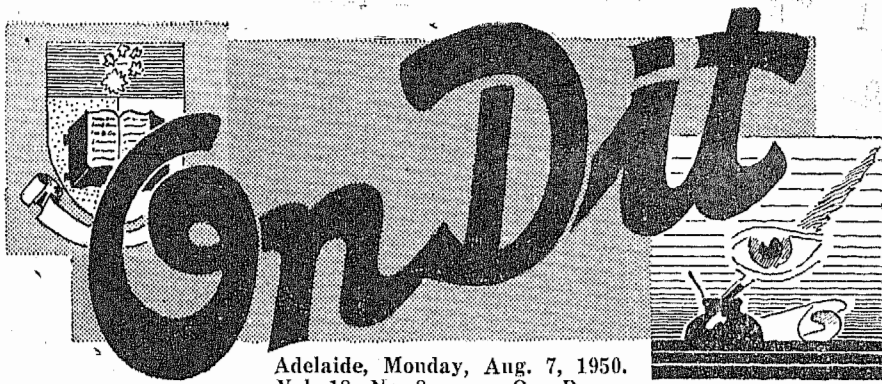


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Adelaide, Monday, Aug. 7, 1950.
 Vol. 18, No. 8. One Penny.

THE FINAL FLUTTER
 1950
SCIENCE BALL
SATURDAY, 8 p.m.
Refectory
 Celebrate on the Last Night of the Term!

BIG AUGUST WEEK FESTIVAL

LOVING COSTS DEBATE

"That it is the Government's responsibility to check the rising cost of loving!" will be the subject of the Inter-Varsity Debates Trial to be held at 1.20 p.m. next Thursday in the Lady Symon Hall. This is Another Big August Week Festival Feature.

The debate will feature the new White Hope of the South, the 1950 Adelaide University Debating team which will affirm the motion. The team, which leaves for Brisbane (for the 1950 All-Australian University Debating Congress) at the end of the week consists of Robin Millhouse (Law), Ian Marshman (Med.), and John (Blake) West (Med). This team is considered by the Old Contemptibles (who selected it) to be the best team that Adelaide has turned out since 1947, when Opie, Scott, Gubbins and Forrest brought home the Philippines Cup ("Oscar") from Canberra.

Adelaide holds the unique record of having reached the finals of the Inter-Varsity Debates every year since 1946.

In Thursday's vital discussion on the question of the hour—The Rising Cost of Loving—the 1950 team will be opposed by the Old Contemptibles in person—Opie, Scott, and Hermes. In the chair will be none other than Miss University herself in person, making her first public appearance.

Oldtimers will remember the Greatest Debate of All Time when, in the 1948 Inter-Faculty final, Opie, Magarey, Forbes, Hermes, Scott, and Woodhouse did wordy battle on the subject "That You Can't Get a Man With a Gun!" 500 students lifted the Lady Symon roof.

It's On Again! Hear the Masters of Magniloquence in this Carnival of Rhetoric! Thursday, 1.20 p.m., Lady Symon.

Hydro-Electric Lecture

The next public lecture in the series at present being sponsored by the University will be "Hydro-Electric Power Developments in Australia." It will be delivered by Mr. R. E. Vowels, M.E., reader in Electrical Engineering, in the Prince of Wales Lecture Theatre, at 8 p.m., on Wednesday, August 9. Admission is free.

FREE DANCE

To celebrate the procession, the S.R.C. will present a Procession Night Free Dance in the Lady Symon at 8 p.m. Music will be by Ian McCarthy and the Crossroads Dixieland Band. It's informal! You don't need a partner.

Girls! Come and Get Your Man.
 Men! Come and be Gotten!
 Remember! Celebrate the August Week Festival Features.

THE GREATEST SHOW TILL CONGRESS

Though Bertrand Russell has fired his cannons, though the Bacchanalian Revelry of the Arts and Engineering Dinner has passed, though the Kinsey Kids have been banished to Eternal Perdition, though the Heavens Totter, All is Not Lost! As Rabbi Ben Ezra and Brian Cox have so euphoniously put it—

THE BEST IS YET TO COME!

"On Dit" has pleasure in announcing the best kept secret of the year, the Greatest Show till Congress—

The August Week Festival for 1950!

The Game will be on all this week. Student apathy has been cast aside and the Press Barons have pleasure in presenting this Scintillating Pot-Pourri of Fabulous Festival Features:—

Tuesday, 8 p.m.—The Law School Criminal Trial—Lady Symon Hall.

Wednesday, 1.20 p.m.—The 1950 Varsity Procession.

2.30 p.m.—Miss University Judging.

8.00 p.m.—Procession Night Free Dance—Lady Symon. Informal dancing to the Crossroads Band.

Thursday, 1.20 p.m.—Debate: "The Rising Cost of Loving!" Lady Symon.

8.00 p.m.—Student evening at the "Hut." Elizabethan comedy, "Campaspe." Free.

Friday, 1.20 p.m.—One-Act Play, "Yet I Ride a Little Horse." Lady Symon Hall.

8.00 p.m.—Social—Films and Dancing.

Supper—Refectory.

Lecture in Bonython Hall, Prof. J. T. Wilson, of Toronto University: "The Muskox Operation."

Saturday, 8.00 p.m.—The Final Flutter. 1950 Science Ball. Crowning of Miss University.

This Glamorous Galaxy of Glorious Gallivanting is presented for your edification and entertainment. Don't Miss the 1950 August Week Festival!

APATHY ROUTED!

Procession co-directors, Graham Gibbs, announces, with the co-director, Phil Telfer's permission, that the students have finally cast off the Sloth of Apathy, and being henceforth aroused, have come to him with ideas, offers, schemes, threats and entreaties.

The Procession is On! On Wednesday next, at 1.20 p.m., it will leave the Bonython Hall gates after assembling along the drive behind the Hut, the car park and the Physics building.

As this issue goes to press twenty-seven floats have been promised. Here are the details:—

Forestry. — Adelaide Parking Problem.

L. Russell.—Bitter Springs.

D. V. Morey.—Korea and Australian Apathy.

Gould.—Big Talk.

Brett. — Menzies' Conscriptio Plan.

Arts Assn. — (a) Governor's Shark; (b) Lord Russell of Spring.

Labor Club.—(a) Value in the Pound; (b) Page Health Scheme.

Liberal Union. — Child Endowment.

Architectural Students. — New Chair of Architecture.

Smerdon.—Singing Chef.

University Wits.—SECRET.

Teachers' College. — Football Carnival.

Med. IV.—Great Rooklyn.

Law.—Cricket in General Plus—Mallen.—Student Apathy.

Med. I.—(a) Miss Australia; (b) Gorgeous Gussie; (c) Red Dean; (d) Ma and Pa Kettle.

Floats have been promised by the following.

Engineering I, N.U.A.U.S. Congress Committee, Reg Taylor, St. Mark's, Sorby Adams (two).

More are needed from societies, sports clubs, faculties and individuals personalities. You must be in it. It may be the last Varsity Procession For All Time! Volunteer Now! Here are some suggestions:—

Street-car Named Desire, Edward of Windsor—Memoirs, Archie Cameron and Canberra Two-up, Red Bill, Ice Follies, England's Test Team and Captain, Boys versus Girls' Rugby Match, Moral Disarmament, "Harvey"—Joe E. Brown — White Rabbit, Good Night Kiss, Ingrid Bergman, American Mannequins, Leopold's Return to Belgium, Federal Senate Reform, Mr. Menzies next Premier — Bitter Strings.

The procession route has been changed.

It will proceed down Pulteney Street to Grenfell Street, then to King William Street, down there to North Terrace and back to the University. It will be censored by the Police. Avoid disappointment and Keep It Clever and Moderately Clean. A plan of the order of the procession will be posted on Tuesday on the S.R.C. notice board.

Play For Sydney



Brian Bergin and Barbara Dunkley in a tense scene from "Night Must Fall," which the Theatre Group will present at the N.U.A.U.S. Drama Festival in Sydney. (Photo by Doug. Giles)

"Campaspe" On This Week

The famous early Elizabethan comedy, "Campaspe," will be presented in the "Hut" by the University Theatre Guild in conjunction with the English Department this week for a season of four nights from Wednesday to Saturday. Students will be admitted free on Thursday, August 10.

The play will be produced by Miss Enid Lewis and directed by Mr. Brian Elliott. The cast, most of whom are students, includes Peter Shekleton (Alexander), Leila Geisler (Campaspe), John Markham (Hephestion), and Jim Giles (Diogenes). The three comics are played by Warren Woods (Manes), Neil Lovett (Payllus), and Don Trebilcock (Granicus).

Special Elizabethan music has been arranged by Professor John Bishop and will be played by Conservatorium students. Mr. Elliott has composed the tunes of two unaccompanied songs, which will be sung by Peter Martin.

A large number of people will be assisting backstage. Mrs. Elliott has supervised the costumes; sets and staging have been designed by Mr. Charles Bannon and the lighting is in the hands of Messrs. Bannon, Kolloschke and Hanken. Mr. Howard Thompson of "Myer's"

Hairdressing Salon will prepare the ladies' Grecian hair styles.

"Campaspe" is one of the earliest and most delightful Elizabethan comedies. It was written by John Lyly and was first performed in 1584. It is a prose play and tells the story of Alexander the Great's love for the beautiful Grecian maid, Campaspe, who is his captive. Though lacking in penetrating characterisation and deep emotional force, the play's charm lies in its wit and in the euphonious music of its prose. (Lyly was the father of euphony). It is well constructed, balancing the quick flash and parry of purely comic wit against the quieter, delicately fashioned dialogues of the main characters.

URGENT.—Wanted to buy in a hurry—a University blazer, to fit a small female undergraduate. Time flies and apply Stroma Buttrose, or X7433.

ON DIT

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Editor:
JEFF SCOTT.

Magazine Editor: GEOFF SELTH
Correspondence Editor: BARBARA KIDMAN.
Sports Editor: JEAN WADHAM.
Circulation Manager: JOHN DAVID.

Chief of Staff:
ROBIN ASHWIN.

Reporters:
MARIE SIMMONS, DOREEN MAUND, PENELOPE LOVE-DAY, PETER WELLS, JOHN CARY, DICK LAW-SMITH, MURRAY ANDREWS, LAWSON HOLMAN, BRIAN HARPER, DAVID PENNY, DEAN PAIGE.

S.R.C. ELECTIONS CONTINUE

The S.R.C. Elections for four (4) Men's General Representatives will be held this week. Five nominations have been received. There will also be a by-election for one representative from Medicine, for which three nominations have been received.

Nominations for Men's General are:—
Murray Andrews (Science).
J. S. T. Cox (Medicine).
Brian O'Connell (Science).
David Penny (Economics).
Eric Schumann (Engineering).
Nominations for one representative from Medicine are:—
J. R. Lawrence.
G. Sreenevasan.
Peter Wells.

Patrick Martin has been elected unopposed as Dental Rep., and Kathleen Pope has won the Social Science seat unopposed.

In the Faculty Representatives elections the following were elected unopposed:—
Ag. Science—David Chant.
Economics, Phys. Ed., Music—Graham Gibbs.
Engineering—Lindsay Mallen, Russell Wright.
Law—Garry Woodard.

PLAY FOR LUNCH!

Joan Temple's famous one-act play, "Yet I Ride the Little Horse," will be presented by the Student Theatre Group in the Lady Symon next Friday at 1.15 p.m. The play runs for approximately thirty minutes.

This is the first occasion for a number of years that a play has been presented during the lunch-hour. If the experiment is a success, the Theatre Group intends to repeat such performances next year. The current production is in the hands of well-known student actress, Helen Jones, and the cast includes Prudence Jutner, Margaret Zanker, Kathleen Motten, Margaret Laycock, Graham Chinner, and David Tonkin. All students are invited! Friday, 1.15 p.m., in the Lady Symon Hall.

This is Another Big August Week Festival Feature!

Medicine—L. J. Caust.
Pharmacy—Lionel Lever.
Physiotherapy—Carmel Boyce.
Messrs. Robin Ashwin and John David won the Arts seats and Mr. Brett and Miss Helen Northey the Science seat. It is understood that the election for Men's General Reps. may be narrowed to a ballot for the two Science candidates to fill the fourth vacancy. As we go to press the Electoral Officer's (Mr. K. T. Hamilton) decision is awaited.

S.R.C. BLACK LIST

In conformity with its policy of "The First With The Nudes!" "On Dit" strips have the truth about the 1950 S.R.C. We publish below the attendance figures of all councillors at council meetings. The maximum score is 12. Where councillors were elected after January 1 their maximum is printed in brackets:—

Anderson (Engineering)	9
Andrews (Men)	7
Ashwin (Arts)	11
Clark (Engineering)	11
Ellis (Science)	8
Gibbs (Sports)	4 (6)
Gunson (Medicine)	6
Harris (Men)	6 (7)
Lever (Pharmacy)	9
Lewis (Teachers)	6 (10)
Marsden (Men)	8
Newland (Medicine)	5
Penny (Economics, Phys. Ed.)	11
Roder (Past President)	5
Rundle (Commerce)	8
Schumann (Men)	11
Scott (Arts)	12
Smerdon (Dentistry)	6
Tideman (Ag. Science)	6
Woodard (Law)	9
Miss Boyce (Physiotherapy)	10
Miss Burden (Women)	9
Miss Fisher (Women)	7
Miss Fromen (Women)	9
Miss Northey (Science)	10
Miss Rendell (Women)	10
Mrs. Reynolds (Social Science)	5

SCHOLARSHIPS FOR UNDERGRADUATES

—C/W Plan

The Universities' Commission announced last week that undergraduates at present studying at Australian Universities would be eligible to compete for a special award of scholarships under the new Commonwealth Scholarship Scheme which comes into operation in 1951. Closing date for applications is September 30, 1950. Application forms are obtainable from the Universities' Commission office.

In addition to the 3,000 entrance scholarships available each year under the Commonwealth Scholarship Scheme, special provision has been made for students in approved courses in 1950 to compete for Commonwealth scholarships to continue their courses in 1951 on a full-time basis. These provisions do not apply to students assisted in 1950 under C.F.A.S., who will automatically be granted scholarships in 1951, subject to satisfactory progress.

The courses of training approved under the scheme comprise: (a) all first degree courses at universities; (b) certain undergraduate diploma courses at universities and similar institutions; (c) technical college and school of mines diploma courses, subject to certain standards; and (d) certain other professional courses.

A student enrolled in an approved course in 1950 who is awarded a Commonwealth scholarship in 1951 will be required to continue his studies on a full-time basis in an approved full-time course under the scheme.

To be eligible to apply for Commonwealth scholarships in 1951, students enrolled in approved courses in 1950 will be required to show that they would have complied with all the conditions of eligibility for Commonwealth scholarships had the scheme been in operation when they commenced their courses. In particular, they will normally have to show that they were under the age of twenty-one years on January 1 in the year they commenced their courses, and that they had resided continuously in Australia with their parents for three years immediately preceding the commencement of their courses. Applicants will also in general be required to show that on their results at an approved entrance examination they would have gained selection for a Commonwealth scholarship at the commencement of their courses had the scheme then been in operation, and that they have made satisfactory progress. However, students who would not have gained selection on their entrance marks, but who have passed the first year of their courses at the first attempt, and have made satisfactory progress will be eligible to apply. Selected applicants will be required to undergo a medical examination.

The award of Commonwealth scholarships will be made entirely on merit, and all students awarded Commonwealth scholarships will be entitled to the following benefits, irrespective of the means of their parents; (a) tuition fees; (b) examination fees; (c) degree fees; (d) general service fees, such as union fees.

Winners of Commonwealth scholarships who undertake full-time courses on a full-time basis may also apply for living allowances, subject to a means test. The maximum living allowances are £130 per annum for a student living with his parents and £169 per annum for a student living away from his parents.

The maximum living allowances will be granted where the adjusted family income does not exceed £300 p.a. The adjusted family income is the taxable income of the student and his parents for the financial year immediately preceding the year in which the scholarship is awarded less £100 for the first dependent child under 16 years of age (other than the applicant) and £50 for each other dependent child. Where the adjusted family income exceeds

£300 the amount of living allowance payable abates at the rate of £3 for every £10 by which the adjusted family income exceeds £300.

Commonwealth scholars may be permitted to engage in approved employment during vacations and in term. The living allowance payable under the scheme is, however, intended to be supplementary only, and any other income received by a student receiving a living allowance must be taken into account. If a student engages in employment during the long vacations he will be entitled to earn up to thirty shillings per week without deduction from the living allowance otherwise payable to him for the weeks he was employed. If he engages in employment during term or the short vacations, his earnings will be grouped with any allowance he may receive from other scholarships, and any total receipts from these sources exceeding ten shillings per week will be deducted from the living allowance otherwise payable to him for the weeks during which the deduction is made.

Further information concerning the scheme will be obtainable from the Universities Commission office. The closing date for applications will be September 30, 1950.

ART FESTIVAL CANCELLED

After receiving a report from the Art Festival Director (Miss Phyllis White) the S.R.C., at its last meeting, unanimously decided to cancel the 1950 Art Festival. Mr. Eric Schuman did not dissent.

The following is the contents of the Director's report:

"On July 6 the Arts Festival Committee met and decided that, in view of the facts that no one could be found willing and able to organise an art exhibition, that 'The Black Harper' could not be staged within the University without another £100 (no producer would undertake to produce it adequately on £80), and that the only other function we can organise is a lunch-hour concert, it would not be worth while to hold an art festival this year. 'We could have organised lunch-hour talks, but our aim was to present works of art, not talks about them. And unless an art festival can be well done we think it wiser not to hold it at all. I therefore recommend that the Arts Festival be cancelled this year.'

Last year's Art Festival, which was highly successful, was under the direction of Mr. Donald E. Thompson. It included an art exhibition and an open-air concert by a string orchestra in the cloisters.

Festival Plays

A PART from Adelaide's "Night Must Fall," other plays so far announced for the 1950 N.U.A.U.S. Drama Festival in Sydney this month are: "The Play's the Thing," by Molnar (Melbourne); "The Well of the Saints," by J. M. Synge (Brisbane); "Outward Bound," by Sutton Vane (Armidale); "Gaslight," by Patrick Hamilton (Sydney Players); Hobart and S.U.D.S. (Sydney) will also present plays.



CLEANINGS OF GLUG

WE hear the Kinsey Kids have gone underground. In search of Spice, but not Christians?

"... The great theme of our day — which is also the great theme of human history — the struggle of individuals to assert their human values against the tyranny of mass: the courage required to assert these values being due not merely to the power of organised opinion, but to its claim—as city-state, or Church, or nation — to have organised opinion for the sake of progress and to be asking the surrender only of individual arrogance and intellectual pride..." —Tom Hopkinson, on George Orwell's "Animal Farm."

WE see from the "Mail" that Dr. Cyril James, visiting Canadian Vice-Chancellor, has no "philosophy of life." Whatever would Sir Walter Moberley say?

THE University of Otago plans to build a \$250,000 University Union as a centre of student activity. The money raised by the Council and students will be subsidised, £2 for £1, by the New Zealand Government. Each year the Students' Association transfers £400 to a special building fund.

Each year the Adelaide University Union transfers between \$600 and \$700 to a similar fund, but we don't get any subsidy.

SYDNEY Uni.'s \$600,000 Centenary Appeal Fund has now reached \$27,194/12/9. Biggest donation so far is still \$5,000 from the Commercial Banking Co. of Sydney.

IT seems that under our new regulations about the only people in this Uni. who can't become Doctors of Philosophy are the students of philosophy.

PLANS are afoot to move Cambridge atomic research from the Cavendish Laboratory to an old aircraft factory further out of town. The atom was first split in the Cavendish Lab. by Lord Rutherford over twenty years ago.

BRASENOSE College, Oxford, has prohibited its undergraduates from taking vacation jobs unless their academic work is of a satisfactory standard.

YALE University's deficit is nearly 1,000,000 dollars, Columbia's is 745,000 dollars. During the 1948-49 year, Harvard received 16,000,000 dollars in gifts, Yale 6,500,000 dollars, and Princeton 3,000,000 dollars.

QUEENSLAND Uni. Psychology Department is compiling a questionnaire for students on their religious convictions. No names are required.

NEILL Mortimer, who was a Med. student at Adelaide in 1943 and is now doing Vet. Science, has been elected Treasurer of the Sydney S.R.C.

—GLUG.

Procession Night Dance

Informal! Free!

Girls! Come and Get Your Man!
Boys! Come and Be Gotten!
You Don't Need a Partner!

DIXIELAND BAND — 8 p.m. — LADY SYMON

S.C.M. Social Evening

FILMS!
DANCING!
SUPPER!
Refectory
Friday, Aug. 11
8 p.m.
2/-
In aid of Miss S.C.M.

The Pythagorean Puppy

—A Dog's Bark

Coming one day upon a puppy which was being really beaten, Pythagoras (in Xenoppon's satire) lamented its fate and cried out in pity, "Stop! Don't beat him. That is the soul of one of my friends; I recognise him by his voice." The article on contraception which inaugurated "On Dit's" philosophy section, brings this puppy to mind, for in its shrill yelping against Christian belief can be heard the voice of unreason. The anti-clerical abuse, in fact, seems to have weathered its metempsychosis much better than the Christian objections which are quite unrecognisable as described by J.N. and H.S.

The Church repudiated as heretical the opinion that "all pleasure is sinful" when it was taught by the Manichees in the 3rd and 4th centuries, the Albigensians in the 12th century, those 16th century Reformers, and maintained that every act of man is sinful, and the Jansenists of the 17th century. This is the heresy "willingly assimilated by the Catholic Church!" The Church in fact teaches that pleasure has the same moral value as the action producing it. That is, pleasure is good and lawful if the action to which it is concomitant is good and lawful.

It is specious to justify Contraception on the grounds that whatever enables man's God-given appetites to be satisfied is necessarily right, as appetites may be abused. Moreover, man's appetites direct him towards good of various degrees. Reason distinguishes the highest good and directs man towards this in preference to mutable goods to which his animal nature is inordinately inclined. Christians and all kinds of philosophers agree that the full indulgence of every appetite is not always consistent with the pursuit of the highest good determined by reason. "So they are blamed, who so ever in spite of Reason are mastered by, that is pursue (to excess) any object, though in its nature noble and good," comments Aristotle. This is the common judgment of mankind. "Every athlete must keep all his appetites under control," says St. Paul. On the other hand, Birth Control seems to mean, no births and no control!

The Church does not merely tolerate the sexual act, but affirms its essential sanctity. There is a whole Christian literature describing the divine love by analogy with human love. Throughout the Old Testament the prophets use the simile of the love of husband and wife for the love of God for His people, with the Song of Solomon as its

most intense expression. This tradition is enhanced in the New Testament.

Dr. Rice said that Contraception excluded the individual's subordination to the race. Our philosophical Kids receive this as an example of Hitler's racial policy. It should have been clear to them that the race referred to is the human race, for the word has a generic quality quite distinct from its use to designate a specific race, in the sense in which Hitler spoke of the master race. We are still in the world of morality (which does not deserve inverted commas, surely). Certainly Christians believe in the sanctity of the individual personality, but observe that seven of the Ten Commandments have a social content, so one cannot individually achieve merit as a Christian unless one serves the social as well as the individual Commandments. Man has certain social faculties, which cannot rightly be used for the individual alone, but require an essentially social use. One doesn't talk to oneself because the tongue is for the social intercourse of speech. Similarly, the sexual faculty is a social one, not an individual permanent social unit, the family, which constitutes the basic unit of a society of men.

The remainder of "On Dit's" article is compounded of invective and Malthusian arguments which can have no place in determining the intrinsic morality of any action. In any case, as the Report of the Royal Commission on Population remarks, it is improbable that individuals would limit their families through a fear as remote as that of over-population. Moreover, the Malthusian case is certainly overstated in the figures quoted by the article. The U.N.E.S.C.O. Food and Agriculture Organisation is much more hopeful. Sir Herbert Broadley, its Deputy Director-General has said that F.A.O. "emphatically dissociates itself from the grim forebodings

of such neo-Malthusians as Aldous Huxley, William Vogt and Fairfield Osborn."

It has been easy to attribute the distortions of Christian beliefs in the Kinsey Kids' article to honest misconceptions of the Christian viewpoint, but it is more difficult to explain the rancour with which the Kinsey Kids have embellished it. Philosophers, or even modest men, would have scrupled to treat with scorn and invective the principles and convictions, but customs and devotions which have formed part of the religious life of millions upon millions of Christians for nearly twenty centuries, for this has in fact been their task. But it is useless to reason longer. The Pythagorean puppy is barking; "Might is not right," and through all the beating it may receive, I can hear the dreary tones of Eudemus, telling his disciples for the thousand and first time, "A day will come when you will all be gathered again, sitting in the same places to listen, and I shall be telling you the same story once more."

J.D. O'C.

"Stomp" On His Stump

The maxim, "The highest art is to conceal art," was written with verse in mind, but contains a summary lesson for aspiring conductors. The Adelaide orchestra has had its share of clowns during the last few seasons.

Fashions have ranged from the antics of the Krips, Kubelik group to the capable restraint of Klemperer and Goossens. One recalls with embarrassment the choreography of Kubelik, pleading with the woodwind like a willow in a high gale, and contrasts the sober (if cadaverous) Klemperer, who seldom raised a hand above his shoulder. One remembers, too, the exquisite playing of the Boyd Neal Orchestra under its founder, who was only noticed walking on and off the platform.

An all-time high was reached a few weeks ago when a performance of the Tannhauser overture was punctuated by some odd noises (not the horns this time), which investigation proved to be the conductor cheering and swearing. Such a practice not only runs the risk of a stern letter to the editor from the W.C.T.U., but obviously transforms a concert into a one-man vaudeville. The history of orchestra and choral music is full of instances of the abuse of the conductor's privileges. Rousseau in his "Dictionary of Music" deplored the habit prevailing in 18th century Parisian opera of striking the desk to keep time so violently that the music could scarcely be heard. We can meditate, too, for a moment on the

untimely end of the great Florentine Lully who, while conducting a Te Deum with some zeal, struck himself violently on the foot and promptly died.

Few concert-goers realise how little different the average performance would be without the conductor provided that the leader launched each movement at the right tempo. In the 19th century elegant school of conducting, Mendelssohn would beat time for the first few bars and retire to applaud, resuming his stand only if a particularly difficult passage needed guidance. The modern school, with its emphasis on tiresome rubato effects, has increased the scope of the conductor, but for every work creatively interpreted, five are racked by the whims of a self-styled virtuoso.

Surely the desired end is that the varied forces of the orchestra be blended with as little display and distraction as possible. After all, the function of the great majority of conductors is simply to be an agent to see that the composer's plan is carried out. If in the process, the properties of light decree that my view of the oboe shall be obstructed, let this be done with dignity. But in any case, Mr. Galliera, little conductors should be seen and not heard.

FROM HERE TO . . . WHERE?

The world to-day offers to young people one of the greatest challenges of all times. This applies especially to the so-called democratic countries and, as young intelligent inhabitants of one of these, I hope that some of you will recognise and accept this challenge and meet it with the courage and ability necessary to perhaps save civilisation as you know it, from disintegrating.

What are you getting from this University? From life? And what do you intend giving back to the world? Is your philosophy give and take? The world gives, you take! That is the main impression I have gained from watching, talking to and arguing with a large cross-section of the people at this University. By that I do not mean that I think Adelaide differs in any great extent from any other University, at least in the New World; I only wish we did.

Since my discharge, I have been bewildered and uncertain, wondering how the world could be worth living in while nations kept up the ceaseless bickering, while black-marketeers and profiteers thrived, while the decent things seemed to have been shelved; kindness, tolerance and such "old-fashioned" virtues. I looked around for a year or so, wondering where to start, trying to find some sense in living, and the reason for the existence of a civilisation that seemed only concerned with exterminating itself. This University, with its aura of learning, and provocative thought seemed a likely stepping stone. Alas! I have had no new questions answered, only some already known answers confirmed. Such as that 90 per cent. of all humans are completely self-centred and another 9 per cent almost so. I don't mean by that that no-one here ever helps anyone else, but it is nearly always with the expectation of some return, immediate or future, material or spiritual.

We are all very small cogs in a vast machine. BUT how small must we stay and how much can we affect the machine? Is our future ordained or have we some influence on our years ahead? From where did we come? Why are we here? And where do we go? Those are the questions some people seek answers for. If they are before you then the unimportance and insignificance of what now seems major crises to you becomes apparent. Why must you all bury yourselves in your

own subjects?—Your course is not the only interesting one at the Uni. Is it impossible for a student to develop an intelligent and well-informed outlook on the world he or she is going to live in?

These remarks do not only apply to University students, but should hit home because as such you are presumably the professional, commercial, political and moral future leaders of your State. I can charge the same apathy, the same narrow opinions to the vast majority of ex-servicemen, who, while with me in uniform, were going to form a "brave new world" after the Show, and who have now retreated to the mediocrity of suburban life, complaining bitterly, most of them, of the world in general and not prepared to do a thing about it.

If you can't now stand a rebuff from an acquaintance down here, then how, in later life, will you feel about a slight from another country? Of such intolerance is war hysteria made. How many of you could intelligently answer a quiz on the Korean War? And yet therein may lie the greatest influence on your future. God knows you deserve your share of fun and games, but don't make them your complete life. I am talking to you as adults of above average intelligence, with the ability to think for yourselves, and the latent possibility of influencing other people when you leave here, and in fact, even before you do so. And so, please GROW UP!!! Develop a little mental agility. Do something to dispel the outside world's opinion that Varsity students spend half their time working like slaves to pass exams and the other half having a wonderful, frothy time. If we must create a world of our own within the University, then let us create one that understands a little more of the outside one than it does of us. Our world here is a refined cameo of the real thing, with very little real poverty, misery or suffering, but with many characteristics of the

outside one. The same extremes of thought and opinion. The same lack of co-operation. Develop and round out a tolerant, understanding personality now, and at least, leave here armed with that to meet the doubts and fears that are going to assail you all some day.

I am not an atheist, neither do I believe that God has His hand in nearly as much as the churches would have us believe.

I am not a Communist or Socialist, nor do I believe that Free Enterprise is the answer to all our economic ills.

I don't believe we MUST have another war, or that there MUST be another depression.

It is only when we accept all those things and others like them as inevitabilities that we sink into the oblivion of the masses and lose all individuality. Why must any man made event be inevitable? THINK about that. I know there isn't much you can do now about the poor and needy, about the international situation, about the high cost of living, or the hundred and one social ills plaguing our world, but at the moment you are not even conscious of them.

This tirade sounds as if coming from a complete kill-joy, but it is not written with that aim at all. I contend that people with your capabilities CAN study, have fun and games, and STILL devote some thought to the crucial problem of living. And believe me, that is going to be some problem during your life-time and mine. More and more people are beginning to realise that most, if not all, social problems are international problems. Use the advantage given you in a University education to be in the vanguard of what must be one day, universal opinion, and don't be led like sheep to dull adulthood, with horizons limited by about as far as you can see on a fine day from Light's statue.

I make this plea in the hope that some of you will awaken from the apathetic, isolated, smug stupor that enfolds the students of this University like a wet blanket.

Song Of A Flea

THIS is the story of a flea and me, not Moussorgsky. It's nothing to do he, but me and the flea. Have you heard of pusillanimosity? It means, to put it widely, not having the guts of a flea. I hadn't the guts of a flea in me, for I hadn't eaten a flea until a flea ate me. It hit my knee, my left knee, so it didn't quite get the guts of me, only the blood of my knee,

my left knee; which I needed in my knee more than he who hasn't a knee that one can see. I caught the flea and drowned him in my tea. I think it was a he, though it could have been a she: I can't see fleas expertly. I drowned him in my tea in the refectory, and being absent-minded drank the tea complete with flea. So now I have the guts of a flea in me. Aren't I lucky, I have pusillanimosity.

S. G. S.

W.E.A. BOOKROOM

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The Wrong Stop!

—Some Tram Lines

American literature has, as yet, no deep roots, no great traditions. Its drama is always of the overshadowing present, the exaggeration of the past moment and the child-like attempt to create an illusion of the past, a past that is richer and happier than the futile present. "A Streetcar Named Desire" never leaves the tracks as it makes its way down the same old sordid road.

But there are, let us admit, two long roads in that half-world which is the American Theatre; two roads competently built in a society which has made Efficiency and the Machine its gods. The first is American Comedy, slick, superficial and honeyed, more often than not, with the homely or the sentimental. Here all that is left of the Little Man is to be found, though now as in "Harvey" he has taken to the bottle, perhaps to console himself at the loss of so many friends, recently transformed into Big Men in this American Age. American Comedy and "Life With Father" goes on, though it narrowly escaped the mortician in "Death of a Salesman."

Our journey is, however, upon the other road, the road of Social Drama. Here the drainage system is somewhat deficient. Our American friends, scorning public works as necessary evils, are apt on occasions, to become bogged down in the mire of their more unpleasant backyards. Tennessee Williams has travelled a long way down this road, past the blinding realism of "the dirty thirties," past the stark "Tobacco Road," past the poetry of "Winterset," past the colloquialism of "The Golden Boy" and the party line didacticism of "Waiting for Lefty," past a dead-end alley called "Mourning Becomes Electra." Williams is groping in the twilight and the shadows at the other end of the street, seeking to find something deeper than the physical ugliness of American slum life, seeking rather to express the poetry of human experience. What Lewis Mumford and his colleagues have already comprehended intellectually, Williams is trying to comprehend aesthetically and to express in the art form of the play.

In the "The Glass Menagerie" he achieved some slight measure of success. Despite the histrionic tricks, the poetic banalities and the exaggerated characterisation, he succeeded in catching the pathetic plight of Laura and her mother against the bleak background of a disintegrated industrial culture, the horrible

emptiness of the lives of the warehouse clerks, the music coming up from the dance hall down the alley, the loneliness of Tom, the wanderer in a lonely world.

Here is the real American Tragedy. Not the squalor of poverty amidst plenty, not economic injustice, but the spiritual and cultural starvation of this mightiest of industrial civilisations, the disintegration of the community in the great metropolis, the emptiness and loneliness of the great American cities. This spirit was best caught in pre-war years by the novelist, Thomas Wolfe, whose influence is now coming to outweigh that of Hemingway amongst the post-war generation of American writers, but in the play Tennessee Williams is breaking new ground.

In "A Streetcar Named Desire" however Williams has got off several stops too soon. His partial success in "The Glass Menagerie" seems to have drawn him back from the twilight of poetic experience, back into the bright lights and neon signs of psychiatry, that confessional of modern American society — back from the land of dreams to dream analysis. Gone is the delicate pathos and the vulgarity of the Gentleman Caller and in its place the accurate but heavy and familiar Freud.

"I only do it to the other girls because I love you, darling."

Gone is the physical suggestiveness of the music from the dance hall and in its place the blunt:

"We've seen the lights in the dark together, honey."

In Stella Powalski, the Pure American Mother still stands upon her pedestal, untainted by the Kinsey-like orgies of the New Orleans slums. Poor Stella in her perpetually clean print frocks even succeeds in bringing her "degenerate" husband to her side in tearful repentance—but not for long. Williams fails to bring home the effect upon Stella of her strange new environment, of the change from the respectable Southern country house to life with the handsome

Marine sergeant, now demobbed and back in his native New Orleans slums. He fails to catch the rich new flood of physical love, which made the girl accept the ugly externals, or the real tragic implications of such an acceptance, its inevitable transitory nature. Adele Longmire's interpretation of Stella tended to accentuate this weakness. She was too neat!

Williams is in further difficulty with his central figure, Blanche du Bois. To make up for lack of development in character the revelation of Blanche's past rather unfortunate sex-life is let out bit by bit to the breathless typistes in the gallery. After taking two and a half acts to digest the facts of a homosexual husband, who committed suicide after his discovery, and the subsequent G.I.'s on the lawns of the old family mansion, Williams finally puts Blanche to bed with her brother-in-law. Williams' difficulties here lie in his failure to take up a stand of his own. His inability to sympathise with his heroine makes her overlong drawn out misfortunes merely another case history. Her pretences and deceptions, particularly in the hands of Viola Keats, took on a mock tragic effect. There, but for the grace of J. C. Williams, went Lady Macbeth.

With his hero, Stan Kowalski, Williams again fails. The French dramatists would have revelled in this Rabelaisian character; Shakespeare would have made him a Falstaff; Shaw would have held him up as a victim of society which worships a god which it hates—Freedom. Williams presents him as an erring husband, a good fellow at heart, reconciled with his successfully deceived and ever faithful wife. All hail to the great American Myth—the morality of matrimony! Kowalski re-echoes Huey Long's slogan: "Every Man's a King." Kowalski might have been a king. Williams has dethroned him.

In "Streetcar" Williams has got out at the wrong stop. He has a long walk to the terminus! —"OLDTIMER."

The Wild, Wild West!

—A Reply

It is difficult to imagine just why the Kinsey Kids wrote the article "Run, Rabbit, Run." It does not seriously attempt to set out the case for contraceptives nor does it afford any answer to the Catholic arguments against it; it merely manifests to the world the kind of woolly thinking which supports the theory. The article serves no useful purpose.

It is, perhaps, amusing to those who find racial and sectarian abuse amusing, but even then the laugh is on the Kinsey Kids. What answer can be made to a conglomeration of falsehoods, distortions and half truths? A volume would be necessary to straighten out all the twists and to rectify the inconsistencies and historical absurdities which must be obvious to even the most gullible undergraduate — and that is saying something!

I find it necessary to restate the Catholic case. The Kinsey Kids didn't bore the reader with facts but with fancies. In addition they had recourse to several well known, if unworthy, debating principles such as: if you cannot destroy your opponent's argument then make up some fallacious argument, attribute it to your opponent, and then proceed to demolish it. Thus you gain prestige in the minds of the innocents. Next there is the rule that if you throw enough mud, some is sure to stick, or as

SOPHISTICATION

LITTLE girls, prematurely grown old;

Hair awry
Heavy lidded
Intoxicated by life at its lowest,
Drawing hard on ivory holders
Dangling what might have been
Elegant fingers—
This is life!

PIERCING the heavy hum

A shrilling giggle
Owned by a thing sixteen.
Some low joke—
At that moment the core and meaning of life,
Thrilling the animal into resurgent convulsions.
Life is good!

AND so to-night,

With the silver horned moon on high
And life at its most inspiring
She will be inspired
With blood and body and sweat
And sweet life's sudden ebb and flow.

POST SCRIPT.

MORNING QUARTETTE

Dew

The wagtail flirts with the tinkling grass,
Splashing splinters
Of rounded light
And kissing the happy-teared green of its hair
With cheeky beak.

Mist

The grey-green gums are past shivering
In the breadcrumb-frost of cold,
And

merely
snuggle

Together,
Pulling the dawn mist's blanket
Up around their ears.

Hill

Sitting pillion behind her boy-friend peak,
The green-sweated hill has a scarf
Of cloud
Flying from her throat, and snapping in the early
Breeze.

Bird-Dawn

The vat-rim of the wooden hills
Tips, and pours sweet, molten ore
Through the annealing cool of the creek.
And a magpie
Stretching archly his wings, weary
Of sleep,
Stoops over and takes a gulp of gold;
Then, with dripping beak
Gargles his morning drink and jumps
From the gum-bough's bed-room window.

IAN V. HANSEN.

Economics For Hicks!

"Wealth and Income," by Prof. B. Tew

This book, written by the former Professor of Economics at this University, is the product of Professor Tew, the teacher of Economics, rather than the intellectual economist. Being elementary in nature, and simple in style, there is much to recommend it to the fresher student of economics.

In the preface Professor Tew writes: "No prior knowledge of economics is expected of the reader." Experience has shown that some first year students have less knowledge than this, but I suggest that they read on rewardless, just as Prof. Tew wrote on regardless. In spite of its elementary nature, the book fulfils a long felt want in that it outlines with painstaking simplicity the basis of Keynesian economics.

Part I—"Assets and Liabilities" opens with an introductory chapter impressively entitled "The Wealth of Nations," in which the assets of a certain Mr. John Smith are considered. (I have it on good authority that this person is not the brother of either the late Adam Smith or the present Milton Smith). The object of Part I is to explain rate of "those remarkable pieces of paper," more commonly known as paper assets. The only deficiency of this section is the omission of a discussion of Miss Burden's "fro-

zen assets."

Part II is concerned with the development of the thesis that "expenditure generates income." My personal experience has invariably been that expenditure only generates debts, but Professor Tew explains the dreadful fact that expenditure generates income for someone else. The conclusion, therefore, is to spend someone else's money.

Part III deals with the international aspects of the first two parts and would seem at first sight out of place in an elementary textbook, but the treatment of the subject makes its inclusion worthwhile.

All in all this book would appear to be an ideal introduction to the subject of practical economics, and it is unfortunate the students have to wait until second year before covering the most important part of the book, namely Part II.—J.McB.

P.S.: If anyone wishes to read a review of this book I suggest that they wait until it comes out in the "Economic Record."

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CORRESPONDENCE

I.C.C.

Sir,—I enclose herewith a copy of a letter I have written to the secretary of the I.C.C., in the hope that if it is of any news value to you, you will see fit to publish it in your columns.

IAN MARSHMAN.

The Secretary, I.C.C.

Dear Sir,—It has been brought to my notice that the I.C.C. is seeking signatures to a "Peace" petition which is in the same words as, and is also apparently printed by, the same people as, the petition being distributed by the "Australian Peace Council." As the said "Peace" Council is, to the best of my knowledge and belief, a Communist "front" organisation, it is my reluctant duty to resign my membership of the International Co-operation Club, as I am unable to remain a member of an organisation which is so closely associated with a Communist "front" organisation. This does not mean that my desire for international co-operation and world peace is in any way diminished, in fact, it is real that I cannot allow my efforts in that direction to be hampered by association with the completely bogus and insincere "peace" organisations of the Communists.

I shall send a copy of this letter to the Editor of "On Dit" as I wish my attitude to be known to as many of my friends as possible, and to persuade them of this retrogression in an organisation (the I.C.C.) which started out with such promise.—Yours sincerely,

IAN MARSHMAN.

Sir,—Mr. Ian Marshman has chosen to resign from the International Co-operation Club because it has sponsored the Stockholm Peace Petition. Frankly, I regret the resignation and the entire stand.

My Socialist conscience is in no way worried by the thought of co-operating with the right wing on the most important question of the day, namely that of Peace. On the contrary, I welcome it. I should have hoped the same to have been true of them.

The Peace Council of Australia is sponsoring the petition and so are thousands of organisations, political and non-political, all over the world. It is of little consequence to me what group cares to sponsor a genuine peace effort. It is apparent that the people of the world think similarly, as hundreds of millions have already signed the petition, including 92,000,000 obtained from the Soviet Union within the first ten days. Some

persons said that the Russians signed simply because they were forced. There was scarcely one family in the whole Soviet Union that did not lose at least one member as a result of the last blood bath. How preposterous to believe that force and not simple human motives caused these people to sign this petition.

Some have said pacifism is akin to aiding a foreign power. This is a peace petition but it is not passive. It has resulted in people working instead of hoping for peace, and in bringing pressure to bear on the diplomats to ensure it. The peoples of all nations are signing it and all nations will benefit from it. In the end it is multilateral disarmament that is sought, as a realistic beginning, the banning of atomic bombs.

A few of the world renowned personalities whose names are already on the petition are: Sir Patrick Abercrombie, Einstein, Thomas Mann, Lear Fenchtwanger (author, U.S.A.), Dorothy Brewster (educationist, U.S.A.), Istvan Balogh (Catholic priest, member of the Presidential Council, Hungary), Mayor of Budapest (M. Mongibeaux), 1st President of the Supreme Court of Appeal, France, Henry Decon (large industrialist, France), Robert (French sports champ.), Mayor of Nuremberg, Burgomaster of Berlin, Stalin, the entire Supreme Soviet, Bienut, President of Polish Republic, Allan Marshall, Dally Davison, Prof. Walter Murdock, half staff of Melbourne University, etc., etc. The actual list is a tremendous one, including Right Wing, Left Wing, and everything between. Who in his right mind knowing the facts could possibly have the temerity to accuse this movement of being nothing but a Communist plot? Whether in the U.S.A. or in the U.S.S.R. the aim is the same, to veto war.

Mr. Marshman accuses the Peace Council of being a Communist front organisation (I will welcome this proof). I do not believe this is true, and certainly if it were, Communist or Calathumpian, its aim could nevertheless only do it credit. No ideological prerequisites determine its membership so that Mr. Marshman or anyone else could join, and I have no doubt would be welcomed. If all the Ian Marshmans cared to be active in the Peace Council, instead of spending every spare moment attacking it, what possibility could exist of any group dominating. When it was proposed to form a completely independent peace group at this University, Mr. Cox, secretary of the Liberal Club, was nominated to take a part in the committee drafting the constitution. Here would have been an excellent opportunity for any person, honest in his aspiration for world peace, to have become active. Nevertheless, Mr. Cox refused to stand. Further, there was certainly no Communist on this committee.

Thus it can be seen that the I.C.C. did no more by sponsoring the Peace petition than implement its aim on Peace. It would co-operate with the Liberal or Socialist Clubs on any such real moves, and such co-operation would not justify club members resigning. Of what possible use could any move be for world co-operation which did not have the support of society as a whole. Pope Pius XII expressed the only sane attitude when he said: "If ever a generation ought to hear rising from within the depths of its conscience the cry 'War against War' it is certainly the present generation." M.S.

Fairies

Sir,—Would you please stop publishing those beastly fairy stories.

"FARMER-WITH-THE-GUN."

Election Platform

Sir,—I would be most grateful if you would permit me, through the columns of your paper (a) to inform your readers of my nomination as a candidate for the Men's General Election, to be held shortly; and (b) to briefly outline my policy.

Firstly, to deal with the S.R.C. itself. There has been, of late, a good deal of discussion as to whether or not this body is fulfilling its purpose as best it could. My opinion is that it is not! However, I definitely believe it would be a step in the wrong direction to abolish the S.R.C., as was proposed by a candidate in a recent policy speech. Instead, I shall, if elected, introduce, with the support of other representatives, certain reformative measures into the Council. One such measure would involve increasing the number of faculty representatives on the S.R.C., as I believe this necessary for the effective representation of all students, on the Council. Furthermore, the question of a closer link between the S.R.C. and the various faculty bodies, is something that should, in my opinion, be looked into. The reformation of the S.R.C. would, I feel sure do much to stimulate the interest of students in student affairs, and would also eliminate the apathy so apparent in some members of the Council concerning their purpose there.

Another question of importance is that dealing with Refectory hours. In order that students with night lectures might be adequately catered for, the Refectory should be kept open during the evening hours, or failing that, a snack bar should be

installed. I shall, if elected to the council, bring these matters up for discussion. S.R.C. sponsored debates on current affairs, political or otherwise, have been shown to be popular among students, so that, as comparatively few of these are held at the moment, I would advocate that the number be increased.

I am a keen supporter of the University Procession. In fact, I would like to see Procession Day made bigger, better and brighter, with revelry continuing throughout the afternoon and evening. However, I shall dwell more fully on this and other matters, during my policy speech.

Finally, Sir, may I remind your readers that, if elected to the S.R.C. as a Men's General Representative, I shall always be delighted to discuss with fellow-students any issue, controversial or otherwise, that may come up before the Council.

BRIAN J. O'CONNELL.

Gary-mandering

Sir,—While Mr. Millhouse is certainly scathing in his remarks about the S.R.C. and debating, I think he is quite right. His letter (totally unlike Mr. Woodard's childish retaliation) is entirely impersonal, and no names are mentioned in it. Mr. Woodard, however, attempts to support the impotent S.R.C. and tries to deride one of the few flourishing organisations in the "Varsity, e.g., "Liberal Opinion" and the Liberal Union, which, it may be noted, is given no assistance from the S.R.C. I suggest that Mr. Woodard keeps his private antagonisms to himself in future.

A.E.F.

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CLUBS AND SOCIETIES

The Wild, Wild West!

(Continued from page 5)

some would have it—"there must be something in it or they would not have said it."

Abuse is another favorite weapon, somewhat reminiscent of an angry wife hurling contradictory abuse at an unfortunate husband—"You wowser! You drunkard! You dope! You cunning rat!" and so on. How the Church could possibly have affinity with Communism and Fascism and other philosophies at once contradictory to each other, and to the Catholic philosophy, is apparent only to the kidlets. According to them, "Communists say eat two meals a day. The Kinsey Kids say eat two meals a day. Therefore Kinsey Kids are Communists."

The Catholic Church says that sex is good. At the heart of Catholic philosophy is the idea "God made all things and He saw that they were good." Throughout her history she has had to condemn those who denied the essential goodness of the Creation. The Iconoclasts would have deprived our civilisation of the beauty which the creative spirit of Catholicity has transferred to canvas, to clay and to stone over 2,000 years; the Manichees, together with their legitimate successors, the Albigensians, the Jansenists and the Puritans were condemned as heretics, because they insisted that matter was evil. They were soured by an ungracious creed. Beauty and truth are good; food, wine and sex are good. The Church has vigorously asserted this over 2,000 years.

Then how can it be said that the Church surrounds sex with an atmosphere of shame, since sex is good. The answer is that people like the kidlets can't distinguish reverence from shame. The sex act is not only good, but holy, even a means of conveying sanctifying grace, a function so sacred that it deserves to be reverently approached and guarded from misuse. The evil and the shame belong only to the misuse of the sex function, and not its lawful use.

Now the primary object of the sexual urge is obviously the continuation of the human race through the procreation of children in marriage, just as the primary object of the appetite of hunger is to keep human beings sustained. Sex also has its secondary objects, such as companionship, expression of love and pleasure. But they are secondary. To say that these secondary objects are primary objects is to put the cart before the horse. Instead of realising that the sex urge is planted in man to ensure the continuation of the human race, the Contraceptive Kids lay emphasis upon the secondary object of companionship, and say that the procreation of children is only an effect attached by nature to the expression of mutual love. The horse is truly out of harness and the cart right out in front. Having relegated the primary object of marriage to a secondary position, it is then only a slight step to justify the exercise of the marriage act so as to exclude the possibility of procreation altogether by contraception. At first it was only a matter of emphasis, but it becomes a matter of principle. The effect of so relegating the procreation of children to the background is evidenced by the change in the Anglican Book of Common Prayer from the view that the primary end of marriage is the procreation of children to the view that companionship is the primary end. The change has resulted in a changed view on contraception. The Lambeth Conference of 1930 refused to condemn contraception. By thus diminishing the importance of the primary object of the sex act, they hope that contraception will be reduced to only a little sin, if sin it be.

Turning now to the Kiddies' scribbblings, let us see how childish and irresponsible they are. Their racy style doesn't carry top weight in facts or logic. They got away from the barrier with a little bedtime story about two rabbits. It is funny, but not ad rem. If the whole world were Catholic, the need to outnumber "them" would have disappeared, yet contraception would still be condemned as intrinsically evil. So the Catholic objection cannot be based on the outnumbering policy. Further, not only is contraception intrinsically evil for Catholics, but also for Protestants and pagans alike—so the Church also demands that Protestants and pagans outnumber Catholics by giving up the practice of contraception.

res ipsa loquitur. The story had no point, but was introduced to get a cheap laugh. Stripped of any pretence at relevance, it stands as naked prejudice.

Father O'Hannan and his fellow celebrates aren't qualified to speak about sex and contraception, say the Kinsey Kids, because they have no experience of it. Shaw has said that only fools need to learn by experience, but a wise man learns from the mistakes of others. To know that contraception flouts the Natural Law, one does not need to practice it. A gynaecologist can detect irregularities in pregnancies without having babies. A teetotaler can know that drunkenness is a misuse of a faculty. In fact the claim of the habitual drunkard that he is justified in abusing a gift of God is suspect—as are all such arguments from interest.

The Catholic Church agrees that it is heresy to say "all pleasure is sinful"; she has always condemned it as fundamentally opposed to the essential goodness of things created. But when the Church condemns the performance of the sex act "purely for pleasure," and divorced from its primary purpose, it does not condemn ALL pleasure as sinful, but only SUCH pleasure as is obtained by flouting the Natural Law (as it condemns other sexual pleasures obtained by perverts who flout the Natural Law). When a woman is past the age of child bearing the Church says intercourse is still lawful and holy, being exercised for its secondary purpose; when a woman is pregnant, she cannot possibly conceive again, yet intercourse is normal and holy still. From what I have said it is obvious that the Church can't be saddled with "fallacious hypothesis (a)." Hence, the whole paragraph about "post-Reformation" masochism is nonsense. Note: how the Kidlets attribute to the Church a doctrine which it doesn't hold and then proceed to knock it down. Further, at the beginning of the paragraph this mythical Catholic doctrine is "an expression of the Protestant heresy . . . assimilated by the Catholic Church" while at the end of the paragraph it is a "product . . . of the pathological St. Paul." Perhaps they mean this mythical Catholic doctrine is derived from both sources, but multiplication of sources cannot bolster up a non-existent doctrine.

"It is not sex which is sinful" (we agree so far) "but the sense of shame with which the Church has surrounded it." Enough has been said above to show that here shame has been confused with sacredness. What a shame the Kids have not a keener sense of shame at dishing up such rubbish!

"Fallacious hypothesis (b)" is equally a misrepresentation. The Catholic Church says "God is nature" indeed! This is pure pantheism, a complete identification of God with His creation,

fundamentally opposed to Catholic teaching which says there is an unutterable gulf between Creator and created. In a classical passage, interference with the sex act by contraception is then compared to interference with the act of walking by use of a Holden. What a vulgar analogy! It assumes that the sex act is on a par with a hop, skip and a jump along the road, just a little episode like lighting a cigarette or whistling a tune. Suppose whenever a man walked his food sprang out of his footprints, or suppose whenever a man lit a cigarette, a towering genie arose from the rings of smoke and followed him everywhere as a huge slave. Then, perhaps, the Kinsey Kids would be justified in comparing the function of sex with, say, the function of walking, for when walking would share the terrific consequences Nature has attached to sex, and man-made Holdens might then interfere with the primary purpose of walking. The alphabet will have to be explained to the Kinsey Kids soon—the emphasis is certainly on "Kids."

Nothing but a deliberate intent to misrepresent and distort could induce anyone so to misinterpret the words "in the contraceptive act, man excludes his subordination to the race," as to confuse them with Hitler's racial madness. Fr. O'Hannan is talking of the human race, not the German race. The whole structure of law is built upon the principle that conflicting individual interests must be subordinated to the common good where no sacred and inalienable rights are threatened. Of course, the individual is subordinate to the human race, where he rebels against the common good and threatens to harm the social body in his own interests. A murderer's appetite to kill must be subordinated to the interests of the race. Sex is a social function primarily; even the Contraceptive Kids must admit that, of its nature, more than one individual is involved! The individual has no more right to exempt himself from his responsibilities to the human race in the sex act than in the exercise of any other social function.

Almost every sentence screams out for denial or correction, but I can't go on. Space does not permit. The ill-bred and provincial abuse of Italian and Irish migrants, the stupidity and the historical inaccuracy of the "plight" of various Catholic countries must go unanswered. The latter argument is not even based on the fallacious post hoc, propter hoc argument, since the countries were "degenerate" 50 years ago before the Contraceptive Age. As to the neo-Malthusian aspect, you can prove anything by juggling statistics, and make any figures fit any theory, provided you only use those figures useful to your theory and discard those which weigh against it. And up to date the Contraceptive Cowboys haven't shown any responsibility towards the facts, nor have they felt themselves bound by the common rules of reasoning—nor of decency, for that matter. Any faith in them would be sadly misplaced.

The horrifying prospects of over-population are urged upon the reader, but the prospect of any solution to the problem is scorned. Scientific progress marches in every direction but this, for if there were no over-population, then the contraceptionists would be deprived of their biggest red herring. That is an entirely different question. The point at issue is whether or not contraception is right or wrong, not whether or not the world is getting over-populated. If it is (which is not admitted),

Pharmacy

An energetic committee of the Pharmaceutical Students' Association has organised many functions this year, all of which have met with much success. Up to date, the most outstanding has been the Annual Dinner which was held in John Martin's Dining Hall on July 12. Among the official guests were Mr. E. Lipsham (Director of Pharmaceutical Studies), Mr. K. Porter, Mr. A. Russell and Mr. J. Garrett (members of the Pharmacy Board and Society) and Pharmacy lecturers, all of whom were welcomed by the President (Mr. Stuart Mudie) and Secretary (Miss Lawline Lange).

The 60 students who attended thoroughly enjoyed themselves, and now look forward to the ball which is to be held on August 26 in the Refectory. As this date coincides with the holidays, everyone should be able to enjoy themselves with a free conscience! Mal Wilkinson's band has been booked for the occasion and excellent prizes will be given for novelties. Paper hats, made by the committee till they even dreamed about them, streamers and balloons will be on sale.

The proceeds will be given to the Adelaide Children's Hospital. Tickets, at 12/6 a double, will be available at the door if you are unable to procure them beforehand from the committee. Come along and enjoy a bright evening, made even brighter with gaily lit cloisters and floral decorations.

Schumann Speaks

Sir,—In your last issue B.R.C. sought to reply to a previous letter of mine on the controversial "onus of proof" clauses in the Communist Party Dissolution Bill. I am not sure what B.R.C. was trying to prove, because I think he admitted that it is possible to use insinuation and innuendo in cross-examination.

That the Government, under its amendment "placing the onus of proof on the Crown" in certain cases, intends to use these tactics can be easily proved. Hansard, page 4,504, contains the following record of debate in the Senate in the discussion on this clause:—

Senator McKenna:—As long as the organisation is prepared to go into the box . . . the Government is prepared to say,

the solution must be found within the Moral Law, and not outside it in such "remedies" as (starting at the beginning and working up), contraception, abortion, child destruction, sterilisation, and euthanasia.

More uncharitable readers might suspect that the vitriolic rubbish turned out by Kinsey Kids was published more in the interests of circulation than of truth. Newspapers have been known to pander by sensationalism to the lower tastes of their public, no matter at whose expense by encouraging this sort of cheap journalism. Truth is sacrificed at the altar of publicity.

M. WHITE.

[This subject is closed by agreement.—Ed.]

"We will prove our case beyond reasonable doubt."

Senator Spicer, K.C. (Attorney-General):—No.

Senator McKenna:—In effect, that is what the Government has said. It undertakes the onus of proof.

Senator Spicer:—Yes. Senator McKenna:—In other words, in proving a case, the Government must tender the evidence on which it relies.

Senator Spicer:—It may be obtained by cross-examination.

Since B.R.C. will not accept my statement the Government amendment is "skulduggery" and, admittedly, I am an Engineering student, let me quote Dr. H. V. Evatt, K.C., LL.D., a former High Court Judge (Hansard, page 4,553):—"The idea that the onus of proof may be shifted at a later part of the case when a person goes into the box is a trick." Senator McKenna (also a lawyer) declared that the amendment was "unfair." "The allegations may be completely unfounded and may rely on a tenuous course of conduct."

It must be remembered that the declared person will open the appeal by entering the box and is required to submit himself to cross-examination, without knowing what is alleged, against him. B.R.C. goes on to say that the appellant's counsel may rebut the charges, in re-examination. This, however, places the onus of proof (or rebuttal) on the declared person.

I repeat that statement that the Government amendment does not shift the onus of proof to the Crown. It remains on the declared person and, therefore, the amendment is merely a piece of legal skulduggery to fool the people into thinking that the Government has accepted the onus of proof. In conclusion, I point out the results of a Gallup Poll a few days ago: 56 per cent. believe the onus of proof should be on the Crown, 34 per cent. believe it should be on the declared person.

ERIC E. SCHUMANN.

Final Flutter

Have your Final Flutter for 5/- on Saturday, August 12. Where? Why? at the Science Ball, of course. The greatest social event of the University year. Everybody you know and want to know will be there, including Miss University and the other entrants in the Queen Competition.

Attractions include the crowning of Miss University, dancing in the dark, the best band in the land, and a log fire to keep you warm (when love fails!) See the Refectory transformed by balloons, streamers, Chinese lanterns and other novelties, exclusive to the Science Faculty. Buy your tickets now from the active, attractive committee members, or the Union Office, for only 10/- a double. Special concessions to parties of 150 or more.

Remember! Don't Clutter Up Your Gutter at the Final Flutter!

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Once again the Season of Good Cheer and noble joustings has arrived. Inter-Varsity Competitions will take place in every capital city during the August vacation. Adelaide will extend the hospitality of the Queen City of the South to Soccer and Table Tennis players.

Sportsmen and women from Adelaide will go to Hobart for the women's hockey, Melbourne for Australian Rules, Sydney for baseball, Brisbane for men's hockey, Perth for lacrosse, and Melbourne for women's basketball.

Hail and Farewell! Friends of the sporting fields. May success come to you in your games and good fellowship in your journeyings. May you hold high the fair name of the University of Adelaide. Adios!

SOCGER PING PONG

This year Adelaide is the venue for the Inter-Varsity Soccer Carnival. Teams from Sydney, Melbourne and Adelaide will be participating in a series of matches, the winners carrying home the coveted Inter-Varsity Cup.

The standard of soccer promises to be extremely high, players from Sydney having represented Australia in last year's test series against Yugoslavia (1948 Olympic semi-finalists). Despite this, we feel that the home team, with its young and vigorous players will be far from overshadowed by the high standard of the opposition, as it has already proven in its matches against the newly-arrived migrant teams. Support will be welcomed, and a far from uninteresting exposition of soccer at its best can be promised.

On the Sunday preceding these matches, a combined Universities team will do battle against a selected State side at the British Tube Mills ground, Kilburn. All the other games will be played at the University main oval. For further particulars, please see the notice board.

The programme is as follows: August 27, Combined Universities v. State XI at B.T.M. ground, Kilburn (3 p.m.).

August 28, welcome to the teams. Sherry party and dance at the Refectory.

August 29, Adelaide v. Sydney. August 30, Adelaide v. Melbourne.

August 31, Sydney v. Melbourne. Dinner at the "Arcadia Cafe."

September 1, bus trip to McLaren Vale. (Picnic).

The highlight of the University Table Tennis Club's 1950 season will be the first Inter-Varsity Carnival ever held in Adelaide, and the biggest yet staged in Australia. A record number of five teams—Adelaide, Melbourne, Brisbane, Sydney and Perth—are expected to compete.

Although defeated at Sydney by the home team last year, Adelaide is feeling confident about its chances in the coming competition. Our team will comprise John Jackson, who is at present playing the best table tennis of his life, Frank Park (also in his best season), Ian Deveney and Geoff Selth. If the latter two can regain the form they have shown in previous years, this will be the best line-up Adelaide has ever fielded, and can be given a good chance of taking the championship.

The outstanding player for University in the district competition this year has been John Waddy, although he has played in fewer matches than the others, and will be unavailable for the carnival. Jackson and Park have each broken even, keeping Varsity well in the running for the final four. Deveney has missed several matches, while Selth has been unavailable all the year. The best performance of the team was their defeat of the district leaders, Sturt, in the early rounds. They will soon have an opportunity of repeating the feat.

The best and most encouraging feature of the season was the brilliant performance put up by John Jackson in the City of Adelaide championships. Upsetting the seedings with his defeat of Eddie Amos in the earlier rounds, he went on to dispose of fourth-seeded Don Furze, and so enter the semi-finals, where none less than the mighty Me-haffey could penetrate his formidable defence. By this excellent effort, John proved himself the State's best defensive player, and in view of his constant improvement will be a tower of strength in the Inter-Varsity games and in the district matches later on.

If you are not already a table tennis enthusiast, a glimpse of the carnival matches will show you what an intriguing sport it is, both to play and to watch. The matches will be played in the University boatshed, commencing Friday, August 19. All the color and splendor of four or five good teams will be on show, and all the outstanding aspects of the game—speed, cunning, amazing retrieving, powerful hitting, and grace of style, may be appreciated.

Wholly set up and printed in Australia by E. J. McAllister & Co., 24 Blyth Street, Adelaide, and published by the Adelaide University Students' Representative Council.

The Girls Get Ashwin's Back Up!



FOOTBALL

The University A team suffered a setback on July 15, when Semaphore Central defeated them on the University Oval, the scores being Semaphore Central 14—12, University 15—5. The match itself was a "top-notch" and Semaphore Centrals must be warmly congratulated on their grand show. After being headed all day, at times by more than 4 goals, they gradually caught up in the last quarter, and with a scintillating burst, went to 1 goal 1 behind lead. Varsity fought back strongly, and when Harris scored a goal were only one point down. The pace was terrific, and with the scores as above the bell rang. Varsity had lost two valuable points, but both teams showed great form on the day. Of the Varsity players who shone out, "Gus" Elix deserves a special mention for the fiery game he played at centre. Don Brebner played his usual high-class game at centre half-back.

The B team had a win on this day, the first for several weeks. Kenilworth were not in the same class at the end of the day, but showed that they were not to be taken for granted when they opened the game with dash. The final scores were: University B's 18—20, Kenilworth 5—4. The C team have had yet another win, defeating S.P.O.C. B's by over 4 goals. This team has been playing very well in recent weeks, and very confident about their future matches. No matches were played on July 22, as the Combined Amateur League team played a certain raiser to the S.A.-Carlton match.

The Football Club has at last broken out of its shell of social inactivity, and intends to make something to send its players on the inter-Varsity trip to Melbourne. Three delightful looking gentlemen by name of "Nokka" Nitschke, "Doc" Downing and "Slug" Lewis are hotly engaged in the Ugly Man Competition. In the near future they will be holding social functions open to everyone, and these shows will be really worth going to if you feel like a little enjoyment. So remember, support the three Ugly men.

Open Invitation To Train

The University Athletic Club have been fortunate in securing the services of Mr. E. Denko (formerly a Hungarian State Athletic Coach), who has generously offered to coach University students in a purely honorary capacity. The club has already started training classes on Wednesday and Friday nights at 5 p.m. at the oval.

Anyone, whether he be an athlete, cricketer, tennis player, etc., is invited to attend and become thoroughly fit for next season. Those who have never participated in athletics are particularly welcome, as Mr. Denko is sure there are many potential champions among us.

Cricket A.G.M.

The A.G.M. of the Adelaide University Cricket Club will be held in the George Murray tonight, Monday, August 7, at 7.30 p.m.

Supper will be provided. All past and intending players should attend.

"FARRAGO" has felt the effects of the tendency universally noticed in student affairs—the falling off of enthusiasm, the difficulty of getting keen and capable people to participate in activities which were ripe with promise. . . . The great bulk of the work has been done by six or seven people."—Melbourne S.R.C. Secretary's Annual Report.

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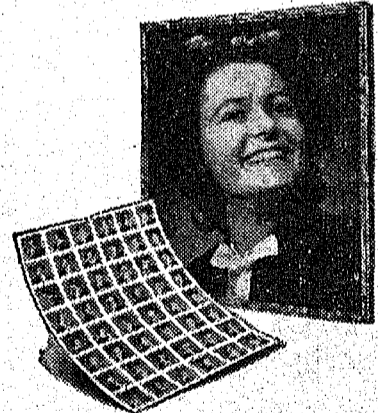
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