

On Dit

"The Adelaide University S.R.C. Paper"

Vol. 20, No. 2

April 1, 1952

One Penny

Prof. Cragg's Resignation

UNIVERSITY AGAIN "IN DISREPUTE!"

—U.K. Press Stir

The University is again "in disrepute!" It was subjected to strong criticism by the British Press, including the "Manchester Guardian" and "The Times," following the resignation of Professor J. B. Cragg from the Chair of Zoology last November.

Professor Cragg, who at present occupies the Chair of Zoology at Durham University, withdrew from the Adelaide appointment upon discovering that a statute of this University prohibits professors from joining "political associations." The S.R.C. has protested against the statute and called for its repeal.

STRONG S.R.C. PROTEST

The motion "That this S.R.C. considers the statute prohibiting professors from joining political associations to be a breach of academic freedom and respectfully requests the University Council to consider the repeal of the statute," was passed by the S.R.C. at its last meeting.

Discussing the case, the "Times Literary Supplement" declared:—

"Any invasion of academic freedom threatens the main body of teachers. It would be considered wrong here to deny to a Professor the ordinary rights of a citizen and it is no less wrong in Australia."

The "Manchester Guardian," in a leading article, said:—

"The withdrawal of Professor Cragg draws attention to the unusual, and most would think

reprehensible, provision in the statutes of Australian universities.

"The prohibitions on Australian professors sitting in Parliament, from being members of a 'political association' and from giving lectures outside the university are certainly limitations on academic freedom, as it is understood in this country.

"It is not surprising to learn that there have been meetings of students protesting against attempts to weaken the traditional devotion of universities to free, unfettered enquiry.

"It is an Australian affair, but, as with the similar inroads into academic freedom which are being made in the United States, it is well that it should be known that this country, for one, has no sympathy with them."

The statute in question is believed to have been copied from a similar Melbourne regulation which was passed in 1859 only

after violent professorial opposition.

In reply to press criticism, the Vice-Chancellor (Mr. A. P. Rowe) issued the following statement:—

"While some Adelaide University staff regarded the disputed statute as outdated, others feel that acceptance of the whole programme of one political party is incompatible with the openness of mind which should characterise University life.

"At any rate the issue is not an active one in Adelaide and never has been.

"There are many freedoms, and university life is so full and exciting that many feel it good to be free from the impact of those whose loyalties and efforts are directed toward active political work.

"If, unexpectedly, the statute became an important issue, I am sure the council of the university would take the most liberal view of the wishes of the staff."

"NATURE" CRITICAL

The well-known British scientific journal, "Nature," in its editorial article, declared:—

"That Professor Cragg is right in holding this statute to be a serious infringement of the rights of the individual is sufficiently demonstrated by the reported statement of the Vice-Chancellor of Melbourne University that the restriction is necessary for a university largely dependent on the State. . . .

In unscrupulous hands the restraint, particularly against membership of a political association could be used to do much damage to academic freedom; and misgivings regarding the operation of the clause will be encouraged by the disclosure that the Council of Melbourne University is considering new rules to control political discussion.

It should be known that there is no sympathy in Great Britain for such inroads into academic freedom. As the Vice-Chancellor of Melbourne University has revealed, what is involved is a general attitude of mind, and it is against this rather than one particular statute that Professor Cragg has made his stand.

It is wrong to deny to a professor the ordinary rights of a citizen, and university authorities betray the traditions of

scholarship when they fail to recognise the difference between a professor pronouncing "ex cathedra" on his own subject and the same professor deciding to support one political party rather than another outside the walls of this university.

Beyond this, it is plain that some politicians and business men in Australia are attempting to enforce orthodoxy and eliminate thoughts they regard as dangerous by withholding university funds. No true university can tolerate such interference without losing its soul. It is to be hoped that university teachers in Australia will show something of the turbulence of the old medieval universities when academic privileges and rights are invaded. If they do they can be assured of the firm support of their colleagues elsewhere in the Commonwealth."

"Professors and Politics"—Page Two

SCOOP! Don't miss our exclusive political analysis, "YOU, TOO, CAN HAVE MORALS LIKE FRANCO'S!"—Page 5.



"Big Jim" Bettison at the wheel of his 1925 Chev. buckboard, which he drove 1,739 miles to the Perth N.U.A.U.S. Congress to discuss "Academic Freedom."

Prof. Cragg Speaks

In reply to a series of questions put to him by "The Argus," Professor Cragg made the following statements regarding his withdrawal from the Chair of Zoology at the University of Adelaide. They were published under the headline, "Why I Refused That Adelaide University Position."

You ask me my attitude to professorial freedom in a university largely supported by State funds.

My answer is this—I do not draw the distinction between "State aided" universities and "independent" universities which is inherent in your question.

To me, an institution is either a university providing the freedom of individual action normally associated with university life, or it is an institution masquerading under the title "university."

In Britain the greater part of university finance is provided by the State, but the funds are administered in such a way that Parliament does not interfere with the grants or the day-to-day administration of individual universities.

What is needed in Australia is a greater tolerance and a greater sense of vision on the part of the people who provide Australian universities with funds.

As long as the funds come from politicians with parochial ideas of university education, then obviously the university authorities are faced with sacrificing some of their ideals.

It is a tragedy that people in high Government office should believe that they can ensure freedom from prejudice by limiting a person's political activities.

After all, a lecturer who is a member of the Conservative or Communist Party is hardly likely to give up his political beliefs by accepting a professorship and resigning from his political party.

To the question whether I have been influenced in my attitude by recent happenings in America, I answer, "Yes. I have been influenced by what has been happening in some American institutions."

The Adelaide Statute, which does not define "political associations," might become a very dangerous weapon in the hands of unscrupulous persons.

As I have already stated, I am not a member of a political party, but, at some stage, world conditions might make it very necessary to join some organisa-

tion for the defence of university freedom, and that organisation might be labelled a "political association" if it were not to the liking of the ruling political group.

Various colleagues, both in this university and in other universities have written to me supporting my actions. My correspondents include a retired Australian professor, an Australian who holds a professorship in this country, and a number of Australian graduates residing in this country.

Would I give my blessing to any move made to bring about a change in the present statutory regulations in Adelaide and Melbourne?

I can only say that a university should be a place where all kinds of ideas can be challenged and discussed freely; and people who cherish the ideal of academic freedom will welcome alterations in the statutory regulations which will encourage such freedom in Australia.

There is little point, however, in changing statutes without hoping for some change of heart among the people who supply the universities with funds.

If the political powers of a country want free and unfettered university life, then they must give their grants with a greater degree of tolerance than appears to be the case in Australia at present.

I was greatly looking forward to going to Australia, because, from the biological point of view, it has a large number of possibilities which do not exist elsewhere.

A university teacher, however, has to do more than hand on the learning of his special discipline.

I have no wish to join the staff of a university which does not accept the principles of academic freedom.

MIND MY BIKE!

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See Dr. John West at the R.A.H.

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"That Universities are Outmoded Institutions."

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All those interested in debating are urged to come along. SUPPER

THURSDAY, APRIL 3, 7.45 p.m. GEORGE MURRAY HALL

On Dit

Editor: Jeff Scott, LL.B.

Staff: Brian Bergin, Pam Cleland, B.A., Jim Bettison.

It is with deep sorrow that we record the death of our beloved Sovereign, King George VI. Out of a long knowledge of his devotion to duty, his steadfastness, his courage in personal adversity and his abiding love of the British Commonwealth of Nations and its peoples, all sections of the Australian community came to regard him as a friend. His passing is mourned as a personal and national loss.

IT greatly profits that a tireless King
Should stand upon this runway to the stars,
Should welcome in the wind, then let it out
To where it started in the clouds of God
Amidst a thousand acclamation shouts,
Then dream he hears again the trumpet's call.

And whether they resound again in war
We cannot tell, but know the wind will breathe
And sweep his deeper spirit through the years
Inspiring as before, in rain and storm,
Devotion to a purpose, heart to those
Now flying with his daughter to the world.

Then let bright heralds tell eternity,
Cry confidence in God and little ships,
In pilots poised above the march of men,
In all who stood in home or field their post.
Last, reaching to the clouds, let trumpeters
Loud sound his call who bore his arms for all.

(Anon: Cambridge "Varsity")

Two More Cheers!

The following letter appeared in "The Advertiser" Monday, March 17:—

To the Editor,
Sir,—

In your leading article, "A Problem for Universities" (14/3/52), you raise an important question of principle. Referring to a statement of the Vice-Chancellor of the Adelaide University that a fear exists among educational leaders that some "fashionable or other political label" may be attached to them, to the detriment of their universities, "if they publicly discuss an important question," you reply that if such a fear is felt, "it is a pity" and "if there is any restraint on the exercise by professors of the greatest freedom in independent thinking it could only weaken a university and deprive it of one of its chief functions."

However, after conceding this point, you seem to us to withdraw it when you add that "it is incumbent upon professors always to remember that the university is greater than the man and that they should enter a public debate only with the greatest sense of responsibility and restraint."

The question is, who is to decide this question of whether a professor or lecturer has exercised responsibility and restraint? It cannot be the dominant political party or any other influential group within the State, for would any innovator or reformer in the past have been regarded as "responsible" by the influential groups of the community?

It cannot be the university, for the best men in a university have often been regarded as cranks by their colleagues. It must, therefore, be the professor or lecturer himself. No doubt, his views will often be in conformity with those of the community; the dominant ethos of a community is not necessarily wrong. But they may not be.

The university must satisfy itself when selecting a professor or lecturer that it is selecting a responsible man; thereafter, he must be his own judge. The safeguard is in responsible appointments, not in supervision or pressure subsequent to an appointment.

Of course, "responsible" must not be taken as meaning the same thing as "holding the same political opinions we ourselves favor," though one may, of course, hope that all responsible men will agree.

The whole question of academic freedom is particularly acute in Australia; in Britain the universities have far more independence of governments and public opinion, mainly because of that beneficent academic institution, the University Grants Committee.

J. J. C. SMART,
Hughes Professor of Philosophy;

A. N. JEFFARES,
Jury Professor of English Language and Literature.

Adelaide.

Editorial

PROFESSORS AND POLITICS

The case of Professor Cragg raises, once again, a thorny question in University affairs, but the answer is plain. It is a clear breach of academic freedom to prohibit professional membership of a political association. In observing the principle of academic freedom a University may, of course, be subjected to criticism and even to financial loss, but "What shall it profiteth a man . . .?"

Sir Walter Moberley answers the question thus:—

"Christians should work for an 'open university.' This does not mean a university which is shapeless and neutral. But it means one in which even academic 'infidels' are not, as such, aliens or outlaws; one which is hospitable to dissident minorities, even if they do not accept their university's integrating principle. No thinking will be suppressed as 'dangerous.' Above all, there will be no 'tests for teachers,' no articles of faith, however widely drawn, which will be prescribed as a condition of service. This will not be because a teacher's philosophy of life is irrelevant to his fitness for his job; sometimes it is relevant in a high degree.

"But 'tests' are to be repudiated for two reasons: First, they notoriously put a premium on hypocrisy; that is one reason why they are so offensive to school teachers. Even more important, apart from conscious hypocrisy, they do not test the right things. At most, they can assure the university authorities that a candidate for a job is prepared to say, 'Lord, Lord,' and we have the highest authority for believing that this does not carry us far."

The fundamental moral principle of liberalism, of democracy, of Christianity is the sanctity of the human personality. It is here that we join issue with authoritarianism. As Maritain puts it, "What needs emphasis today is, less the holy kingdom of God, than the holy freedom of the creature." An inherent part of this moral principle is the inalienable right of every man to witness the truth as he sees it.

It is a breach of this moral principle to prohibit any man from membership of a political party, just as it is to prohibit him from the membership of a religious association. It is a breach whether he be professor or peasant. It is the destruction of a part of his personality.

"But," cry the timid paternalists, the fearful authoritarians, all those who cloak their lack of faith in freedom under the guise of patriotism, respectability and conformity, "what of the students? Their minds may be influenced by a professorial member of a political association."

To this question there are a number of answers.

In the first place a university undergraduate must be treated as an adult, and therefore there can be no moral justification for preventing him from hearing and examining any particular opinion, political or otherwise. If he is to take his place as a citizen in a democracy, he must be capable of examining all opinions and choosing for himself. In the second place, as Professor Portus has pointed out, "a university should not be an instrument for either retarding or promoting social change. Its duty is to train the critical faculties of its students—and of its staff as well."

In all but a few departments in the Faculty of Arts there is no place in the lecture room or the seminar for the expression or advocacy of political opinions by professors, and the university is justified in prohibiting such action. In those subjects which are concerned in some way with politics and political opinions (political science, economics, philosophy, jurisprudence), it is the duty of the professor to expound fairly and objectively the various schools of opinion on the subject. His task is one of exposition, not judgment. If he has definite

opinions of his own he should state them as such and warn students that they are merely his own opinions. If he does not fulfil the required standards of fair exposition, then the university is justified in dismissing him on the grounds of incompetence as a teacher.

Here, then, is the guiding principle—the professor's ability as a scholar and a teacher—not, be it noted, the membership of any association or the holding of any particular opinion. This principle may, of course, be abused, but it still stands as a principle.

What of the professor's position in his activities outside the lecture room and the seminar, whether amongst students or the general public. Here he must be permitted the full rights of a citizen. His only duty and the constant duty of the university is to emphasise that he is expressing his own personal opinions in his capacity as a private citizen and not as a representative of the university

First, that a professor does not have the time for membership of a political association. This applies equally to membership of the Boy Scouts, churches, school committees and all the other bodies to which any citizen may rightly feel he owes an obligation of service. The time which one need devote to any such organisation is a matter for the individual.

Second, that "it is good (for professors) to be free from the impact of those whose loyalties and efforts are directed towards active political work." One would have hoped that the Ivory Tower had been shattered by now. How can any teacher be better able to fulfill his duties by being sheltered from reality?

Third, that such membership is incompatible with an academic openness of mind. This is completely fallacious. There is a great distinction between an open mind, which is always prepared to consider new facts and ideas in relation to present opinion, and a mind which is perpetually incapable of judgment. One is reminded of Professor Tew's fence-sitter, who sat on the fence until the rust got into his soul. It is palpably absurd to suggest that for a professor to agree with a group of his fellow-men that a particular course of political action is desirable and to join with them to implement such action, is to destroy his academic openness of mind.

Mere non-support of a political party is not in itself a virtue; it may well arise from bigotry, cynicism, expediency or laziness. Membership on the other hand may well benefit the professor, as a teacher and a citizen, his party and the community. The matter is entirely one for the individual conscience.

The case of Lord Keynes is in point. Keynes' pre-eminence as an economist lay in his ability to assess the realities of the economic situation. He went down to London as an active Liberal Party member, and, as well, a company director and speculator. The classicists stayed in the Ivory Towers of Cambridge and were discredited. Keynes' mind was open—theirs were shut!

It is indeed strange to hear this argument put forward in a university in which one also hears the constant reiteration of the need for a faith.

Fourth, it is asserted that the question is not an active one in Adelaide.

Then it should be! The mere fact that no one has, as yet, suffered from the breach of a moral principle in no way excuses the breach.

Finally, we are assured that there is not one Communist on the staff of the university. We abhor Communism, but if our political purity were not so unscathed we would least have some assurance that the freedom, for which we may be called upon to fight, does exist in our own university.

WANTED!

Editor

"On Dit"

Apply S.R.C.

which, of course, as an institution has no opinions, save as to the moral validity of academic freedom.

If the general public attach undue weight to his opinions, merely on account of his professorial status, the more fools they—but this is no justification for (an infringement of) any of his rights as a citizen.

Apart from the moral breach involved, any prohibition of professorial membership of political associations is quite useless in so far as it is no guarantee whatsoever against the use of the lecture room for propaganda or prejudice. It only tends to obscure such action when and if it occurs.

Finally, there is the question of membership of organisations, such as the Communist Party, which themselves deny the principle of academic freedom. Here again the test of teaching competence of the particular individual, and not mere membership, must apply. One can never be certain until one examines the individual case whether or not a candidate for a position is prepared to abide by the required standards of fair exposition. Membership of such an organisation can only be a danger signal to the university to be doubly vigilant in maintaining these standards.

Several further arguments have been put up in defence of the Adelaide position.

SURGICAL INSTRUMENTS

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Zug Ashwin To Carry The Mace!



The Mace, which he is carrying in the accompanying photo, is not the University's!

"Zug" Ashwin, famous veteran of Bergin's South Expedition, will carry the University Mace at tomorrow's Commemoration in the Bonython Hall. He will wear academic dress.

Ashwin is the 1951 Rhodes Scholar. He is the only student ever to obtain first class honors in History merely by reading comic-strips.

At present Robin is working double shift as an ironworker (non-Communist) at Stewart & Lloyds and as a host to air-hostesses. He is an Old Saint's Boy from the Rugby Club and has successfully withstood the threat of proletarianisation which is inherent in the study of the social sciences. He hopes to obtain a position as a secret agent after his Oxford sojourn.

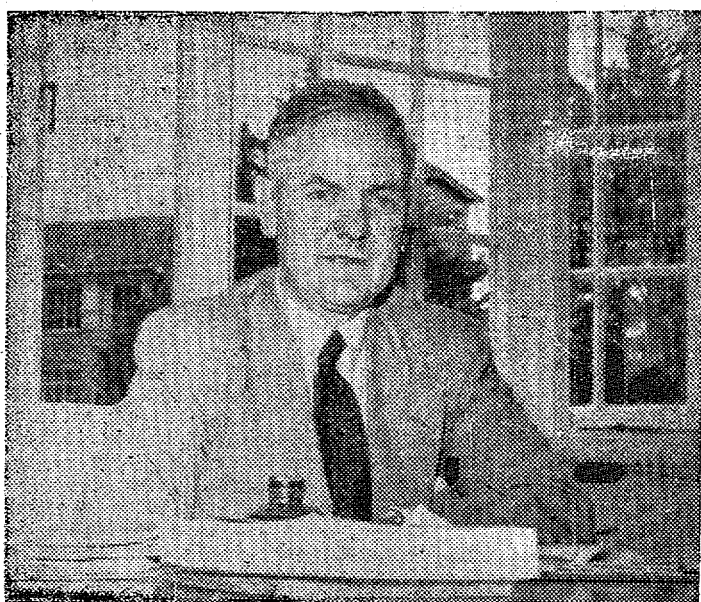
LINCOLN COLLEGE OPENS

Last week the fourth residential college in the University, opened its doors to students. Lincoln College, named after the famous Oxford Methodist College, is in Brougham Place overlooking the city.

The new Master of Lincoln College (Rev. Frank Hambly, M.A., B.D.), said, on Friday: "We are looking forward to participating with the other three colleges in the collegiate life of the university. We already have twenty-two students, and hope to have at least thirty-five next year."

Six faculties are represented in the College, and there are five overseas students. Well-known students in residence include Janardham, Duguid, and Graham Fricker, brother of the famous financier, who is, at present, returning from a business trip on the Continent.

Addressing an S.C.M. student meeting on April 1, 1948, Rev. Hambly said, "This academic institution, like other universities, owes its distinction to its capacity for turning out 50 to 55 per centers. That is what it does. That is what it has been doing since its inception. . . . We are all uneducated because we have all been to a university."



New Warden Arrives

The new Warden of the Union (Rev. F. T. Borland) has taken up his duties in his office in the Union building, where any student with any problem is invited to visit him at any time. Mr. Borland addressed the Freshers' Welcome last Tuesday.

Mr. Borland based his opening remarks on the ancient motto of the Earls Marshal of Scotland, "Thai half said, Quhat say thai? Let thame say." He thought that, translated into English, it could well be accepted as the motto of all University students. "They have said," indicates the acceptance of authority.

my determination to stand for what I believe to be right."

To sum up, the motto means three things: (1) The Humble Mind. (2) The Open Mind. (3) The Independent Mind. I should place their importance in about that order.

I mention one informal occasion, which I hope you will make use of to make friendly contacts with those of other faculties and other backgrounds.

Every Friday evening after Easter, from about 7.30 p.m. I shall be at home in the Union Buildings to all students who like to come along. Consider this as an open invitation to you personally. The form these evenings will take will depend on yourselves. But come along and make yourselves at home.

Paving The Way!

Those two handsome men, Graham Gibbs and Mick Hone, of the exclusive University Rugby Club, are organising a working party of the "Young Fighters Against Inflation," in order to pave the surrounding path of the replanted lawn in the University Cloisters. This smooth move, with the volunteer workers, under the direction of the well-known engineering paving genius, Graham Fricker, will save your Union an estimated £600.

So, when the labor call is made, be "active" with the paving-stones. After all, it is for YOUR benefit and for that of other present students, and of the generations yet to come.

Swansong To The Sandgropers!

Jim Bettison has got home in his 1925 buckboard. Schumann's Jowett is back. Both made the 3,500 mile round trip to Perth and survived. The 1952 N.U.A.U.S. Congress is gone but not forgotten—a glorious Interval in the West.

Our Roving Co-Respondent recalls arguing on the Existence of God in the middle of the night in the middle of the Nullarbor in the middle of two Andersonians, an Immaterialist, a Thomist, a Christian, a Marxist and a bloke who was asleep.

He remembers the famous March on Perth led by Barblett and Hawke, with a very timid Adelaide delegation at the other end—the Schumann-Scott Bloc. He recalls the Charge of the Mounted Police and of the taxi-driver back to Araluen.

He recollects the magnificent University beside the Swan River, beside the Swan Brewery. He is trying to forget the Purity Parade at Araluen for the Lost Hearts. Why did they have to go looking for them at 2 a.m.? He recalls the Barbacue beside the Swan and the launch trip back. He was impressed by the wonderful Congress site in the Araluen Hills.

He recalls hours upon hours of discussions on "Academic Freedom"—Scott v. The Rest. He listened to addresses by the Governor of W.A., Mr. Hedley Bull ("where I come from"), Bishop Goodie, Mr. Paul Hasluck, M.H.R., author John Ewers, philosopher Selwyn Grave, economist Wilfrid Dowsett, English lecturer Alex King and a number of others.

He saw films, the A.B.C. John Juan Show, an exhibition of Tagoi (Indian dancing), an excellent production of "Thunder Rock," and the Westralian beaches, plus the sights of Kalgoolie. He was at the Congress Revue when Clive Ewatt,

Jnr., presented a play which would have been banned by the N.S.W. Chief Secretary.

He met 120 other students from all over Australia, including 12 from Adelaide.

He Made a Vow!

He is going to the 1953 Congress next January. It will probably be in Tassie or Victoria.

N.U.A.U.S. REBUFFS 'PEACE' CARNIVAL

The motion: "That N.U.A.U.S. take no part in the organisation of or support for the proposed Carnival of Youth and Students for Peace and Friendship, to be held in Sydney in 1952," was carried unanimously without discussion at the N.U.A.U.S. Council meeting in February.

The following motion was also carried unanimously: "That this 16th Annual Council of the National Union of Australian University students vigorously protests to the Soviet representative in Australia, the Australian representative in Moscow, and to the International Union of Students at the action of the Soviet Foreign Office in denying a visa to Mr. E. D. Lloyd (Melbourne University representative at the Berlin Youth Festival), which would have enabled him to visit the Soviet Union in response to an invitation from the Anti-Fascist Committee of Soviet Youth. We protest, too, against the refusal of the authorities to give any explanation for their action. We regard this attitude as prejudicial to international understanding, and a contradiction of the alleged desire of the Soviet Union for World Peace and for free interchange between youth of all nations."

ON page one of the N.U.A.U.S. Council report, we discovered "that Australian students book their own births with shipping companies . . ."

GRAHAM Gibbs, Air Squadron ace, is now flying solo.

Nobody will dare go up with him!

COMMENCEMENT BALL

8 p.m., Refectory

Two Big Bands

Plans at S.R.C.

SAT., 5th APRIL

N.U.A.U.S. What is it?

The National Union of Australian University Students is the association of students of all Australian Universities. All Adelaide students automatically become members of N.U.A.U.S. through the S.R.C.

Council.—The National Union is governed by its Council, which consists of delegates from each constituent S.R.C. and Guild or Union Council, and which meets annually in the Christmas vacation. All major policy matters must, however, be ratified by a majority of the constituents.

Finance.—N.U.A.U.S. is financed by contributions which are made according to the number of students at each University. Last year the rate was 1/6 per student.

Activities.—These include the Drama Festival, Inter-Varsity Debates, Art Exhibition, Student Congress, N.Z. Travel Scheme, Faculty Bureaux, "Australaise," and co-operation in World Student Relief.

The National Union makes representations on behalf of its members to the Commonwealth Government, the Universities Commission, the various Railways Commissioners and the Vice-Chancellor's Committee. It appoints representatives and observers at international student conferences and maintains contact with other national unions. Its Research Officer, Education Officer, International Officer and South-East Asian Relations Officer maintain continuous investigations into their particular fields.

For further information see the local N.U.A.U.S. Sec.—Treasurer (Murray Haddrick), c/o S.R.C. Office.

Make Your Debut

Have you made your Debut yet?

There is a unique opportunity for young ladies from all faculties who wish to "come out" this year.

The occasion is the University Science Ball on May 24, at which debutantes will be presented to Sir Mellis and Lady Napier.

If you are interested, contact the Union Office, or the President of the Science Association immediately.

RED HEN CAFE

(Opposite Richmond Hotel . . in Richmond Arcade)

COFFEE LOUNGE AND GRILL ROOM

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Convenient for Students. Service and Civility Our Motto.

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- Every student will find it necessary to operate a banking account after leaving the University.
- Why not start now with The National Bank, where the opening of even a small account brings you many benefits and advantages?
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- Call at the nearest branch of The National Bank for a friendly discussion with the manager.

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Pam Cleland:

ON RUSSIANS AND BATHS

The Russian ship "Sestoresk" (Sister Rivers) has a doubtful reputation. It calls at Danzig and does strange things, but it is not scheduled to call at Danzig: it is said to sail between London and Leningrad docking at Stockholm and Helsinki; the journey takes a week and hence my week with the Russians.

Apart from the fact that they wore woollen clothes in summer and ate caviar and heating things too, I did not consider them very unusual. There were several families on board and two ambassadors; one had been second secretary at London and another at Washington. They played chess a great deal, and did not seem to mind discussing Communism.

I said I thought democracy a slightly better system. They did not agree!—and said that eventually every country would have its own revolution and eventually turn Communist—except in the case of Australia there would be no option because they were urging the Chinese to overrun us. "Why shouldn't they take Australia from you?" they argued, "after all, you took it from the aborigines." I said I thought the whole idea incredibly stupid but could not think of any reason why.

There was a U.S. ambassador and his wife aboard and the Russians who could speak English said how much they hated American jazz as soon as he was in earshot and as often as possible.

Estonian folksongs blared over the ship's radio and the children were always dancing between the lounge tables. Outside on the deck was a red carpet on which all the Russians sunbaked, the Finns, Yanks and Swedes were not invited on it. They sat instead on seats at the stern where the hammer and sickle flag flapped blandly.

There were red blankets with reindeer on them on the bunks and cockroaches on the bulwarks, otherwise the ship was clean and white—even the flowers in the dining room were white hydrangeas growing in pots. Bathing, however, was a clandestine locked room in which one could, on certain days, manage a salt bath after contending with a tap that belched scalding water. The soap had back-to-front writing on it.

The Russian language is very difficult to learn; even the American ambassador aboard who had spent five years studying it could only speak haltingly. The stewardess at our table and the bedroom stewardess could only speak Russian, so that they just did "things" and said "Pajalusta" which means please but really means thank you, like the

Italian "Prego" and German "Bitte."

The ship's doctor apparently spoke no English until, in Stockholm I fell off the ship and was suffering from shock or something, and then he broke into idiomatic English phrases like "lie back" and "there, there." His medical kit was fairly primitive. It contained gauze and boracic acid, but apart from that the contents were dubious.

After travelling on the Continent, one thing becomes increasingly clear, and that is that Australians are (super) clean.

In England it is possible to bath but not to shower. The Australian feels slight annoyance, but not overt hostility. Then on flying across the Continent that Australian finds in France that strange little gadget known as a bidet. It is about the size of a baby's bath. The Australian with manifold difficulty manages, and buys some French perfume to supplement the efforts.

In Spain the Australian smiles again. There was once a Spanish gentleman who wrote in the bath so that he modelled an appliance to suit his habits. It is a tiled-in chair with shower above and bath below. However, it is not so good as it sounds, because Spanish water is never hot. Like French, it is cold or only fairly cold.

Italy showers appear again but in a most unusual model. They are like the latest design in a telephone except that water instead of words come out. In Athens the Greek water supply doesn't bear mentioning; it only works a few days of the week, so that baths and bathrooms are rather obsolete.

I believe they bath in Yugoslavia, but I did not see any sign of equipment like a bathroom or a basin. Conditions improve as one goes north. Switzerland and Scandinavian countries are almost as keen about bathing as we Australians.

In Finland and Iceland they have those wonderful Turkish baths with a rub down afterwards. In Iceland they use boiling water from the Thermal Areas outside Reyjavik. But in all these cases the number of times these things are used per week appears considerably less than in Australia.

Even in Canada and the U.S.A. there does not appear to be such cleanliness complex as we have here, probably for the reason that it is colder there on the whole, the mean winter temperature in New York is considerably lower than that in Reyjavik in Iceland. Perhaps the climate in Australia is responsible for our preoccupation with bathing, yet it is conversely said that laziness is a national character trait.

However lazy we are, could anyone imagine having to permanently forgo the "taken-for-granted" daily bath? But perhaps laziness does enter into it, for it takes so much more time and effort to keep clean with only one bath a week.—PAM CLELAND.

(Continued from column 5)
certifiable brain we consider it to be a healthy satire upon the inanities of the typical Superman comic strip. Its author has examined critically the illogicalities that occur about once in every two minutes in such strips and has come away helpless with laughter. That laughter has found its manifestation in satire. The offensive copy of "On Dit" will be available for perusal in the S.R.C. office; we ask only that freshmen should examine it and assert their right to make up their own minds.

BRIAN BERGIN

Mr. Bergin On:

Comic Strips

It is not very often that I get hot under the collar. But as a senior member of the Editorial Staff of last year's "On Dit" I cannot but take the strongest personal objection to a remark made by the Vice-Chancellor in his address of welcome to freshmen in the Bonython Hall last Tuesday.

Mr. Rowe's references to the edition of August 7 of last year were unjust. I submit, in that, whether or not they were calculated to give freshmen an erroneous impression of the quality of their paper, they have, indeed, done just that. Freshmen can hardly be blamed if they now look upon "On Dit" as an irresponsible rag with an un-Magdalen-like predilection for comic strips. On this subject Mr. Rowe feels that he need say no more. We of the editorial staff, whose reputations as serious-minded and responsible members of the undergraduate community have been seriously impaired by this criticism feel that the subject should not be closed, but that a lot more must be said.

We are aware that Mr. Rowe's remarks were probably not intended to reflect upon the general standard of "On Dit," but the very fact that we have been accused of a lapse from our general standard does, ipso facto, reflect unfavorably upon that standard.

Last year's "On Dit" was neither irresponsible nor lacking in cultural standards, and the Vice-Chancellor's remarks can only be interpreted as a disparagement of the fine work done by last year's editor, Mr. Cole, who, while yet a freshman himself, worked assiduously and sincerely to produce a student paper that was, in his opinion, worthy of the University.

When Mr. Rowe requires that an undergraduate publication

should be of such a worthwhile standard he raises immediately the question of who is to be the arbiter of such standard. Surely the point of reference must be the sincerity of the editor. It is therefore with a feeling of complete justification that I come to the defence of Mr. Cole and of the other members of his staff.

It appears that the fight for academic freedom is still on. Were the Vice-Chancellor more closely to examine the issue about which he has seen fit to criticise, he would see that, far from being entirely devoted to subject matter unworthy of falling into the hands of the President of Magdalen, it contains also a resume of the forthcoming inter-Varsity debates, reports on the visits to this University of Dr. Conant and Professor Mackintosh, interviews with the departing Rhodes Scholar and the departing Gowrie Scholar and a critique of high cultural standard of the Adelaide University Dramatic Society's production of "Murder in the Cathedral," together with S.R.C. election results and sports news. Of the supplement to which Mr. Rowe takes exception, we say no more than this, that it was the Annual Procession Week Supplement containing the traditional folio of student songs and such other light-hearted matter as is appropriate at such a time.

Let us then consider the offensive comic strip. Far from being the purile doodlings of a near

(Continued column 3)

Science Reviews

MORE PHILIPS TEXTBOOKS

Deketh, J.—"Fundamentals of Radio - Valve Technique." (Philips Technical Library).

In addition to giving engineers and technicians not specialised in radio and allied techniques an impression of the construction and functioning of radio tubes and their applications in receiving sets and other electronic apparatus, this book serves as a useful reference to those already familiar with electronic techniques. This book also constitutes an introduction to subsequent volumes in the series.

Basic physical principles of electrons in vacuum tubes are gone into in detail in the early chapters. Several chapters are devoted to the components, construction and manufacture of radio valves, together with their functions and properties, and some lucid discussion is included on the effects of nonlinear characteristics.

Much space is devoted to the properties, behaviour and design of the various components of modern radio receivers.

An extremely useful section is the long appendix, which includes much valuable design data, and is perhaps the most valuable part of the book.

Dammers, B. G. and Others.—"Application of the Electronic Valve in Radio Receivers and Amplifiers." (Philips Technical Library).

This book is most useful in its illustration of fundamental theory with figures based on current valve types, so that it has a wide interest among designers and engineering students alike. The book deals with R.F. and I.F. amplification, frequency changing, determining the tracking curve, parasitic effects and distortion due to the curvature of valve characteristics, and detec-

tion in a very clear and effective manner and with great thoroughness, characteristic of this series of books. Although mathematics is used freely, it is not used needlessly as is so often the case in technical literature.

A useful feature is the list of references at the end of each chapter.

Dammers, B. G. and Others.—"Application of the Electronic Valve in Radio Receivers and Amplifiers." Vol. 2.—"A.F. Amplification, the Output Stage, Power Supply." (Philips Technical Library).

This is the second of three volumes devoted to the application of the electronic valve in radio receivers and amplifiers. The previous volume began with the input at the aerial and dealt with the radio and intermediate frequency circuits. The present volume deals with audio frequency amplification, the output circuits, and the supply of power to the receiver. One can gauge the thoroughness with which these subjects are covered when it is mentioned that there are over 400 pages and 343 figures included.

Both the theoretical and practical points of view are covered, and for this reason, the book is valuable to a wide circle of readers. A feature of the book is the large number of graphs and design calculations which have been included to illustrate the performance of various types of tubes in different circuits.

Zijl, H.—"Manual For The Illuminating Engineer on Large Size Perfect Diffusers." (Philips Technical Library).

The main aim of this work in presenting a handbook for illuminating engineers which will enable them to understand and apply the various lighting formu-

lae has been admirably carried out.

It presents co-ordinated material, data, charts, etc., together with mathematical derivations, which will enable the careful design of many practical lighting problems. Normal illuminating engineering units are employed.

Much trouble is taken by the author in exhaustive derivations of various formulae and this should be valuable to engineers who do not want to consult numerous references when applying this book.

Although this book is mathematical, it appears to be more practical than one normally finds in works of this nature.

Heyboer, J. P.—"Transmitting Valves." (Philips Technical Library).

This volume contains a comprehensive survey of the properties and applications of transmitting valves of the type used up to frequencies where the transit time of the electrons is still unimportant. Multi-element valves such as the tetrode and the pentode are included.

The problems of r.f. amplification, modulation, oscillation and frequency multiplication are dealt with in detail. By comparison the section on the use of high-power oscillators in industrial heating, diathermy and as sources of supersonic energy is somewhat disappointing in its brevity. A special chapter is devoted to the problems met in amplifiers and oscillators for the higher frequencies.

Throughout the work exhaustive mathematical treatment has been subordinated to lucid description supplemented by a liberal use of graphs and figures.

This volume is a welcome addition to a field in which publications of co-ordinated material have been few.

GLEANINGS OF GLUG



REFECTORY Reminiscences! 8th Year Med.: "Why are you still down here?"

10th Year Arts: "I can't afford to go to a decent University."

DID you know that the S.C.M. went out carol-singing on Xmas Eve with the "Socialist" Club?

We'll be missin' their mission after that! Which reminds us of a wise Immaterialist saying, "Christianity and Communism are as alike as arsenic and strychnine."

THE Liberal Union opens its doors to every student who is not a convinced Socialist or Communist.—"On Dit."

Convinced Fascists will, no doubt, be particularly welcome!

SEE the Med. Faculty got Melbourne's Education Prof.

Browne over to speak on "How to lecture."

Were some faces red! But why stop at the Med. Faculty?

SYDNEY Freshers' Welcome Symposium was entitled—"Chastity—Another Immorality."

OLYMPIC Village will be built in Melbourne Uni. grounds. This will solve Melbourne's big student housing problem — in 1957.

A BLOKE rang up the S.R.C. Office on Monday and said, "I have received an invitation to the Women's Union Freshers' Welcome. Am I eligible?"

MARSHMAN and Scott have agreed to a political truce this year. They're both going to work!

Ha! Ha!

"Communism is the antithesis of Democracy, but merely to oppose Communism is not to become a democrat. There are those for whom the struggle against Communism is but the struggle against a rival tyranny. They, too, must be watched, for they, too, would destroy our liberties."

YOU, TOO, CAN HAVE MORALS LIKE FRANCO'S!

"If my morals are leaking, I want to know all about the moral plumbers who profess they can stop the leaks. I want to know what tools they intend using, where they get them, and who are the big-hearted Messiahs paying for them."

"What guarantees have we that 'The Call,' founded in the most laudable virtue and tradition, does not, when left to roll alone, grow another head and develop into, let us say, a Ku Klux Kall?"—Dr. Peter Russo in "The Argus."



A NEW FASCIST MYTH?

The Men

On Armistice Day, 1951, Sir Edmund Herring and a Mr. Paul McGuire sponsored a "Call to the Nation" for a "moral restoration," though just what was to be restored was rather vague.

On Armistice Day, 1937, Mr. Paul McGuire was a little more specific on the subject of "moral restoration," for on that day he wrote:

"There does seem to be, indeed, a moral resurrection in Spain . . . Franco is rebuilding the nation as he goes. His achievement, by any test, is colossal."

Does this statement give some indication as to which particular "moral order" it is that "The Call" seeks to "restore?"

In 1937 Mr. McGuire was quoting Franco's statement:—"We want Spain one and undivided, under the rule of a new, strong State. . . ."

There were to be none of those nasty "evil dissensions" from which Australia is suffering, according to the Call!

Late in November, 1937, Mr. McGuire went to Franco's Spain. He was impressed, particularly by the saluting. To quote his own words:—

"We sang our way to Bilbao—and if you want really lively singing, sing the 'Song of the Falange,' by Durango. I was convinced, convinced that Spain is reborn, re-christened . . . one's arm went up and up . . . We saluted Spain, the new Spain, brave Spain . . ."

"And, let me say, too, there is value in the salute. As one man all pay tribute to the COMMON IDEAL. It is a gesture of UNITY. No one who has seen a thousand men make that gesture . . . can discount the effect."

Unity and Common Ideals loom large again in "The Call!" Mr. McGuire returned to England and wrote:—

"Two things impressed me in that journey and after it: the democracy of Spain and the reality of its re-birth."

So Mr. McGuire was a democrat, even in 1937! And, just as in 1951, he saw that "Australia is in danger" so, in 1937, he perceived that England was in danger, for he wrote:—

"What is dangerous here (in London) is the pervasive and insidious influence of the new Liberalism."

Little wonder then, that Mr. McGuire shed no tears for the

Spanish Republican Government against which Franco had led an armed revolution—a Government, which, as noted anti-Communist writer Koestler points out, was "a Liberal Government, composed exclusively of members of the Liberal Centre Parties. No Socialists or Communists were included."

Franco overthrew that Government by violence. He achieved that conquest only with the assistance of Hitler's Stuka bombers and their Nazi pilots, with Blackshirt Regiments kindly loaned by Mussolini and with fiendish Moorish troops from North Africa.

"Franco has made a moral conquest of the people," declared Mr. McGuire at the time. So much for Mr. Paul McGuire, democrat!

What of Sir Edmund Herring?

"Democracy has failed as a fighting force," declared Sir Edmund, in 1940, to the Sydney Feminist Club.

It is not recorded what those Sydney Feminists, whose sons were at that time in the fighting forces of democracy, thought of this remark.

As Director-General of Recruiting, Sir Edmund Herring made many speeches.

Two days before General MacArthur was dismissed, Sir Edmund branded criticism of MacArthur as "Communist inspired." Yet all Western statesmen from, both the Right and the Left, agreed that the dismissal was justified and upheld the democratic principle that the generals are always answerable to the Civil Executive. But then Sir Edmund is himself a general.

Sir Edmund's speeches were in the same vein as "The Call"—moral and religious platitudes, mixed with an obsession over the menace of Asian Communism. One point was constantly reiterated—the constant appeal "to think as Australians," "to think without a party bias," "to rise above party politics." Yet the party system is of the very essence of western democracy.

In answer to one of these addresses by Sir Edmund a letter appeared in the April 23rd issue of "On Dit," referring to certain of Sir Edmund's remarks. It said:—

"We found ourselves recalling the fact that these (statements) sounded very much like some of the slogans of Hitler, Mosley, and the New Guard. . . . We heard your address in respectful silence; we came willing to learn from a soldier, scholar, and jurist. Some of us were frightened by what we heard; frightened that men in high places should speak as you spoke and believe what you believe; frightened at the bankruptcy of a faith in shallow platitudes and clichés."

"We are not Communists, or the dupes of Communists. We see only too well the threat of Communist totalitarianism to western democracy. That is why we are concerned that men such as you, the leaders of our community, should have such a blurred image of the ideals of democracy."

The important point about this letter is that seven months before "The Call" was promulgated, its chief sponsor was making statements, which, to intelligent observers, sounded very much like incipient fascism.

Let us cast no epithets. Mr. McGuire says he is not a Fascist. Sir Edmund Herring is Chief Justice of Victoria is therefore, according to the Rev. Dr. Kiek, "removed from party politics."

Let us point out merely, that the two principals behind "The

"the whole community will be renewed."

Let us compare these phrases with some extracts from Mussolini:—

"Fascism is a religious conception in which man is seen in imminent relation to a higher law, an objective will, that transcends the particular individual and raises him in conscious membership in a spiritual society."

"The Fascist State, as a higher and more powerful expression of personality, is a force, but a spiritual one. It sums up all the manifestations of the moral and intellectual life of man."

"A nation, as expressed in the State, is a living ethical entity . . ."

"The Fascist State is an inwardly accepted standard and rule of conduct, a discipline of the whole person; it permeates the will no less than the intel-

Fascism was also much concerned with the "restoration" of "moral order." Mussolini was always at pains to emphasise "the ethical character" of Fascism:—

"Fascism, now and always, believes in holiness and in heroism; that is to say, in actions influenced by no economic motive, direct or indirect."

"Fascism has been a spiritual revolt against old ideas which had corrupted the sacred principles of religion, of faith, of country."

"Therefore life, as conceived of by the Fascist, is serious, austere, religious; all its manifestations are poised in a world sustained by moral forces and subject to spiritual responsibilities. The Fascist disdains an 'easy' life."

"Fascism sees, not only the individual, but the nation and the country; individuals bound together by a moral law, with common traditions and a mission, which suppressing the instinct for life closed in a brief circle of pleasure, builds up a higher life, founded on duty . . . in which the individual, by self-sacrifice, the renunciation of self-interest, by death itself, can achieve that which his value as a man exists."

(3) The Myth of the Need for the Restoration of Order. "The Call" declares, "The dangers demand of all good Australians community of thought and purpose. They demand a restoration of the moral order from which alone true social order can derive. . . . We call for an adequate understanding of the nature of law and of its necessity as the principle of order in a free society."

There is much talk of law and order—but no mention of justice. There was law and order in Nazi Germany; there is law and order in Communist Russia. Obedience to authority is not, in itself, a moral virtue, however much those in authority may consider it as such. Every tyrant in history has pleaded as an excuse "the restoration of order."

Law and justice are not necessarily synonymous, whatever the lawyers and judges may say.

"If we want peace within the nation we must have a community who will follow law and rule," declares Sir Mellis Napier.

But it was Mussolini who wrote:—

"A nation exists inasmuch as it is a people. A people rise in as much as they are numerous, hard-working and well-regulated. Power is the outcome of this threefold principle."

(4) The Myth of the Need for Unity. There is the constant plea for unity—but unity is not, in itself, a moral virtue. It is, on the other hand, the first prerequisite of a totalitarian regime. "Moral apathy" is breeding "evil dissensions"—but the

THIS ARTICLE is the first critical analysis of "The Call" to be published in Australia. It has been prepared by the newly-formed Liberal Radical Group research unit. In the interests of free discussion it is requested that it be printed by all newspapers, broadcast by all radio stations, and hung in all schools and Wolf Cub dens. Thank you!

Call" have at times expressed political opinions which sound to us, as Liberal Radicals, very much like Right Wing authoritarianism.

Let us examine, instead, the contents of "The Call."

The Matter

"Propaganda has to run far in advance of organisation to provide it with human material to be worked upon," Hitler declared.

"The Call" quite clearly contains a potential Fascist "mystique," however well-meaning the motives of its signatories. The document is shot through with the emotive "myths" which form the core of Mussolini's writings.

(1) The Myth of the Organic State or Community. Throughout "The Call" there is an almost mystical adulation of the concept of "community."

"We are members, one of another"; "from the community we have our livelihood, culture, protection in a reign of law; to the community we owe a just return of loyalty and service"; "the development of a true community amongst ourselves"; "the dangers demand of all good Australians community of thought and purpose"; "a duty to defend the community";

lect. It stands for a principle which becomes the central motive of man as a member of civilized society, sinking deep down into his personality; it dwells in the heart of the man of action and of the thinker, of the artist and of the man of science: soul of the soul."

It is an interesting exercise in semantics to substitute, in the above quotations from "The Call," the negative emotive "State" for its positive emotive equivalent "community."

"The Call" completely overlooks the vital democratic principle that the community is only a means to an end, to the full life of each individual human personality. It is only under a Fascist or Communist regime that the community or State becomes an end in itself, to be served unquestionably by all individuals.

(2) The Myth of High Moral Purpose. "The Callers" have cleverly fostered the illusion that, since "The Call" is filled with pious, if somewhat, vague, moral injunctions, it is therefore above criticism. Any aspersions cast upon it are but the curses of the unrepentant.

For those who measure morality in terms of the statistics of strikes, divorces, consumption of alcoholic liquor, and church attendances, "The Call" has already taken on an aura of divine revelation.

"Whenever you hear anyone bawling for more respect for the laws you have before you one who is trying to use them to his private advantage: whenever you hear of new legislation for putting down dissent and rebellion you may be sure that it is promoted by scoundrels."—H. L. Mencken.

"PIOUS PILLS PRESCRIBED"

freedom to dissent is a prerequisite of democracy. Which of our dissensions are evil and which are not?

There is a call for "moral unity sufficient to save our country and our liberties."

Mussolini also had much to say of unity:—

"It is the State, which creates the nation, conferring volition and therefore real life on a people made aware of their moral unity."

"Fascism has restored to the State its sovereign functions by claiming its absolute ethical meaning against the egotism of classes and categories; to the Government of the State was reduced to a mere instrument of electoral assemblies, it has restored dignity as representing the personality of the State and its power of Empire. It has rescued State administration from the weight of factions and party interests."

"We wish to unify the nation within the sovereign State, which is above everyone and can afford to be against everyone, since it represents THE MORAL CONTINUITY OF THE NATION IN HISTORY. Without the State there is no nation. There are merely human aggregations, subject to all the disintegrations which history may inflict upon them."

(5) The Myth of the Evil and Corruption of the Party System. This is one of the most significant aspects of "The Callers" who constantly re-iterate the necessity of "rising above party politics."

The Party System is one of the cornerstones of British parliamentary democracy. It provides the means to government by popularly elected representatives and the means to organised criticism of that government. It has become the chief liaison between the Elector and the Electors. In the 20th century the only alternative to tyranny.

It is the means to criticism of the government. Therefore, Hitler, Mussolini, Stalin and Franco abolished parties and left only the Party. They did so under the pretext of "rising above party politics."

(6) The Myth of the Corporate State. "The Callers" call for a new effort from all Australians to advance moral standards. We ask for it from individuals in their personal and vocational relationships; in and through the lives of families; in and through all our voluntary associations, trades unions, employers' and professional groups, the organisations of women, of servicemen, and all the societies which our people have created to express their cultural, social, and economic interests."

Mussolini was also concerned with the position of voluntary associations:—

"In the Fascist conception of history, man is only man by virtue of the spiritual process to which he contributes as a member of the family, the social group, the nation, and in function of history to which all nations bring their contribution. Hence the great value of tradition in records, in language, in customs, in the rules of social life. Outside history man is a nonentity."

"The Fascist State anticipates the solution of certain universal problems which have been raised elsewhere, in the political field by the splitting up of parties, the usurpation of power by parliaments, the irresponsibility of assemblies; in the economic field by the increasingly numerous functions discharged by trade unions and trade associations with their disputes and ententes, affecting both capital and labor; in the ethical field by the need felt for order, discipline, obedience to the moral dictates of patriotism."

"Fascism desires the State to be strong and organic, based on

broad foundations of popular support. The Fascist State lays claim to rule in the economic field no less than in others it makes its action felt throughout the length and breadth of the country by means of its corporative, social and educational institutions, and all the political economic and spiritual forces of the nation, organised in their respective associations, circulate within the State."

(7) The Myth of the Crisis. "Australia is in danger. We are in danger from abroad. We are in danger from home. We are in danger from moral and intellectual apathy from the mortal enemies of mankind which sap the will and darken the understanding and breed evil dissensions."

Horrible, ain't it? "The Call" emphasises the dangers to the nation from abroad and at home. So did Hitler! So does Stalin! There is no easier method of persuading the people to surrender their personal liberties. Frighten them sufficiently with threats of danger and they will give up everything for the sake of security and protection.

(8) The Myth of Inner Sins Only. "We call on each Australian to examine his conscience and his motives in all his associations with his fellows. If each does his part, the whole community will be renewed." So says "The Call."

Here is another very significant aspect of "The Callers'" methods—the constant plea for an inward search of each individual conscience—the further injunction that we should stop blaming "the system."

The Communists also employ this idea of "self criticism"—to divert any criticism of their social structure.

There is no mention in "The Call" of mal-adjusted social conditions. Could they be the cause of any of these "evil dissensions." But, of course not! We are all to blame. We are all cads, what?

(9) The Myth of Religious Purpose. "The Call" concludes with the grandiloquent cry, "Fear God, Honor the King."

The Fascist Party oath commenced, "In the name of God and Italy . . ."

"The Call" is signed by the various church leaders. The Communists also have a liking for the signatures of ministers of religion. The recent Sydney "Peace" Carnival was "originated" by four clergymen.

Mussolini was equally concerned to show his respect for religion:—

"The Fascist State sees in religion one of the deepest of spiritual manifestations and for this reason it not only respects religion but defends and protects it . . . Fascism respects the God of ascetics, saints and heroes, and it also respects God as conceived by the ingenious and primitive heart of the people, the God to whom their prayers are raised."

(10) The Myth of the "Free" Organic Society. "The Call" twice refers to the "free society," but this does not, of course, commit it to the support of British parliamentary democracy.

Mussolini, too, believed in "freedom" of a sort:—

"If liberty is to be the attribute of living men, and not of abstract dummies invented by individualistic liberalism, then Fascism stands for liberty, and for the only liberty worth having, the liberty of the State and of the individual within the State."

"In the Fascist State the individual is not deprived of freedom. In fact he has greater liberty than an isolated man, because the State protects him and he is part of the State. Isolated man is without defence."

"The Fascist State is expressed by a well-organised, centralised, unitarian democracy, where-

in the people circulate at ease."

(11) The Myth of the Gospel of Work. "Each has a duty to himself and to his fellows of honest work," declares "The Call."

Mussolini was similarly impressed by the benefits of work: "Fascism wants man to be active and to engage in action with all his energies . . . Hence the essential value of work, by which man subjugates nature and creates the human world (economic, political, ethical, intellectual)."

(12) The Myth of Anti-Semitism. When "The Call" was first published the Senior Rabbi was not among the signatories. After public criticism of this omission his signature was added, the only addition to the original document.

(13) The Myth of Leadership. "There are times in the histories of peoples when those charged with high responsibilities should plainly speak their minds." So speaketh "The Call."

(14) The Myth of the Glories of the Past. "The Call" makes the usual emotional appeal to past glories—the blood and sweat of pioneers, etc. "We call on our people to remember those whose labors opened this land to the uses of mankind; those who bore and reared the children of a new nation; those who died in battle for us, bringing splendor to Australian arms; those who worked with mind and muscle for the heritage which we, please God, shall hold and enlarge for our children and their children."

"And that this may be so, we ask that each shall renew in himself the full meanings of the call which has inspired our people in their highest tasks and in their days of danger."

It is all rather reminiscent of the local councillor at the primary school break-up. In fact, copies of "The Call" are being plastered all over the country's schoolrooms, no doubt to the utter dismay of teachers of English composition.

Mussolini was again aware of the necessity of this sort of nonsense:—

"The Fascist State hands down to future generations the memory of those who laid down their lives to ensure its safety or to obey its laws; it sets up as examples and records for future ages the names of the captains who enlarged its territory and of the men of genius who made it famous. Whenever respect for the State declines and the disintegrating and centrifugal tendencies of individuals (and groups) prevail, nations are headed for decay."

(15) The Myth of Nationalism. There is much play upon nationalism—"Australia"; "all good Australians"; "each Australian"; "all Australians" (three times); "Australian arms"—but no mention of internationalism, and only an indirect reference to the need for an international morality and law. "Fascism will have nothing to do with universal embraces; as a member of the community of nations it looks other peoples straight in the eyes; it is vigilant and on its guard."—Mussolini.

"Fascism is a sentiment. We may give it a simple name: love of country. The attributes of this love are simple: love, concordant, obedient, laborious."—De Stephani.

"Believe! Obey! Work! Fight!"—Mussolini.

(16) The Myth of the Challenge of History. "Our present dangers are a challenge to us; but in meeting the challenges of history, peoples grow in greatness," declares "The Call."

This was one of Dr. Goebbels' favorite pick-me-ups—the greatness of the historic role of the German people.

Mussolini was ever conscious of the historic role of Fascism:—

"Outside history man is a nonentity."

"The Fascist doctrine is that best suited to the tendencies and feelings of a people which, like the Italian, after lying fallow during centuries of foreign servitude, is now reasserting itself in the world."

"We are men, living men, who wish to give our contribution, however modest, to the creation of history."

"A nation is great when the power of spirit is translated into reality."

"I believe that if a people wish to live they should develop a will to power; otherwise they vegetate, live miserably and become prey to a stronger people, in whom this will to power is developed to a higher degree."

So much for the contents of "The Call." As one reverend gentleman agreed: "It is designed for the Unthinking, not for you and me!"

"The Callers" may well say, as Mussolini once said: "We have created our myth. . . . It is not necessary that it shall be a reality. It is a reality by the fact that it is a goad, that it is hope, that it is faith, that it is courage."

The Methods

"The Callers'" tactics are also worth observing. Their constant plea "to rise above politics," their emphasis on "self-criticism" and their predilection for church leaders have already been mentioned.

Professor Finer once pointed out that the Fascist attached "great importance to anniversaries." "The Call" was promulgated on Armistice Day.

An air of secrecy surrounded the preparation and organisation of "The Call." Answering allegations of neo-Fascism, Sir Edmund Herring declared that it was not intended to form a large movement. The next day "The News" published the following statement by local "Call" secretary Isaachsen:—

"Youth organisations, ex-servicemen, and women, for instance, will be formed into separate groups."

Sir Edmund Herring announced on November 12 that "a small instrument" would be set up to arrange publicity for "The Call." He did not mention at any time that fully five months previously a £10,000 company, "Australian National Surveys Pty. Ltd.," had been already registered to carry out this task.

The usual groups are being used to propagate the ideas contained in "The Call"—youth organisations, ex-servicemen's associations, the churches, women's groups, chambers of commerce, business men's clubs, the universities, the schools, professional associations, and other voluntary associations—all eminently respectable and most well-meaning in purpose.

Church View

Criticism and suspicion of "The Call" is becoming evident throughout Australia.

The Australian Council for the World Council of Churches, comprising forty-five leading churchmen recently decided to take no further action regarding "The Call," although they had been requested to do so by the "Call" committee.

Addressing the Council, the Bishop of Armidale, said: "The Call" document is quite inadequate, the movement has given no clear definition of its goals or purposes, and is sectional in its leadership and appeal."

The Bishop of Goulburn declared, "Half the Council is suspicious of the implications of 'The Call'; the other half does not want to condemn it, but is not enthusiastic about it."

The Rev. Colin Williams, of Melbourne said, "There is a real danger that 'The Call' movement may be used for Right Wing political purposes. Working-

class people in my area are suspicious. No Trade Union leader has signed it."

Labor View

Strongest criticism of "The Call" has come, however, from Labor and trade union circles.

The violently anti-Communist A.W.U. "Australian Worker," under the headlines: "MEN-ZIES' OFFSIDER STARTS GOODY - GOODY CRUSADE; PIOUS PILLS PRESCRIBED FOR PROLETARIAT!" describes "The Call" as a "still-born New Guard" and declares:

"It will be noted that names of Trade Union personalities are significantly missing from this new Hot-Gospelling crusade, which is as it should be, as moral regeneration would find greater scope for its mission among the palaces of the wealthy rather than in the humble cottages of the poor."

The local A.L.P. "Herald" was more restrained and rational. From its article we quote at length:—

DO "THE CALLERS" WANT SOCIAL REVOLUTION?

Backed by Australia's most powerful propaganda machine, the Murdoch Press and ace publicist Paul McGuire, "The Call" is being thrust before the public. Is it a more subtle successor to the now discredited Red Bogey? Already professional moralists and suburban jeremiahs are using it to beat the backs of trade unionists.

Beneath its vague grandiloquence and pious platitudes, there lies some truth. Social progress is founded upon moral progress—but any moral advance must manifest itself in human action.

A real acceptance of "The Call" would cause a social revolution. So far "The Callers" have been delightfully vague and nebulous. Not yet the Social Revolution!

It was left to Dr. Evatt to translate pious abstractions into real terms—and to add a discreet warning against any misuse of the document.

Messrs. Broadby and Kennelly showed an intelligent mistrust of words without action. The Murdoch Press gleefully recorded their remarks to be used in evidence against them at a later date.

Rules of the game have been cleverly formulated. It isn't "cricket" to criticise "The Call"—penalty, the disapproval of the Murdoch Press. One upright and pious "Liberal," unconcerned about any freedom of the press, even brought pressure to bear to prevent the publication of this article. Any criticism is to be confined to an inward search of each individual conscience.

We suspect "The Call" is being used to take the workers' eyes off the ball!

Since 1891 the Australian Labor Party has fought for the practical application of the moral principles of Christianity, which "The Call" seeks to "restore." In this struggle Labor has met the fiercest opposition—from those who are now so loud in their lip service to "The Call."

In the words of Bishop Moyes, of Armidale:—

"The formative power in Australian national life of the last two generations has been mainly Labor idealism. From thence largely came the inspiration that produced humanitarian legislation, educational advance, and industrial organisations."

"Conservatism or Liberalism has seemed to be generally bankrupt of ideals and constructive policy, being content to give a qualified assent to the more moderate proposals of Labor, to keep a brake on too swift a reform, and to keep guard on the nation's purse."

"In a word, Labor has been interested primarily in men, the 'Parties of Resistance' primarily in money."

The price of national unity is social justice for all men. Are

“The Call’ document is quite inadequate; the movement has given no clear definition of its goals or purposes and is sectional in its leadership and appeal.” —The Bishop of Armidale.

SOCIAL REVOLUTION OR—?

“The Callers” prepared to pay that price? We think not. Any compromise with the opponents of social justice would be a victory for the “moral apathy,” which “The Call” seeks to eradicate.

Are “The Callers” sincere? Some are—some are not!

But sincerity is NOT enough! It is little better than hypocrisy when it goes hand in hand with an ignorant or stubborn refusal to recognise the moral bankruptcy of the capitalist economy—the Acquisitive Society.

Oddly enough despite the earnest heart-searchings which “The Call” has inspired throughout the country nobody has yet seen fit to mention the immorality of those who support, defend and live by the capitalist system—

A system which makes fabulous profits out of war and the fear of war; which creates depressions and unemployment because it can find no further opportunities for more profits; which causes inflation by charging high prices in periods of shortage.

A system which produces Holden before houses because greater and quicker profits can be made by producing luxuries for the rich rather than essentials for the workers; which creates the conditions of boom and bust; which breed wars; which opposes every attempt by the workers to obtain a more equitable distribution of the national income and thereby causes strikes and industrial disputes in the belief that the lower the costs of labor the higher will be the profits.

A system which debases cultural standards with sex and crime films, comic strips and third-rate literature because the greatest profits are to be made by appealing to the lowest human tastes; which pollutes the radio with costly give-away shows and moronic entertainment; in never-ending advertising to persuade consumers to buy products they don’t need at prices they can’t afford to pay.

A system which forms monopolies and cartels to restrict production and raise prices, because such measures maximise profits; which, in boom period seeks to set worker against worker by bribing them with “incentives”; which corrupts moral values by asserting that profit is the only effective economic dynamic.

A system which seeks to restrict education (as distinct from technical training) and to destroy academic freedom, because an educated majority is a

constant threat to the economic tyranny of a minority; which, in the name of freedom of the press creates a press monopoly, which slants and distorts the news; which betrays personal liberty by equating it with the freedom to exploit; which debases the human personality by creating a materialist society; which mocks the Church by attempting to buy it off.

Of such immorality there is no mention!

The unmentionable danger, with which “The Call” is concerned, is, no doubt, communism—but the rottenness which is communism is born out of the rottenness which is capitalism.

Communism is the exchange of economic tyranny for political tyranny by men who have adopted the morality of capitalism—hatred, lust for power, intolerance—to seek an illusory social justice which a capitalist society has denied them.

Only by the repudiation of the acquisitive materialism of capitalism, and by the creation, in its place, of a society built upon the rock of Christian moral principles, can the danger of communism be banished from Australia.

The moneylenders must be swept from the temple of human society!

Any “advance in moral standards” must manifest itself in human action. Since our present “moral and intellectual apathy” is largely in the fields of political and economic affairs, it is largely through political and economic action that we must achieve “a moral restoration.”

Capitalism is “production for profit.” Its motive is “the maximization of profits.” Thus its essential dynamic is an appeal to human greed.

But capitalism is not only a product of bankrupt moral standards—in its constant appeal to the profit motive, to human greed, it breeds further moral corruption in business, politics, and culture.

Capitalism is immoral! Against its immorality the Labor Party has always fought.

What is the record of “The Callers”?

First comment on “The Call” published in “The News” was that of Chamber of Manufacturers acting president, W. G. Gerard. Why the Chamber of Manufacturers should be considered as an authority on moral standards is not quite clear. No doubt “The News” had its instructions.

Mr. Gerard gave his warm support to this “Call” to “remember those who died in battle for us” and then went off

to welcome the German trade delegation!

Then came international industrialist, Frits. J. Philips—“The Call” provides an answer to the problem of industrial harmony—all issues must be considered in the light of what is right.”

The next day “The Advertiser” announced that the vast Philips organisation was a member of an international ring, whose cheap light bulbs are designed to burn out after 1,000 hours. The ring restricts production and fixes minimum prices for cheap bulbs and fines any member producing a long-lived bulb.

Is such action right? Is it right that one family should control a £100,000,000 enterprise?

Next the University Vice-Chancellor (Mr. Rowe) suggested films for waterside workers and coalminers to demonstrate the importance of their work in the economy. There is no evidence that miners and watersiders are unaware of this fact, despite constant attempts to belittle their efforts.

On the other hand, the local University has now earned a world-wide reputation for its persistent disregard of academic freedom. Perhaps some films showing the fate of Russian and American universities might not go amiss in certain quarters to stem the “intellectual apathy” of which “The Call” speaks.

Murdoch’s “Advertiser” followed this up with a prominently displayed letter on “The Call,” describing the Labor Party as an “atheistic organisation” and making the somewhat doubtful statement that “people have had their material welfare looked after only TOO well for the last 30 years.”

Chamber of Commerce president, A. M. Simpson came forward to urge the settling of disputes by arbitration, but it was only Labor opposition which prevented S. M. Bruce from destroying the Commonwealth arbitration system.

The Abattoirs slaughtermen went to arbitration for three weeks annual leave after 10 years’ service. The Wages Board refused to hear their claim. How many weeks leave does Mr. Simpson take? Does he have to go to arbitration to get it? The slaughtermen have a duty to the community. What of the community’s duty to the slaughter-man?

Last week polo-playing Lord Mayor Rymill called a meeting to form a “Call” committee. The meeting was held in the afternoon by invitation only. The usual speeches were made, though most of “The Callers” have now got to the stage of repeating themselves over and over again.

University Vice-Chancellor (Mr. A. P. Rowe) urged trade union representation upon “The Call” committee. Two months ago, Mr. Rowe was urging “decent” Australian workers to betray the principles of British democracy and to ignore the advice of their chosen leaders by voting “Yes.”

Where indeed were all the other “Callers” two months ago? On the side of “moral and intellectual apathy,” prepared to adopt the immorality of communist methods to defeat communism, prepared to betray democracy.

They are the same men who heaped the vilest abuse upon Dr. Evatt, when Labor’s leader came forward to give Australia one of the greatest examples of moral courage and statesman-like leadership at the risk of his whole political career, in the belief that the referendum was more important “than a dozen elections.”

Dr. Evatt and Labor fought alone! There was a real “Call” two months ago. Only Labor answered it.

But what of politics? Why do “The Callers” seek so persistently to avoid politics? Would the application of moral principles to politics embarrass them? Would it, what!

Labor stands for social democracy—for a socialist economy in the political framework of parliamentary democracy.

Socialism is production for need—planned production to meet the needs of all men—not unplanned production to procure the greatest profits for the few at the expense of the many.

In the place of capitalism’s “every man for himself and the devil take the hindmost,” socialism puts the brotherhood of man. Its moral dynamic is a spirit of Christian service to the community.

It is only from within the ranks of Labor that the moral appeal of “The Call” can become a reality in terms of political and economic action. Many of “The Callers” know this. That is why they seek to avoid the unpleasant issue by asserting that “The Call” is “above politics.”

How can any moral appeal which is to save the nation be “above politics”?

Labor accepts the moral challenge of “The Call.” It is a challenge to all men and women to redouble their efforts to implement the principles, plat-

form, and policy of Labor—to build a new society founded upon the Christian ideal.

So much for the A.L.P. “Herald.”

Two Views

Two lines of criticism of “The Call” thus become clear.

The first, that it is potentially authoritarian, another product of that tireless band of saviours of the Nation, who “cloak their distrust of freedom under the guise of patriotism”—the Liberal case.

The second, that it is a shallow, superficial and fallacious analysis of the great problems of our time by men who do not come with “clean hands” or clear minds—the Labor case.

Whatever may be the case, “The Call” is rapidly being discredited, though it will no doubt take some time for the girls’ colleges’ headmistresses, the Junior Chamber of Commerce, the R.S.P.C.A., Mr. A. O. Richardson, the St. Peter’s College prefects, Grade III Sturt St. School, the Rotary Club and the Methodist Conference to admit their error.

Evangelical Union

“Wisdom is the principal thing; therefore get wisdom; and with all the getting get understanding.”

Such a command has a particular appeal to University students. Indeed, whether we are in arts or engineering, law or medicine, science, or Teachers’ College, it is our object in coming here. And here we are provided with every facility for getting knowledge. But is intellectual knowledge enough? Isn’t there something even more important than this? The Evangelical Union believes there is!

The E.U. is a body of Christian students who have found the necessity of having a personal knowledge of Jesus Christ as Saviour, Lord and God. Having experienced the power of Christ in our own lives, we seek to present a constant and consistent witness to the eternal and unchanging gospel of Christ, the Son of God, in Whom, indeed, “are hid all the treasures of wisdom and knowledge.” This “eternal and unchanging” gospel of Jesus Christ is the foundation on which our Fellowship is built. That is why our weekly Bible study has such an important place in the life of our Union.

The Adelaide University Evangelical Union is by no means an isolated body. It is part of the Inter-Varsity Fellowship of Evangelical Unions, which are active throughout the British Commonwealth, the United States of America, and many countries in both Europe and Asia. These national I.V.F.’s are linked by the worldwide International Fellowship of Evangelical students. I.V.F. seeks to present the message of the gospel of Christ to the University students of a world which has shown itself desperately in need of Light, Hope and Power.

This organisation had its origin seventy-five years ago, when a body of Christian students in the University of Cambridge banded together in the Cambridge Inter-Collegiate Christian Union to testify to the

reality and power of the gospel of Jesus Christ. Their basis of membership is the basis of membership of the E.U. today—the acknowledgment of Jesus Christ as Saviour, Lord and God. Other similar groups sprang up throughout the Universities of Britain, and after World War I, I.V.F. was formally constituted.

We would like all freshers to share in our year’s activities, and especially in the welcome on March 27, at 7.45 p.m., in the George Murray Hall, where the film, “Voice of the Deep” will be shown and Mr. T. A. Farrent, B.Sc., B.E., will introduce freshers to “Varsity life. Other activities include daily prayer meetings in the ante-room of the Prince of Wales Lecture Theatre, Bible studies each Monday in the George Murray Library and missionary study circles. Two lunch hour addresses will be given on Wednesday, April 9 and April 23, in the Lady Symon Hall.

Further information can be obtained from committee members—Helen Murrell, Med. IV (President); J. B. Chick, Med. III (Sec.); Margaret Welch, Sc. II; M. Neely, Med. II; J. Grivell, Eng.; Dorothy Barrow, Chem. Dept.; and E. Nicholls, Med. IV.

Thursday, April 3—Hike and chop picnic. Meet outside University main building, 5.15 p.m., with tea and chops (or sausages).

Monday, March 31—1.15 p.m. George Murray Library. Bible Study—Rev. A. Burrow. (1) “The Bible—The Word of God.”

Monday, April 7—1.15 p.m. Bible Study; (2) “Three Persons—One God.”

Monday, April 21—(3) “Sin—Man’s Fall.”

Wednesday, April 9—Lunch Hour Address, Lady Symon Hall, 1.20 p.m. “History’s Greatest Crime”; Rev. S. Mellor, B.A., B.D.

Each Thursday, 1.15 p.m., in Evangelical Union Room—Tutorials on “Effective Witness.” Leader: Miss Barbara Bills.

THE UNIVERSITY OF ADELAIDE FREE PUBLIC LECTURES

in the
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3 p.m., Sunday, 20th April. Professor A. N. Jeffares

LITERATURE AND THE COMMUNITY: FROM
ARROW TO ATOM

Chairman: The Chancellor

8 p.m., Wednesday, 30th April. Dr. H. Messel

ATOMIC ENERGY FROM OUTER SPACE

Chairman: The Hon. the Premier

3 p.m., Sunday, 11th May. Professor J. G. Cornell

STANDS FRANCE WHERE SHE DID?

Chairman: Sir Edward Morgan

8 p.m., Wednesday, 21st May. Dr. W. R. Adey

THE BRAIN AND OUR EMOTIONS

Chairman: Dr. F. Ray Hone

3 p.m., Sunday, 1st June. Mr. G. H. Lawton

BUTTER v. GUNS: TRUMAN’S FOURTH POINT
AND THE COLOMBO PLAN

Chairman: Mr. E. R. Dawes

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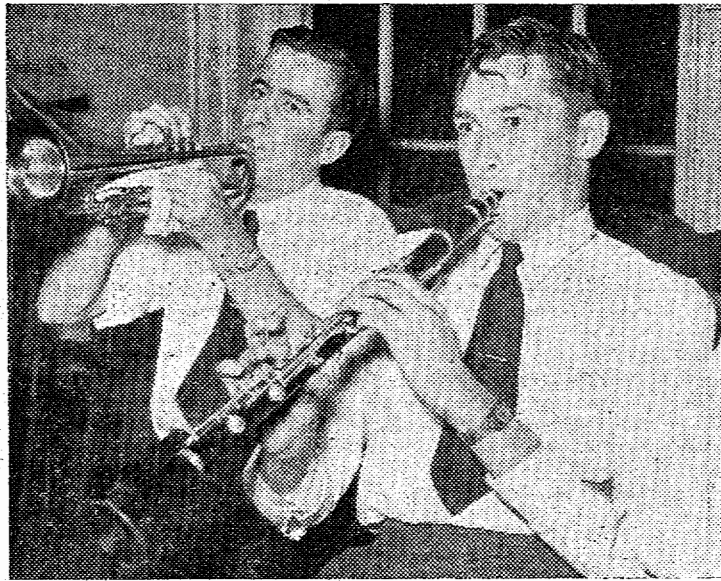
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AUSTRALIA'S KINGS OF JAZZ



The Adelaide University Jazz Band, stars of the last two Australian Jazz Conventions, are the centre of bitter controversy in Australia's jazz circles. With Bob Barnard's Band, now the high-light band in Melbourne, they are the only band in Australia which attempts to play jazz in the original New Orleans form, as played by King Oliver's Creole Jazz Band and Louis Armstrong's Hot Five.

Writing in "Honi Soit," noted Sydney jazz critic, Ron Smith, said:—

"Undoubtedly the best band at the convention was the Adelaide University Jazz Band, which consisted of the main members of last year's sensational "Crossroads" band. This year the band was just as good. Alex Frame (trumpet) plays a style which is

a mixture of three kings of the trumpet, Oliver, Armstrong, and Bunk Johnson. While not being as technical as some trumpeters at the convention, Frame has something which the others lack, feeling.

Ian McCarthy's clarinet playing, especially in "Come Back, Sweet Papa" and "Dippermouth," was the greatest clarinet playing heard since the last convention; his Dodds-like phrasing and tone put him well ahead of every other clarinetist at the convention.

The trombonist, John Heuzenroeder, played well enough to show that he knows the use of the trombone in ensemble work; his tone, however leaves much to be desired. John also played piano in several tunes, and his solo in "Come Back, Sweet

Papa" was really good. His playing has improved a lot since last convention.

The rhythm section consisted of banjo and piano. Glynn Walton on banjo is a straight banjo player with no fancy breaks or solos. His really good rhythm drove the band along and the absence of drums passed almost unnoticed. The band, with its line-up and style similar to the Armstrong Hot Five, must be regarded as the Hot Five of Australia."

The band will be heard at the University this year at informal dances, also at Tivoli jazz concerts, while their recording of "Sweet Lovin' Man" and "Georgia Bo Bo" will soon be available on ampersand label. Any intending members of the Adelaide University Jazz Club, please see Ian McCarthy.

AIR SQUADRON EXPANDS

The Adelaide University Squadron offers you training to fit you as a commissioned officer of the Royal Australian Air Force in the Permanent Air Force, Active Citizen Air Force, and on the General Reserve; flying training for more than twenty per cent. of the Air Cadets in the Squadron; and non-interference of squadron training with your University studies.

The function of the squadron is to give undergraduates an interest in the Air Force, and an opportunity to do training which, in accordance with their academic qualifications, will fit them for service as officers in one or other branch of the Air Force, or make them valuable members of the community as Reservists.

The Squadron provides for the training of 95 personnel, including 20 for elementary flying training in the Royal Aero Club of South Australia. The unit will be staffed by members of both the Permanent Air Force and the Reserve for administrative and instructional duties. A suitable building within the precincts of the University will become the centre of activity for personnel in the University Squadron.

TRAINING: Adelaide University Squadron has a number of non-flying flights and one flying flight, each comprising between 10 and 25 Air Cadets drawn from appropriate faculties of the University. Upon graduation, members will be eligible for appointment to commissions in the Permanent Air Force, Citizen Air Force Squadrons, the Active Reserve or General Reserve.

Training in the flights will be organised during each year, to fit in with faculty activities, and will consist mainly of lectures on appropriate technical and specialist subjects. Air Force organisation and matters of general interest, together with drill and use of arms.

An attractive feature will be the periods of continuous training, which will be planned to fit in with vacation periods. Cadets will normally go to R.A.A.F. stations, where the training will take the form of short courses or "on the job" training.

As Engineering students are required by the University to spend stipulated periods on practical work, those who are members of the University Squadrons may be located in suitable R.A.A.F. Engineering establishments.

Each flying flight consists of Air Cadets, who will be trained to private pilot-licence standard in the Aero Club. This will be done by giving them 50 hours flying over a period of two years in Moth aircraft. These air cadets will be given prior consideration for selection as commissioned pilots in No. 24 City of Adelaide Squadron, where they will receive advanced training to a stage of becoming operational pilots on jet-type aircraft. Alternatively, they may elect service in either the Active or General Reserve, or the Permanent Air Force.

QUALIFICATIONS: Candidates should be aged not less

than 17 years. Normally, undergraduates in their first year will not be selected. It will be necessary for those selected to have two or more years attendance at the University remaining, in which to complete their training with the Squadron. Members must measure up to physical fitness standards as prescribed for permanent Air Force members of the appropriate categories.

Members of University Squadrons will be recruited from undergraduates of the various faculties of the University in each State, and may be allocated to flights as follows:—

MEDICAL—Medicine, Dentistry, Pharmacy (where applicable).

EQUIPMENT (includes Accountant)—Commerce, Science (Bio-Chemist).

ADMINISTRATIVE (includes Legal, Intelligence, Education)—Arts, Commerce, Education, Law.

TECHNICAL (includes Aeronautical, Electrical, Instrument)—Engineering, Science.

RADIO (Signals, Radar)—Engineering, Science.

FLYING—All faculties, majority from Arts, Law and Commerce.

CONDITIONS OF SERVICE: Members selected for appointment as Air Cadets will be subject to the following conditions:

(a) They will be enlisted for a period of two years in the University Squadron, followed by five years in the General Reserve, or such other Air Force service for which they may volunteer, i.e., Permanent Air Force, Citizen Air Force Squadrons, or Active Reserve.

(b) They will be liable for call-up in time of war, but such call-up will be governed by the effect that such action would have on academic courses being undertaken by members.

(c) They will be required to undergo 28 days training each year in the University Squadron, of which 14 days will be served continuously on an Air Force Unit. The remaining 14 days will be accumulated by attendance at lectures throughout the year.

(d) On successful completion of service as Air Cadets in the University Squadron, they will be appointed to commissions with the rank of Pilot Officer in appropriate branches in the General Reserve, or in such other

component of the R.A.A.F. as they may elect to serve.

PAY: Members will be paid for each day of attendance up to 28 days each year, under 21—19/10 per day; 21 and over—23/- per day.

UNIFORMS: Members will be provided with uniforms and accessories free of charge.

APPLICATIONS: For further details, or to make application, write or call upon the Commanding Officer, Adelaide University Squadron, 156 Barton Terrace, North Adelaide.

Undergraduates are enlisted only once per year, and the Selection Board for this year's intake will be in Adelaide on Wednesday and Thursday, April 23 and 24, 1952. Applications should be forwarded to reach Squadron Headquarters no later than Saturday, April 19.

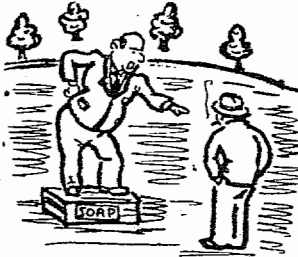
ROVER SCOUTS

Last year a few odd characters re-formed the Varsity Rovers, went into short pants, and enjoyed themselves as Rovers do. This year, they intend to do the same again, and perhaps a little more successfully.

I will start at the beginning—the crew was organised so that those people who wished could take up Rovering with a minimum of interference with study. But, despite the fact that we passed our exams, the main purpose seemed to be to arrange our study so as to have a minimum of interference with Rovering!! At any rate, we met together at fortnightly intervals and organised such things as a week-end (very wet) hike, a trip to the Northern Flinders, an attempt at the competitive hike, and even had two men at the Moot in Sydney.

As most of the office-bearers seem to have deserted Rovering to become National Service Trainees, they will be hors-de-combat till after Easter. However, for any further drivel on the above subject, drop a note for Elery Hamilton-Smith in the box outside the S.R.C. Office.

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 TIME HAS COME . . ."

A GLASGOW University student who persuaded a "double" to take his preliminary examination for him, has been "expelled." The impersonation was not discovered until a year after the examination. The student has now emigrated to South Africa, and his local education authority has decided not to ask him to refund the year's grant.

MR. Gilbert Harding walked out of a meeting of the Queen Mary's College Union Society during the vacation after students had tried to brighten up his speech by beating on a drum and shouting "Up the Wolves."

THE Cambridge University Ice Hockey Club is the oldest Ice Hockey Club in England.

WOMEN have been prohibited from knitting in lectures at Bristol University.

DEAR Alan—Jenny has arrived safely. I am looking after her.—Scott.



THE ROYAL AUSTRALIAN AIR FORCE INVITES YOU TO JOIN THE ADELAIDE UNIVERSITY SQUADRON

The function of the Squadron is to give undergraduates an interest in the Air Force and an opportunity to do training which, having regard to their academic qualifications, will fit them for service as officers in a branch of the Air Force or make them valuable members of the community as reservists.

The Squadron provides training in such categories as Flying, Medical, Equipment and Accounting, Engineering, Radio and Administration, and Elementary Flying training for selected cadets at the Royal Aero Club.

Undergraduates enlisted in the Squadron will be of cadet status. Uniforms and accessories are provided free of charge.

Cadets will serve for two years in the Squadron, followed by five years on the reserve or other element of the C.A.F. or P.A.F.

Cadets are required to attend up to 84 hours of lectures and up to 14 days' continuous camp.

Cadets will be paid for all training up to 28 days each year. Under 21, 19/10; 21 and over, 23/- per day.

APPLICATIONS CLOSE SATURDAY, APRIL 19, 1952.

For further details, or to make application, write or call at any of the following:—

1. The Commanding Officer, Adelaide University Squadron, 156 Barton Terrace, North Adelaide. Phone M 9282.
2. The S.R.C. Office, University.
3. The Combined Services Recruiting Office, 99 Currie Street, Adelaide. Phone LA 4281.

Take Advantage Of The Opportunities Your Own Squadron Offers You.