

# On Dit

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## Procession Day Decision Birchall, Haddrick Directing

At a special general meeting of students called by the S.R.C., and held on Friday, July 25, in the Lady Symon, it was almost unanimously decided that a Procession Day should be held this year.

The tenor of all speeches was that to be a success the Procession must be one of a high standard, and improvement on those held in previous years.

The President of the S.R.C., Neville Reid, who was in the chair, read the following motion: "That the S.R.C. be directed to appoint a Director(s) who shall organise a Procession Day this year if in his (their) opinion he (they) receives sufficient support from the student body, and if not to call a further general meeting of students." Haddrick/Birchall.

He also read the following foreshadowed motion:

"That this meeting urges the Director(s) of the Procession Day to bear in mind the necessity of maintaining the standard of procession which is worthy of ourselves as University students." Birchall/Haddrick.

In speaking to the Motions, Murray Haddrick said that the meeting had been called because with many others, he felt that the institution of the procession should not lapse without the general opinion of students being ascertained on the matter.

He said that he personally was in favor of a procession, though not without certain reservations. In the first place it would be no use holding a procession similar to some of those which had been held previously. Also that the active support of a large number

of students was essential if a procession worthy of University students was going to be conducted. He said that he was willing to undertake the organization of such a procession, providing he felt that he had the necessary co-operation of the student body.

Mr. Haddrick then went on to outline the idea of a Procession Day, which he had discussed with other students, and which had met with their approval. In the past, he said, there had been a general feeling that something was lacking after the procession had been completed. To avoid a repetition of this feeling, he suggested that the Annual Men v. Women Rugby Match, and possibly the Drinking Horn Contest, which had been conducted with success in previous years, should be held on the same afternoon; these festivities might be completed by the holding of an informal Procession Day Dance in the evening.

In his reply, Mr. Haddrick reiterated that the success of a procession depended upon the willingness of each individual to spend a little time on procuring such things as trucks, etc., and thinking out witty and clever ideas. If the meeting was prepared to do this, he urged them to support the motion; BUT he strongly pointed out that if students were not prepared to undertake these respon-

sibilities then they should vote against the motion.

Mr. Birchall, speaking in support of Mr. Haddrick, said that last year it had not been desirable to hold a procession, owing to the fact that the tragedy on the banks of the Torrens had occurred in the early part of the year. But this year there was no such reason why the annual procession of students should not be held.

Also Mr. Birchall said that it was probably in the hands of the meeting whether a procession would ever be held again. If the meeting voted against the motion, it was extremely likely that the tradition of holding an annual procession of students would die out. He also pointed out that it was most desirable that students should preserve their right to offer criticism on current and international affairs. Mr. Birchall said he was quite willing to undertake with Mr. Haddrick the organisation of a procession day this year, if the meeting so desired.

The meeting thereupon appointed Messrs. Birchall and Haddrick co-directors of the Procession Day, and directed them to obtain as soon as possible the permission of the City Council to conduct the procession through the streets of Adelaide. And should such permission be not forthcoming, to arrange some kind of festivity within



*This famous man made his Adelaide debut quite some time ago.*

the University itself.

So now it is up to you! The success or failure of Procession Day depends upon the amount of support that each and everyone of you gives individually. There was a very healthy response after the meeting, when those willing to organise floats

were asked to stay back. But this is only a beginning! YOU must throw YOUR weight behind whoever is organising your faculty float, and give the co-directors all the support you possibly can, in order to make Procession Day, 1952, THE greatest of all time.

### SCENES FROM A PROCESSION OF SOME YEARS PAST WHICH SHOW HOW TO REALLY PROCESH.



# On Dit

Edited by:  
NOEL LINDBLOM

## Rhodes Scholarship

Closing date for applications for the 1953 Rhodes Scholarship is September 1, 1952. Application forms can be obtained from the Registrar (Secretary, State Selection Committee) and should be returned to him by the above date.

The following are the conditions of eligibility:

- (1) Candidates at the time of application must be of such an age that they will have passed their nineteenth, and not have passed their twenty-fifth birthday by October 1, 1953.
- (2) Candidates must be male British subjects and unmarried. A Rhodes Scholarship is forfeited by marriage after election.
- (3) Candidates must have at least five years' domicile in Australia or New Zealand, and, by October 31, 1953, must have completed at least two years' study at a University in Australia or New Zealand.
- (4) Candidates may compete either in the State in which they have their ordinary domicile, home or residence, or in that in which they have received any considerable part of their education.

A. W. BAMPTON, Registrar.

## BOOK REVIEW

Book VIII. Heyboer, J. P. Transmitting valves.

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 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.

Zijl, H. Manual for the illuminating engineer on large size perfect diffusers.

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

Book 5. 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.

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.

### Calling All Catholics

There may be some Catholics around the University at lunch-time who are still unaware that every day the Rosary is said in the Aquinas Society Room above the George Murray at 1.5 p.m. There is ample time for lunch afterwards.

Also, in the same room on Mondays and Thursdays at 1.20 p.m., groups meet for spiritual reading and discussion until 1.50. If you are free during lunch-time on one of these days, we would like to see you joining one of these groups.

Each Friday at 1.40 p.m. there is Benediction at Aquinas College, finishing at 1.50, and so giving you ample time to be back in your lecture-room for the late-starting lectures on Friday.

Remember, "Where two or three are gathered together in My name . . ."

# Don't Forget

Don't forget that on Friday next, the 8th of August, at 8 p.m. in the Bonython Hall, and on Monday next at 1.20 p.m., in the George Murray Hall, you will be privileged to witness two of the best DEBATES that this University has seen for some years.

On the Friday night, Neville Reid and Bob Reid will be opposing Henry Kiker, from the University of Arizona, and David Hunter, from the University of South California, who will be maintaining that "This House Regards Hollywood as the Greatest Cultural Achievement of the 20th Century."

There will be a section of the hall reserved for University students. On Monday the two Americans will be proposing "That this House Pities its Grandchildren." Against them on this occasion Adelaide will be represented by Charles Stokes and George Waterhouse. This occasion is your big chance to see the Americans in action.

## A.U.D.S. Presentation

J. B. Priestley's "They Came to a City," to be performed in the Hut on Wednesday and Thursday night, August 13 and 14, will be the first A.U.D.S. production for this year and is also the choice for the 1952 Drama Festival held in Melbourne. It is unusual for a Drama Festival play to be performed more than once in its home town. But we felt that as "They Came to a City" may, owing to a series of misfortunes, be the only A.U.D.S. production for this year, we owed it to the University to give two performances in Adelaide before our departure for Melbourne by train and thumb on Friday, 15th. We make no admission charges, but would appreciate it if members of the audience would help our finances by buying a programme.

"They Came to a City" has an interesting history. Some years ago the Melbourne University Dramatic Club were planning to perform it for the first time in Australia. They had reached the dress rehearsal stage when, three days before the actual night of performance, J. C. Williamson Ltd., who held the Australian priority, refused to allow them to put it on. Urgent cable from M.U.D.C. to J. B. Priestley. Urgent cable from J.B. to M.U.D.C. transferring priority to M.U.D.C. Result: "They Came . . ." was presented at the previously appointed hour but—ran for two weeks instead of the usual three days. We don't however, ask you to pre-judge the play, to come and see it just because it has previously been successful; we do need your support. And because we need your support, because we realise we can't expect it unless we have something of a high standard—in the play itself, the acting and the production—to offer, we intend to do just that.

"They Came to a City" is not a great play—but it is an interesting play, a play of the conflict—mainly verbal—between person and person, between the old and the new. For here we have nine people who have drifted together, lost outside the wall of an unknown city. Nine people, representing what Gallup Polls call "a cross section of the community" bewildered in the face of a new civilisation. And of these nine, only seven return to the outside world; but what happens we'll not tell you here, but by our threats you rest still innocent. It suffices now to say that Mr. van Abbe, producer-actor, has discovered in the members of the cast—Lola Barrett, Bessie Mills, Prudence Ham, Kathlyn Pope, Keith Buckley, Michael Price, Rosemary Woods, Robin Elix, and Derek van Abbe—a group of young actors whose range and approach may vary from rehearsal to rehearsal, but whose integrity is not to be questioned. Generous subscriptions from members of A.U.D.S. will have made it possible to dress and set the play worthily; all setting, costume designing and scene painting will have been done by the members of A.U.D.S. But finally, brethren, we would like to say that whatever our private relationship with the Adelaide University Theatre Guild may be—and you have probably realised from the press that it is a regrettably strained relationship—we wish them success in their "Hamlet" and future productions in the interests of theatre in South Australia.

## "PHOENIX"

It is regretted that the S.R.C. will be unable to publish "Phoenix" this year. This has been compelled partly by shortage of funds, partly by lack of sufficient contributions, and partly by the low standard of the work submitted.

You—the students of the University—cannot be blamed for the failure of money, but something should be done about the other two causes. You must remedy those next year, when another attempt will be made to produce a "Phoenix."

Any of you who have given me contributions may have them returned by applying directly to me.

After my very brief appearance on the Editorial Stage, I now bow gracefully and retire, leaving the task of the 1953 edition to the future Editor—whichever he or she may be.

NICHOLAS WILSON,  
Editor of "Phoenix."



## CLEANINGS OF GLUC

MENTION of "The Call" in the Women's Revue, was the first time we had heard of that damp squib for many months—in fact ever since unemployment suddenly appeared again. Guess even the Junior Chamber of Commerce would have a job squaring the "Call's" pious sentiments with 50,000 unemployed. Or would they?

THERE'S a lot of talk about £30,000 for a lovely new Nuclear Research Institute, but no mention of a Department of Political Science and International Affairs which would cost less than half that price. No doubt bigger and better factories and H-bombs are far more important than the problems of living together without blowing ourselves to bits!

SUNDAY sport has been banned on Queensland Uni. grounds following press criticism. Some of the students are cross, but as David Read is now in Brisbane, no doubt, he'll convert them.

Here in Adelaide, if you really want some Sunday exercise, come along and help Gibbs and the rugby and football clubs lay those paving stones.

WE heard somebody say the Women's Revue was a bit crude. They should have been here in the old days!

SYDNEY'S "Honi Soit" is now edited by a woman. In Adelaide Uni. we've yet to find a woman who can even read.

THERE'S a rumor going round that certain veteran students are going to bust open the next University Council elections.

PERTH Uni's. student hostel will now be managed by the Hostel Committee instead of the Guild of Undergraduates.

IN Perth, the Marriage Guidance Council is sponsoring a series of talks on marriage—in Burt Hall!

TWO new clubs are being formed in Melbourne Uni. The Royalist Club "will maintain the traditions and history of the Monarchy." The Forum Club will organise addresses and discussions on matters of current interest.

THE only reason we can think of for sending Dr. Burton back to Peking is that next time he might, just by chance, have a real look at what's going on around him.

### Warden's Night

The last Warden's Night for second term was held on August 1. The debate in the Bonython Hall on August 8 will doubtless be patronised by all of "the Warden's mob"; and on the 15th the "Procession Day Hop" will be held.

But next term these informal Friday nights in the Union will begin again on September 5.

Ian McCarthy is organising an evening of music, stunts, and fun and games with the aid of a crowd from St. Mark's, who recently put on such an excellent Variety Show.

This will be a good night. Don't miss it. Supper is always provided. Friday, September 5!

# WINTER OLYMPICS AT OSLO

(From Our Observer)

Oslo, the capital of Norway, with a population of 425,000, is situated at the head of a 62 mile fjord. On the coastal side it is encircled by wooded hills, and from these hills the city and fjord make one of the prettiest sights you could ever wish to see. Norway is a fitting country in which the winter games should be held, as skiing, the most popular winter sport, eventuated in its modern form from Telemark, a district of Norway. Sondre Norheim, a resident of Morgedal in Telemark, experimented carefully with skiing and found that by keeping the feet together instead of apart, and using a type of ski very much like that used today, a much greater speed and control could be gained. He introduced this new technique in Oslo in 1868 at a skiing championship, and the new idea caused a sensation. People began to take more interest in this sport, and soon this once game of boys was becoming a national past-time. Ski-jumping could now be practised with much skill, and today it is the Norwegians' main skiing delight. It is no wonder then that Holmenkollen, Norway's main jumping hill, is the most famous ski-jumping hill in the world.

Holmenkollen Hill was the centre of the Winter Games for 1952. The tower of the ski-jump has been built up so that the contestant now has 140 vertical feet to descend. The distance from the tower to the edge of the jump is 83 metres (approx. 250 feet) and the slope has an angle of 33 degrees. The full distance of the jump is 87 metres with a slope of 36 degrees, and the record jump is 71 metres. The stands and surrounding hills accommodate approximately 150,000 people; from the latter the spectator can see the jumper soaring through the air at a greater height than the stands.

Norway has been both a very successful host and competitor. Nothing has been too much trouble for them, and they have won the respect of all guests. From a financial viewpoint, however, the Games have not been a success.

It was estimated the Games cost the country between 13 and 14 million kroner (ap. £A750,000). Much of this was spent on their new stadium, used for the ice-hockey games, and the erection of the Olympic Village. These buildings cannot be expected to be paid for in gate-takings and board, but they are a new asset to the community. On the other hands, the magnificent bob-sleigh course constructed of ice will melt away in the spring, and by next winter they will have nothing to show for the heavy expense of building it. There were many complaints made by local people against this expenditure. Oslo suffers from a housing shortage like ours, and people felt the manpower would be doing a much more essential job in relieving this shortage. Other complaints came from people who had been put out of their homes by unscrupulous landlords attempting to cash in on the accommodation-hungry tourists. But these domestic troubles had no effect on their hospitality to the tourists once they arrived. Everywhere one could only hear praise for the Norwegian hosts. The only complaints have lain with Mother Nature. Although the sun shone nearly every day and the temperature was usually about -5C.—quite mild for Oslo—the contestants have been handicapped by a shortage of snow. Last year there was over 6 feet of

snow in and around Oslo. This year it is less than 2 feet. Locals claim it is over 20 years since so little snow has fallen.

Although the admission prices to the Games were not as high as might be expected when the cost of running the Games is considered, the board charged at the Olympic Village, the official residence set aside especially for contestants, has been rather expensive at 40 kroner (£A2) per day. Colin Hickey, Australia's only representative in the ice-skating, won his heat in the 1,500 metre, making good time—he found it cheaper to live in an hotel in Oslo.

The Australian team took part in its first Winter Games finding the cost of competing a very trying burden. It was believed to be the only team competing without either Government or public assistance, and because of the heavy cost of a trip to Europe, coupled with the loss of 6 months salary, all of our skiing champions were not able to attend. When approached by the team for financial assistance, the Government took the view that as Australians had never competed internationally before, it could not help them until they had, and had proved they were capable of competing with other nations. This is quite easily understood, but the result is that the team is at an immediate disadvantage in lacking some of our champions in proving they are in world class. Many Europeans expressed their pleasure in seeing Australia competing. They realise that we have not the facilities for winter sport of their kind, but believe that it is essential for the youths of as many nations as possible to be present to learn a better understanding of each other. Providing we have a team which can perform satisfactorily, we should be there in future. It is to be hoped that the Government believe that they did perform satisfactorily. The position is admirably summed up by His Royal Highness, Crown Prince Olav, in his message of welcome:

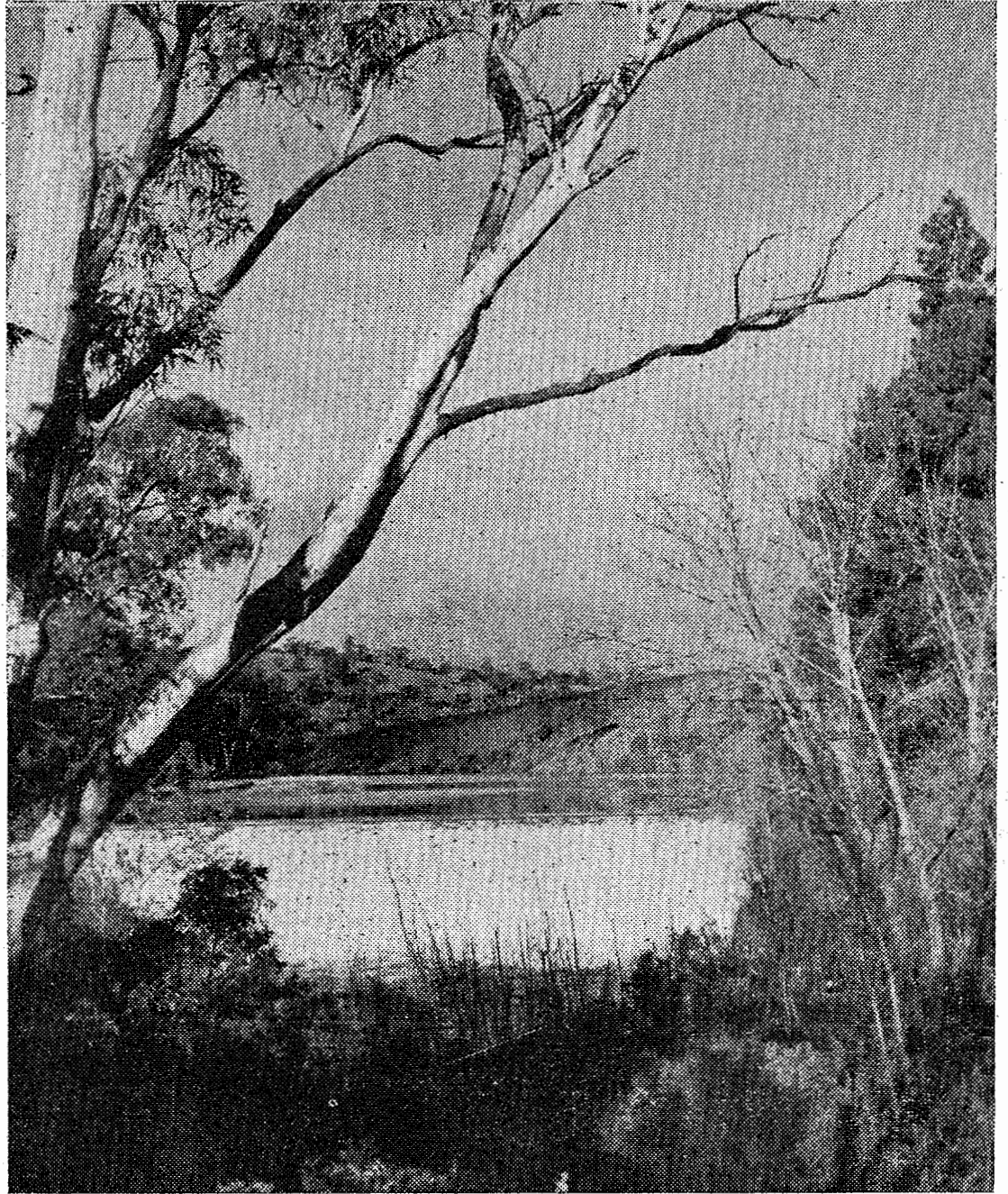
"... It is our hope that the Games will be a manifestation of Peace and Goodwill between the youth of the world... and all who attend them will feel the truth of Coubertin's words: 'It is more important to take part than to win'..."

## Camera Club Exhibition

An exhibition of prints by students and judges is being held during this week in the George Murray Library. Admission is free, spare a few minutes to see these prints.

## Camera Club A.G.M.

The Annual General Meeting of the Camera Club will be held on Thursday, at 8 p.m., in the George Murray Hall. As well as the election of officers and presentation of trophies won at the exhibition held this week, there will be a film, so come along to this meeting. Nominations should be in the secretary's hands immediately.



AN EXAMPLE OF THE ART

## Shergis Presents . . . .

Summoned to the most difficult assignment of his career, our special correspondent has regained consciousness and summoned sufficient strength to report on his activities. The editorial staff has re-arranged the report to obtain some coherence.

Shergis Ltd., of Adelaide, introduced its revolutionary approach to men's hairdressing with a cocktail party for tired business men, captains of industry, famous journalists and "On Dit's" representative. The object was to usher in the beginning of an era, the new age of elegance, super service.

### BERGIN'S THEORY

Shergis has been functioning for some time as a women's hairdresser on the second floor of John Martin's and has found great favor among the "Wench Without Fears" company, honorary life members of Moral Disarmament and students of comparative philology. Though this may sound anomalous, eminent

sociologist Bergin attributes it to a conditioned defect.

"The opening of a men's salon for the benefit of those who appreciate high standards and service, is a need long felt in Adelaide and we feel that the time is ripe to supply this need," said Bob Shergis. "On Dit" sipped its nth Scotch and meditated. Finding the logic impeccable it listened further to the story of the history and organisation of the services planned, and came to the conclusion that it was a good thing and later that it was a very good thing.

### AVE JEEVES

The chairs were in private cubicles and had already been sampled at a demonstration. The

hairdressers had been trained in the Jeeves tradition and refrained from such remarks as "Rightyo, mate, you next," a feature of most establishments. Every whim of the jaded magnate or the frustrated student has been catered for. Magazines and papers are flown from interstate, England and America—Esquire for the repressed, New York Times for the intellectuals.

We think Shergis has the goods at a time when quality and service are almost forgotten, and have no hesitation in recommending this establishment to the student corps for its serious consideration. It has really to be seen to be believed. Make a date with Miss Andree and see for yourself.

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# A Short, Short Story

(By a Student of La Vie)

Professor Ethelton had been an acquaintance of mine for almost a year when he disclosed to me a theory which, although at the time it seemed highly improbable, has had the most profound effects on my life. In fact, I do not think it would be an understatement to say that the professor's weird theories have been wholly responsible for the pitiable condition to which I have been reduced. There are some people, no doubt, some smug and self-confident people, who will say that it was weakness of will on my part which has led to my downfall. How I hate those people, how I loathe their clucking platitudes on will power. How easy it is for them to pass judgment on me from the security of their armchairs. It is partly for this reason, because I wish to justify my "maniacal" actions, that I am writing this account of the events leading up to the final humiliation of my being certified. I wish to present you with the facts so that you may judge the extent of my "insanity" . . .

Strangely enough, it was a remark of mine which led the old devil to explain his theory. If I had never passed some trifling remark on the beauty of the whirling leaves outside the window of the staff room he would, perhaps, have kept his awful secret safe within his mad old mind. Perhaps I might explain that at the time I was a lecturer—in English Literature—at the University of Bridge-ton, while Ethelton was the Professor of Philosophy. We were sitting together one day before the roaring fire in the staff room, talking of various subjects. Our chairs were facing the spacious bow windows, through which could be seen the golden leaves of late September whirling crazily on the ground and in the air as a cruel wind lashed the campus. As I recall now the remark was made to break a long silence:

"The leaves are particularly pretty this year, aren't they, professor?"

"Ah, yes, the panic-stricken multitude. They are a sorry crowd, though."

"Yes," I replied, "I suppose they are. Only in death do they attain their full beauty, and then they are soon called to some secluded corner to rot. It is sad that their true glory comes to them in death, and even then, that glory fades tragically fast."

"Even for that reason they are sad," the professor replied somewhat absently, "but I was thinking more of the sorry effect their death will have on the life of a man. . . ." As if realising his mistake the professor checked himself and then switched the conversation hurriedly. But my curiosity had been aroused by that unusual observation, as also by the professor's obvious unwillingness to discuss the point further. Skilfully I worked the conversation back to that observation. I almost demanded to know what he meant. And despite much attempted evasion, I finally forced from him an answer. Damn my insistence!

It appeared that the professor had, with the help of another man, whose name I never discovered, formulated a theory concerning the souls of men and things. According to this theory everything had a soul, the term soul being applied to that mysterious force which support its physical appearance. Religious philosophers, he said had designated this mysterious force God. But he had arrived at the true nature of this force by an exhaustive study; he had proved beyond doubt the true nature of this force which men called God in ignorance of the real facts. It took some imploration on my part before he would divulge this secret. I can almost recall his exact words now.

"Far out in eternity there are cosmic forces which control souls. How many cosmic forces there are I have not yet discovered, but probably they are unlimited. And to each force are connected, on one great bond, the souls of a number of "Existing" bodies, either living or inanimate. Thus your soul may be spiritually linked with those of a bird, a beautiful flower, an octopus or a large rock in the mysterious ocean depths off Japan. Whatever your soul is connected with must, therefore, have an influence on your life. If, in the case I have instanced, that bird had died, or that flower been trampled, the bond to eternity would have been greatly weakened, and in all probability the soul of the man concerned would have been affected. Its strength on earth would have been impaired. His body may have mirrored this

weakness in any number of ways, in a sickness or in a crime. It should not be necessary for me to carry this argument to its logical conclusion, nor to tell you what must be obvious. I mean, of course, that when all other links have been destroyed the soul of man can not live long, unless it possesses considerable residual cosmic strength within itself. It is hard to explain this in so many words, but briefly the explanation lies in the fact that the soul of man does not generally possess enough cosmic strength to project itself through eternity, it needs assistance, and this it derives from the souls of other things. . . ."

At first, as I have said before, these ideas seemed to represent the height of stupidity. They were ludicrous, I thought. "But how do you reconcile with your theory the incidence of still-born children and death by accident?" I queried.

"Oh, quite simply, my boy," he answered with a benign smile and a valedictory wave of his hand to add symbolic effect to his refutation of my objections, "a still-born child is born at an inopportune moment, a moment when there are no cosmic forces close enough to it to assist its soul's projection into eternity. As for death by accident, that is caused by the collision of the ruling forces out in eternity. You can well imagine the violent disturbance caused by such a collision. It is a violent moment indeed. . . ."

Now thoroughly absorbed, I continued to ply him with questions and problems. But to each one his theory seemed to provide an answer, and the further we argued, the further did I become convinced that, far from being ludicrous, the professor's ideas were basically sound. At the time I lacked a working philosophy of life and this theory appealed instantly to that aspect of my nature which had always tended to the bizarre and extraordinary. Perhaps I was unfortunate in being at that time in an undecided frame of mind. But the professor's arguments were so plausible, and he himself so obviously believed them and had found peace by following them, that it is hard for any one who was not in my position to realise the appeal that the theory made to me. I was easy prey for that mad old fiend. And I am sure now that he deliberately baited me, tempted me to the acceptance of his irregular ideas, knowing that a person of my nature would not take much influencing. Perhaps, too, he wished to use me as a guinea pig in an experiment, an experiment with the mind of a man as its subject.

The professor told me that a man could, and should, determine those things which influenced his life. The primary source of truth on this matter of "influence determination" was the writing of an obscure twelfth century Persian philosopher by the name of Kel Duth Armyne. Ethelton had collected and translated all his works, and he promised to lend them to me until such time as I had discovered my influences.

The next evening Professor Ethelton gave me the leather-covered volumes of the works of Kel Duth Armyne.

Far into the night I sat over these books, wrestling with the complicated expositions and the peculiar plans and time-charts contained therein. It was an interesting task, one to which I devoted much time thereafter. Each night was the same. So eager was I to complete my task that I used to run from the University to my room, where I used to lock the door and work

until the early hours of the morning. My work at the University suffered and my friends began to grow tired of my irritability on the few occasions that they saw me. But it did not seem to matter, somehow. Nothing seemed to matter to me at that time, but the seclusion of my room and the secrets of those heavy volumes. . . .

Six months I spent in this manner until finally the solution lay before me. Six months of effort, of time and place calculation and interpretation of omens had finally been rewarded. On one sheet of paper I listed my "influences." They were:

(i) A pot plant (to be found in Nice, France).

(ii) A gold fish (to be found in Chicago).

(iii) An old violin.

(iv) A sun dial.

I was fortunate insofar as two of my co-existent influences, the violin and the sun dial, I knew be in the immediate vicinity. Moreover, they were solid, stable things and likely to outlive me if care were taken. But the other two were fragile and highly susceptible to destruction. I felt that I must possess them immediately, for not only could I then safeguard them personally, but there was the further consideration that the closer these influences could be brought to a person, the longer were his expectations of a long and happy life.

The following day I resigned from my position at the University, drew four hundred dollars from the bank, and boarded a plane to Nice. The pot plant did not prove hard to find, and two days after my departure from New York I was returning, in possession of my first "influence" and more than ever convinced of the truth of Ethelton's theories and the infallibility of Kel Duth Armyne's works.

It was easy to find the old violin, too, for with the aid of a street directory, the old Persian philosopher directed me, across the ages, to a street quite close to my home, where a pet shop was conspicuous. Already possessing two of my "influences," therefore, I took a train to Chicago, whence I returned in triumph a day later with the goldfish in a large glass bowl.

I was deliriously happy. The fish was given nothing but the best food; the pot plant was painstakingly tended. I purchased a heavy safe to keep the old violin free from harm. Only one thing was lacking—the sun dial. It was hard to define the exact sun dial which was intended for me. The directives and the omens were a trifle obscure. But finally I reached a decision. . . .

It was a magnificent piece of work, my sun dial. It stood in the middle of a lawn which sloped upwards from the footpath to the verandah of a palatial home on the east side of town. Together with the flower bed around it, the sun dial dominated the whole garden. I was entranced by its massive solidity, which perhaps explains my action in climbing over the front fence and examining it at close quarters. Really a beautiful object, with a carved base, a smooth, gold-painted dial and a picturesque indicator with a long projecting apex.

As I was gazing at it a voice demanded harshly: "What are you doing there, stranger?"

It was the owner. "Just looking at it. You wouldn't want to sell it, would you?"

"Are you crazy? That sun dial can't be bought. It's been in our family as long as I can remember."

"But, I . . ."

(Continued on Page 5)

# A Warning to Others

(in other words)

"A HORRIBLE FACT" or "MAN THE ENIGMA"

Dark ages past, in the waters of time,  
Man slowly evolved 'mongst the mud and slime.  
"Good," said the Maker, when the work was done,  
"This little experiment should be quite fun!"

Raptly he gazed at his joy and delight;  
Man slyly smiled back; and prepared for the fight.  
"Yes," mused Man, "It will be fun!"  
The Devil's work had now begun.

In naked glory, did proud Man stand.  
This tower of strength, this lump of sand!  
As soulful as Orpheus, as sly as a fox!  
With the face of Appollo and the brains of an ox!

But Man seemed lonely and the Maker was troubled  
So he dreamed up Woman, and His worry was doubled!  
Thus came into being Man's fall, this Eve!  
Whose mission in life was him to deceive.

This instigator of love's alarms!  
Herself succumbing to Serpent's charms.  
This glutton who did Eden loot,  
Then proceed to gorge "Forbidden Fruit!"

For a while Man stood in virtuous light,  
But alas, Oh alas, soon came the night!  
Man speedily fell from fault to fault  
With the help of Woman and fermented malt!

He oft reaffirmed life was rather nice  
As he joyfully tasted each tempting new vice.  
He was more concerned with a "here and now"  
Than what might follow life's too brief hour.

Thus "gan the conflict" 'twixt Man and God,  
Of course it was Eve who threw the first clod!  
Down through the ages Man still made his stand,  
With Satan close by to give him a hand.

Man, oft was rebuked in Paternal wrath  
For his drunkenness, wantonness and incredible sloth  
He pleaded his innocence with an ill-concealed grin  
This HELPLESS victim of Eve's first sin!

But of course, in the end the battle was won  
A few went above with God and His legion,  
Now wretched Man, had Judgment begun!  
But most were assigned a more tropical region.

Thus fellow-miners, if Hell you would fly  
My only advice is; "You'd just better not die!"  
For though your body, this PREFERMENT win,  
Only Death's Spirit is REWARDED within.

—P. V. SWANBURY.

## A Love Sonnet

Humpty Dumpty sat on the wall,  
And so did Julius Caesar,  
Humpty Dumpty had a great fall,  
And in Rome there were no king's men.  
Mary had a little lamb.  
Freud says she did not—  
Not really—for I was the lamb,  
And I have no tail behind me.  
Sing a song of Julius, mighty man and great  
He had no shearing, for never could he wait.  
Sit on the wall with me, love,  
And gentle my fleece and comb it.  
I am the wandering lamb and cold,  
Cast out the Caesar and receive me to the fold.

—CHARLES CLIFTON.

## An Invitation . . .

- 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?
- Besides experiencing the convenience and facility of making payment by cheque, you will lay the foundations of goodwill with your bankers, which may be very useful in after years.
- Call at the nearest branch of The National Bank for a friendly discussion with the manager.

**THE NATIONAL BANK**  
OF AUSTRALASIA LIMITED  
(Incorporated in Victoria)

# The Philosopher's Page

## DO MORALS CHANGE?

An article of mine on the Natural Laws seems to have set something going in "On Dit," and no doubt the editors are duly grateful to me. I have no illusions about the reactions of the vast majority of the readers, who have probably reeled away from "The Philosopher's Page," if they got any distance in reading it, with a throbbing headache. So this will probably be my parting shot on the subject.

Mr. Birchall, in objecting to the Natural Law, advocates an absolute orgy of individualism. Every idea must be discarded that is not "fresh" and "original." "Convention and a conception of a Natural Law have failed . . . to raise the level of the human mind. . . . What we must realise is that each of us must evolve our own individual philosophy. . . . What (men) forget and sometimes NEVER realise is that they are all basically individualists. No two of us are ever born the same."

What Mr. Birchall forgets is the simple fact that any two of us ARE born the same: we are born human beings. We are not all basically individualists; we are all basically men; men, not dogs or ducks or alley-cats.

The result is that what is good for us to do is very much determined by what we are. If Mr. Birchall begins by being basically an individualist he will very rapidly end by breaking his neck. As, for instance, if he tries the "fresh, stimulating and original idea" of jumping out of a third-floor window.

No doubt in his more youthful days his elders taught Mr. Birchall all sorts of conventions—such as the convention of not jumping out of third-story windows, not eating boot-polish and not running in front of trucks. All these ideas were, in his own language, "foisted, instilled, and shovelled into" his mind. Had he been left to work them all out for himself by the process of trial and error, there would doubtless today be no Mr. Birchall.

We are sure that among the things the amiable Mr. Birchall had shovelled into him by his elders were the precepts that he should be truthful and honest, that he should be grateful for favors done to him, that he should not be cruel or cowardly, that he should pay his debts and keep his promises and try to be fair to others. In other words, he was taught many of the principles of Natural Law.

We reach the age of reason when we begin to appreciate the rational necessity of what we have been taught insofar as it is rationally necessary. And Mr. Birchall might be expected to have sufficiently matured to appreciate that many of the principles he was taught are not mere arbitrary convention, but are determined by the very nature of things: that his elders HAD to teach him these things if he were to grow up as a man and not as a vicious brute.

Doubtless our way to the knowledge of these and many other such principles is made immeasurably shorter and easier by the fact of their being instilled into us by parents and teachers and preachers, and the demands and expectations of our social milieu, by the fact of their being reinforced by the law of the land and what Professor Butterfield calls "certain subtle safeguards in society . . . the orderings and arrangements of a healthy society . . . conspiring with quiet inducements and concealed checks." But we don't manifest that we have reached the age of reason by flying into an irrational rage against everything we have been taught just because we have been taught it. That is rather to manifest a continuing puerility.

Mr. Birchall contends that "there are so many different types of ideals" that there cannot be one Natural Law for men. "Surely, if there is such a thing as Natural Law, it must be in conformity with the ideals of men." No, the ideals of men need to be brought into conformity with the Natural Law. But Mr. Birchall is here partly answered by his fellow-critic, Mr. Ellis, who seems prepared to admit that "there are certain principles common to all extant civilisations."

This brings us to Mr. Ellis. Mr. Ellis and I had been the first to blush modestly side by side under the heading: "The Philosopher's Page," but in the next issue Mr. Ellis felt compelled to assail me with his ducks.

Mr. Ellis objects that there can be no such thing as a natural standard for our conduct, because "standards are not natural, they are agreed upon." Surely there are innumerable standards which are natural and quite independent of our agreement or disagreement. For instance, the standard of how high a wall I can risk jumping from, of how hot I can take my bath, of what food will agree with me, and so on. In all these things the standard is the known effect of the things on my body,

by  
B. J. Buxton, S.J.

and I had precious little to do with deciding that.

"A natural standard is presumably a naturally occurring phenomenon." Of course it is—the naturally occurring phenomenon of human natures, rational animals, and the activities available to them.

"If there is one standard of moral behaviour, there is no reason on the face of it there may not be many." Not if that standard determines what men may do precisely insofar as they have a common element within them, to wit, rational animality. Men may be short or tall, black or white, or yellow; slow or quick witted; but as long as they are men, rational animals, some things will be good for them to do, others bad, because some things will correspond with what they are, others conflict with it. For instance, to act simply in response to the prompting of carnal desires irrespective of the consequences, is to subordinate reason to sense—an inversion which conflicts with the true order of the faculties in my human make-up. So drunkenness and unbridled lust will always be bad. Again, unconscionable lying will always be bad and telling the truth, when it may reasonably be expected of me, always good. Reason tells us why: I need human society if I am to develop physically, mentally and spiritually as a human being; but human society would be impossible without the communication of ideas; the communication of ideas would be impossible without speech or its equivalent; speech would be a useless instrument if we could not have mutual trust that it was being used to communicate what others truly thought; but the very foundation of mutual trust would be done away with if lying were not regarded as illicit. Again, obedience to the reasonable laws of legitimate rulers is always good, the contrary always bad—because Society would be impossible without order, and order impossible without government and law.

Unlike Mr. Birchall, Mr. Ellis admits that we have certain common principles which are, at least at present, desirable, and that "moral behaviour is behaviour which conforms to

them." Mr. Ellis does not give us the faintest hint as to his view on how we come by these principles or how they can be justified. He implies that all our principles could some day be changed, so that some day we could come, apparently, to be convinced that we ought to be generally untruthful, cruel, ungrateful, unjust, and so on. Apparently, therefore, he considers that our principles are perfectly arbitrary.

We may have principles: "We should be truthful," "We should be just," "We should be humane." But we can always ask, Why should we? And the answer is: because truthfulness is good, justice is good, being humane is good; and their opposites: lying, injustice and cruelty, are bad. What Mr. Ellis does not seem to realise is that goodness and badness imply essentially a relation with something. Saying that a thing is good is by no means parallel with saying that it is blue. We don't ask, "Blue for what?" We must ask, "Good for what or whom?" You can't say absolutely, "Staying under water is good." It is good for fish; it is not good for men. Being promiscuous is bad for men; it is quite good for ducks.

Why the difference? St. Thomas Aquinas outlines the answer with admirable simplicity and clarity. He observes that among all animals—male and female—stay together so long as is necessary for the rearing and training of their offspring. Consequently, in the case of dogs, the male does not stay any time by the female, because in their case, "the female by herself suffices for the rearing of the offspring." But there are other cases where male and female dwell longer together. "This appears in birds whose young are incapable of finding their own food immediately after they are hatched; for since the bird does not suckle her young with milk according to the provision made by nature in quadrupeds, but has to seek food abroad for her young, and therefore to keep them warm in the period of feeding, the female could do this duty all alone by herself; hence Divine Providence has put in the male a natural instinct of standing by the female for the rearing of the brood.

"Now, in the HUMAN species the female is clearly insufficient of herself for the rearing of offspring, since the needs of human life make many demands which cannot be met by one parent alone. Hence the fitness of human life requires man to stand by woman and not to go off at once and form connections with anyone he meets."

But once a bird can feed itself, its upbringing is finished. There is no need for male and female to remain longer together. Nor indeed, in many cases, for instance that of ducks, while they ARE together will the limited amount of attention and protection required of the male parent by the offspring necessitate a monogamous relation on his part to his mate. Indeed, the species, for instance that of ducks, will be benefited, not harmed, if his relations are not monogamous, since more ducklings will be born with quite adequate chances of coming to the full stature of their duckhood.

But "in the human species" the young need not only bodily nutrition, as animals do, but also the training of the mind. Other animals have their natural instincts to provide for themselves, but man lives by REASON, which needs a long period of sense-experience to arrive at the time when it begins to function. Hence children need instruction by the confirmed experience of their parents; nor are they capable of such instruction as soon as they are born, but only after a long time,

the time taken to arrive at the age when reason begins to function. For this instruction itself a long period is needed. And then, besides, because of the assaults of passion, whereby the judgment is thwarted, there is need not only of instruction, but also of discipline. For this purpose the woman by herself is not competent, but at this point especially there is requisite the concurrence of the man. Therefore, in the human race the advancement of the young in good must last not for a short time, as with birds, but for a long period of life. So while it is necessary in all animals for the male to stand by the female for such time as the father's concurrence is requisite for the bringing up of the progeny, it is natural for man to be bound to the society of one woman for a long period, not a short one. This social bond we call marriage.

Thus does St. Thomas give us in simple terms and broad outline the reasoning to the conclusion that fidelity in marriage is good for man, promiscuity bad.

Mr. Ellis confuses Natural Law with our knowledge of it, when he objects: "To judge whether an action is in the right relationship to man as a man, we need to know what it is that 'benefits' a man . . . And this, I thought, was the function of Natural Law." No, it is rather the function of reason, finding out the Natural Law in particular cases. To find out what corresponds to our rational nature, what is the good as reason sees it, we must, of course, use our reason. The objective correspondence or disagreement of things with our rational nature is not the same thing as our knowledge of it. The correspondence or disagreement is a fact, whether or not we know it in all cases. But it is necessary if we are to live as men, that is, rationally, that we try to find it out, and then act according to it.

The principles of Natural Law, discovered and declared by reason, will remain always the same as long as men remain men. Living in water is good for a fish. If a fish should come to live on land, then no doubt living in water would no longer be good for it; but then it would no longer be a fish. There would have been no change in the law that living in water is good for a fish. If ever men should come to be born by springing fully developed in body, mind, and wisdom from the side of their mothers, then perhaps lasting fidelity in matrimony would no longer be necessary for husband and wife. But then such rational creatures would no longer be men, for they would not longer be animal as well as rational, depending for their rational development on the slow accumulation of experience and instruction through the senses.

If revenge was once rightly considered a duty and today is rightly considered a sin, then you mean something different in each case by revenge. We might all migrate to the moon; we might live in the midst of any mad botany or geology you please; we might eliminate all space and all disease; but as long as we remain rational animals, our nature will still demand that we be truthful, grateful, just, self-controlled, faithful to our promises, law-abiding, and all the rest of it.

The anonymous contributor in the last issue who maintained that "it does not matter whether there is a Natural Law or not," was possibly only quarrelling about terms. He or she, more or less, admitted Natural Law when conceding that "in humans there is a conscious effort to behave" and proposing, as "a good aim," "the pursuit of our own happiness in co-ordination with the happiness of others." But this contributor has a weakness for vagueness and hesitation. In face of the hideous brutalities of a Belsen or Dachau or the cruelties and cor-

ruption of an Eastern potentate, he would apparently be satisfied with "seeming to feel" that it would be "perhaps a good aim" to avoid such things. The great Natural Law tradition of the West expresses its detestation of such horrors in terms that are rather more rational, more complete, and more vigorous than that.

## A Short, Short Story

(Continued from page 4)

"Said it can't be bought. Now you'd better be going! I have not got the time to worry about you. C'mon, this way." And he showed me out.

Of course, I was not going to give up without a fight. That sun dial had become an obsession with me. It had to be mine, it represented the focal point of my life. What if something should happen to it? Any number of things could harm it. The problem at last become unbearable. I decided that the sun dial was to be mine at any cost. I planned to steal it.

Well, there is no need to tell you of the failure of my plot. The newspapers covered that well enough. They told you how I was discovered digging in the garden of J. D. Gillinsworth at one o'clock in the morning. They told you how I viciously assaulted the old fool when he discovered me. And they also told you about my sentence of a year's hard labor. What the papers forgot to mention was the fact that the police did not protect my "influences" while I was in prison. When I was released, therefore, and had hurried to my former lodgings, I found a stranger in my room and all my influences gone . . . gone!

Frantically I began a search for them. The goldfish and the plant had died for want of proper care, but I did recover the violin. Only one quarter of my "influences" close to me, a half of them destroyed and the remaining quarter out of reach! Clearly death was close to me. In fact, a dreadfully numbing feeling of despair settled upon me. I was lost. Picking up the old violin I staggered out into the night . . .

As I walked slowly through the deserted streets, thoughts came flooding in upon me. Mainly they concerned Professor Ethelton and Kel Duth Armyne, and for the first time, since my association with them and their ideas, I regretted having accepted their theories in the beginning. But this was no time for regrets, a doomed man can have no regrets, fears and doubts he may have, but not regrets.

Now there lay the sweeping lawn and the sun dial standing, I thought, rather grotesquely in the moonlight. The nearer I came to the sun dial the greater became my sense of despondency, until the time I had reached its base my eyes could see nothing but the sharp indicator glinting in the middle of the marble face. My temples throbbed and I whispered, "Why go on?" But the voice sounded like Ethelton's. In a trice I was standing up on the marble dial, swaying in the fresh night air. The indicator glinted . . .

The police have given very picturesque accounts of my position when found. A man who is found standing on a sun dial in the middle of the night beating on the indicator with an old violin and singing a Sunday school song at the top of his voice can be little else but a lunatic, can he? People are so terribly decisive in their judgments. "He's mad," they say and the psychiatrist who examines him feels in duty bound to find him insane. Public opinion must not be balked. So here I am in an asylum with raving lunatics all around me, while Ethelton is free, free to circulate more of his blasted theories and his cursed books! Funny that I don't remember singing a hymn though. . . .

# Letters To The Editor

## ONE APATHETIC

Dear Sir,—  
Your article on student apathy in the issue before last of "On Dit" has at last stirred someone into action. This leading article, although somewhat misleading, coming as it does after your stirring head-lines, "Three Naked Women Run Amok in the Barr Smith," has alone done it. As a typically torpid member of the student body in this University for the greater part of a decade, I have been moved to write to "On Dit." As a concession to my principles (as an apathetic student), I have at least postponed doing so for one issue. I protest strongly, not only on account of this disturbance of my customary extra-curricular inactivity, but also on the means employed to cause this minor upheaval of "intellectual slug life." In my years at the Varsity, editors have come and editors have gone, and only Scott goes on for ever. And further, in my youth I have suffered unmoved at their hands tirades by Thompson, sarcasm from Slattery, pounding from Power, jeers from Jeffrey, wails from Wahlquist, and the candid comments of Cole. To one who has fiddled through the "Faerie Queene" on one hand, ambled leisurely through Lieling's Annalen on the other hand, and on the other hand, marched through Martin Place on both hands, your article I found no more tedious than those on the same subject in the "On Dits" of 1946-1950, and to a lesser extent, of 1951. The same sickly sentiments as expressed in the offending issue could have been taken from "On Dit" volumes, 1946-1950, and probably were. In 1946, even, there was no brilliance attached to these phrases, only a comparative originality. The cry is ever the same, a call to interrupt our idyllic existence by writing unnecessary articles and attending unnecessary meetings. I consider that we, the herd, do our bit. Anything you, the editors and staff of "On Dit" care to write, be it rubbish or occasionally otherwise, we, the herd, will read quite willingly. And the proportion of readers to writers must be literally hundreds to one, which shows how wholeheartedly we do our bit. Should the standard of contribution be lower than usual, naturally the readers can be expected to complain and criticise. It is no defence on the part of the writers to say "you do something better," or even "you do something," which is, in effect, what Messrs. Bergin and Lindblom have done in the issue before last of "On Dit." But to return to the point. You may wonder what stroke of genius has promoted this unparalleled activity from one of the Dull Herd. No genius is the answer, but almost sacrilege. It is now almost a month ago that I sighted those stirring headlines from the steps of the Barr Smith, and immediately galloped across the intervening space to secure a copy—without even a thought of begrudging the recently risen price. Having, as I may have mentioned before, some years' association with "On Dit," I had cultivated a regrettably suspicious view of its pronouncements. Consequently, and still galloping with my three-pence outstretched, I prepared myself subconsciously for some small exaggeration. Not THREE naked women I thought, perhaps only one. And possibly not naked, but discreetly covered with two text-books and a lap-lap of lecture notes. Nevertheless I was not prepared for the colossal anti-climax which followed these headings. And my three-pence gone beyond recovery. But it did not end there. Your other main heading: "Scott, Stokes, Gibbs Sent Down"—made pleasant reading (this may be a personal opinion). Once again on reading the column beneath there was great disappointment. When the tide of indignation and resentment had receded, and I could view the matter with an unbiased air, it was apparent

that what you had done was unforgivable. Those glorious head-lines . . . And what followed. . . . In the course of replying to several minor complaints about a small two-page article on the "Call," which crept into an earlier edition, you stressed it was the duty of a University newspaper to seek the truth. And, those devices you used, Sir, were rank dishonesty. Not only are you swindling many readers, but you are not keeping faith with your avowed policy of seeking the truth. Immediate steps must be taken to remedy this. As the main lapse was the use of those two erroneous and misleading headlines, "Three Naked Women Run Amok in Barr Smith," and "Scott, Stokes, Gibbs Sent Down," then the only way to correct it and save the face of our University newspaper will be to correct it and save the face of our University newspaper will be to approximate the truth. Have Scott, Stokes, Gibbs sent down, and see that three naked women run amok in the Barr Smith. Since the beautiful Miss Micklem was cited in the offending issue as one who assists greatly in preparing the editions, then I suggest it is only fair that Miss Micklem should take a leading role in living up to the latter headline. And since the performance of this would be in the nature of a public apology, in a matter in which I have some personal interest, then I feel that details of the time and date of this demonstration, if not widely published, should be at least forwarded on to me in order that I may see that the necessary circumstances are strictly adhered to. When these conditions are met, not only will we find the University seeking truth, but once again "Truth" seeking the University. Yours, etc., "GINGE" MEANEY.

Horror!

Sir,— I am writing this letter at the earnest request of several members of this University, not from any personal malice and spite. With infinite weariness and a feeling of utter misery I have read the bitter account of one "Commentator" of the dreadful persecutions suffered by the poor "Roman Catholics" from people who use this abominable term. Would that the worthy gentleman would confine himself to that church, which he so imperfectly understands — HIS OWN! I commend to his attention some documents from that church to which he claims to belong. You will observe, Sir, that I say I will use his own evidence. In the Encyclical on Education (Dec. 31, 1929), Pope Pius XI speaks of the "Holy Roman Catholic Church," and an admonition from Cardinal Merry del Val "that all men should obey the Roman Catholic Church" appears in the same Pope's recension of the INDEX LIBRORUM PROHIBITORUM, which appeared in the following year. Further, let me point out that the whole question is totally unnecessary AS FAR AS HE IS CONCERNED! His Holiness has spoken—that should suffice "Commentator," if he truly believes the Papal utterance: "And when the Roman Pontiffs go out of their way to pronounce on some matter which has hitherto been controverted, it must be clear to everyone that, in the mind and intention of the Pontiffs concerned, this subject can no longer be regarded as a matter of 'free debate among theologians.'" (I quote, by courtesy of Fr. Buxton, from Mgr. Knox's translation of the LATEST Papal Encyclical, HUMANI GENERIS, which bears the imprimatur of Archbishop Mannix). I do not suggest that His Holiness has thereby answered the question of the term "Roman Catholic," but I think that as the Holy Father has not only taken the term calmly, but has actually used it, then that should be sufficient for one of his most lowly sons, our friend "Commentator."

Let me close by a remark on this piece of controversy. "Horresco-pe" made a calm statement that he did not like the subtle means used to further "Roman Catholic" propaganda; he was answered by "Commentator," whose method was a tacit ignoring of the point at issue, and a hasty switch onto the side issue of terminology. Neat, Sir, but not good enough for the unbiased reader. I feel that if that is the only way religious controversy can be carried on—by sly evasions and Jesuitical tactics—then it is better left unsaid. So I ask, Sir, that this discussion be brought to an end; if "Commentator" or any other of his faith, or of any faith soever wishes to take me up on this matter, or any other matter connected with my own faith (if I am capable of answering their questions)—then they can find me in the University almost every day. Let us not sully this fair sheet with turgid controversy; let the problem be thrashed out by the theologians, who understand it, not hammered by students like myself and "Commentator," who are not trained in theology and have no particular aptitude therefore. Sincerely, NICHOLAS WILSON.

Horror!

Dear Sir,— I should like to point out to "Commentator" of "On Dit" 26/6/52, that the term "Roman Catholic" is used to prevent confusion with the Church of England, which considers that it is also a Catholic, i.e., Universal church. The term "Roman" assigned from the fact that some Christians acknowledged the authority of the Pope, who resides in Rome and others did not. HORRESCO BOO.

Horror!

Dear Sir,— What "Commentator" ("On Dit," 21/7/52) says about Roman Catholics does not surprise me in the least. I am fully aware that they refer to themselves as "Australian Catholics" or mainly as simply "Catholics." Apparently they do not like admitting that they are really Roman Catholics, members of the Church of Rome. Perhaps I should have called them Papists, or Papalaters. It would be just as logical for Australian members of the Church of England to call themselves members of the Church of Australia, as for Australian members of the Church of Rome to call themselves Australian Catholics. HORRESCO-PE.

Horror!

Dear Sir,— So, during another moronic outburst (or is it arty-burst) our Editor chides the student body for among other things, its alleged failure to supply "On Dit" with items of interest regarding student activities. So far as the Science Association is concerned, its committee feels that if the Editor had printed the reports recently submitted concerning its activities, a more reasonable picture of student life might be gained by any readers hardy enough to get beyond the first feature page—assisted to that point by the noble institution of ancient Rome, the vomitorium. In short, Mr. Editor, we feel that, having studied some of your handiwork, particularly the matter and format of your last issue but one, it is possible at long last to guess shrewdly at the identity of the near famous contributor to the correspondence columns of the London "Times" of a few years ago. We refer, of course, to Mr. R. Supward. Yours, The Committee, The A.U. Science Assoc. Per J. SEIDLER.

Horror!

Dear Sir,— In your paper and in various meetings held in the University recently, much use of a rather overworked phrase has been

made. I refer to the term 'student apathy.' This has been the hobby-horse, ridden by many of the frustrated members of our S.R.C. I say that the students are not apathetic; each one of us has that urge latent in him or her to live that glorious, full, life of an intelligent student—to be part of a crowd enjoying life to the full. To bring this latent quality to the forefront, I feel that some impetus must be given to set the ball rolling, or as a chemist would say, a catalyst must be provided to start the reaction. A spark to set the fire of enthusiasm alight must come from a body, such as the S.R.C., who must bring the students of this University together, before the necessary enthusiasm can be fostered. There is too much segregation amongst us all. People get around in their own small groups, hardly awake to the world about them. Even the S.R.C. stick together like blood cells in a thrombus! To banish apathy then, get students together more. Have a lunch-time dance, say one day a week; have a Friday evening dance (as held in most other progressive Universities); and hold working bees with a social atmosphere, at convenient times (not Gibbs' Sunday morning escapade) to improve our University. To conclude, if those who criticised the apathy of students would only do something constructive to bring students together, then the term, "student apathy" would be but a bogey of an inglorious past. Yours sincerely, KEY FORVA.

Horror!

Dear Editor,— As a present diploma student and a "past" graduate student of this University, I take the strongest exception to the letter of L. H. Broad, on the ground that it is completely non-factual. So far from "Irresponsible activities" comprising "a considerable proportion of student activity" in this same edition of the "Advertiser" (July 24), we read the plight of the University Dramatic Society (see Mr. Bergin's letter), trying to continue its cultural activities with neither finance nor encouragement from the authorities. If you enter a shop in Oxford High Street they will recount with obvious pride the latest bit of fun provided by the local students. Even Sir Walter Raleigh was always getting shut up in clink for keeping things alive. Adelaide was recently described in a famous broadcast as the "only cemetery without lights." There is still one light—it shines in the University. If L. H. Broad wants a cultural treat, I suggest he or she comes to hear the debate against America—if he or she can get in. I personally find that University students are the most intelligent, as well as the most civic minded section of this community. And if the community and the authorities, could possibly grasp this patent fact, and stop treating them like children, it will be a good day for democracy. BARBARA HEASLIP.

Horror!

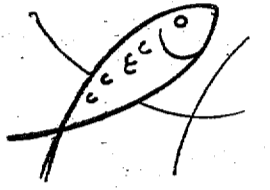
Dear Sir,— I have read regularly, as much of the Philosopher's Page as I could understand and much that I couldn't. It has seemed for a great part to be a play upon words with the sole idea of confusing the reader. I have also read several articles by Mr. Ellis, and I have heard both Mr. Ellis and Mr. Scott speak on several occasions. Upon careful consideration of their arguments, I have concluded that their basic ideas (or arguments) are that (1) They don't believe that there is a God (2) They can be as good (a moral) without one as anyone else can be with a god. To this, I should like to point out (1) Who created life if God didn't? You may assume the eternal existence of inanimate things if you wish, but no in-

imate thing has yet been known to create life, but life proceeds from living things. (I use "things" rather than a more technical term, as I do not wish to confuse the reader.) The Christian assures the eternal existence of a living God, and as life proceeds from life, it is more logical to suppose this than the eternal existence of inanimate objects. (2) Mr. Ellis, etc., live in a so-called Christian community, whose laws are based upon the Christian belief, and whose moral standards must necessarily be based upon Christian standards as they have not lived in any other community. Therefore they cannot live better lives without a god than people with a god, because their knowledge of good and evil is a result of the Christian training they received when they were children. Yours sincerely, BURTON BLASTED

Dear Sir,— I have rarely heard an hour filled with so much rot as was Dr. Burton's lecture on Wednesday, and was dismayed that by the volume of applause, so many agreed with his statements. Owing to his long—and many of them ridiculous—answers to questions, I was unable to ask any of the following: 1. If China is so keen on peace, why did she intervene in Korea, and why is she so unreasonable in the Peace Conference at Panmunjon? 2. If the Government of China has improved so much, why are so many prisoners held by the United Nations unwilling to return to China—in fact would forcibly resist repatriation? 3. If the Chinese "People's Army" in Korea is volunteer, why do so many of their Regiments attack impregnable U.N. positions, coming in wave after wave, as if in a trance, only to be shot down or captured in thousands. I have spoken to many of them soon after capture and they have stated that they were acting on orders to attack without regard to loss and if they retreated, they would be shot from behind—scarcely voluntary fighting. They were happy to be taken prisoners, and many said that Communism had been accepted by China because it had more to offer than Chang Kai-shek's regime, but now, too late, they have discovered its faults. 4. How could Dr. Burton be fooled by trumped up charges of germ warfare, the use of which the U.N. know could bring down on its shoulders a barbaric world war? A few bomb fragments and the statements of American airmen, obtained under duress appear to mean more to Dr. Burton than his common sense. Dr. Burton states that the charges of persecution made by missionaries were false and probably made for money. This brands him not only as a fool who has been served up with a great deal of nonsense during his short visit to China, but also despicable. China is being "used" by Russia. When she realises that then will be the time to confer with her across a table such as Dr. Burton suggests. In the meantime, she is our enemy and so is Dr. Burton. I am, yours, etc., (Dr.) DONALD D. BEARD.

Horror!

Dear Sir,— Could I just clear up a matter raised by "Disappointed" in the last issue of "On Dit"? He said that Mr. Read was reported to have said that the Sermon (Continued on Page 7)



# CLUBS AND SOCIETIES

## Liberal Comments

We are intrigued to see the latest Public Opinion Poll expressing dissatisfaction with the Federal Government. Remember that not so long ago Mr. J. A. Ferguson, ex-Federal President of the A.L.P., said that if the "Labor" Party were in power their policy would be identical with that of the Menzies Government?

If people are really honest with themselves there would be a lot of informal votes cast if there was an election today.

SOME weeks ago William Waymouth ("Advertiser") told us that "they have a new party game in Sydney. It is called 'Housing Drive.' So far it doesn't seem to have hit Adelaide—at least, not as a party game."

You wait until O'Halloran gets going again at the State election next March.

CONCERNING the pre-requisites for the seizure of power by the proletariat; the opportunists assert that the proletariat cannot and ought not to seize power if it does not itself constitute a majority in the country. No proofs are adduced, for this absurd thesis cannot be justified either theoretically or practically.

"The Foundations of Leninism," by Joseph Stalin.

LIBERAL Union President (Phillip Kennedy) and L.U. Publicity Officer (Charles Stokes) were elected new President and Secretary respectively of the Australian Universities' Liberal Federation at the annual Council meetings held in Adelaide in the last vacation. Vice-President is Don Hayward, of Sydney; Treasurer, John Brook, of Melbourne; and Assistant-Secretary, Gerald Laurence, of W.A.

INTERESTING to note that every promise S.A.'s Tom Playford has made in his policy speeches since he has been leader of the State Liberal-Country M.P.s has been carried out. We call this a unique record in Australian politics.

NOMINATIONS have been called throughout Australian Universities by A.U.L.F. Secretary, Charles Stokes, for position of Editor of an A.U.L.F. publication, to be published "some time before May, 1952." In Adelaide any L.U. member may apply.

APPARENTLY Adelaide is not the only place in Australia which doesn't want the great John Burton to speak in its Town Hall.

RUMOR has it that Scott is on the verge of joining the Liberal Party.

RESURGAM.

## Socialist Club

First Chinese film shown in Adelaide!

On Wednesday, August 6, at 8 p.m. the Socialist Club will be showing two remarkable films in the Lady Symon Hall.

One, "The White Haired Girl," probably China's finest film so far, tells the story of a peasant girl who escapes from feudal traditions.

The other film, "Peace Will Win," is a powerful documentary surveying the World Peace Movement, and giving an account

## Badminton Club

Malayan students from this University have hit the headlines in a big way, practically scooping the pool in the recent South Australian Championships. Geoff Yeo, who expects to matriculate for Dentistry in 1953, became S.A. singles champion by defeating Lim Kwang Wha, a medical student in the final. Geoff helped Bob Cadd to win the doubles final against Lope Wye Tuck and Lim Leond Gyok; who met one another also (in the mixed doubles final). Loke and his partner, Maie Fong winning. Maie also won the Women's Singles Championship and the doubles with Kotha Pillai as her partner. Thus only one Australian carried off a title.

Until now, these University students have had to play their badminton at the Y.M.C.A., but thanks to the generous co-operation of Dr. Penny and the Teachers' College, a University Badminton Club has been formed, and will practise every Thursday night at the Teachers' College Gymnasium.

Australians, both men and women, are invited to join the club, and learn this game, which is among the best indoor games in the world. Good coaching will be available.

## W.S.R.

Without any blowing of trumpets, the W.S.R. Appeal was launched on Monday, July 28. A great amount of organisation had been done by a student Committee under the leadership of Mr. Douglas Pike, Reader in History. Over 150 students readily agreed to canvass, each in his own department, by asking for a minimum of 5/- from every person on his list.

Not a single student refused to do this job. No apathy apparent here!

Whether the Appeal continues as well as it began depends on several things.

- (a) Will canvassers get right on with the job?
- (b) Will everyone respond with at least the minimum amount of 5/-.
- (c) Will canvassers return receipt books and money to Mr. Hamilton's office when the job is done?

St. Mark's College Club has agreed to organise something with the other Colleges for the Appeal.

All members of the University staff and some graduates have been approached by letter, and cheques are beginning to roll in.

The appeal is uncomplicated this year by any political considerations. It is pure humanitarian appeal to students to help fellow students in Calcutta and Karachi who are in such desperate straits as regards health and housing, and study is virtually impossible.

Last year Adelaide's total contribution was £445. This was easily the highest State contribution, which seems to go to show that our much criticised apathy, bad as it may be, could still be a great deal worse.

Cost of living in India, as in Australia, has been mounting. Let's try to increase our giving this year and at least reach a target of £2,500.

of the Second World Peace Congress at Warsaw, 1950.

We look forward to seeing you there on Wednesday.

"Why You Should Be A Socialist"—this is the theme of a series of classes conducted every Wednesday in the George Murray Lounge on such questions as: "What Causes War?" "Can Capitalism Be Replaced?" and: "What Would A Socialist Australia Be Like?"

## Putans Society

The Co-Presidents are still awaiting nominations for positions of Treasurer, Secretary and Public Relations Officer. At present their relations with the public are not very good, they have no money, and no one to answer their correspondence, which is sure to start pouring in before long.

Remember, any Practising University Teetotallers and Non-Smokers are eligible for the positions. Every thinking University student is urged to give this matter serious consideration.

The Co-Presidents (Charles Stokes and Jeff Scott) may be contacted any day after 6 o'clock at Judy's and/or the Black and White Milk Bar (Rundle Street branch). No applicants with red noses or suspicious-sounding coughs need bother to apply.

Mrs. Barbara Heaslip, B.A., has been refused admission to the Society on the grounds that she is not sufficiently democratic. The Secretary of the Coffee-bean Importers' Association has been made an Honorary Life-Member on the grounds.

## Debating Club

Last Tuesday night in the Lady Symon Hall a very interesting debate on the subject "That This House Like Ike" was held.

Both by a unanimous audience vote and also by the decision of the adjudicators (Professor R. A. Blackburn and Mr. Bob Reid), the con. side, Messrs. Charles Stokes, John Casley-Smith, and Nicholas Birchall were declared the winners. The side supporting the motion comprised Messrs. Ian Wilson, Tony Malone and John Mangan.

It seemed a pity that out of a University of several thousand students and staff, only about 15 people managed to attend a high-class debate on a matter of world-wide importance.

Lunch-time debates have been continuing on Mondays in the Lady Symon. Their standard has been lowered by lack of preparation by the debaters taking part, and also by the unhappy practice of people who have agreed to debate, dropping out at the last minute.

Adelaide's team for the Inter-Varsity debates to be held this year in Sydney from August 20 to the 27th will be announced soon.

## Letters to the Editor

(Continued from Page 6)

on the Mount was not to be taken too literally.

Fortunately we have a record of what was said, taken off a tape-recorder. Mr. Read was answering the question: "What do you believe Christ meant when He said, 'I say unto you, resist not evil?'" In his answer, Mr. Read said, "We are often commended that we should take the sayings on the Mount and just apply them. The popular phrase is 'the simple teachings of the Sermon on the Mount.' I consider the Sermon on the Mount one of the most incredibly difficult teachings." He went on to say that in these teachings Christ made no concessions to human nature, and that Christ Himself was the only person to have fully carried out these commands. While Christ did not resist the evil done to Him personally, He certainly did resist evil in the world.

I hope that this will clear the issue up a bit.

Yours, etc.

S.C.

## R.R. REPLIES

Dear Sir,—

I write with reference to Mr. Ellis' epistle of July 21. I have prepared a detailed analysis of this letter, revealing, I hope, its utter confusion of terms and of ideas. However, due to the pressure of "end-of-term" essays, etc., I have been unable to finish my article in time for this edition of "On Dit." I hope that the Editor, then, will accept my full reply to Mr. Ellis for the next edition, which I think, will not appear until after the holidays. Therefore, I would ask Mr. Ellis to keep in mind my criticisms yet to be printed.

There are a few remarks, however, which it would be well to make immediately and which can be made without detriment to my essays!

In reply to my letter on the problem of evil and the existence of God, Mr. Ellis speaks of my using words without knowing the rules. But there is one rule fundamental to all reasonable discussion which he himself has ignored, with a consequent irrelevancy throughout almost the whole of his letter. The fundamental rule in question is that criticism of another person's position has value only in so far as it deals with that person's actual position, and not with something different which has been submitted for it.

Mr. Ellis strangely bases his argumentation on the assumption that I hold "absence of being" to be synonymous with "evil." Let him read my letter again. There I say quite clearly that "all evil, whether moral or physical, is the absence of being which normally should be present."

Of course, absence of being is not synonymous with evil. Mere nothingness is neither good nor evil. It is nothing. Evil is a deficiency of due perfection (whether of the physical or moral order) in an existent being relatively to its specific type.

All that can truly be called "being" or "positive entity" in an existent object is of God, and is good. Defects, whether due to free will in the moral order or to natural agencies in the physical order, though permitted by God for wise reasons, and in view of a greater ultimate good in the total scheme of created reality, are not positively caused by Him. And nothing Mr. Ellis has said militates against the universal causality of God where positive entity is concerned, nor against His Goodness.

Is it surprising that Mr. Ellis does not know how I am using words, and that he can't help arriving at his illogical conclusions when he has apparently not even read my letter with sufficient attention to know what it contained?

With this warning, Mr. Ellis might study again my last epistle before reading my next and future one.

R.R.

## COMPULSORY CHEST X-RAY EXAMINATION

I, Alexander Lyell McEWIN, Minister of Health for the State of South Australia, hereby make the following order pursuant to Section 146 E of the Health Act, 1935-1951:—

All persons who, at the time of publication of the notice are:

- (a) Students enrolled at the University of Adelaide for any course for a Degree or Diploma.
- (b) All students enrolled at the Elder Conservatorium.
- (c) Members of the full-time staff and employees of the University of Adelaide

shall submit themselves to examination of the Chest by X-Ray in accordance with the following provisions:—

1. PLACE OF EXAMINATION. The X-Ray Unit will be located within the University Grounds, at the Old Anatomy Museum.
2. DATES OF EXAMINATION. The X-Ray Unit will operate from WEDNESDAY, JULY 2, to WEDNESDAY, JULY 30, 1952 (excluding Saturdays and Sundays), and the following are Group reporting dates:—

### FIRST WEEK—

STAFF: WEDNESDAY, JULY 2 and 9, 1952 (day time only).  
ENGINEERING, DENTISTRY, PHARMACY: THURSDAY, FRIDAY, MONDAY, TUESDAY, JULY 3, 4, 7, and 8 (day time only).

### SECOND WEEK—

ARTS AND CONSERVATORIUM: THURSDAY, FRIDAY, MONDAY, TUESDAY, WEDNESDAY, JULY 10, 11, 14, 15, 16.

### THIRD WEEK—

MEDICAL SCIENCE, AGRICULTURE, AND LAW: THURSDAY, FRIDAY, MONDAY, TUESDAY, AND WEDNESDAY, JULY 17, 18, 21, 22, and 23 (day time only).

### FOURTH WEEK—

COMMERCE, PUBLIC ADMINISTRATION, PHYSIOTHERAPY, SOCIAL SCIENCE, AND POST GRADUATE: THURSDAY, FRIDAY, MONDAY, TUESDAY, AND WEDNESDAY, JULY 24, 25, 28, 29, and 30.

3. HOURS OF EXAMINATION:

#### FIRST WEEK—

WEDNESDAY, JULY 2, to WEDNESDAY, JULY 9, inclusive:  
9.15 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.

#### SECOND WEEK—

THURSDAY, MONDAY, WEDNESDAY, JULY 10, 14, 16:  
11 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.; 6.30 p.m. to 8.15 p.m.

FRIDAY AND TUESDAY, JULY 11 and 15:

9.15 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.

#### THIRD WEEK—

THURSDAY, FRIDAY, MONDAY, TUESDAY, AND WEDNESDAY, JULY 17, 18, 21, 22, and 23:  
9.15 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.

#### FOURTH WEEK—

THURSDAY, MONDAY, AND WEDNESDAY, JULY 24, 28, 30:  
11 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.; 6.30 p.m. to 8.15 p.m.

FRIDAY AND TUESDAY, JULY 25 and 29:

9.15 a.m. to 12.30 p.m.; 1.30 p.m. to 4.45 p.m.

Dated this 19th day of June, 1952.

A. LYELL McEWIN, Minister of Health.

### SPECIAL NOTES.

EVENING SESSIONS on Mondays, Wednesdays, and Thursdays, July 10, 14, 16, 24, 28, and 30, are provided for those unable to attend during the day. They will be crowded. Please use day time sessions whenever possible.

PERSONS NOT INCLUDED IN THE ABOVE GROUPS who are attending or employed by the University of Adelaide may attend voluntarily if they so desire.

# The Sportsman's Page

## Great Aussie Rules Successes

Since the sensational one-point win over P.A.O.C. a few weeks ago, the University "A" team have won three games, lost none and seem assured of the Amateur League minor premiership, having a four-point lead over the second team—Alberton Church United.

Against the old rivals, Exeter, the A's showed a vast improvement and won by 13 goals. Exeter defeated University in the first round, but this time had no answer to the ruck supremacy and speed of the Blacks. John Laurie and Graham Duncan were the pick of an outstanding ruck and others to do well were Broadbent, Tunbridge, Kitchener and Hancock.

Walkerville were defeated by 9 points, but only because University played poorly for three quarters and were 4 goals down at "lemons," and then turned on a terrific 25 minutes, kicking 5-5 to 0-4 and so avoiding defeat. Best were Martin, Laurie, Duncan, Kitchener, Harris and Bennett.

The next match was against Alberton, second on the list, and

in a game described as a preview to the final, the "supernatural" University team gave the preview a lop-sided appearance by defeating Alberton 18-25 to 6-3. McLeod (6) and Hancock (5) were the main goal kickers, and Hancock (9) and McLeod (5) were the main point kickers. Best players were Elix, McLeod, Tunbridge, Fitch, Broadbent and Harris. The highlight of the game was the appearance of Johnny Walsh from out of the clouds with the football in his arms—no one understands just where he came from but at least he kicked straight!

The B team are going to be hard to put out of the top four after a very good 10-goal win over Kelvinator. Everyone in the team played well, especially after the

dismal game against Rosewater the week before, when the Blacks were beaten by two points. The strong point of the B's at present is the defence, with Jim Whittle, "Fan" Fuller and Dick Southwood showing up every week.

The C team soundly defeated Goodwood a couple of weeks ago, but were in turn beaten by Railways by a similar large margin! Last week the C's defeated North Brighton by a couple of goals, and at present are knocking at the bottom of the final four. If a few more people would come out to training the C's task of making that "four" would be a great deal easier.

Don't forget the Football Ball on August 9, in the Refectory. 10/- a double and the greatest show of the year.

## Rugby Report

On Friday last the Rugby Club held an extraordinary dinner in honor of the departure (take this how you wish) of the 1951 Rhodes Scholar, Mr. Zug Ashwin, B.A.

The Chairman, Professor Portus, in introducing the captain, Mr. M. R. Hone, B.Sc., observed the fact that sadly enough, a year ago on the departure of Forbes for England we toasted the King and then drank the health of the king of the evening, but today we toast the Queen and then—

Hone and Ashwin are to be congratulated on their excellent speeches. We would also like to thank Robinson for the one he didn't make.

Next day, Aquinas and University fought out their respective finals for the Davy and Neilson Cups. This is the first occasion for some years that two University teams have been in the finals of these competitions. Aquinas is to be congratulated on their improved form. Saunders, McAuliffe, and Paholski played well for the forwards, who on the day were much superior to the Woodville pack. For the backline, Price and Chisholm played well. The game was excellent football to watch and augurs well for Aquinas hopes during the rest of the season.

The A team started very well against Woodville, leading 6 to nil in quick time. However, it was not long before the whole team became non-plussed with their success and reverted to their old form. Unfortunately, in as many seconds the team lost two of its State players, Evans and Turner being injured. In the few minutes of disorganisation that followed during their retirement in which Hone called "John! Send me one forward," and then, "John! Make it two forwards"—Woodville banged on eight points. Due to lost opportunities by University, Woodville Blacks quickly scored to make a 17-11 lead for the home team, however, University fought back and with their forwards overshadowing their opponents, took the score to 17-14 just before the final whistle. For University, all forwards played well. Lawton hooked magnificently in his first game for the A's for over a year. It is, however, unprofitable to praise one player above the others, for in this match the A team, after its early lapse, produced some of the best rugby ever.

## Hockey Club Uplift And More Successes

"Support from sidelines raises sagging morale."

On July 19, the University "A" team pulled up their suspender belts and played the best game of hockey seen this season in the "A" Grade of the Association. Their opponents were Grange, top and unbeaten up to date, and the results were a scoreless draw. Even so, University hit a goal, Melvin just tipping a pass from Ireland into the net. This was disallowed as the only person not to see it was the umpire. The main point was the rejuvenation of the team. Ireland hit the form he has been struggling towards all the year, and Melvin showed some of last year's initiative. Karim, although still convalescing from a previous match, made up for his tendency to slowness by brilliant stickwork. Our two other overseas players, Jagder and Narinder were unbeatable, while Tracey justified his promotion to the team.

To show this was no flash in the pan the Inter-Varsity team played the State side on the following Sunday afternoon and drew, two-all. Even Captain Smith showed he was also capable of playing hockey, and "Ginge" Meaney distinguished himself by turning up to the game still in evening clothes.

Much of the credit for these performances is due to Mr. J. I. Nation, our recently acquired coach. Since his advent, practices have become organised and even well attended. The lecture in the pavilion afterwards is an excellent idea. Also Jack's vociferous coaching from the side-lines during a match keeps us up to scratch. Having a spectator is, in itself, quite heartening, too.

It only remains to apply our new motto, "Digitus extracti" to the whole club!

Also playing Grange, the B's lost their second game this season, going down, 4-0. Playing down in the swamps, the B's attacked well as a team in the first half, but were unable to score. Additional opposition from the spectators and local man-size mosquitoes upset them after interval, and the game degenerated into a rough-house. Of the team, only our two ancients could handle this style of play. Ken Lamacraft played a solid game, and our other roving defender enjoyed it immensely. It was also an object lesson, showing how to score goals by following in. N.B. Forwards.

The C's also reversed their usual form. Playing the Grange C's at Birkalla, they won comfortably, 6-3. This was also a rough match, but more capably handled. Brummit and Coates played well.

The D's forced to drawn with Blackwood, Gibbes being the only goalhitter for Varsity. This is one of the most consistent teams in the club. While the E's were forced to forfeit due to an apparent epidemic among its members. Fortunately, the few remaining keen players were given a run in the other teams.

### INTER-VARSITY TEAM ANNOUNCED

The following players have been chosen to represent Adelaide University in the coming Inter-Varsity games at Perth:—

1. B. D. Ellis
  2. J. W. Smith
  3. A. Karim
  4. R. M. Clarke
  5. J. G. Golledge
  6. M. F. Meaney
  7. B. H. Jeanes
  8. B. Jagder Singh
  9. R. Narinder Singh
  10. A. J. Tracey
  11. R. Rowe
  12. G. R. Melvin
  13. D. L. Gulland
  14. N. K. Meaney
  15. L. J. MacPheat
- J. I. Nation, Esq. (managing coach).

Our congratulations are extended to these players, and our best wishes to the whole team. There will be good hockey and good times for all in the West. Don't miss our going-away stunt on August 16.

### SOCIAL JOTTINGS

The Hockey Club Flannel Dance, held on Friday, July 25, in the Lady Symon Hall was an enormous success. Going on previous efforts, 40 people were prepared for, 20 were expected, but 80 turned up. Tables were arranged cabaret style around a microscopic dance floor, and lighting by candles in beer bottles gave a delightfully intimate and comical atmosphere.

The official party consisted of Professor J. J. C. Smart, the Rev. Borland, Mr. and Mrs. Nation, Mr. Ken Hamilton, and our club captain, with Mrs. Smith. Among the guests were members of the Soccer Club, members of the Sturt and Graduates' Hockey Clubs and a terrific representation by the Burnside Club.

Ellis was observed wearing his green Australian blazer with matching expression towards the end of the evening. Meaney Junior was seen, immaculate in the new drape shave of big brother's blazer. While "Sniff" looked charming in his new girdle. Ron Rowe, ever conservative, was seen wearing the same Old Look with his same Old Line.

Two charming representatives of the Women's Hockey Club had to be escorted in by the committee, who lost a shirt-tail, two trouser buttons and a tuft of red hair in guiding them through the hungry horde of unattached males around the door. "Ginge" was immediately sent out to acquire some females, and returned half an hour later with eight luscious specimens. It was noticed he didn't take them all home again.

Music was by courtesy of the S.R.C. pick-up. In the early stages, our number of records was limited, and we had to play it continuously for forty minutes. Later in the piece, our Shower-room chorus was persuaded to sing one of our traditional songs, and not to sing several of the others. The Burnside Hockey Club Ballet then volunteered a turn. These boys added immensely to the spirit of the dance. At 11 o'clock, when we were scheduled to finish, a hand appeared from nowhere. Karim was removed to a quiet corner where he continued to change records in his sleep, and the re-

The A's defeated South Adelaide, 50-40, after trailing at half-time. This was the first occasion this season to find us in arrears at that stage. Lloyd Evans was again deadly, throwing 27 points. We still maintain third place in the premiership list, and are not complaining, as an easier final round should result.

The B's have shown a return to form, and in this period won two and lost one. They went down in a hard, close game to West Torrens, 37-34. John Lawrence starred and threw, according to Foster, who admits he doesn't know anyway, 18 points.

Then followed a good win against Northfield, who are, or were before our team beat them at their own game, a team of

maunder soldiered on till half-past twelve. A terrific show!

"Ginge" accepted an invitation to attend a Burnside Hockey Club party the following night, where he was royally welcomed, entertained, and filled with beer by the convivial chappies of the previous night. He was called upon to make a speech and sing several songs on behalf of the whole Varsity Club, before being further filled with sufficient beer for the whole Varsity Club. Then being taken to supper, and he and his lass driven home. "Ginge" has now got definite ideas on the efficiency of social functions to promote inter-club friendship.

It is now firmly intended to hold another similar dance at the end of the season. So watch the first "On Dit" next term. It will also contain an account of the Inter-Varsity trip. "Ogfog, Adelaide!"

"not-so-gentles." The score, 30-25. Giles was sent up from the C's to er . . . you know what I mean . . . and er apparently did it. Our tall timber won the day for us.

The run continued with a 31-24 victory over South. Here we also trailed at half-time. Ironically this turned out to be a dirtier game than the last. Jim Allard collected no less than a baker's dozen—is it 13 or isn't it—of fouls . . . can't say off-hand how many he converted. Lawrence was again given the best player vote.

As a result of all this the B's emerge with a good chance of making the four. This tickles us no end. Go to it fellas, the incentive is a district team next year.

The C team had a successful though nearly unsuccessful debut last week, defeating Burfords, 33-32. With 30 seconds to go we led by a point, at 22.05 seconds they goaled to lead by a point, and then, and then! With 15.061 seconds to go, Medlow raced goalwards, climbed Lawrie's back and deposited the ball in the basket — thanks Chubb. Nothing very exciting happened in the remaining 15 or so seconds, and so we won by a point. Ron went around afterwards singing his praises . . . and as I said to his widow at the funeral. Pat Cranley threw 12 points and everybody's happy. Fotheringham — what a twister—Wal became the first player in the grade to be fouled off. Bad luck, Wal, you have my sympathy, even though my money was on Lawrie.

Owing to an auto-accident one member of the C's failed to arrive, and the second C match in this series was forfeited.

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