Australia's link with the Crown." The stupidity of this claim was brought out in Professor Walter Murdoch's rather flippant comment: "I think the name Royal will be very useful. It will prevent Australia from becoming a Republic. I cannot think for what other purpose the Federal Government could have picked such a silly name."

However, it is not altogether a matter for flippancy. The Menzies Government is doing its damndest to keep alive the tradition of the Mother Country, full in the face of public opinion. Mr. Calwell, in the first good public statement he has ever made, put his finger on the heart of the matter when he said: "This decision is extraordinary, and shows signs of antiquated thinking. . . . The Prime Minister seeking to build his personal memorial, seems to have taken his love of the eighteenth century to absurd limits, and tried to inflict on Australian generations to come a term appropriate only to that century. At the very stage when Australia is gaining international acceptance, the Government has attempted to inflict upon Australian civilisation all the paraphernalia suitable to a colony."

The discrepancy between this attitude of the government and the feeling of the people was never better brought out than in the recent Royal Tour. Menzies and his cohorts worked frantically to whip up enthusiasm for the Queen. The newspapers printed such nauseating editorials that it is impossible to believe they were not under pressure from Menzies. There is no other way of explaining away the incredible tripe which appeared in both "The Advertiser" and the "News". Menzies himself went so far that he overstepped the bounds of propriety. (I did but see her passing by . . .) What's the matter with the man? Is he in love with the Queen? That would explain a lot.

Contrast this somewhat strained but certainly conscientious drive in Government circles with the reaction of the people. Those who remember the 1954 Royal Tour will have noticed the tremendous decline in popular enthusiasm for the Monarch. There were still the loyalists around the place, but most people either couldn't care

less or found it faintly annoying. This attitude found its expression in the successive fiascos of the Royal Progresses in the various capital cities. Despite determined press build-up, the people just didn't turn out in such large numbers, and those who did were inhibited, and lacking enthusiasm.

But Menzies and Holt and the rest of that tribe were in no way discouraged by the failure. So the task of keeping alive a dying monarchist and imperial tradition has been prosecuted with greater vigour than ever. Not so long ago, Menzies issued an edict that all government buildings should fly the flag every day. And now this!

What is the explanation of the increasing traditionalism of our leaders? Let's face it, a special relationship between Australia and the Mother Country, a relationship symbolised by allegiance to the Crown, is on the way out. This is partly because Australia is just emerging as an independent nation — in the words of Mr. Calwell, gaining national acceptance; partly because England has ceased to be a first-rate power; and partly because of the increasing significance for Australia of South-East Asia. The decline of a special relationship became suddenly evident when everybody realised that England was prepared to jettison the Commonwealth to get into the European Common Market. This must have been a big blow for Mr. Menzies. He saw all his most cherished beliefs being struck at their foundations. But having held these beliefs for so long, and in the inflexibility of age, his response was one of violent reaction. A dying man will clutch at a straw, and a man who sees all that has given meaning to his life-work slipping away from him will go to extraordinary lengths to bolster it up. That is what Sir Robert Menzies is doing. If Queen and Commonwealth go, then the bottom and meaning drop out of his political existence. This no man could face, and no one can blame Mr. Menzies personally for grasping at tradition. But it is a pity that he must foist his fixations on the Australian public.

message from prof. austin

"I am looking forward very eagerly to my visit to the University of Adelaide, and to the prospect of meeting a completely new group of students. I have sanguine hopes about the Mission because of the splendid organization and preparation, as well as the impressive programme for the first week.

Chiefly, however, my confidence is based on my knowledge of the sincerity, candour and fair-mindedness of students. It should be a rich and rewarding experience for all who participate, not least for the so-called Leaders. I hope that it brings us a little nearer to the knowledge and love of God — which is to be found SUB CRUCE, at the foot of the Cross."

Best wishes,
M. N. Austin.

that biol. building

Since the article "Saga of the Biology Building" appeared in the last issue of "On Dit", great progress has been made (progress being defined in terms of activity, man-hours or such-like, not in absolute terms of achievement, since this might create a false impression that nothing is being done).

(1) The lift has stuck on at least five separate occasions, but is now more or less under control.

(2) Although the building is not to be air conditioned, two enormous cranes were

recently seen lifting air conditioning vents on to the roof. (Why?)

(3) The hole in the door of one dark room has been patched up, and sticky paper has dimmed the light streaming through cracks around another (totally unnecessary and never-to-be-used) door. Anyway, the story goes that originally a glass door was put on to the darkroom, presumably so that the occupants could watch the passers-by, or the passers-by could stare at the occupants (through a glass darkly, or something).

(4) The maze of foyers, passageways and corridors outside the lecture theatre has had a team of workmen engaged on something-or-other. (Close vigilance could not discover what, and close inspection afterwards could determine no great change.)

(5) The constant temperature room had a little lapse, and began belching steam. Oh, yes, and

(6) The stair railings have received yet another coat of paint. And so, . . . And so the building-up and breaking-down process continues — in fact, it looks to have reached an equilibrium stage. From now on, a permanent maintenance staff of builders, plumbers, painters, electricians should be able to manage the job of keeping the biology building on its legs.

god looks old

What would you call a person who hears a hoary old-wives' tale, accepts it without question, and, with an air of great authority and deep knowledge, broadcasts it to the world as a product of his own intellectual prowess? What would you call someone who accepts the view of the above, also without question, and writes an article on this antique superstition under the title of "God's New Look"? (Answers to the above may be posted in the dustbin marked "Rats" outside the Darling Building.)

The view of "our present knowledge of the universe" jointly held by the Bishop of Woolwich and Mr. Bill Clifford, perpetrator of the above-mentioned article, dates back to the Eighteen eighties. In those days a physicist would have to admit that "there is no room for God in the gaps. If there is a God, then His only function is to make the laws that we physicists have discovered." The laymen, from Bishops of Woolwich downwards, took this as proof of the perfection of God. (Since God agreed with the standards of logic that man had set down, God was perfect.) Other laymen, from writers in "On Dit" upwards, took this as proof that God did not exist. (Scientists do not need to hypothesise the existence of God to explain anything, except that He arranged the whole affair.) By the eighteen nineties, scientists had found out not only that the few gaps there were, were in fact larger than the whole of science put together, but also that great yawning chasms had opened up where ten years before had been no suspicion of the slightest crack. By the time the scientists got round to telling the lay public that the entire foundation of science had crumbled to nothing, said lay public, so used by this time to saying, "We can explain anything," would hear not a word against the science they considered is "omniscience". This led to books being written in which the propositions "Science has proved that God does not exist," and "Scientists don't know what they are talking about," are separated by half-a-dozen chapters of heady, intellectual and invalid argument, for no other reason than to justify the author's fear that the world could, and probably would, go on without him. Would-be intellectuals, wanting to be radical about something, and de-

opinion

ciding that this was as good as anything, followed their lead.

What of the "mechanist universe" in which the Bishop and the agnostic place such an unquestioning faith, more faith and less reason, in fact, than, say, Saint Joan's faith in her "voices." Joan of Arc's voices at least did exist if only in her own mind. The mechanist universe has never existed outside people's minds and for the last thirty years or so, no physicist has suggested that the universe is mechanistic. In both Chemistry and Physics first year students are told that the universe is not mechanistic. In second year they find out that for fairly large objects moving fairly slowly, and for fairly small amounts of energy taken a lot at a time, the universe acts pretty well in a deterministic manner, that is, in these cases, the other possibilities are pretty small. For example, the chances that a car driven off the edge of a cliff will be reflected instead of falling to the bottom like a nice mechanist car would are pretty slight, but you just try shoving electrons off the edge of an electrical cliff and see what happens. Done properly, you can get more electron reflected back than you threw in the first place, and, what's more, next to none of them fall over. And if you think that this has nothing to do with "reality" (which now-a-days seems to mean angry young men, kitchen sinks and rooms at the top) you will get no comfort from the scientists and engineers who seem to think that this happens every time transistor radios and many other devices are used.

What I am trying to say, dear reader, is this. Do not be disturbed by the claims of a scientific basis for disbelief, as Mr. Clifford would have you. Neither he nor the Bishop of Woolwich has any idea of our present knowledge nor of how little it is compared with what there is to know. It is strange that those who know what our present knowledge is should be the ones who consider that "anyone who says he doesn't believe in God is either ignorant, a fool or a psychotic."

education is god

You may have noticed that this "On Dit" came out a week ahead of schedule. This was so that it could publicise the distribution of the Education Broadsheet, to take place in the second week-end of term. "On Dit," like the whole of the rest of the University, is being geared to the Education Project. Before the last edition went to press, according to usually reliable sources, a short poem, concerning the "News" was cut out by authority, because the "News" had given a good quote for the broadsheet. (The poem probably appears somewhere in this issue.)

Remember the piano-smashers? They were refused permission by the S.R.C. to have their effort televised, so that a respectable student image could be maintained. In fact, there seems to be a concentrated effort on the part of the powers that be to ensure that we have a good uptown image. It is not to be doubted that Prosh this year will be censored, so that Adelaide University students do not again make idiots of themselves and jeopardize their image.

It is a long time since this University has seen such singleness of purpose and devotion to a cause among its student politicians. Perhaps if there was more of it in Australia generally the universities would not be at such a low level of public opinion. Let's hope their resolution does not falter.

THE STUDENTS ALPHABET

A is for Adelaide, capital of Australia. It is noted for its Alpine gardens and the smallness of its university though a scimitorium is now being built as an extension. In the outback the government is building a very expensive railway to bring grog to the natives.

B is for Bonython Gallery. Mr. Gallery is a very loaded and besides patronising the arts provides a type of Roman Games at Rowley Park.

C is for the Cows in the parklands and for the City Council. Both are sacred institutions and enjoy excellent club facilities. It is said that the waiting lists for new members are very long.

D is for Dutton cum Geoffrey, the city's poet-laureate. He has proved that it is possible both to retain artistic integrity and also be the dinkum Aussie with metaphorical hairs on his chest.

E is for 'elp in these troubled times.

F is for the Festival of Arts. A new model comes out every two years though it is rumoured that

a yearly and even half-yearly version may be introduced. At the moment foreign content is rather high which makes it all very expensive and thingy.

G is for Goblins at the bottom of Lady Bonython's Garden.

H is for Harris of Maxines. He is a very modern affluent liberal intellectual and makes us all sick at the thought of it.

I is for Industry, both large and small, but as dear Tom would say, mainly large.

J is for that quaint James Place alley where the Victorian League meets the Under 30 Overseas League in their annual combat to decide who got the most pictures in the daily papers.

K is for the Kangra Club which leaves chocolate frogs for little boys in the most unlikely places.

L is for Col. Light, planner of our fair city. The city fathers have proved he knew nothing about off-street parking.

M is for Mary Armitage, Adel-

aide's answer to Mrs. Kruschev.

N is for North Terrace, home of the university, library, art gallery, etc. A passerby was once heard to mutter, "Though I walk through the valley of Death . . ."

O is for Ostoja who is also called Stan by the people who buy his paintings.

P is for Playford of Playfordia, a conservative police state which is said to lie south of the equator.

Q is for quiet in the Barr-Smith where, to quote a famous friend, "Never have so many tried to settle so much in so few seats".

U is for the Union Hall where a small number of people gather on the stage to gaze upon an even smaller number.

R is for the R.S.L. and the annual Revue, the two organized centres of student entertainment.

S is for Sin and Sex which chaste Adelaide has never known and also for the university students who have never known them either.

T is for Television, an alternative

to walking through the Alpine gardens.

U is for University and also for U which U must admit is enough for any letter.

V is for Veale who perpetrates his name on a number of little notes found on vehicles. He is a type of Public Relation's Man between the City Council and the general public.

W is for Woomera which is an anagram of expensive follies of two governments.

X is for Xerophyte, "a drought resistant plant"—another name for an engineering student in a pub.

Y is again for You—a personal message from our sponsor, the Student's Representative Council which manages to represent at least fifty students.

Z is for Fill in the gap and say in not more than 25 words why you like it. The judge's decision will probably be final and we rejoice that "On Dit" may not enter into any correspondence.