

on dit

REGISTERED G.P.O. ADELAIDE FOR TRANSMISSION BY POST AS A PERIODICAL



BUS CONCESSIONS: WHY NOT HERE?

by Diana Dibden

The recent rise in bus fares initiated by the State Government in an attempt (one suspects) to balance the rise in the basic wage, has hit students pretty hard. In many cases this has involved a rise of sixpence a day, which although it doesn't sound a large amount, is nevertheless, in the long run, quite a drain on our finances.

Three shillings a day as it is in most cases (15/- a week) is shockingly expensive considering that we are not earning and our finances are thus rather meagre—to say the least.

Admittedly the rise in bus fares was accompanied by a rise in the age limit for bus passes (students up to the age of 19 may now obtain passes). But even this slight concession only benefits a fairly small percentage of the students.

It seems ridiculous that the government is prepared to aid only a small section of the student community—there is no reason why those under 19 should be any more financial than those over.

Of course it can be argued that some limit must be imposed and this must necessarily be fairly arbitrary, but why should ANY limit be imposed? We feel that it is essential that some concessions should be granted to ALL students who have no steady source of income—other than their parents of course!

Wide N.S.W. Concessions

Sydney students are streets ahead of us regarding bus concessions. They have already secured the right to travel at reduced rates during certain hours. To

non-defendant people to appreciate matters literary and artistic and, I suspect, their implicit assumption that what they do not like is obscene, that sex is obscene per se, and that women and children's morals are readily corrupted by rude words.

There was a feeling of intellect versus truculent ignorance in the court. Non-defence persons seemed shocked and openly incredulous that any merit or morality could be found in such articles.

...Who Evil Thinks

from Dean Letcher in Sydney

(The outdated and wowerish nature of Australian obscenity laws has been clearly revealed by two cases which were heard in Sydney Central Summons Court recently. The cases involved allegedly obscene articles in the Orientation issue of *Tharunka*, the University of New South Wales' student newspaper, and in the February issue of *Oz*, a satirical periodical.)

(In the *Tharunka* case, four University students were charged with publishing and the managing editor of the Anglican Press with having printed an obscene publication.

According to "The Australian" (July 23rd), "it has emerged that the offending publication is a full-page cartoon with dialogue of a young man's night out. "Ern, a student, takes a bird to a ball with the intention of getting her drunk and seducing her. As he is about to achieve his aim the girl vomits over him." The Magistrate reserved his decision until August 12th.—Ed.)

The same day the *Tharunka* case ended, the *Oz* case began in the same court with a different magistrate, but with the same prosecutor. *Oz* magazine of February was alleged to be an obscene publication.

The two editors, the magazine company, the artist Martin Sharp and the printer were all charged. All but the printer were defended free by the Council for Civil Liberties.

The prosecution concentrated on an article by Martin Sharp about several surfers crashing a party, bashing up anyone in their way, getting a bird blind, all "going through her like a dose of salts", and then vomiting in the TV set.

Since the magazine as a whole must be judged in a case such as this, other matters, such as the phrase "Ming is a shit" and the cartoon headed "Get Folked", were mentioned. The prosecution produced a policeman and the Rev. Roger Bush to translate: "went through her like a dose of salts" became "one after another had intercourse with her very quickly", while "a little dago crap" became a "low New Australian".

The prosecution rested.

The defence then produced six University lecturers, two professors, two psychiatrists, two artists, a pair of literary critics, the principal of a girls' school, and a co-editor of *Nation* magazine.

Moral Indignation

In their respective fields, the witnesses said that the magazine was of literary merit, would not deprave nor corrupt, and had a tone of humour and intense moral indignation. The prosecution did not seem to understand what satire was.

Many witnesses testified that the main Sharp article was satire, and so described—and criticised what it described—not directly but implicitly. They felt that the article contained quite vicious moral criticism.

After this evidence, the prosecutor asked one witness if he would not agree with him that the article would have been much better if it had had a large

heading above it reading—"Students or Young People Beware!" Curiously, the witness felt himself unable to agree with the prosecutor.

The magistrate frequently questioned the witnesses, and observers say his questions were often more searching than those from the prosecution. He was obviously actively interested in the progress of the trial.

After the expert witnesses testified that the magazine would not deprave ("just the reverse", said one psychiatrist), and was of some literary and artistic merit, the defence closed its case.

The case was then adjourned until August 28, when closing addresses will be heard.

Intellect versus Ignorance

Parallels with the Ern Malley case may be seen in the apparent inability of

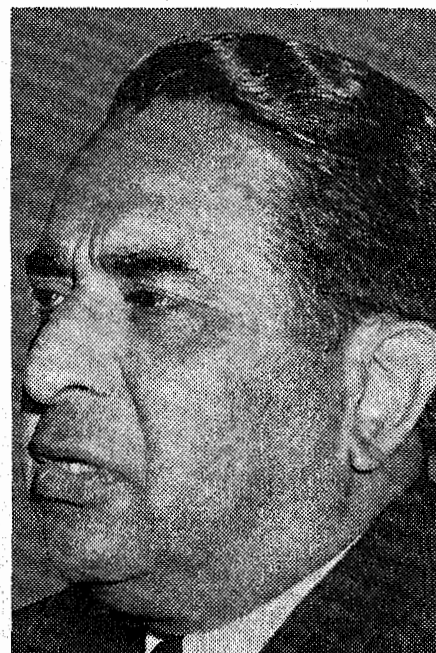
DIPLOMAT BRINGS TROPHY

The Premier, Sir Thomas Playford, will make one of his rare visits to the University this week to present the trophy given by the late Mr. Nehru for Interfaculty Debating (see On Dit. No.1).

The debate will take place on Friday in the Lady Symon Hall, before the Indian High Commissioner in Australia, who will fly from Canberra to be present. A number of dignitaries, including the Chief Justice, and the Chancellor and Vice-Chancellor of the University, will also be present.

The debate will be on the pros and cons of "Censorship"—a fairly contentious and currently important issue in Australia. The finalists in the competition are the Law and Science faculties.

The Interfaculty Debating trophy was the last gift of this kind given by Mr. Nehru before his death last May.



His Excellency the Indian High Commissioner

PROSH WEEK PROGRAMME

MONDAY

Miss Prosh 1.00 in Cloisters.
Pre Prosh Meeting.

THURSDAY

Prosh eve party.
Finsbury Hotel 5/-.
Hanson Road. 6.30 p.m.

FRIDAY

S.C. I.I.A.E.S. breakfast in Parklands 7.00 a.m.
Float Building 9-11.30 a.m.
Procession 1.00 p.m.
Drinking Horn 3.00 p.m.
Prosh afternoon—under Adelaide Oval Grand Stand 3.00 p.m.
PROSH HOP—8.00 p.m.

**EXAM ENTRIES
CLOSE
PROSH DAY**

travel two sections it costs 6d. and anything beyond that is 9d. To obtain these reductions, students are issued with passes which, however, are only valid during lecture times and for two hours prior to and after lectures.

This is, the students consider, rather an unsatisfactory arrangement and backed by the S.R.C. they are fighting for passes enabling them to travel at reduced fares at any time of the day or night.

Under the auspices of the S.R.C. a student Transport Action Committee and a transport officer have been appointed. The aim of this committee, the Sydney student newspaper reports, is "the abolition of the restriction on hours at present contained in concession passes for all full-time students, including students with small incomes such as articled clerks and trainee teachers".

Adelaide students, in contrast, are showing a remarkably apathetic attitude towards the whole question of bus concessions. The complete lack of any sort of protest about fares at all seems to indicate either that we are all very wealthy, or that we just don't care! The latter seems the most likely.

Public Servant's View

We interviewed a number of prominent people this week, but with fairly unsatisfactory results. Mr. Keynes, the General Manager of the M.T.T., declined to have his views on the matter publicised, as he said it was the government, not the M.T.T., which granted concessions in fares and in view of this he could not possibly commit himself.

We spoke to Mr. Robin Millhouse, M.P., to get the Liberal view on the matter. Mr. Millhouse felt that concessions for students were in his opinion unnecessary, but said he "was open to correction".

He suggested that students ride bikes to university, an entertaining but in most cases a most impractical suggestion.

The number of girls who would have the courage to ride their bikes would I imagine be fairly small.

We also interviewed Mr. Don Dunstan, Labour M.P., who expressed sympathy for the students' financial difficulties, but, due to party discipline, was unable to express very definite views on the subject. He anticipated that the subject of University Fees in general, which would also involve problems of transport costs, would come under discussion in Labour Caucus, and would no doubt arise in discussion of the Budget in Parliament in September.

No Extra Beer

We also interviewed a number of students, all of whom felt that the M.T.T. should have provided concessions for students long ago; all were firm in the opinion that it was long overdue. The rise in bus fares had aroused considerable bitterness: "I've had to give up those few extra beers" one Arts student (male) complained.

Others said they were wearing out their shoes by walking one or two sections to save 6d. Several students pointed out that many of those who only catch a bus occasionally, would make far more use of the M.T.T. if the fares were a little more reasonable.

I admired the spirit of one hard-bitten student who said: "To hell with the M.T.T., I ride my bike." All students interviewed agreed that some action was necessary, and agreed to sign a petition.

Action Needed

The inactivity of Adelaide students can perhaps be attributed to ignorance of the fact that interstate students have obtained concessions and that there is thus a good case for us to attempt to gain some reduction, or perhaps we do justify the label "student apathy".

The impression gained from interviewing students seemed to indicate that it was merely ignorance of how to go about getting concessions which prevented them from voicing their discontent. Concessions can only be achieved with strong student support.

A petition will probably be prepared and we urge all students who feel strongly about bus fares, to sign this—then with any luck, God and Sir Thomas willing, we may get something done.

"On Dit" is edited by John Bannon, Jacqui Dibden and Ken Scott.

"On Dit" is published by the Students' Representative Council of the University of Adelaide and printed by The Griffin Press.

The next edition of "On Dit" will appear on Thursday, 10th September. Deadline for copy is Thursday, 3rd September.

Contributions should be left in the box provided in the S.R.C. Office, or given directly to the Editors.

Contributions and letters are accepted on any subject and in any form which does not unreasonably outrage the laws of libel, blasphemy, obscenity or sedition.

The writer's name should accompany all material submitted, not necessarily for publication, although the policy is that all articles which are not editorial material should be signed, unless there is a good reason to the contrary.

Sporting material and queries should be addressed to the sports editor, Carl Meyer. The photographic editor is Leigh Taylor. The business manager is Rick McFeat.

It is hoped that the staff of "On Dit" will include every member of the Student Union.

THE UNIVERSITY OF ADELAIDE RHODES SCHOLARSHIP

Entries for the Rhodes Scholarship for 1965 will close on September 1 next with the Honorary Secretary of the South Australian Rhodes Scholarship Selection Committee at the University.

The annual value of the Scholarship is £900 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.

FREE CONCERTS

Free record concerts every Monday and Friday, 1.10 p.m. in the

Carnegie Gramophone Room (Above Union Office)

Music by the great classical and romantic masters.

First week of third term: Concerts by Beethoven and Brahms.

Everybody is welcome.

ABSCHOL

Dr. Duguid will speak on "Relentless Assimilation of Aborigines in W.A. and N.T. — The End of the Tribes"

7.30 p.m.—PORTUS ROOM Thursday, 30th July

Applications are called for the position of **EDUCATION OFFICER**

of the National Union of Australian University Students for the year 1965

Details from NUAUS Local Sec.

MALAYSIAN STUDENTS!

AN AFTERNOON TEA PARTY will be given for the MALAYSIAN HIGH COMMISSIONER at 3 p.m. 17 AUGUST at KING'S COLLEGE

All Malaysian students are invited

MALAYSIA CELEBRATIONS 27th-28th August

ART EXHIBITION PORTUS ROOM MALAYSIA BALL UNIVERSITY REFECTORIES 8 p.m.: 28th AUGUST Free drinks and supper will be provided.

DONATION: 1 GUINEA. Tickets from Warden's Secretary, S.R.C. Office, or M.S.A. Committee.

Urgent Reform Need

by Neville Hicks

Speaking on "Reform of the Constitution" for the A.L.P. Club recently, Senate Opposition leader McKenna gave a deal of weight to what he sees as the ordinary Australian's "natural conservatism". "Even though the constitution does provide for its own amendment" he said, "a lot of psychological resistance to change seems to have developed."

The Senator saw this development as particularly unfortunate at a time when social and technological conditions have changed so much from those which prevailed when the Constitution was drawn up. Successive Menzies' Governments have paid lip service to the idea of reform by the maintenance of an all-Party Constitutional Review Committee drawn from both Houses of Parliament but nothing has been done to implement their reports.

The joint Committee's recommendations on the Parliament itself include one to break down the link between Senate and Representatives numbers as well as provision to limit the possibility of electoral gerrymander. New deadlock provisions too, would make for greater governmental stability and cut down the frequency of elections: most notable was the proposal that irresponsibility in the Senate could be eliminated by making half the chamber face their electorate every time there was an election to the Representatives.

In a number of fields the Constitution does not provide for Commonwealth control over important new activities. Government legislation on television and scientific research may very well prove to be invalid if challenged in the Courts, the Senator said.

Turning to constitutional provisions for transport, trade and finance, Senator McKenna said that the Constitutional Review Committee had urged the Commonwealth to seek more power to legislate on shipping and navigation and on inter-state aviation. By resurrecting the Interstate Commission, a beginning could also be made in giving the States reasonable control over interstate road transport.

Company legislation needs to come under Commonwealth supremacy and the Interstate Commission could also be used here, in an advisory capacity. With 50 per cent of the nation's credit being transacted outside the banking system, the Committee urges sufficient amend-

ment to give the Commonwealth full control over fringe banking and public borrowing as well.

Even with a more flexible amending process, Senator McKenna agreed that it is unlikely the twenty-odd changes proposed by the Committee would be passed. The Labor Party, he said, would try to achieve some of the changes by legislating against the Constitution, waiting for possible legal challenge, and then bringing the question forward in a referendum.

The required changes might take ten years to accomplish in this way and it would also be necessary to increase the education given to young people about Australia's Constitution.

Questioned about the Menzies' Government's failure to implement the report of the all-Party Committee, Senator

McKenna pointed out that the six government members of the Committee have all left politics or been "translated to higher service" in judgeships and High Commissions.

Although not going so far as to make an allegation, the Senator did suggest that it is just possible that the members' departure and the Government's inaction might not be entirely coincidental.

Continued from page 1

The experts were unequivocal in their evidence—whether the magistrates choose to follow this evidence is, I am told, quite another matter. But, if either verdict is guilty, the defendants will appeal immediately using some of Sydney's best lawyers—no matter how slight the fine.

These cases are the most important in years in that area of law. Unless controversial and taboo matters can be discussed, we cannot have a periodical press of any stature.

The feeling that Australian censorship and obscenity regulations are out of date is growing fast in Sydney.

If Oz or Tharunka is found guilty, then the law is an ass, and there are lots of people ready and willing to pin a tail on the donkey.

EDITOR SUSPENDED

SYDNEY: Publication of articles by Nazi leaders has led to the suspension of the editor of *honi soit*, Sydney University's student newspaper.

At a meeting of the S.R.C. on Thursday, July 16th it was decided by 14-2 to suspend the editor (Mr. Michael McDermott) for two weeks. By then a new S.R.C. will have been elected and can decide whether to reinstate or sack him.

Chief complaints against Mr. McDermott were—

- The Libertarian Society was given free advertisements, (Mr. McDermott is a confirmed Libertarian).

- Publication of an article signed "Henry Clapp" which violently attacked the S.R.C. and contained quite a few errors of fact. It is alleged, for example, that the S.R.C. did nothing to help students arrested in the Commemoration Day demonstrations but left it all to the Council for Civil Liberties. This is grossly untrue but there were no corrections by the editor as footnotes, which the S.R.C. maintains was the "responsible" thing to do.

- Publication of a violently antisemitic article by Colin Jordan, the British Nazi leader, and an interview with Mr. Arthur Smith, leader of the National Socialist Party of Australia.

The President of the Jewish Students' Union was refused permission to reply to these in the same edition.

- Letters of protest by Jewish students were printed under the heading "The Jewish Line". Many people felt that this was not just bad taste but did not allow a fair right of reply to the Nazi point of view.

Mr. B. A. Santamaria, the President of the National Civil Council, recently said of this issue of *honi soit*: "That a University journal should make propaganda for Nazism—however ridiculous this group may be in Australia—is quite bad. That it should publish criticism under such a heading is worse."

Mr. McDermott claimed that he was defending the "right of free speech" by printing Nazi articles. In an editorial in the same edition he stated, "I am not a National Socialist, I have no sympathy whatsoever with the aims of the National Socialist Party of Australia."

According to our Sydney correspondent, at the S.R.C. meeting "the members fell over themselves to make it appear that they weren't suspending McDermott because of the articles advocating Nazism but because no fair right of reply was allowed, he had proved his irresponsibility, etc. He had also blasted Council and asked why it wasn't abolished and this never endears anyone to them."

NORTH ADELAIDE S.D. HOUSE

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in the Commonwealth Public Service Board

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Qualifications

Final year students and graduates in Arts, Commerce, Economics, Law or Science are invited to apply.

Salaries

The salary range of the positions is £1,482-£1,848 for men and £1,281-£1,647 for women. The minimum commencing salary for an honours graduate is £1,543 for men and £1,342 for women. On completion of training, there are opportunities for advancement to any administrative position in the Commonwealth Service.

Applications close August 7, 1964

Application Forms

may be obtained from the Appointments Officer, Commonwealth Public Service Inspector's Office at

Da Costa Building, 68 Grenfell Street, Adelaide.

Phone 83 6911

Letters to the editor

Grizzle-Rag

Dear Sir,—We are not surprised that members of staff should have declined to take part in your recent "seminar" on Sex and the Pill. We imagine that the staff have, in fact, got to the point where, like most of its readers, they no longer take "On Dit" seriously.

Apart from dealing with non-existent "issues" like the mythical antipathy between Asian and Australian students you have too often allowed your publication to become a vehicle for disgruntled students: those from whom we have for too long heard too much noise allied with too little knowledge, whose only purpose seems to be a series of wild swipes at University staff and administration.

"On Dit" can hardly be called a newspaper—for it is not often a faithful reporter of events: or a magazine—for it has few 'articles of lasting interest': or a journal—for serious content is barely visible. Surely, good Sirs and Madam, you do not intend to end your editorial days as a grizzle-rag for the malcontented?

We are, etc.

J. W. MADDERN, N. D. HICKS,
R. C. BASHAM, A. W. PATERSON,
A. S. BROWN.

Overseas Acclaim

Dear Sir,
I wish to commend you for your outstanding and progressive policy. "On Dit" hasn't been more interesting since the days of Hymen de Vere. Wish you were here.

I am, etc.,

P. J. SYMONDS,
Sierra City, California.

Heaven Help Us

Dear Sir,
In reply to Mr. Wesley-Smith's letter, "Aid to Catholics", in the last edition of "On Dit".

His question was: "Is it a function of a secular University such as this to support a college educating indigenous peoples to matriculation standard. FOR THE SOLE PURPOSE OF LEADING THEM TO THE ROMAN CATHOLIC MINISTRY?" (My emphasis.) The answer to this question is obviously NO!

However I feel that even Mr. Wesley-Smith would be prepared to give aid to a college educating indigenous peoples to matriculation standard to enable many of them to go on to Medical Colleges such as that in Goroka.

From the medical colleges, the students go out with a moderately high degree of medical knowledge, and these are the people who are capable of raising Papuan New Guinea above the status of mere mandatory territory. These are the men who fight the war, not only against sickness, but also against ignorance, by bringing others face to face with education.

I would also remind Mr. Wesley-Smith that even if the students from the colleges WERE to become Roman Catholic Ministers they would be fulfilling a useful purpose in the education of other "indigenous peoples", and we must realize that it is only through education that New Guinea will develop.

Furthermore, if Mr. Wesley-Smith doesn't yet realize that HE, and in fact, the entire student body and staff on this campus are "this university", well Heaven, (and the Catholics of New Guinea), help us.

Finally, might I suggest that Mr. Wesley-Smith think of taking up the Ministry? It's a good clean keep-you-off-the-street-type job.

I am, etc.,

BOB GAMLEN,
(New Guinea Officer)

[Mr. Wesley Smith comments: "I simply asked a question."]

Organically Different

Dear Sir,
There seems to be an idea afoot that the 18th S.R.C. was a failure. This was reflected in the policy statements of the candidates for the new S.R.C. (as published in your last "On Dit").

Now the root of the problem confronting the S.R.C. was first revealed by C. Northgate Parkinson as early in 1957 when he published his Parkinson's Law (John Murray, London). He exposes the pressures that force an increase in the size of committees beyond the viable figure (something less than ten) and shows the inevitable consequences of increased size.

Committees of more than 20-22 members are organically different from smaller, more effective bodies. "In the first place, the five members who matter will have taken to meeting beforehand . . . more members will not waste time for the whole meeting is in any case a waste of time . . . Conversations develop separately at either end of the table, to make himself heard, the member has therefore to rise. Once on his feet, he cannot help making a speech." (pp 39-41).

"Mr. Chairman" he will begin, "I believe that the S.R.C. should be a dynamic organization whose concern is to promote student welfare, to promote better curricular and extra-curricular facilities and to strive to maintain and

protect the interest of individuals and student groups. . . ."

"Amid all this drivel, the useful men present exchange little notes that read 'Lunch with me tomorrow—we'll fix it then.'" (p 41).

It is depressing to realize just how far short of the real problem the candidates' assessments fell—being either shallow (" . . . too little get up and go") or else exhibiting the very symptoms of the ("I want to see it (the S.R.C.) more broadly based," and " . . . suggested a slight increase in the size of the S.R.C. in order to allow each member to do justice to his allotted task.")

What is essential is not extension of the size and representativeness of the S.R.C., but the very reverse. The size of the S.R.C. must be reduced at least below the danger point of 20-22 members—possibly by abandoning direct faculty representation, but always in accordance with the principles established by Mr. Parkinson.

As it is universally recognised that this is very difficult to achieve with committees "from which the individual member has something to gain" (p 31), I was gratified to find a courageous attack on the problem in your introduction to the candidates in your last issue: "Vote and vote only after careful consideration of what you want from the 19th S.R.C." "THE CANDIDATES: VOTE NO."

I am, etc.,

GREG TAYLOR.

*Espion O Espion!
Forlorn I mourn for thee:
Thy fearless prose doth grace
no more
The pages of On Dit.*

*Espion O Espion!
Wherefore didst thou fade?
Was't brutish threat from
angered mayor.
Or has a curse been laid?*

*Espion O Espion!
Whose praises Truth did tell,
Does now thy venom'd pen
delight
The gutter press of hell?*

*Espion O Espion!
I did not think thee vile;
Thy mind was nasty, this I
grant—
But yet thou lacked all style.*

—Alexander McLeay.

Dawson Derided

Dear Sir,
Mr. Dawson ends his article with a slogan; I will begin with one: Criticizing ethical systems is too serious a business to be left to the Agnostics. In his article, Mr. Dawson reaches some surprising conclusions. I will show that he does this by means of absurd inferences.

The first of these is the inference drawn from the claim that some writers deny that biographies of Christ can be written. The conclusion is that it is a hazardous business to derive morals from Christ's teaching. One can only register dismay at the quality of Mr. Dawson's thought.

The second is that since God banishes unrepentant sinners to Hell "Christians on earth ought to go and do likewise". Christians should banish sinners to Hell? Mr. Dawson does seem to have come to this conclusion.

Another implication of the fate meted out to unrepentant sinners appears to Mr. Dawson to be that Christians should induce heretics to recant and "if necessary to liquidate them". Now if a man is a heretic then I suppose Christians should try to induce him to recant (as long as moral means are employed).

But why Mr. Dawson thinks that the fact that God sends unrepentant sinners to Hell should imply that Christians should liquidate heretics is a mystery that he fails to divulge.

Mr. Dawson recounts with relish that some Christians did in fact do this. But Christianity should not be held responsible for the aberrations of some Christians. (Mr. Dawson should have concluded that some inquisitors failed Christianity, but it is apparent that logical thinking is not characteristic of Mr. Dawson.)

I challenge Mr. Dawson to name some militarists and fascists who based their ethical systems on Christ's teachings. And since Mr. Dawson has evinced disdain for the laws of logic I think it is reasonable to require him to demonstrate just how they did base their ethical system in Christ's teachings.

Mr. Dawson's rejection of a moral system founded on Christ's teachings hinges not on what Christ said but on what certain people thought were the

consequences of what He said. The procedure here is invalid, and that is why Mr. Dawson reaches the conclusions he does.

But if you know the conclusions you want to arrive at and you don't know how to get there, abusing logic is the easiest way out.

It is well known that The Sermon on the Mount for example provides an excellent basis for an ethical system. I recommend it to Mr. Dawson.

I am, etc.,

R. A. NAULTY.

Christ Revisited

Dear Sir,
The article "Voice in a Wilderness Defends Agnostic Faith" was a refreshing change from the verbal fireworks that make up so many of the letters to "On Dit" on religion (and sex).

Of Mr. Dawson's objections to the historical accuracy of the Bible I can say nothing because I lack the knowledge of facts which he apparently has. In fact much of his article on religious persecution and official encouragement of same, I must leave at least partly unanswered.

However, there were several statements which were somewhat oversimplified and require further discussion.

From Bishop McCall's statement that Jesus Christ was the supreme example of man as he ought to be and is an example to follow, Mr. Dawson concludes that everything Jesus Christ said and did was wholly right. "Furthermore", his conclusion goes, "it follows that people ought to do the kind of things He said and did".

Now Christians believe that Christ was God so that everything He did must have been wholly right. But does this imply, as Mr. Dawson would have it, that we are to do ALL the kinds of things He said and did?

We are urged to become more "Christ-like", certainly, but how can we attempt to do ALL the things that His Perfect Intellect can accomplish? The one thing we are urged not to do (and in fact, cannot forcibly do) is to judge the state of a man's soul in relation to God who made it.

And it is no good Mr. Dawson quoting "go do thou likewise" and condemn sinners as one might just as well say "judge not that ye be judged". Anyway, Christ did not speak in strictly philosophical terms to the Israelites otherwise He might have had difficulty finding an audience to understand Him.

When Christians say, God judges, they mean He discerns perfectly whether our CHOICE is His Eternal Presence or His Eternal Absence (as Mr. Dawson stated): But to state that Christians of earlier centuries committed "the heresy of denying that God was less than perfect in sending sinners to Hell" implies that some of us are created by God expressly for Hell.

I cannot believe in this kind of God, Mr. Dawson, any more (I suppose) than you can. Why, this implication does not even appeal to the crudest sense of justice and is not taught (as far as I know) by theologians of the major Christian denominations.

But I daresay Mr. Dawson will feel uneasy over the word "choice". Be that as it may, the object of my letter is to state some of Christianity's claims, not to try and prove them.

The article also states that people of a wide variety of outlook have found their beliefs basic in Christ's teachings. And it is a fact that "inquisitors and social welfare workers, militarists and pacifists, fascists and democrats have all found basis".

The range is even wider than Mr. Dawson has stated, and while what he says is true, I believe that this tells us more about the personal aims and beliefs of the persons concerned, than it does about Christ's teachings.

By way of an example, isn't it easy to quote Shakespeare to one's own point, however inaccurately? Once again, this may tell us more about the person concerned than about Shakespeare's beliefs.

For Mr. Dawson to ask for "an ethical system which at the very least cannot plausibly be used to sanction for example, religious persecution, slavery and the like" is to ask for something which neither he nor I, nor in fact anyone else who walks this earth will ever see.

Such a statement makes too light of the side of human nature that is in all of us and gives us a disposition to persecute our fellow man.

As for Aquinas and Calvin upholding "religious persecution on Christian grounds", well this may or may not be

true; it requires a knowledge of facts I am once again distinctly short of. But I can suggest applying the principle I have briefly expounded, namely that of asking oneself if this fact (if it be true) tells us something of Christianity or merely of Aquinas and Calvin as men.

The apparently bad behaviour of Christians both past and (not so obviously) present, shows, implies, Mr. Dawson, that even as an ethical basis Christianity has been tried (something G.K. Chesterton would not agree with) and found wanting.

Well I hope that my letter, while not attempting to demonstrate the validity of Christianity's claims, and leaving unanswered much of Mr. Dawson's letter, has shown that Christian behaviour, by virtue of the nature of man, does not logically give rise to Mr. Dawson's too strong an assertion that "morality is too serious a business to be left to the Christians".

I am, etc.,

G. J. HAIGH.

Chas Scadoo?

Dear Sir,
Hi there, you there! Us here! Being two staunch transistor sisters, we want to know what has happened to our favourite good-guy—the greatest disc-jockey daddio of the radio—Big C, little h - a - s.

We have noticed his absence from the good guy's ranks—is he now a bad guy? We miss his boss golden gassers he used to spin for us and also his stacks of wax appeal.

We have heard vile rumours that he was fired for being "under the influence" on his show, but we do not believe this. They are vile rumours. We have heard all his shows and we could not tell whether he was drunk or not.

One might well ask "Where is Chas?" Is he a chasbeen already? oo-poo-pa-doo, did they make Chas scadoo?

We are, etc.,

TWO GOOD GALS.

Refect. Garbage Revisited

Dear Sir,
At last the apathy of at least one student has been shaken off enough to complain about the present faculty candidates.

I am a part time student living in a flat and often eat in the refectory before evening lectures—a matter of habit rather than of choice. Thus I am concerned at the steady decline in the quality and quantity of refectory food (?) as well as the conditions of the refectory itself.

I work in a firm with about 300 office staff, and to cater for these there is a small, non-profit canteen, where I can get a meal consisting of "meat and two veg." (different each day), a plate of fruit and custard, a couple of slices of bread and butter, and a cup of tea, all for 3/-.

I can also buy sandwiches with real butter (not watered down, frothed up variety as found in monomolecular films in some refectory sandwiches) for 1/-, or fish and chips which show a noticeable distinction in type, flavour and size between the two. The service is prompt and courteous, the utensils properly washed and the canteen itself clean and pleasant.

This is considerably different from the refectory, where a meal approaching the sort described above would cost about 5/- without ever approaching the quality; where the service is non-existent rather than bad; where the staff consider the students as unnecessary evils to be treated with as much rudeness and diffidence as possible without disturbing their collective lethargy; and where the general untidiness and filth approaches that of North Terrace during the Beatles Queue.

If it is possible for my Firm to run a canteen at a negligible loss, providing better food, service and conditions with a low staff/employee ratio and proportionately higher overheads, why can't the refectory do so with its patronage of many thousands? Where are the refectory profits going? If there are no profits, why aren't there, with the prices charged?

I venture to suggest that monopoly has bred a state of high prices, low quality and a "couldn't care less" attitude on the part of an incompetent staff and administration that warrants a full-scale inquiry at the highest level, followed by drastic action towards improvement.

I am, etc.,

A. J. MILLN.

MALE STUDENTS

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CHRISTIAN CONCORD

by GEOFF BEST

Have the religious societies descended to the level of cheap politicians and prepared a unity ticket of dissident groups in order to put up a bold front against the united opposition of Agnostics and atheists?

This year has seen an unprecedented degree of co-operation between the religious societies within the University. Although much of this has gone on in a quiet, unnoticed way, occasionally something breaks through the surface and comes to the notice of more than just a few religious types.

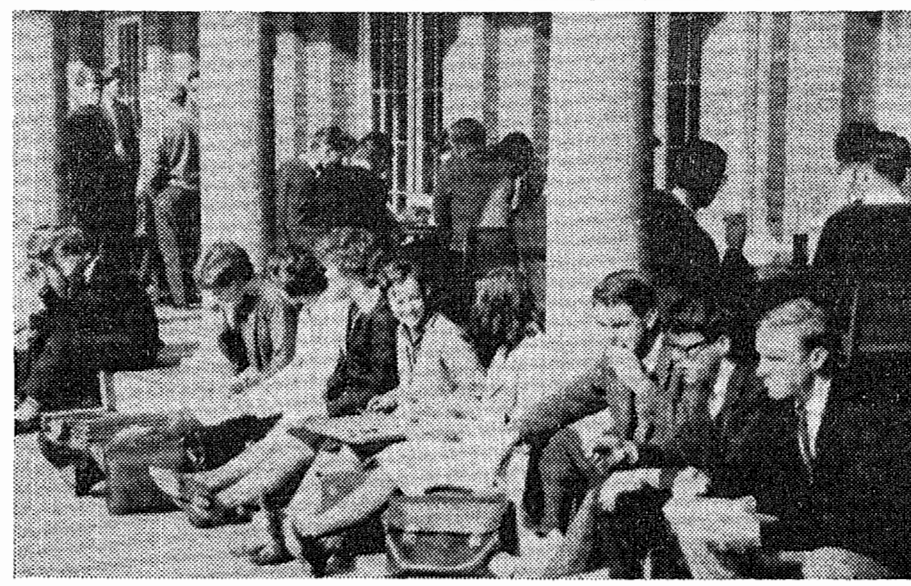
Perhaps the most obvious outcrop of this co-operative spirit so far this year has been the so-called "Anglican Society-S.C.M." Mission, which embraced all five of the major religious societies both during the actual Mission and in the final stages of organization and preparation. This vividly pinpointed the triviality of the differences between societies, particularly in their aims.

A weekend conference titled "The University" is such an outcrop also, and elsewhere in this issue there is another article giving more of an idea of the subjects which will be discussed there. Suffice it to say here that the conference is designed to avoid unnecessary sectarian arguments, while tackling common problems together.

The fact that the conference is in the final stages of planning, with a common worship program prepared which will be acceptable to all present, is in itself an indication that sectarian differences need not intrude themselves in activities of this kind. Naturally, the conference depends largely on you, since if only a few people turn up, the conference will not be worth much. We hope you will help us to make it the success it deserves to be.

In the same vein, four of the societies (through a misunderstanding, the E.U. was not invited at the start of our deliberations) have teamed up with the University Choral Society to try to plan a combined Festival of Nine Lessons and carols, based on the service presented each Christmas Eve in King's College Chapel, Cambridge.

This will be held on Tuesday, December 1st, probably in Bonython Hall. The lessons will be read by members of the societies and some representatives of the University. The carols will be sung



STATE AID & the DLP

by Barry McGowan

Mr. Cameron presented a clear and logical appraisal of the State Aid question to his audience on Monday 20th. In doing so, not only were all the fallacies put forward by pro-state-aiders, ably dealt with, but Mr. Cameron raised himself above the half-baked intellectual stand takers by many other speakers and writers on the question.

I do not intend to give a precis of his argument as such, but to give a brief account of the points which were relevant to the remedy suggested by Mr. Cameron for state aid.

Certainly one would agree that by granting of State Aid to church schools, the state would be encroaching on a field which it could fully exploit to its own advantage by ensuring that grants were

given to church schools with obligation attached. (As is the case with many Federal-State grants.) The State supplies schools for the use of its citizens; if any citizen does not intend to avail himself of those facilities then the onus must lie with the individual. Furthermore, if one was to be consistent with aid because of the "conscience" factor, then one would have to grant aid to Communists and Fascists who consider their children need a sound Marxist upbringing.

The state aid questions has assumed new importance in the post-war period owing to the boom in immigration, especially of Italians into Australia. The Italians have lived under a system of free education (state schools). Being predominantly Catholic they are expected to attend church schools in Australia—but they are also expected

to support them. They are generally labourers, many living in blighted areas, their wages are insufficient for the task.

There are two alternatives left open—either attend state school which many do, or be accepted into the church school but supported mainly from the wages of Australian workers. Either way the burden is heavy on the individual.



Existence in Jeopardy
In economic crises, the very existence of these schools is in jeopardy. With a decent standard of living and decent housing and working conditions this burden would be much lighter; with the presence of a government that was alert to the needs of the under-privileged and not frightened to take a big stick to manufacturers who are jockeying up the prices, it would be little burden at all.

It is indeed a paradox, that the very groups who are pressing for state aid are the ones who are preventing a Labour government from attaining office and securing the conditions necessary for equal social and economic conditions in this country.

The D.L.P., to which I refer, stands on its head to support state aid, muddles around under the mysterious title of "Democratic Labour", and refuses to ensure the application of the very principles for which it is supposedly fighting. Not only would the question of state aid be rendered meaningless by Labour ascendancy, but the bogey of communism would also be undermined.

One cannot but detect inconsistency in the D.L.P.'s stand against communism in the A.L.P. and in favour of state aid, to mention just two items. What is the D.L.P. really afraid of? Are not its arguments concerning the above two items a cover up for a hatred of anything bearing the stigma of socialism?

Are the D.L.P.'s "principles" so dear that it will go to any length to ensure a Liberal victory and forestall the application of democratic socialist principles by supporting a Liberal government which has proved itself utterly incompetent in the fields of education, civil liberties, defence, northern development and social welfare?

Middle Class Support
Indeed when one examines closely the structure and support of the D.L.P., it can be seen that it has unequivocal support from the middle class sector. Its working class base is insignificant, and its appeals are directed predominantly to a narrow section of the community. Nothing explodes better the inconsistency of the D.L.P. than the state aid question.

The D.L.P.'s stand on reconciliation with the A.L.P. can be likened to the attitude of a jockey giving his horse a kick

CLEAN, BUT NO TASTE

It has been suggested that an obsession with food is an indication of Adelaide University students' fixation at Freud's Oral Aggressive level. Certainly the topic of Refectory food has high priority in many student conversations.

This food is condemned as inedible, "only fit for the garbage heap", and so on. In a letter to the last "On Dit" (vol. 32, no. 7), Kent Fuller criticised Refectory food in no uncertain terms. "Surely as the Refectory is a Union agency, something can be done about the atrocious state that now prevails," he wrote.

Other students interviewed about the Refectory supported Mr. Fuller's views. Questioned about the standard of Refectory food, the Refectory manager (Mr. McCubbin) refused to comment. Later, when an "On Dit" reporter accompanied the Secretary of the Union (Mr. H. Swales-Smith) on a tour of the kitchens, he was rather more helpful and apologised for being too busy to answer questions earlier.

Quality and Quantity

The Students' View:
The majority of students interviewed expressed dissatisfaction with the standard of food served in the Refectory. "Lousy", "indigestible", "so disgusting it's not worth commenting on" were some typical remarks.

"Carbohydrates! Carbohydrates, all of it," a Med. student exclaimed with disgust, cardiac arrests glinting in his eyes. Many people, girls especially, thought that the food was "too oily and fattening".

A few of those students interviewed followed a better-than-nothing philosophy and ate Refectory food with conviction. "The quality and quantity of the food are quite adequate," one student said. "One must remember that it is just canteen food—it is only meant to be a quick meal so that you can go back and study." "Refectory food is greatly maligned," another remarked. "The quality is as good as you can expect with such rapid service and when you consider that a non-profit organization can only give you as good as the money will buy."

Other students were less charitable: "The food is rotten and they don't give us nearly enough"; "the fact that so many people buy pies seems to reflect a general distaste for University food." One cynic commented flippantly: "If you can get past the prices the quality is OK, and if you're hungry enough you won't worry about the quality."

There was a general feeling that there was too little variety in food served by the cafeterias.

The Union's View:
Asked to comment upon complaints about Refectory food, the Union Secretary (Mr. H. Swales-Smith) said that, serving 5,000 meals a day, it is impossible to please everyone; someone is bound to get a bad chip or a small serve.

It is very hard to please all tastes and it would not be possible to have more variety without an increase in prices because of the waste factor. The more dishes there are the more is left over and must go into pig swill at the end of the day. (What's good enough for them is good enough for us.—Ed.)

Mr. McCubbin, the Refectory manager, recommended that anyone who receives an insufficient serve or a distasteful piece of food should come and see him and he shall do his very best to rectify the matter.

Price

The Students' View:
There were few complaints about the price of Refectory food—on the whole it was considered quite reasonable. Some people had reservations, however. "If the food was good, even edible, the price would be reasonable."

"The main thing I object to is the price of the food which, considering the

and then asking for a ride. It is no wonder that the A.L.P. refuses to meet D.L.P. demands.

Just what is the purpose of the D.L.P.? Is it simply biding its time, creating bogies of "commo" domination and state aid issues to cover up for a more sinister purpose? If so, the D.L.P. is well equipped for such a task.

One of the prime factors leading to the creation of the breakaway Grouper Section in 1964, was its attempt to overrun the A.L.P. and dominate its key official posts; in short, to achieve its aim by using the very tactics which were supposed to be the prerogative of the Communist Party.

Is not the D.L.P. simply abiding its time awaiting the moment when it may seek a reconciliation in such a manner and in such conditions as to dominate the A.L.P.? Then will its principles of "commo" be sacrificed to expediency? There is certainly the tendency in the D.L.P. to classify all those opposed to its brand of state aid as communists (shades of McCarthy).

F. McManus (Dissent, Aust. 1964) says that socialism is no barrier to reconciliation. This statement is questionable. It would have been more to the point to have pointed Mr. Santamaria's views on the left-wing brand of socialism expounded by members such as Dr. Cairns.

If all the agreement on socialism, why all the fuss about state aid? With the implementation of socialist principles the importance of the state aid question is nullified.

inferior quality, is shocking." And so on in the same vein.

Some students stated that they would be prepared to pay more for food if they could have better quality and more varied meals. "The price is not outrageous," one girl said, "but I would be willing to pay more for better food. The quality just isn't good; the choice is nil; food is standardized; the coffee is revolting."

The Union's View:

Mr. Swales-Smith stated that the Refectory aims to keep prices as low as possible, and in fact there has not been any price change in 2½ years (when there was a drop).

The profits amounting to around £1500 to £2000 per annum are channelled back into the Refectory in re-purchasing and improving. Each year, each day, in fact, a great deal of damage occurs to Refectory equipment, through accident, carelessness, and sheer vandalism.

The equipment is not cheap, Mr. Swales-Smith said. The crockery is specially imported from England of the best cafeteria quality to endure the automatic steam washing methods in the kitchens, and the aluminium trays so



often trodden on and left on the Torrens banks cost a guinea each.

Another loss factor is the vacations when, despite the depleted number of students, the Refectory continues to function. This loss is made up in term time, but even so there is the danger of waste with the fluctuation of students each day (depending on what functions are on).

Overcrowding

Overcrowding is a very real problem. As one student remarked, "Eating standing up or on the steps isn't so romantic". In the last seven years the Refectories have had to be trebled in size to meet the increase in students, and even now there is insufficient space at peak periods.

More extension plans have been made and at present the downstairs milk-bar is being enlarged. To ease the lunch-hour congestion, Mr. Swales-Smith suggests that more people try to come in at 12.00. As it is, he said that "the service is the quickest in the State, which we have proved by stop-watch tests at peak hour".

Suggestions

Most students are fairly happy with the prices of Refec. food, but many complained about lack of variety and some declared that they would be quite prepared to pay more and even wait longer for their meals. There were a number of suggestions for improvements to enable students to have the variety they desire.

One student suggested that "perhaps as in restaurants and cafeterias in Europe, there could be a single daily menu that changed from day to day—something that could operate on a rotary basis; the whole set of menus would be gone through in 10 or 12 days".

Another possibility is that the Refectories should be run on an independent competitive basis, with different sections under different management serving, for

example, Chinese, Italian, and Australian food.

Many people expressed a desire to have Chinese food, and some suggested that some Asian students might be willing to earn extra money in preparing their national foods.

These schemes are impracticable as things stand, but they are ideas for the future. Today's Refectory is quite acceptable as a place for an impoverished student to have a quick, casual meal, although a wider variety (as distinct from a larger number) of dishes would be appreciated by many.

If the proposed Student Coffee Lounge comes into being, it may fulfil the long-felt need for high quality food eaten in convivial surroundings.

Community Aid Abroad Chickens Bring Help

by Margaret Ackland

Sir Alec Douglas-Home plans to urge the richer nations of the Commonwealth, such as Australia and Canada, to join Britain in a co-operative plan to help the poorer states in their economic development.

He has made it apparent that he sees the coming challenges as between the white "have" countries and the underdeveloped countries such as Africa and Asia.

Thus it is expected that his forthcoming proposals will include:

- (1) the richer Commonwealth nations to finance technical aid;
- (2) a greater exchange of experts between the nations;
- (3) more emphasis on training technicians.

"Observers," said Sir Alec Douglas-Home, "would, in effect, propose extending the Colombo Plan to all parts of the Commonwealth." ("The Advertiser", July 8th.)

Interest Stimulated

This front page headline coincides with and acts as good publicity for the newly formed Adelaide University Community Aid Abroad Group whose purpose is to stimulate interest in the problems of underdeveloped countries and to finance Community Projects in Africa, India and Korea.

Community Aid Abroad originated in Victoria. There are now 35 groups in Australia, 3 in South Australia. Each group is linked with a project which is helping to increase food production, create more employment or extend health and education services. Most of the 42 projects being assisted are in India, South Korea, Tanganyika, South Rhodesia and Nigeria.

As well as helping financially, C.A.A. supporters are encouraged to develop an appreciation of the history, culture, religions, problems and projects of people in these countries. A.U.C.A.A. will do this by holding lunch hour meetings, seminars and social activities.

Liaison Overseas

The projects which are supported have been recommended by the liaison officer

and in many cases have been visited by C.A.A. personnel. For example, in India C.A.A. is represented by M. Pierre Opplinger and his Indian colleague Mr. Roshan Lal Aganwel.

In other countries liaison follows different patterns, but in many cases the project selected is one which will make use of this assistance. C.A.A. provides amounts of capital to sink wells and purchase pumps for irrigation, provide farming equipment and build classrooms. Aid of this nature acts as a catalyst to stimulate further development.

Development Projects

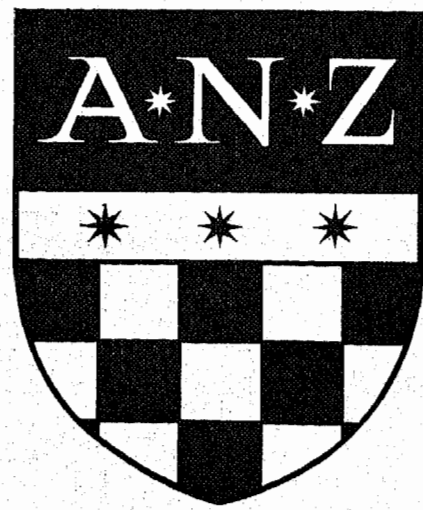
The A.U.C.A.A. group is assisting the Hati Bari Leprosy Centre in Cuisse, India. More than 200 leprosy patients live at Hati Bari, being outcasts from society because of this disease. Development projects envisaged in the immediate future are agriculture, fish farming, shoemaking, poultry farming and dairying.

C.A.A. has been asked to help some of the development projects commencing with the poultry farm. The local Government poultry experts have drawn up the initial plan and will supervise its implementation. A trained poultryman will be provided by the State Department of Agriculture. A.U.C.A.A. is raising money for 125 12-week-old chicks as its first project (7/- will buy a chick).

C.A.A. aims to encourage every Australian to participate in providing assistance to underdeveloped countries. It recognizes the gap between rich and poor nations is still widening and believes it must be narrowed by increased aid from the Government and the people. At the same time it helps to develop an understanding of the underdeveloped countries—culturally and through the projects.

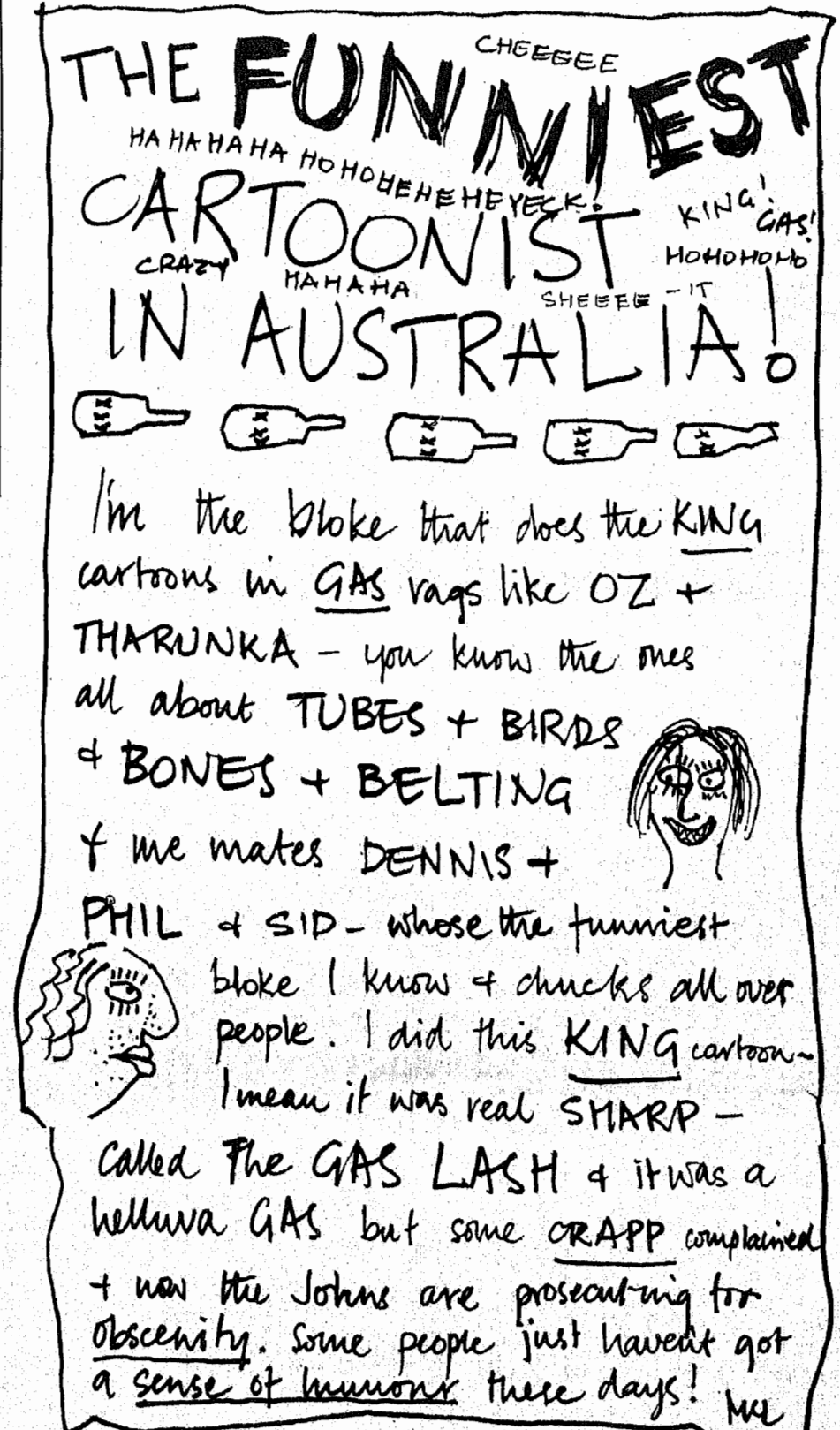
Thus C.A.A. is doing partly (on a very small scale) what Sir Alec Douglas-Home is advocating.

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LYN CHRISTIE QUARTET:

Too Much

Lyn Christie was the first jazzman to appear from the plane, to the group waiting expectantly at the airport.

Drummer Stewie Spear next appeared wearing a tremendous black cossack cap and waving enthusiastically if vaguely. Violist Johnny Sangster followed, and the happy atmosphere which was to mark their visit for us, was set up at once.

At the Union lunch-time meeting, Lyn Christie spoke to a smallish crowd in a hesitant manner which detracted somewhat from the logic of, and the excellent points in, his speech about the position of jazz as an art.

At the reception for the group which followed, all seemed impressed with the ease of manner and the personality of our visitors, and, when Don Burrows arrived a bit later from the next plane, with the exciting foretaste of their music which they gave us for publicity that night on television.

So to the concert: pre-concert jazz was provided by accomplished flutist Shmo with his two swinging cohorts, and at eight the Kerbside Quartet, featuring Sam Schwartz on clarinet, kicked off, bouncing happily and with gusto through their bracket.

Banjoist, Norm Koch stayed on stage after this bracket to do duets with banjoist, Joe Eltham. They killed the audience and musos alike by their exuberance, wild vocals, and tremendous skills.

Punch and Accuracy

Then the big moment when the Lyn Christie Quartet started: The punch and accuracy of the group was the first impression which was followed by the demonstration of complete instrumental control, taste and inventiveness. Sangster either stood back happily digging his colleagues solos, or soloing himself with intensity: Burrows the same, soloing with feeling and great facility, his sound perfect and often of great beauty.

Lyn's bass-playing showed wit and technical resources, both with and without the bow; Drummer Stewie seemed to just sit, watching leader Lyn unfalteringly, his feet and hands moving with great power, even greater relaxation and at times with blurring speed.

Bruce Gray started off the second half, each member of his Dixieland group playing well enough to really impress the visiting musos, but through nervousness, playing below their usual excellent form. From then on it was all the Lyn Christie Quartet.

Everything they did was magnificent—their "mood" numbers achieved terrific effort for such small instrumental resources, with humour interspersed: their ballads were played with understanding and real beauty: the straight blowing just went!

Uncontained Excitement

Audience reaction varied between hushed, tense silence, giggles of pure joy, and almost uncontained excitement. Frenzied applause greeted the finish of numbers, and solos were applauded enthusiastically, but with almost uncanny universal feeling as to when applause might have destroyed the atmosphere of the piece.

The whole concert seemed to leave everybody both most enthusiastic and, at the same time, emotionally washed-out.

What an auspicious beginning to what we hope will become established as a regular function!—four stimulating and easy-going gents who play superb, tasteful and varied music coming from Sydney especially for the University Jazz Club.

Our, and their, aim is to establish a reliable audience and an economic circuit to make other such visits financially feasible, and with your support and interest it is hoped that this concert will be the forerunner of an important feature of university life.

—TUSKS WESLEY.

Indeed a connoisseur of this form of music might well be inclined to consider the performance of the Bruce Gray All-Stars to have been good. However, I feel obliged to condemn the inclusion in the programme of the "Banjo Kings".

Rock'n'Roll Imposed

To quote the introduction of participant Koch, "This is not jazz of course". To foist rock'n'roll of the twenties onto an audience which had paid handsomely to hear jazz of the sixties, is nothing short of deplorable.

There were other factors which tended to mar the concert. Firstly the acoustics of the Refectory were, perhaps unavoidably, lamentable. Secondly the programming was inexcusably bad.

More brackets of shorter length from each group (except the "Banjo Kings") would have surely been preferable. And thirdly the "educational" approach adopted by the various M.C.'s (including Christie) throughout the concert was particularly irritating.

Thus I consider that the Jazz Club in promoting this concert at great expense and effort did little to further their declared purpose of "fostering a critical appreciation of Jazz as an art form".

—DONALD GRIEVE.



Christie on bass, Spear on drums.



top: Sangster on vibes; bottom: Burrows & sax.



Burrows & flute.

But Rhythmic Drive Lacking

The visiting Lyn Christie Quartet did not, in my opinion, provide the "truly world class jazz" of which it was reputed. Although their music occasionally reached a high level of creativity, it was for the most part little more than pleasantly gutless.

As a prelude to the evening's performance, Lyn Christie spoke on "The Status of Jazz" among the Arts in the Union Hall. The most interesting point to arise from his discussion was that, for Christie it seemed the essential characteristic of jazz, which distinguished it from other forms of Western music, was its improvisatory nature.

Little, if any reference was made to the negroid rhythm inherent in almost all jazz played to date. In fact he appeared to consider that jazz could be jazz without swing (as this characteristic is called).

This view was evident in his playing that night. The function of the bass in Christie's hands was to complement the

soloist melodically rather than to provide any rhythmic drive on which he (the soloist) could build. While this was effective on ballads, its unfortunate result at faster tempo was in short that the group didn't swing.

Lack of Teamwork

Despite the presence of attractive arrangements, the predominant feeling one had was that there were four individuals on stage who bore little more than an academic relationship to one another.

Christie's melodic approach was shown by his frequent use of the bow in his solos. There have been relatively few bassists in jazz who have adopted this method to much effect. However, because of his exceptional technique and full arco sound, Christie was able to play with incredible flexibility with the bow, regardless of tempo.

Unfortunately he supplemented this with Slam Stewart-like scating which at best served only to contrive specious excitement (on Better Git It in Your Soul), and at worst tended to dull the effect of an otherwise good solo (on Groovin' at the Cellar).

Perhaps his best solos occurred in Soft Winds (a Benny Goodman tune played with an emphasis on dissonance) and the encore, Opus de Funk. On the other hand, he was disturbingly unrelated during a duel improvisation with Burrows on the standard, All the Things You Are.

Burrows' alto saxophone was a curious mixture. On the opening Lulu's Back in

Town and on Better Git It in Your Soul, he demonstrated his technical ability with the hard-toned solos in a style influenced by Art Pepper and Cannonball Addersley. But on Christie's In Vino Veritas he played in a more lyrical, Desmondish mould.

These two approaches were combined in "Groovin' at the Cellar", during which Burrows, utilizing the tempo changes in the piece, began in his softer style and completed what was perhaps his best solo for the night in his more extroverted vein!

The deep resonance of his alto flute helped to produce a mood of pleasant inoffensiveness at slower tempo. He did this most effectively on Sangster's Night Flower, with a delicate flute solo after a vibes-bass introduction. Toward the end of the concert, Burrows soloed on clarinet to which he exhibited a coldly mechanical approach, reminiscent of Buddy De Franco (particularly on All the Things You are and Opus de Funk).

The remaining two members of the Quartet were relatively uninspiring. Sangster sounded better on the slower numbers (noticeably Rainbow and Night Flower), where his vibes provided an effective foil to Burrows' flute than on the tunes in which Burrows played saxophone. The combination of vibes and saxophone has never appeared satisfactory to me, and Sangster's technical skill did little to alter my impression.

Lack of Imagination

When Burrows played clarinet, the metallic quality of Sangster's instrument encouraged the overall coldness although the vibes-clarinet interplay on Opus de Funk merited interest. Drummer Spear failed to compensate for Christie's lack of swing. In his featured solo on La Ronde he displayed a disappointing lack of imagination.

The material used by the Quartet obviously purported to demonstrate its versatility. Well written arrangements (except on The Champs and Better Git It in Your Soul) helped in this end. It was regrettable that the programmed Ornette Coleman and Roland Kirk tunes were ironically replaced by a standard and a Benny Goodman number.

However, despite the enthusiasm of the audience and the variety of material presented, the general impression I had was that something was lacking, and that something was swing.

Because a critic's greatest sin is to be prejudicial, I will not comment at length on the supporting groups at the concert. Suffice it to say that, for the most part they were relatively inoffensive.

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FOLKIES FIGHT IT OUT

Dear Sir,
I refer to the article in the last edition of "On Dit" entitled "Folk Controversy continued" by P. Wesley-Smith.
After the proclamation that a man (namely Bob Dylan) is a "living force" behind "one of the most important mouth-pieces of our present organization", it comes as an unusually frank admission that one finds him impossible to listen to. And if the man referred to is a musician it would seem to reflect a need for restandardization of the musical standards according to which he was found unbearable.

Towards an explanation of his position, Mr. Wesley-Smith makes a distinction between Dylan the singer and Dylan the composer. Part of what he contends then, is that though Dylan is "so upsetting to my own musical standards . . . that I cannot listen . . ." the songs he sings are good.

To this extent I would not accuse Mr. Wesley-Smith of inconsistency. But I would like to point out if I may that Dylan is a "living force" behind folk music not just as a writer, but as a singer. And so our dilemma remains—either the standards of the folk-music would stand in considerable need of revision, or those of Mr. Wesley-Smith suffer from that defect.

I will not be concerned to discuss that question here, but I feel there are a few things in the article in question that require mention.

One is the claim that Dylan's guitar-playing is "messy" I cannot see that it is, nor can I see the standard by which it is adjudged. (It is undeniable that Dylan is not a flawless folk-guitarist—but the rare mistakes that may occur through the course of his three albums hardly invite the term messy to be applied to his playing.)

Without wishing to labour the point by drawing one of a thousand possible analogies, one could point to an unmistakable error that Isaac Stern makes midway through the last movement of his recording of the Tchaikovsky Violin Concerto. Nor do I wish this to be an appeal to "musical standards".

But is he a "messy" violinist? In the same passage Mr. Wesley-Smith also speaks of Dylan's "indiscriminate sucking of a harmonica". In its obvious falsity, such a remark is barely worth consideration. Nonetheless, such remarks are indeed difficult to reconcile with the author's newly-reached conclusion that "any personal judgement must be objective".

It is, in fact, difficult to know just what is meant by the conclusion that "any personal judgement must be objective"! On the one hand it smacks of tautology, for it seems to mean merely that what we think of something depends on what we think.

On the other hand, if it is to mean more, I suppose it means to imply that any objectivity in one's judgement of a folk-singer is impossible. But of this I can only say that it is false, and that Mr. Wesley-Smith is engaged in some species of solipsist activity in other parts of his article.

For example, it is baffling to me how "messy" guitar-playing and "indiscriminate

harmonica-sucking" can fail to have some objective criteria. Indeed, further on in this article he freely speaks of the criteria for judging folk-songs, and the requirements of folk-music. . .

One more point: it seems to me that what is termed Mr. Andrew's "faux pas" was not a faux pas at all. Mr. Andrew rightly said that the songs of Peter, Paul and Mary do not "convey the great message of folk-music", and he rightly said that he did not know what "the great message of folk-music" was.

And this is right for a very good reason. There is no "great message of folk music". The person who claims that there is will be guilty of the injustice of extreme over-simplification. We are not looking for some long-lost errand boy, the bearer of some ultimate and epigrammatic manifests.

I am, etc.,
J. R. WARNER.

Reductio Ad Absurdum

Dear Sirs,

"Thes hair's a stawry 'baht a hayep frawg . . ."

Thus began the memorable performance of The Wesley Three in a prominent Adelaide Television programme the other night—a programme which I had eagerly awaited in order to catch just a glimpse of the person that had attacked the terms "messy", "indiscriminate", "upsetting" and "juvenile" to the greatest name in folk music today. Unfortunately I was a little disappointed. We all were. . . .

When I read the article, frankly it confused me. So I gave it the benefit of the doubt, humbly thinking it was just too profound for me to understand. After hearing the TV show I began to wonder, and reread the article.

Now I saw it in its true light—an alternate string of trivia and falsities. Mr. Wesley-Smith's discussion of folk music, where it was not meaningless, was just plain wrong.

For example—Mr. Wesley-Smith in part defines a folk song as one that can be sung "purely selfishly, singing to release feelings and emotions to no-one in particular." How does he reconcile this with his later statement that "the point of the song must be communicated to the audience"?

His definition of commercialism is so garbled in its undoubted intentions that I just cringe before trying to work it out; it seems simpler just to redefine it concisely, and clear up the matter for him.

FESTIVAL OF CAROLS
1st December, 1964, at 8 p.m.
Conductor: **Brian Chatterton**
Sponsored by Choral Society and the Religious Societies.
Anyone interested in taking part should contact Sheila Dawson, c/o Anglican Society.

Commercialism is simply presentation of any entertainment with an eye to market value; it in itself is not worthy of abuse, only being such when the standards of the performer are compromised for monetary gain.

He speaks of Peter, Paul and Mary's intense concentration and involvement, loving every minute of the performance. In conversation, Peter said that they had been doing virtually the same concert for about two years—ah, what undying love!

I, too, hardly think that Dylan can be classed as commercial for his "juvenile corduroy appearance", nor for the dropping of g's in his speech, which is neither commercial nor undesirable. Surely, as a natural feature of one's speech, it hardly compares with the cross artificiality of Mr. Smith's own advertisement on page 4 of "On Dit"—"an occasion as folky as all hell . . . to screw the earhole into folky sounds. . . ." Immature, adolescent?

In summary, although Mr. Dylan can't sing properly, play the guitar or the mouthorgan, nor can his lyrics be discerned, and Mr. Wesley-Smith finds him upsetting to his musical standards, he is an authentic folk musician.

Smith's article is its own Reductio ad Absurdum. Perhaps it has some value—I'm sure Paul Stookey would be pleased to adapt some of it for his comedy routines.

I am, etc.,
GEOFFREY THOMAS.

Hypocritical

Dear Sir,

The fact that Mr. P. Wesley-Smith was unable to spell "Dylan" correctly, may not indicate his abysmal lack of knowledge of the subject of folk music, but certain statements appearing on your last edition achieve this most admirably.

Firstly, let me refer to his criticism of Bob Dylan the folk singer. It is interesting to note that although many people including Woody Guthrie, Pete Seeger and even Peter, Paul and Mary have described Dylan as a genius, and Lightnin' Hopkins, one of the most renowned country blues artists, alive today has praised highly his efforts with the blues guitar.

Mr. P. Wesley-Smith of Channel Nine fame has seen fit to comment that Dylan's musical standards are upsetting to his own.

It is completely unnecessary for me to comment further concerning Mr. P. Wesley-Smith's ridiculous statement about Dylan's harmonica playing—this alone implies ignorance.

Further, it is undoubtedly true that Dylan's voice is not pretty and perfected, and because of this Mr. P. Wesley-Smith cannot listen to and accept what he has to say. Hence I find it impossible to understand how Mr. Wesley-Smith can recognise that Dylan is an authentic folk-singer or how he is one of the living forces behind folk music—Mr. Wesley-Smith simply would not know.

Following on in this manner, he suggests in a subtle way that Dylan could be placed on a commercial footing with the bearded ones, Peter and Paul, because he drops the g's in his speech. Now whether this is intentional or unintentional neither of us can say for sure: Mr. Wesley-Smith will probably claim that it is intentional.

I do find it hard to understand how this could be designed to appeal to an audience, when if we can take Mr. Wesley-Smith as a typical audience member, the audience would be unable to listen to and accept what he has to say.

Perhaps fearing that his argument is weakening, Mr. P. Wesley-Smith then

DISCOUNTS

We wish to draw the attention of all members of the University that considerable discount is available for purchase of tyres, batteries and auto electrical repairs at
Main Tyre and Battery Co.,
101 Main North Road,
NAILSWORTH.

This is available on presentation of an official order which can be obtained from the S.R.C. office, and is only open to members of the University Union.

refers to Dylan's corduroy appearance, which is hypocritical and farcical when Mr. Wesley-Smith himself can be seen clothed in the same type of material daily at the University.

Lastly, Mr. Andrew at least admits that he does not know what the "great" message of folk music is, and so do I as would anyone else claiming any knowledge of the subject.

There is no "great", universal message of folk music, for the simple reason that each song carries its own particular message which may or may not be similar to one or more others, and the message may be complex or simple or even practically non-existent as in many children's and nonsense songs.

I am, etc.,
M. J. WHITTING.

In reply, Mr. Wesley-Smith commented: "The pages of On Dit are not a suitable place for argument since its editions are so wide-spaced."

"Both my articles have been miscomprehended and misquoted."

"To Mr. Warner I would say that Bob Dylan is of course a living force behind folk-music. I have merely said that to me he is unsuccessful as a folk-singer."

"There are numerous other mistakes in the letters which through lack of space I cannot comment on. I will be happy to meet my antagonists and discuss the whole situation freely and calmly, perhaps in a seminar for that purpose."

(No further correspondence on this topic will be accepted. Fair go, Folkies.—Ed.)

Hint of Sarcasm

Dear Sir,

Mr. Eric Frank's anti-intellectualist views on "Sex and Nature" expressed in his letter of the previous issue, unfortunately seemed to be liberally tinged with that brand of intellectualism which he himself described as "plain blatant stupidity".

One of Mr. Frank's "arguments" was to blithely produce some assorted "Laws of Nature", two of which were "human genitals are meant for propagation" and "stones are not meant for human consumption". From the latter he deduces that the eating of stones is immoral and then directs us to compare this negative law with the positive law of "genitals are meant for propagation" (by which he presumably means "only for propagation" or even his professed argument is useless).

The result of applying the same reasoning processes to the positive law as to the negative law, is not, however, to prove as Mr. Frank so fondly hopes that the misuse of genitals is immoral but indeed that the non-use of genitals for human propagation is immoral! Logically Mr. Frank's 14-18-year-olds "going merrily at each other" are most moral under "nature's laws".

Apart from the internal fallacies in Mr. Frank's argument, there is the major error of his belief in infallible, definite principles, his "Laws of Nature". Whether one considers Mr. Frank's playing with his genitals or those of others (alive or dead), unnatural or not, seems an entirely subjective matter.

Mr. Frank seems to believe that such things are foreign to nature, but I contend that closer observation would reveal many natural occurrences, such as parasitism, which, no doubt, our friend would dearly love to call unnatural.

Surely Man makes his own laws, for he is unique and is involved in things which find no parallel in nature. Does Mr. Frank decry the use of tools as immoral and unnatural? How uncomfortably immoral he must feel in this synthetic unnatural world of clothing, literature, hospitals, etc.

I fear that Mr. Frank, had he been honest, would have substituted the "Laws of God" for these elusive "Laws of Nature", and instead of a pseudo-scientific mess he might have produced a religious argument.

However, I was generally delighted by his discourse, especially by the deft hint of sarcasm that occasionally crept in, and look forward to similar argument. I humbly suggest that a worthy follower to his exposition on contraception, etc., would be one on constipation.

I am sure that many beside myself would enjoy a similar treatment of the moralities and natural laws involved in "chemical action when Nature forgets".

I am, etc.,
J. W. SCHROEDER.

DEPARTMENT OF IMMIGRATION

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APPLICATIONS CLOSE 6th AUGUST, 1964, with the Secretary, Department of Immigration, Canberra.

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Please send information on Department of Immigration cadetship in Social Work.

NAME

ADDRESS

FOOTLIGHTS CLUB 1964 REVIEW

AUDITIONS will be held early next term. Those wishing to take part in the Revue, whether on stage, in set construction, as stage hands or in making costumes, should fill in a form at the SRC Office by the last day of this term.

UPLIFTING I. V.

by P. G. Coventrey

Just a little over nine years ago the Adelaide University weight lifting club was founded from a handful of members and a set of bar-bells, donated by foundation members themselves. The club has grown to one of the largest (over 150 members) sports clubs in the University with one of the best equipped gyms in the state.

The highlight of this year will be the intervarsity weightlifting competitions to be held in Adelaide on August 25 in the Uni Refectory from 7 p.m. onwards. This year we can expect the largest number of competitors on record participating. The competing universities are Melbourne, New England, Sydney, Queensland, and, of course, Adelaide.

One of the most colourful participants will be Chim Leong from Melbourne. Chim holds three Intersvarsity records in the middle-heavyweight division; he also represented Australia in the Commonwealth Games in Perth, is representing Malaysia in the Tokyo Olympic Games, and was winner of the Mr. Australia competitions in 1962.

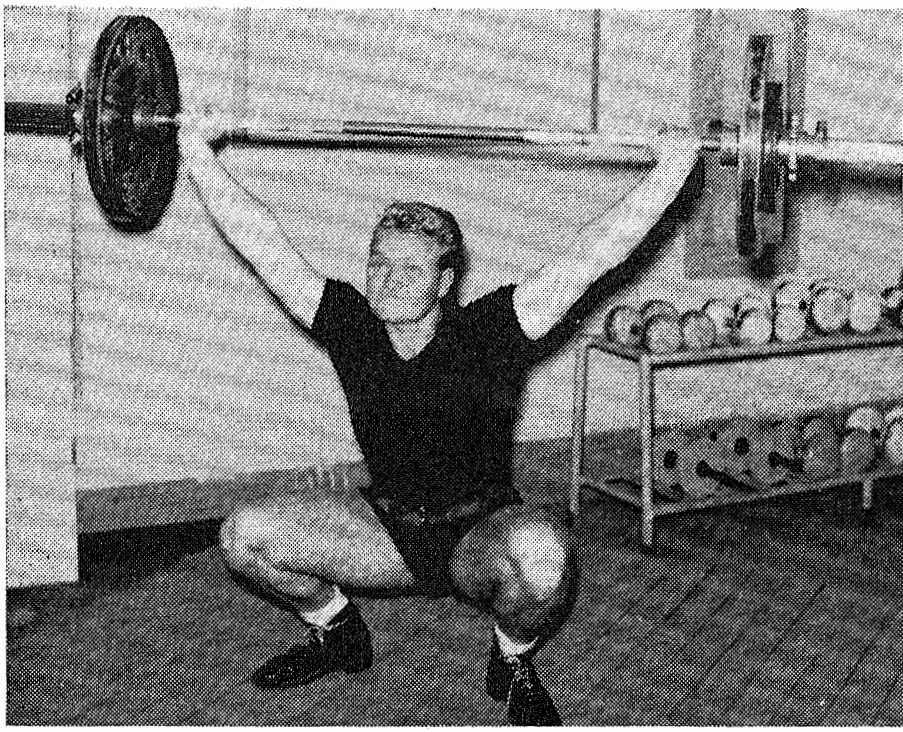
From Adelaide we have light-heavyweight lifter, John Sincock, runner-up

in the Australian Junior titles in 1963. John is at present cleaning and jerking over 300 lb.

Pat Wright, winner of last year's intersvarsity heavyweight division, but this year's improvement of Adelaide's David Bowman should result in a close finish between the two big men.

Overall, this year's competitions should be the closest yet. In the past, Melbourne has always won in convincing form, but we feel that the time is quickly approaching when they will be displaced from the top rung. Maybe it will be this year.

Remember the 25th August, mark it down in your diary and write it on your lavatory walls: "Intersvarsity weightlifting, August 25, 7 p.m." This will be a night you will not forget for a long time.



LET THE TIGER OUT

by Bob Redden

The progress and achievements of the Rugby Union Blacks is a fine spectacle. On June 20th, at the mid year Davy Cup Series Grand Final, University A's scored a worthy 28—6 victory against Woodville.

The domination was due to both fitness and ability. The forwards gave a classic exhibition in the first half; after slowing down in the second half, they rose to the occasion in the final phase and let the Tiger out. The opposition set scrums were pushed off their feet.

In the backs Hohnen and Rosewell scored a thrilling try when Rosewell executed a well manoeuvred switch. The big man in the backs, J. Staska, put up a very consistent and elusive game; he contributed at least one try to keep Pete Allen in kicking practice, converting tries. As a result, the A's went on not only to cup glories but straight into A grade competition.

How did University A's shape up in higher competition? Over confident and messy play cost them a defeat in their first match by a narrow margin. The chaps knew they didn't deserve a win with the day's performance and coach Murrie Bell made no bones about telling them so.

The result was invigoration; with a serious approach the victory margins of every match since have been doing increasing credit to the ability that's sure-

ly there. Victories here included matches against Old Collegians, Army, Glenelg.

The road to the top S.A. rugby pennant is all ahead. On present performance the meteoric rise to top dog, previously forecast, is quite good money. But, as each player knows, it will be long and hard.

The B's and C's are experiencing reasonable but checkered careers, and the College teams are doing well on the whole.

On the social side, HQ after the match is the University rugby room at the "Hackney". The team is on personal terms with the management, so much so, that after the Davy Cup Final, Buffet chops were laid on, plus frequent refills of the Davy Cup itself. The service supplied, with the rugby atmosphere, is a satisfying sequel to the day's turf.

The Annual Rugby Dinner is August 1st at the Hotel Gresham. The cost is £1.1.0 a head and promises to be the social of the year. The facilities are sure to be adequate to do justice to the hearty back slap the club deserves. A knowledge of lyrics is a must, I notice practice is well under way at the Hackney already.

Finally to all players, Try for Touch.

Joyful Amateurs

by D.K.

Adelaide will be the city for the 1964 interstate amateur football carnival to be held from August 3rd-8th. The whole concept of the amateur code indicates that there will be much to please the football enthusiast.

By definition, the amateur plays for pleasure, nothing more. Indeed, his games are keenly contested, but they lack the spiteful intent which the paid player can be induced to bring to his opponent.

His approach is positive. Essentially an optimist he will try to create play, to win kicks and back his judgment—rather than spoil negatively all day. If he and the professional are not exactly poet and peasant their relationship has that slight flavour of artist and artisan.

The amateur's game is looser—true; he thinks it foolish to spend an afternoon "playing the heavy", grunting uncouthly and niggling his man with sprig and elbow . . . And if he sees hospital treatment as poor return for his services

on the field, is his game worse off for such enlightenment?

In fact, in these days of relentless professional football (so often a hurried and joyless affair), the amateur code may be a welcome spectacle for many. Fast open play is encouraged, talent is not subdued by the uncultured basher nor is skill shackled by the demands of shoulder-rubbing professionalism.

Players have just the time to balance for the dropkick and to brace themselves for the stabpass; the blind punt is not an urgent necessity. Naturally spoiling prevails when it is really expedient, but there are clean-cut marks aplenty and the imaginative defender has scope for crisp passages of attacking, creative play.

(Continued on page 10)



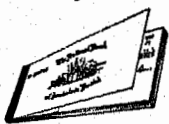
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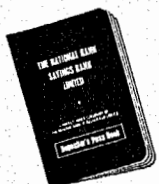
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(Continued from page 9)

Thus the main difference from the professional code lies in an underlying mood which is less gladiatorial, perhaps more cultured.

But certainly this is not to say that every amateur footballer is a well-regulated philosopher nor indeed that stardom comes easily to the informed mind. The talented find the road to success is just as hard as in any field of endeavour.

The 26 players in the S.A. squad for the Amateur Carnival have been training intensively for seven weeks under the bulldog direction of "Nodder" Dansie. Four of the 26 from University, Jackson, the left-footed follower, carries on from last year's good form with his well-controlled game of judgment and strong positioning.

Wingman Prior maintains his boisterous attacking play, while Sangster has recently regained confidence at full-back and is marking and clearing with more of his old poise. However, leading amateur ruckman, Chapman, is under a cloud with a dislocated shoulder, his legacy from the club game with Seaton Ramblers.

So there will be considerable interest at the Adelaide Oval during this year's Amateur Carnival—in a general sense, interest in crowd-pleasing football and a strong local side and, on a personal level, in the efforts of our own University representatives.

S.A. plays Western Australia (Monday, August 3rd), Tasmania (Wednesday 5th) and Victoria (Saturday 8th).

S.R.C. ELECTION RESULTS

Men's General:

Roger Freney (Economics)	449
Michael Fung (Science)	410
David Goh (Social Studies)	408
Trevor Stafford (Engineering)	400
John Wells (Science)	393
Ralph Gibson (Arts)	349
Robert Gamlen (Engineering)	347
David McGowan (Dentistry)	345

Women's General

Alison McMichael (Arts)	255
Meredith Porter (Ag. Science)	241
Ann Wearing (Law)	211
Julianne Connell (Arts)	200

JUNIOR MEDICINE BY-ELECTION

Polling Days: July 29th, 30th, 31st
Voting in S.R.C. Office
9 a.m. to 5 p.m.

D. R. GRAY,
Returning Officer.

AUDS GOES INTERSTATE

The 1964 Intersarsity Drama Festival contribution by Adelaide University is as all should know by now, the production of Oscar Wilde's comedy, "The Importance of being Earnest", but one should actually know more concerning the actual Drama Festival itself, its meaning, its purpose. Why have an Intersarsity Drama Festival? What does it prove?

In an endeavour to answer questions of this kind I would say first that this festival is not simply an undertaking by each University's dramatic society to produce a play that will, in their view, shine out above the rest through acting ability and splendour of costumery and so on.

True, this aspect must form a part of the events which lead up to the Festival. But by the time each production moves itself into the Melbourne Union Theatre, all the minor frustrations of rehearsals are over, all the dilemmas of set construction and transition from Adelaide to Melbourne overcome, all they will need for a successful production in Melbourne is a repeat performance of their efforts in Adelaide, where there will be a four night stand before going to Melbourne.

So, one can see that by the time the curtain goes up in Melbourne they will be at their best form possible. To this is added the wonderful experience gained by meeting and talking to members of the thirteen (no less) productions to be put on this year, the criticisms and discussions of each play straight after it has finished, general seminars where one's talents can be nurtured even more through contact with other people similarly preoccupied with the world of theatres.

All in all, a general gathering of student "theatrics" clans for their mutual enjoyment and more importantly their benefit.

Here is where you, the reader, enter upon the scene. You, believe it or not, are an important requisite ingredient for a successful production.

Be in it in this respect, that the members of the cast and crew need that little added touch which makes for a successful Melbourne production, and that little added incentive will be gained through your presence in the Union Hall between the 5th-8th August.

The play of course is brilliant and the efforts of the cast have been untiring throughout this term. Because of the artificiality of the characters as they were created, they are difficult to make convincing.

This play, which will be performed during Prosh Week, is an exceedingly enjoyable play, and one that will do justice to the high standard of the productions at the Intersarsity Drama Festival.

—KHAIL JUREIDINI

STRENGTHENING OF THE TIES

by Lance Schultz

Recently an interviewer from the ABC asked a random selection of students from this University a number of questions about the Christian Faith. Most of the group either evaded the question or attempted to give reasons for their rejection of Christianity.

It was apparent from the naive reasons given, that the group had not thought about religion very deeply at all. Would it be fair to say that it was true of the University at large?

Unless the Christians in the University can show that the faith they proclaim can stand up to the challenges of the philosophers, the historians and the scientists, it will not be surprising that most students will consider religion to be irrelevant to their study and their life in the University. The next step, i.e. the rejection of Christianity as being relevant to life, is not far removed.

Accepting the challenge to show the relevance of the Christian faith, the religious societies have planned a week-end conference during the last week-end of the second term holidays. The subject of the Conference is "the University", and issues to be discussed include the "Idea of a University" and "The plan of a University in Society." The subject is topical since a report on tertiary education in Australia is expected to be presented at about the time of the conference.

A number of seminar groups will attempt to show that the Christian faith can stand up to the challenges that arise from study. Proposed seminar groups include "Psychological and Religious Belief", "A Christian Interpretation of History" and "Law and Punishment".

The Conference is sponsored by the Anglican Society, Aquinas Society, Lutheran Student Fellowship and S.C.M.,

and will be attended by members of the Evangelical Union.

Students who are not members of any of the above societies will be welcome and may collect an application form from the S.R.C. Office, or from any of the religious society rooms.

Dynamic WUS Action

by Ros Dear, a Sydney A.O.S.T. delegate in 1963-64

The University of Madras is one of the most important in India. Because of its high scholastic reputation, its sixteen colleges attract students not only from Madras city but from all parts of South India.

While travelling with A.O.S.T. during the long vacation, I was a member of a group who had their first homestay in Madras. Our host was Dr. V. Ganeshan, the energetic and hardworking General Secretary of the local committee of W.U.S. This committee has recently erected a health centre for students, where doctors and specialists from city hospitals give free consultations.

The most ambitious project of the committee is the provision of hospital wards for students. At the Government general hospital, a twenty bed ward for men students has been built; half the funds for this were supplied by W.U.S. and the committee is now planning for a similar ward for women students.

The needs are great. In Madras, approximately 12 per cent. of the students are unable even to borrow the required text books. Many students are unable to buy food at the public cafeterias due to the high prices. Some are living in rooms where there are no electrical appliances.

We were impressed with the dynamism of the W.U.S. workers. Each student in Madras has a stake in their services, the basic aim of W.U.S. being to help students to help themselves.

Prosh collection goes largely to W.U.S.

(1) Free spectacles are provided to enable students previously restricted in their studying to continue in their course.

(2) A counselling service has been initiated to give help where tension and problems are acute.

(3) A mass X-ray of 15,900 students and staff of all colleges was taken recently, revealing that approximately 3.7 per cent. had tubercular trouble.

