

THE AGE OF THE ADMINISTRATOR

The proper complaint about administrators, in our time, concerns not so much the extent of their power as the manner of its exercise. Most of us are willing to concede the necessity and desirability of broad and detailed official controls over many areas of public and private activity. But we maintain our right to criticise the nature of the controls imposed in purported response to a particular need. It is we who must guard our custodians, if our delegates are not to become our masters.

Now no-one questions the right of the Adelaide University Council to "set apart a place or places in the University grounds where vehicles may be parked or left, and specify the hours during which vehicles may be parked or left in such places, and the person or class of persons entitled to park or leave their vehicles in such place or places." The Council's right is established by a Statute of the South Australian Parliament, and a By-Law approved by the Governor in Council. It is a right founded upon an obvious need.

But by the same token, it is necessary to look at just what the Council and its delegate have done in the exercise of their power. Unhappily, to look is "necessary" in more ways than one. It has become impossible to overlook the ubiquitous evidences of an over-exuberant administration. Who can fail to see, in the rank growth all over our grounds of garish signs and notices, the manifestation of an over-ready obedience to the dictates of administrative convenience?

What has made these disfiguring notices really necessary? What, in other words, has been suddenly cast into the balance to outweigh the demands of good taste, demands which the University Council so recently recognised by establishing a Grounds and Sites Sub-Committee? It is difficult to believe that the refusal of parking permits to fourth-, fifth- and sixth-year students of itself requires so large and ugly a notice of warning. Yet that refusal is the only relevant and substantial recent amendment to the parking regulations which affects the classes of persons eligible to park. Are senior students in 1961 less responsible than the first-, second- and third-year students of 1958, 1959 and 1960? The truth probably is that the notice is intended primarily as a warning to visitors to the University. How unfortunate, then, that it should be so verbose that it cannot be taken in at the cursory glance it will get from the passing visitor.

It may be argued that a prominent advertisement is required to give notice to everyone that the University has consolidated its parking regulations and means business. But surely the administration has fulfilled all its legal and moral duties to give fair warning when it prints and distributes copies of the regulations, when it marks the roadway, and when it employs an inspector to admonish and detect. The University is at perfect liberty to prosecute those who disregard those warnings—and in fact it has done so on at least three occasions—without, in a superabundance of zeal for publicity, erecting also a black and yellow board to cheapen and coarsen what once was attractive and restrained.

Indeed, there is something more at stake here. We should not lightly, nor in piece-meal fashion, abandon the concept of a university so tersely and admirably put by Sir William Mitchell, in 1917, as Vice-Chancellor of this University:—"the University should be a scientific club". In a club appearances quite properly count for as much as anything. Adelaide University, until recently, has maintained its appearances with the greatest dignity consistent with financial stringency. Ours was the only Australian university which, in the immediate post-war years, preferred the temporary expense and strain of permanent buildings to the easy ugliness of Nissen huts and wooden shacks. Whatever else may be said about our red-brick architecture, it cannot be maintained that it is deliberately strident and ostentatious, softened as it is by trees and lawns. To turn around, at this late date, and coolly obliterate the attractions of an area at once refined and exposed to the common gaze, is most regrettable.



Heinz Konczalla

Nor is this the end of legitimate question and complaint. What, for instance, is meant by the rule that the new parking regulations apply 24 hours a day? The promulgation of this regulation can have only two consequences.

On the one hand, the 24-hour-rule may be intended simply to protect the Council should it at any time wish to enforce its regulations by day and night. In this case the rule is redundant and unwise. It is redundant since the Council already has all the power and protection it needs, and the public has no need for or right to more warning than has already been given by published Statute and By-Law. And it is unwise because legal bluffs bring the law, both in particular and general, into contempt, and defeat their own ends, corrupting the good with the bad.

On the other hand, the 24-hour-rule may be enforced by the Council. In this case it is expensive and unwise. It is expensive because enforcement would require the full-time employment of an additional parking inspector for six days a week. It is unwise because it is fundamentally unnecessary—or so it would seem. The Council's delegate has informed the Union Council that on several occasions members of the staff have had to take a taxi home at night, because their parked cars were blocked by those of patrons of the Union Hall. One would need to know a good deal more about this unspecified number of cases before one could attach much weight to such a consideration. How many times has this happened? Just where were the staff cars parked that they could be so easily blocked? How likely is it all to recur? Circumspection is necessary here, because, by maintaining a Hall for public entertainment, the University has taken upon itself the ordinary responsibilities of a host. To provide adequate parking facilities for its guests seems an elementary service and politeness.

Already the University Council's delegate has suggested informally to the Union Council that all patrons of the Union Hall should be warned, by notices on the backs of their tickets, that parking space is not available in the University grounds. The Union would be advised to consider this proposal very carefully before adopting it: there is far too much to be lost to warrant a hasty compliance without a clearer explanation from the University Council of its intentions. Indeed, the Union would seem to be justified in fully considering the desirability of asking that control of parking around Union premises be vested in the Union itself.

It should not escape the attention of students, whatever their views about the justice or injustice of the University Council's new regulations, that "official" student opinion was fairly fully consulted at most stages of the legislative process. Students are bound to be grateful to the Council for the full hearing it seems to have given the clumsily conceived and impertinently worded missives of the S.R.C. The S.R.C. has unwisely permitted its President and an *ad hoc* sub-committee to approach the University Council without first consulting the whole S.R.C. This is a practice contrary to sound principles of administration, and has resulted, as usual, in poorly thought-out documents and the distortion of the student case by unrepresentative sectional interests.

It is to be hoped that all parties to the continuing controversy over student parking will show a more discriminating judgment than some of them have until now. It is to be hoped that the claims of such students as those travelling between the Waite Institute and the rest of the University will not be obscured by the dust of the scuffle. And it is to be hoped that both the University and Student Representative Councils will restrain their respective delegates and administrators with unwearied care.

Tuesday, March 14: Law Students' Society A.C.M., 7.30 p.m.

Wednesday, March 15: ABSCHOL film, "The High Wall", Union Hall, 1.15 p.m.; E.U. Bible Studies, "Fact or Fiction", begin with address by the Rev. Allan Burrows on "The Bible"; French Club, Freshers' Welcome, L.S.H., 7.15 p.m.

Friday, March 17: Anglican Society communion and breakfast; S.C.M. chapel service, 1.20 p.m.

Sunday, March 19: National Union of Aust. Jewish Students. Address by Justin Jones on "The Influence of Maimonides on Modern Judaism".

Tuesday, March 21: S.C.M. address by Dr. Geoff. Harcourt on "Business Ethics", L.S.H., 1.15 p.m. Anglican Society Bible Study on "The Living World of the Old Testament".

Wednesday, March 22: E.U. Bible Study on "God".

Thursday, March 23: S.R.C. public meeting, addressed by the Vice-Chancellor and the Professor of Medicine, Union Hall, 1.20 p.m. Anglican Society, first evening tutorial on "Creation, God's Past and Ours".

Friday, March 24: S.C.M. Freshers' Conference at Mylor Baptist Youth Centre. Anglican Society corporate communion and breakfast.

All clubs and societies are invited to make use of this column.

TIDES

International Essay Competition, organised by the Federal Trust for Education and Research. Subject: "What developments in the structure of the United Nations and its enforcement procedures are to be expected if a comprehensive programme of world disarmament is to be achieved."

Prizes: £150, £40, £10. Conditionss Candidates must be less than 35 on December 31, 1960. Essay should be less than 8,000 words.

Last day of despatch by post is March 31, 1961. Further details from the Editors.

International Student Photography Contest, open until December 31, 1961. Subjects: "Student Life" and "The Society in which we live". Further details from the Editors.

International Student Photography Contest, open until April 15, 1961. Further details from the Editors.

ON DIT

On Dit is edited by Will Baynes, Des Cooper, and John Finnis.

On Dit is published by the Students' Representative Council of the University of Adelaide.

On Dit is printed by The Griffin Press.

The business of On Dit is managed by Bob Davis.

The staff of On Dit at present includes Elisabeth Austin, Barry Warren, Heinz Konczalla, Des Owens, Marian Quartly, Bill Skvington, Sandra Von der Borsch, and John Rosewell.

The Editors will welcome letters, articles and other contributions from all members of the University. Copy for the next edition, which will appear on Thursday, March 23, 1961, closes on Friday, March 17.

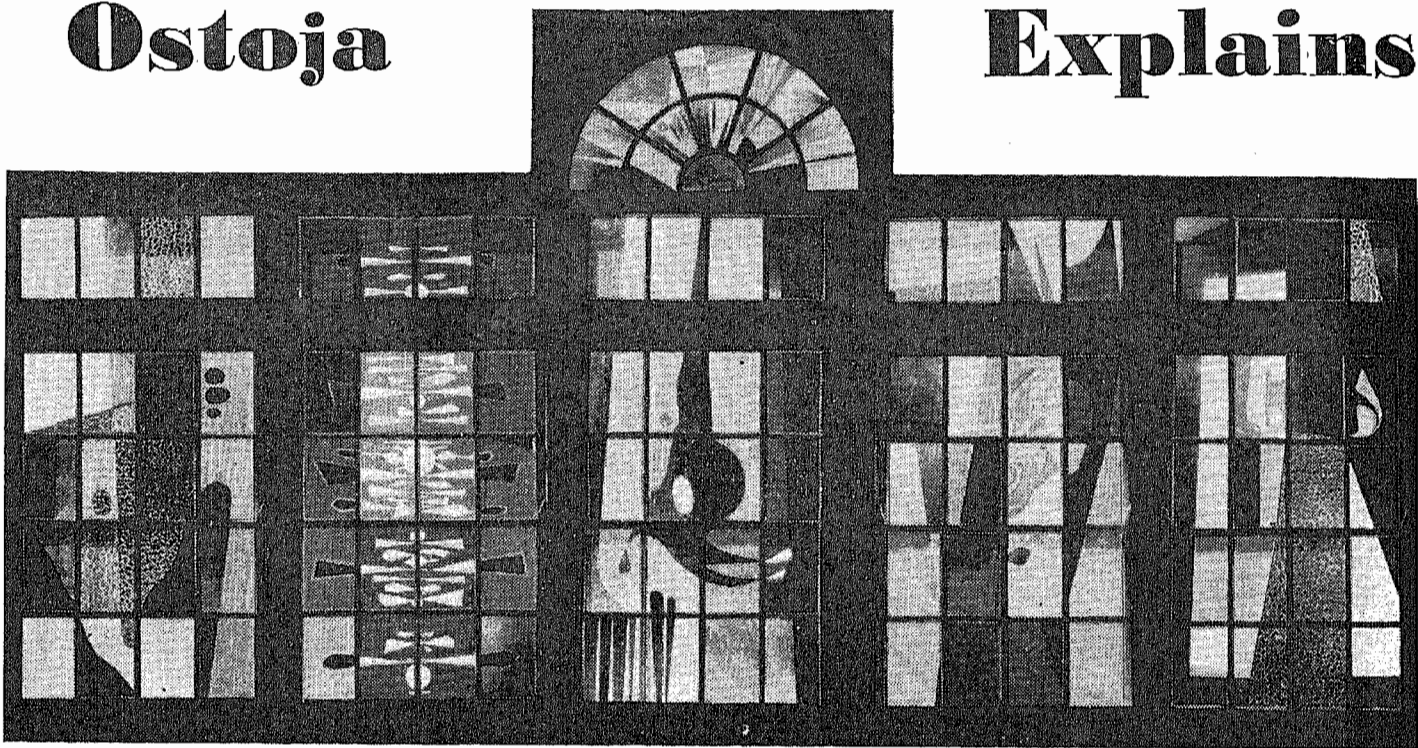
The Editors are also looking for more members for the On Dit staff, reporters and sub-editors. Freshers, among others, are invited to apply for these positions.

Adelaide University Magazine A.U.M.

Applications for the position of Editor and Business Manager are invited. Applications should be submitted to the Hon. Secretary of the S.R.C. by March 31, 1961.

Ostoja

Explains



5

4

3

2

1

Farwell—What's this all about anyway? I suppose Stan wants us to become part of his propaganda machine.

Temple—I've one criticism, so he's not going to get away with it completely.

Farwell—I suppose we ought to begin with a leading question—

Temple—Yes, Stan, how long did it take you to complete these windows?

Ostoja—It was a one-week job, not counting about three or four days' sketching and developing the ideas on paper. That was rather difficult, naturally, not knowing what kind of materials were available on the market.

Farwell—I'm curious to know how you started—whether it was from a complete design or whether you made it up as you went along and stuck glass where you felt like it.

Ostoja—Well, it was sort of fifty-fifty. The original idea was sketched out on paper, and then the materials were selected. When I came to glazing, I found it convenient to change the design according to a certain range of colour or a certain unevenness in the glass. Quite a number of factors played a part in changing the design according to the materials.

Temple—Is the material just ordinary work-a-day glass that can be bought in a shop?

Ostoja—Yes, that's right, with the exception of one or two pieces of antique glass here and there.

Temple—Do these windows have a theme, or are they entirely abstract?

Ostoja—All but No. 4 are based on landscapes. It's probably because I'm living in a very landscapy area—I'm driving through the landscape, I'm looking at the landscape, I'm living in the landscape all the time, and it unconsciously sinks into my mind. I'm using a landscape base in most of my paintings, and in this case, also, I used the landscape as a starting point for my conception of the windows.

Farwell—Well now, that No. 3, Stan, with that thing that looks like an octopus with a red and white eye and a drop of blood falling off his beak—what does that represent?

Ostoja—That is a datura tree, where the actual flower hangs down. I used this idea of something hanging down from the top into the centre of the window, with a background very straight to bring up the middle picture strongly out of the background.

Cooper—Did you take into consideration what you could see behind or through the windows?

Ostoja—No, I didn't. I notice that in No. 2 I can see quite a bit of a building, through the windows, which just happens to coincide with the design when you stand in the middle of the room. But while I was working on it I didn't think of it. I was working mostly in the morning, when the light falls fairly strongly on the windows; you don't see this building so strongly as in the afternoon, when the light shines on the building and misses the window.

Farwell—Well, what is going to happen in the summer-time, when the windows have to be opened? Did you allow for double image?

Ostoja—No, I didn't. It would be possible, but it is very rare that you have the windows open here. One could work out a design, I suppose, but—

Farwell—In any case, when the windows are open, do you feel that the present designs will look not too awkward?

Ostoja—Well, the design is lost—it will be just like folding a painting, or trying to look at bits of a painting which are difficult to compose.

Recently the five windows and the fanlight in the new Wills Refectory were coloured and patterned with glass. It was the intention of the Union Decoration Sub-Committee and the Union House Committee to provide simply a warmer and more interesting interior aspect for the Refectory—but just what the designer, Stan Ostoja-Kotkowski, in fact attempted, and just how far he succeeded, emerge from this interview with George Farwell, John Temple and Des Cooper (three prominent journalists).

Temple—I see, Stan, that there is no lead in these windows such as one can see in an old stain-glass window. Is this to save money, or is it a new technique, or both?

Ostoja—Both. It's a new technique, whereby we can stick glass on top of glass with a special solution. And it does save money. And you are much more free if you don't use lead. There is, in No. 1, one strip of lead going between the green and the red. The glass there is of two different kinds, one very thin and one very heavy and uneven, and we couldn't get a clean cut between the two. So we had to fill in the very small gap with lead.

Farwell—Well, Stan, it seems to me a technically very interesting experiment. I've never seen anything like it before, and it's very different from the old-type church stain-glass window. But have you considered what kind of effect it's going to have on the students who come here? Are you trying to project some images of your own on them, or have you considered how they're going to react to it, and how it's going to affect them?

Ostoja—Just before I answer that, can I ask you, Des, what your impression was, as a representative of students here, when you walked in for the first time?

Cooper—My impression was—Thank God someone has decided that this is not a barn.

Ostoja—Well, there were a few technical problems again. From the outside the building has to keep its character. However, the inside of this hall has a very contemporary appearance, and there is no reason why a contemporary design should not be employed in the windows. You'll notice that from the outside you don't see the design on the windows. I tried to design a window that would express my idea and not fight with the appearance of the interior design and structure of the room. Does this make sense?

Temple—Yes. You wanted something complementary to the present decor, at the same time giving it a refreshing difference. Is that it?

Ostoja—Yes.

Farwell—In fact, your main interest is in design, in adding further design and colour to the room, without any specific meaning?

Ostoja—Yes, that's right. I didn't want to have any representational type of theme. I don't think that it's necessary. It easily becomes a type of propaganda—cheapens the character. I think that a good idea expressed in abstract will sooner or later ring true, and except for No. 4, which is a more decorative type of window, all the windows are purely idea translated into stain-glass.

Temple—What was the stimulus behind the design of No. 4? It looks as if it's got armorial overtones, especially in the middle there—there seems to be some kind of shield.

Ostoja—No, I don't know about that. You've noticed that Nos. 1, 2 and 3 and the fanlight have a design with some kind of unity, whereas the fourth window jumps out of character quite strongly. It was purely my own personal reflexes—after working on three windows I wanted something completely different, just to forget about what I was doing before. During the couple of days I was working on No. 4 my mind relaxed and I developed, so that when I began on No. 5 I had much more command of the technical and designing side of things than I had previously.

Temple—By this token, then, the last window should definitely be the best. Do you think it is?

Ostoja—Yes, to me it is in idea and design the strongest of the lot.

Farwell—I don't know whether you've noticed it, Stan, but you seem to be doing what all modern artists are trying to do, and that is, to establish their superiority over nature. There's a quite brightly coloured bush outside, which may seem extremely pale when dominated by the fanlight over the doorway. I suppose you ought to feel glad that the artist has tried, in this case too, to assert his supremacy over nature and God.

Ostoja—Well, I think supremacy over nature, but definitely not God. But nature has always been arranged according to artists' wishes. That has been so for thousands of years and always will be so. No matter what types of painting or art it is—naturalistic or abstract—nature is always arranged.

Temple—That's the final word of the master, I'd say.

Cooper—Do you consider that bit of the Barr Smith building, that we can see through No. 2 window, a work of art or nature?

Ostoja—Well, architecture can be a great work of art—it can be a monumental art-form. I'm afraid that, not being an architect, my qualifications are not big enough to criticise that type of building. But I prefer the works of Gropius, Corbusier, Mendelssohn, Wright and Nervi—to mention just a few.

Cooper—Just before we go, Stan, would you tell us what you thought of that critique in the "News"? Did you notice that Geoffrey Dutton, when he was sober, found your windows "incoherent"?

Ostoja—Mr. Dutton isn't the only one who cannot understand the idea of these windows. When I was working, quite a number of other undergraduates stood behind me with open mouths, asking what they were supposed to be. But then, Mr. Dutton, although he is a brilliant writer, has always been a very unsatisfactory art critic. Maybe I shouldn't blame him, but I would like to criticise a newspaper that employs an art critic whose knowledge of plastic art is so vague. One only has to read critiques by, say, David Sylvester, Stephen Spender or Kenneth Rexroth, to realise that these men know their subject well without getting drunk first (as Mr. Dutton suggested one should, in his article). A bit of clear thinking and an open mind usually solve the problem.

NEW NUANCES IN N.U.A.U.S.

Student groups are notorious for the eccentricity of the behaviour of their executives; there have been several examples of this recently and not the least of them is to be found in the N.U.A.U.S. (the National Union of Australian University Students).

Consequently, the vexed problem of how to introduce some stability into this cumbersome octopus was discussed at the N.U.A.U.S. Annual Council held at the University of New England, Armidale, from the 13th-22nd February. From Adelaide, the President of the S.R.C., Mr. Dean Campbell, and the Local Education Officer, Miss Anna Morrison, first attended the Education Conference of N.U.A.U.S. also held at New England from the 11th-13th before being joined by the other three delegates, the Secretary of the S.R.C., Miss J. Lindsay, the Local N.U.A.U.S. Secretary, Mr. Wayne Anthony, and Mr. Paul Zimet.

Mr. Campbell felt that the Conference had been a social and political success. He did not further discuss its social activity but went on to outline the plan which it was hoped would give ballast to N.U.A.U.S.

Formerly controlled by an executive with officers all over Australia, an unwieldy and costly arrangement, N.U.A.U.S. is now to be administered by an Administrative Secretariat situated in Melbourne. The chief member of the Secretariat will be the paid Administrative Secretary who will be under the control of a Supervision Committee. The main objection to this plan is that its members must all of necessity come from Melbourne. Since it is undesirable that the Administrative Secretary should have all the powers of the previous executive, those powers which affect policy decisions have been transferred to the constituent S.R.C.'s of N.U.A.U.S.

Miss Morrison said that one of the most important topics discussed was the proposed appointment of a second, more highly trained, Education Research Officer, Mrs. Theobald, the present Research Officer, is situated in Melbourne and works on various student problems such as failures, and the case for taxation concessions, which were discussed at the Conference, along with co-operative bookshops and the merits and the demerits of preclusion and exclusion.

Mr. Alec Hyslop, former Vice-President of N.U.A.U.S. (1959) and Immediate Past President of the University of Adelaide

S.R.C., said that he felt the objection to the Supervision Committee was not so much that its members must all come from Melbourne but that it was intended that these members should be graduates—persons like Mr. Hyslop himself, who is at present on the staff of the Barr Smith Library. Graduates, Mr. Hyslop went on, seldom have the time and interest that one must have to supervise effectively. Effective supervision can only be achieved when the supervisor himself knows as much, if not more than, those who are supervised.

Mr. Hyslop also said that, although no such constitutional change had occurred, it was intended that more power should be given to the constituent S.R.C.'s and that this intention was likely to be effective. This he felt to be undesirable. With two Councils as opposed to the previous one, the S.R.C.'s could exert more influence over the policy of N.U.A.U.S.

These three interviews give only a fragmentary account of the activities of N.U.A.U.S. By its very nature, it is a body remote from the experience of the ordinary student, who has little or no indication of its worth. An account of some of the reports tabled at the meeting will give some idea of the scope and value of its activities. (The three volumes of the reports are now in the S.R.C. Office.)

The report of the International Vice-President, Ian Ernst, shows that we have contact with students in all parts of the globe on matters varying from chess tournaments to protests to General DeGaulle about the death of an Algerian student. It is interesting to note that N.U.A.U.S., unlike almost all other similar student organisations, is apolitical, a policy which is found puzzling overseas.

N.U.A.U.S. is also attempting to obtain more liberal concessions for students travelling upon planes. The present concession is one of 50 per cent. to all full-time students under 19 years of age who are not in receipt of any remuneration. So far the attempt has been unsuccessful.

An Australian-Indian Travel Scheme has been initiated. Six Australasian students visited India in late 1960—early 1961. Hugh Reeves, an active member and former president of W.U.S. (World University Service) in Adelaide, has submitted a report dealing with the organization of such tours.

In 1952, an Aboriginal Scholarship Scheme (Abschol) was established. During

1960, two of these scholarships were held and one of the holders was successful. This year one application for a scholarship has been received.

N.U.A.U.S. is also responsible for arranging inter-varsity debates and drama festivals, perhaps its most widely known activities.

From what has been said it can be seen that the functions of N.U.A.U.S. are two-fold. The first is to co-ordinate activity between the various universities; the second is to act as a trade-union where students are concerned, as in, for instance, such matters as taxation and airways travel concessions.

That it should be efficient and effective is in the interest of all of us. To do this one must attempt to gain the benefit of professional administration without losing student control. The re-organization carried out at the last meeting is such an attempt.

More federal struggles

This year the National Arts Faculty Association intends to publish a magazine for Australia-wide distribution. At the first annual general meeting of the Association held in May last year (from which Adelaide was regrettably absent), the possible content and nature of the paper was discussed. There were three different concepts.

The Queensland delegates advocated the "local" magazine idea, with some additional articles from non-local sources—this has the obvious advantage of the hidden persuader "prestige" for rousing particular-university talent, and a boost in circulation over the current limited production.

The National Director (B. Belcher) favoured a magazine consisting of an anthology of already published writings of students—however, he avoided the obvious need for stimulating writers who showed promise but had not yet had work published. He also advocated imposing on university staffs for material; a doubtful means of sustaining a primarily student paper.

Melbourne, although raising the ticklish problem of who would be interested in buying this magazine, nevertheless hoped that an editor would be found to edit material from other States. The final decision about the nature of the magazine has been left until April.

VACATION SCRAPS

The financial position of A.U.D.S. has been subject to enquiries both by the Union Council and the S.R.C. Debts amounting to £338 had arisen, partly due to its neglect over the past three years of appointing an Honorary Auditor and a Senior (academic) Treasurer. Outstanding accounts were suspended until the Pantomime held last January, which enabled the Society to just break even. Hence the financial position of this body is still tenuous.

The Union Council has approved the expenditure of £12,000 on an air conditioning system for the Union Hall. The suppliers will be the Carrier Air Conditioning Co. which has been responsible for other air systems in the University.

It was announced at the S.R.C. meeting of February 2 that the Architectural Representative, Mr. Terry Denton, had resigned from the S.R.C. The Returning Officer, Mr. Gordon Bilney, has called for nominations to fill this vacancy.

Two Freshers' Camps were held in the week prior to Orientation Week (27th Feb.—5th March) at the Toc H Camp at Victor Harbor. Ex-freshers from the S.R.C. attended these Camps to "show the others the way." Members of staff present included Prof. Potts (Applied Maths.), Prof. Matthews (Commerce), Dr. Brearley (Maths.), Dr. Medlin (Physics), and that notable identity, Mr. Tony Sedgwick (Physical). The Camps were organised by the S.R.C. with the invaluable assistance of Mr. Apps of the Physical Education Dept. and the Warden (Mr. Borland). Discussion groups, debates, and various forms of sport were enjoyed by the hundred or so freshmen who attended.

The President of the S.R.C. (Mr. Campbell) has announced that the University Tie will be available in April.

MORAL LETTERS

My dear Nephew,

Your last letter rather startled me by its boldness and nonconformist sentiments—yes, my dear, I know that you have left home and gone into lodgings prior to beginning a Tertiary Education, however, I am still surprised that you should have chosen me as a correspondent rather than someone nearer your own age, and interests. I am quite flattered! Yet I suspect that your Mother has been talking (reprovingly?) to you about my "gay" past, and perhaps has warned you against such frivolities.

You quote a sentence from Rousseau and suggest that, although you hold the Christian Belief, nonetheless free love is compatible with it:—"There must always be a period of licence at one age if not at another; a leaven is only bad which ferments too soon or too late." Then you proceed to argue, too loosely I suspect, dear boy, about the alleged merits of such behaviour. Well here is my requested comment.

You will probably have noted in conversation with your peers (if you have attempted to pursue such a discussion) that your parents use the term "free love" in a reprobatory sense for a relationship between a man and a woman about which no legal or religious contract exists but which still permits the rights of marriage. Others of us tend to apply the adjective "reasoned" to the free lovers' repudiation of these sanctions. The secular doctrine is consequently a discussion of how far external social authority is justified on grounds of equity, social necessity, or expediency, in laying down and enforcing marital terms and conditions. The work of sociologists, anthropologists and others, has outlined the differing social structures and habits of various peoples and has often suggested reasons for such behaviour and beliefs. Their constant warning has been to avoid the pernicious error of assuming that because a certain section of the world's population think and behave according to one set of ideas, that necessarily that set is the ultimate in the governance of the human situation.

Am I right when I suggest, dear Nephew, that some fair lass has caught your eye? And thus Rousseau has verbalised your desires. But there is, I see, a nail upon which you are caught, O Christian! The walls of the new Jerusalem and the four Living Creatures stare uncompromisingly at you—or do they? When I was at the University there used to be much heated dispute about the morality which Christ outlined to his followers, and particularly about the question of pre-marital sex activities. It is well known that the Roman religious ceremony out of which Christian marriage consecration developed was but a confirmation of the civic contract, and that the present coercive social sanctions are the result of the Protestant Reformation and the rise of (so-called) Puritanism. The German jurist, Christian Thomasius, has written, "Among all civilised peoples, and in all times, until the date of the Lutheran Reformation, concubinage was permitted, and even to a certain extent legally recognised, and was an institution involving no dishonour." That a large degree of freedom before marriage was permitted to the Jewish Nation may be validated by reference to the Old Testament where the only sexual injunction in the Decalogue is that against adultery, or the coveting of a neighbour's wife. At that time (as also in Greece and Rome) adultery was a property offence—it did not mean that a man should restrict his attentions to his wife. Nor was there any ban on pre-marital sex so long as intercourse was non-commercial and unpremeditated (apart from rape and subject to the father's right to claim a cash interest in a virgin).

The Christian life which you, dear Nephew, are attempting to pursue, carries with it greater responsibilities towards the brethren than under the old Covenant; consequently, if you enter into a relationship with this young woman make sure that your respect will remain and that the responsibilities which may arise are premeditated. Is it not Christian to abandon the "property" valuation of women, the theory which sees us as chattels, and regard us as capable of making as rational decisions as men? Nor should you fear the judgment of fornication which Christ addressed to a stiff-necked generation; for as Tertullian comments about the text of the man who looks after a woman to lust after her, "But has he who has seen her with a view to marriage done so less or more?"

Yours sincerely
Auntie Edith

SOME TIMELY CONTROL

The Warden (Mr. Borland) and the Manager of the Union Hall (Mr. Swales-Smith) now have full control of televising in the Union Buildings. This is the primary effect of a set of regulations recently promulgated by the Union Council.

On every occasion that a television station wishes to televise any function in or on Union premises, it must first approach the organiser of the function and obtain his permission. It is then up to the organiser, if he gives permission, to seek the approval of the Warden. If the function is in the Union Hall, he must also obtain the approval of the Manager of the Union Hall. A Committee of Appeal has been set up, and the organiser may appeal to this committee should permission be refused by the Warden or the Manager.

This action by the Union, which has been taken under powers granted by the University Council, was hastened by several incidents late last year, when television stations threatened to break into meetings against the wishes of the organisers of the meetings and without the permission of Union officials. Copies of the new regulations, which also provide that the Union may impose any financial charges it sees fit, have been sent to all television stations.

A final interesting feature is the provision that, except in exceptional circumstances, not more than one television station may televise a function. Preference will always be given to the station willing to make its film available to all other stations without discrimination or delay.



"... and a nice pair of permanently creased corduroys"

Strange Australian

in
Paris
by
Colin
Nettelbeck



"The Cathedral of Notre Dame, sombrely beautiful gothic architecture, weather-worn gargoyles and . . ."

Would it be interesting for you to have something from me for the University paper, from your special Paris correspondent? A series of articles on the functioning of the University, or how the streets are kept clean, or whether it is ultimately profitable for the fresher to make love on the warm and fertile banks of the Torrens when he may be able to do so one day on the chilly and ever-so-picturesque banks of the Seine? Or perhaps the functions of the underground, the workings of the entrails of this ancient city, might be more in or out of order. The offer, in any case, is there.

You ask me about the war. The war is a peculiar thing and only peripheral to life in Paris. It is a place where the young men go to do their military service, and it is the reason why a girl broke an umbrella and a head on the day of the big demonstration. It is in Algeria, and though it is certainly something to get worked-up about at the table and in the cafes—and if you are drunk it might even be a matter of your life and someone else's death—it would not be wise to forget the day's provisions, and today is market day. General de Gaulle is making a speech; General de Gaulle is going to Algeria; he is even doing it in the HEADLINES; but the same woman will punch the hole in my metro ticket, and the same cheerful face that sold me a packet of sugar yesterday will sell me the biscuits with the same "et avec ça, monsieur?" that I heard yesterday and will hear again tomorrow. Not to worry if you have to don the black band of mourning when your cousin-brother-son-and-fellow-citizen has died in Algeria; it is a terrible war, and people are getting killed; it has been going on for six years, and the General only ever talks; but "en fin de compte" we all have to go sometime.

It might be said that the war, as long as it is kept outside the house, will not disturb the peace of the Paris unit. Do you know that all the riots, which caused so much stir, were carefully organised under the supervision of the police, and received great publicity in the papers here for days before? "See you at the riot tomorrow?" sort of thing. In Algeria it is a different matter, and as long as it is a different matter the Parisian goes on in comfort.

You ask me to talk about Paris. I am not capable of being anything

but a stranger in Paris, but feel that I would be a stranger in Australia if I were there now. But let me tell you about Paris, where I am, if not the tourist in the German bus or the English bowler hat, undeniably a stranger.

Sad Paris, when all the leaves have gone and when I saw the Autumn come and pick the yellow leaves and put them on the ground with the brown ones—on the ground where the colours made a picture in an impressionist gallery look like a picture in an impressionist gallery, and distracted one's attention from the fact that the trees had dandruff and would soon go bald. But the cold wind and children playing in the park, and the little girl chasing the fat pigeons, and the old man in blue trousers playing in the leaves, and the sky without a sun, and the clouds, and then the soft rain, made the old city shiver in anticipation of the necessity to turn on the central heating.

And the grey buildings, huddled together in long and crooked rows, shoulders hunched into the streets where the people walk and hurry and wait—and still they hurry while they wait—the grey buildings, dirty, wait for the annual wash with the soft, soft rain. And everywhere the churches, in the little streets of shops and signs, of men and women hurrying off to somewhere in particular, and of beggars who are cared for by the State but who never see the shops—they recognise one sign the fifty old francs for a bit of bread that otherwise they will look for in

the "Papiers SVP" boxes on every corner, where they find each day a newspaper that will serve to keep the pavement warm come nightfall. Don't think that they go cold; the metro ventilators send up gusts of warm and stinking air that gives them an electric blanket almost, and anyway they change their linen every night—the linen provided by the State in little boxes marked "Papiers SVP".

Paris indoors is the museums, many, time-consuming, beautiful like the public monuments; the theatre, sometimes cheap for students, great talent and too much variety to make a choice meaningful; and mostly the concerts, with music of all composers well rendered and sometimes badly played, with choice most soul-searching and five or six concerts daily not to mention nightly. I go only, or mostly only, on Sundays, but have heard Teresa Stich-Randall sing the Mozart Coronation Mass preceded by the Adagio and Fugue and the Exultate, which was not on a Sunday but in the church called the Madeleine, which looks like a Greek temple and which the Church accepted after it had been rejected by the Government and the University, and where you don't clap during concerts but where a young man started smoking a pipe and another young man took it out of his mouth and there was almost a fight.

If you want detail, I could get really lyrical, or do from time to time but will leave it there for the moment.

The challenge not perceived

by D. M. Toomey (Lecturer in Education)

Recently a professor, newly arrived at his university, visited the library there. Unrecognised by the assistant he was asked, "Are you a student?" His reply was, "Of course I am."

When a professor calls himself a student what attitude towards study does this indicate? As I see it there are two elements in his attitude: an awareness of his own ignorance and a desire to find out more. The scholar stands before the vast sweep of unconquered ground which his subject presents to him, deeply conscious of how little he knows and of how insecure are the bases for his present knowledge. But at the same time he sees that the only way to mitigate his ignorance is by his own efforts—finding out the right questions to ask and attempting to make an answer to them. It is an essentially creative process, shared by scholars of all ages and all times, the result of active inquiry into specific problems.

From this emerge two points of importance for the undergraduate student. Firstly, this scholarly activity brings its own discipline of effort. The scholar becomes so wrapped up and absorbed in his problems that he works without noticing the intensity of effort he puts into it. Secondly, we see that subject matter consists in, and only in, the findings and opinions of scholars, and that these findings and opinions may be overturned, just as those of Newton, for three hundred years regarded as unassailable, were modified by Einstein. So that facts are organised under the aegis of opinions; they are related to a pattern or a scheme.

The complete antithesis to this is the attitude of the recalcitrant schoolboy. The question of the truth or falsity of the facts which the teacher deals with does not occur to him. An intelligent and enquiring child may question them, but not the uninterested child—to him they are the enemy, an implacable mass of hostile information which he must compress into his brain for the purpose of passing examinations.

In this book, "How To Study", by Colin E. Woodley (Angus & Robertson, 9/-) Page Four On Dit 14th March, 1961.

there is too little of the scholar's attitude and too much of the schoolboy's. The reason for this is that a refined form of the schoolboy approach is mingled into the attitude of many undergraduates, and the book mirrors this attitude (it is also written for school children.)

But the undergraduates are by no means to blame for this. A variety of factors, some outside the undergraduate's control, conspire to bring it about. One of these factors is the widely based nature of most university curricula during the first two years of university courses. Under these circumstances it is very often difficult to emphasise that the content of university curricula consists of the findings of scholars and that it is the essence of scholarship that no conclusion should be regarded as unquestionable *ipso facto*. There is not enough time to investigate the foundations on which such knowledge rests—indeed much of the knowledge concerned is in effect unquestionable, and takes the form of essential groundwork to later investigations.

The book gives no help in this difficulty precisely because it does not realise that there is a difficulty. It is a well-intentioned, earnest and very practical book, which in clear and simple prose gives a careful and conscientious account of methods of study. But it is utterly complacent before the problem of how little we know. The assumption throughout is that with hard work and an intelligent application of the methods described, any problem can be solved. Thus the schoolboy attitude which accepts facts as true "because teacher says so" changes into the student attitude of accepting everything that the books say as if they contained some kind of Mosaic law—regarding knowledge as dead stuff whose repository is dusty tomes, independent of the minds of men.

Worse than that, the only purpose for studying which the book offers is that of passing examinations. Here again, the schoolboy attitude intrudes. For examinations tend to be a long way off and offer no immediate purpose inherent in the actual process of studying. Thus they impose an artificial discipline. Activities per-

formed with little immediate sense of purpose tend to become routine drudgery. And here we see the prime element in the schoolboy attitude—that study is unpleasant. Thus the author pays much attention to the need for tenacity and determination in studying and he places much emphasis on routine memory work.

Now of course examinations are important, of course determination is needed to reject the many pleasant alternatives to study offered by the freedom of university life. But these purposes are best served by pursuing knowledge as the scholar does. A desire to find out makes study a natural pursuit, not a strait jacket demanding study timetables and a stiff upper lip. Facts related to ideas and opinions and to principles are far more easily remembered than a series of isolated fragments recalled as sub-headings on a page of notes. Knowledge arising out of enquiry into problems is a far more potent weapon in examinations than a plethora of facts grudgingly learnt by rote. The author makes some recognition of these truths but his book quite misses the challenge and the intellectual adventure which studying in a university should be.

Belamour . . .

Barking bastard,
bawdy bitch,
beloved Barbara;
Bedraggled Bohemian blissful blowse,
basking bulging,
blazing,
bicephalous,
bovine breasts before
brawling Bacchanal boisterous bearded
bards,
bibulous bourgeois Bourbon bozos,
bloodless bloated bookish bores.
Beslobbered blemished benefactress,
besmeared behind bordel bedlam barriers;
belching bowels' barbiturates, black beer,
bile, brandy, benzidine—
Base beatific Barbara, blessed.

—W.J.S.

Just East of West Irian

What will you be doing this time next year? Why not think about working in Indonesia? I have just completed two years' work there and they were undoubtedly two of the most significant years of my life; full of interest, new friends and work which was challenging and rewarding.

Not only that, Indonesia wants Australian graduates to work in her civil service, and, interestingly enough, this is the only country to which she extends this privilege. Last year when severe economic measures were taken, a regulation stopped the employment of new civil servants. The fate of the Volunteer Graduate Scheme seemed to hang in the balance. However, at a recent meeting in Djakarta, it was decided to waive this regulation for Australians, as all ministries expressed great satisfaction with the work of V.G.'s and a desire to employ more.

I lived in Medan, on the North-East coast of Sumatra. The "East Coast" and the oil fields are the two richest areas in the whole of Indonesia, indeed, in the whole of South-East Asia. The East Coast is the scene of small and large rubber, tobacco and palm oil estates. The large ones are large even in Australian terms, varying from 2,000 to 70,000 acres!

It is difficult to realize just how large Sumatra is, for any atlas here pictures it beside dozens of other island and countries. But did you know, for example, that it is more than twice the area of Victoria and a thousand miles in length. To and from Java to Sumatra is like going from England to Australia. One is over-crowded and intensely cultivated, and presents a gentle, refined scene which reflects itself in the character of its people. The other is sparsely populated, a rugged, untamed land, with great spaces for pioneering and a rougher, individualistic people.

I saw only a fraction of this great land, the extreme northern tip, from Sibolga on the west to Rantan Prapat on the east, and Sabang in the north. Yet within this area there are four major groups of people and these can be further broken down to make at least ten subgroups. Some of these groups play no greater part in the affairs of Indonesia than the aborigines do in Australia. Other groups can boast a hundred year old tradition of education and an influence in Government which far exceeds their numbers.

The classrooms throughout Indonesia are overflowing, and in one day may be filled three times over. I taught in one of these afternoon and evening schools. My students were teachers who were undertaking in-service training for promotion. The first year I was there, I was the youngest person in the senior classroom. A humbling, even frightening experience. But a kinder, more attentive, more rewarding class one would never hope to meet anywhere.

There were lots of things to do and see in North Sumatra. From Medan, it is only forty miles to the hill resort of Brastagi, 3,600 feet above sea level. Prapat, on the shores of Lake Toba, once attracted holiday-makers from all over South-East Asia. I was lucky to be able to go further afield—and in my second year in Medan flew at three-weekly intervals to Kutaradja, capital of Atjeh province, to teach in the new University there. I spent three days of the last Christmas holidays on a bus between Medan and Kutaradja, and now have the greatest admiration for the drivers and the buses! On another occasion, when all planes were cancelled for Krushchev's visit to Java, I had a week's holiday forced upon me at Atjeh. I shared it on board ship with two hundred Javanese who were going to a remote rubber estate on the west coast. As security is being restored, the island unfolds before the traveller's eye like a giant fascinating picture. Just before I left, it became possible to go to Sibolga and I was able to realise a four-year-old ambition to visit the island of Nias. I had once read that the old stone culture of Nias showed striking resemblances to that of Easter Island in the Pacific, but frankly my un-anthropological eye didn't see it that way. The stone carvings and cultural practices of Nias offer much of interest never-the-less.

In fact, the whole vast area of the archipelago is of immense interest whether you are an economist, teacher, anthropologist, political scientist or just human. The Volunteer Graduate Scheme gave me the opportunity to work there. It didn't offer me pots of gold at the end of a rainbow but it did give me the chance to work harder than I had ever done before, with the people of a recently independent Asian country, to share some of their joys and sorrows and to come back with first-hand experience of the problem of our nearest neighbour.

The writer of this article returned to Australia in August, 1960, after two years service as a member of the Volunteer Graduate Scheme for Indonesia. Further information about this Scheme is available from Warden's Office, Union House, University of Melbourne, Parkville, N.2, Vic.

Fargher's Phallic Fantasy

by W. J. Skyvington

Aristophanes' "Lysistrata", produced for the Theatre Guild by Philip Fargher and presented at the Union Hall, proved that Tom Lehrer was damned unlucky when he was obliged by the local stanchions of virtue to suppress parts of his performance which jarred against propriety and good taste.

"Lysistrata" is supposedly a comical allegory in which Aristophanes employed the phallic design merely as a suitably trivial artifice to impress on his audience the equally trivial nature of a futile war. When the play was first produced at Athens in 411 B.C. this theme, relating to the stupidity of civil strife, was one of topical concern to both Athenians and Spartans, still wearily engaged in the tedious Peloponnesian War.

In the Guild's version of the play, however, these considerations were apparently quite remote. The churned-outcome was largely a monotonously alternating sequence of double-edged patter from the principal characters and strained slapstick between the male and female hemichori. Indeed it is a fair remark that, for sheer lewdness (with no more profound *raison-d'être* than lusty entertainment), producer Fargher's "Lysistrata" at times rivalled some of the more daring skits at a disreputable music hall.

However this is not to say that there were not some occasions in the performance when the deeper issues on which the play is based emerged from the ribaldry. Most significant and well-acted of these was Scene I, in which Anne Dibden very adequately communicated Lysistrata's essential qualities in verbal combat with Max Height, realistically portraying the rather ignoble and perplexed Athenian magistrate.

In both the Prologue and Scene II, Miss Dibden, whose interpretation was undoubtedly the most meaningful and purposefully executed of the evening, convincingly expressed the moral seriousness and determination of the women's rebellion. Unfortunately, in the context of Fargher's presentation, this true approach to the role exhibited a coldness and singular unwillingness to join in the "rollicking excursion into impropriety" for its own sake, which was surely the only sincere mission of the other women. Consistent with the overall tone of this actual performance, a more appropriate Lysistrata came to light for a brief moment at the beginning of Scene III when she joyfully urged her confederate Myrrhine (strip-teased by Loriel Smart) to give her frustrated husband Kinesias "everything except what we swore on the wine we would not give."

The ensuing love parry, a purely-for-the-audience interlude involving the over-eager soldier Kinesias and his indifferent wife Myrrhine, was an hilarious gem of anti-climax. Filling the part splendidly, Edmund Pegge fervently expressed the carnal pangs of the anguished Kinesias in his every taut muscle and pleading request. Miss Smart, while perhaps at times appearing disinterested rather than disobliving, nevertheless dealt out her tantalising with sufficient art to give the scene realism.

One could not help sympathising with the seething mass of repressed eroticism that was Kinesias, and one felt almost grateful to know that he could find some relief in the helping hand of the "strutting little soldier", admirably effeminated by Greg Branson.

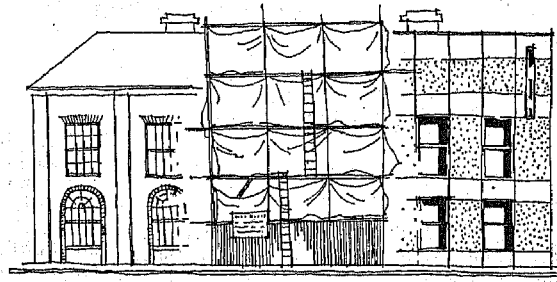
Phallic symbolism and implication reached an unashamedly blatant crescendo in Scene IV with the introduction of a Spartan herald, who handled his part with upright stature, convincingly indicating embarrassment at his being mistaken for a fertility symbol.

In Scene V it was interesting to note that the Spartan Ambassador, in both aspect and manner, appeared singularly unbeset by the humiliating afflictions with which his fellow men were grappling. Whether or not some less-than-heroic Spartan wench featured in some undramatised premature action during the Choral Episode just prior to Scene V, is a matter of some conjecture for the enquiring mind.

As a whole the production suffered its most damaging drawbacks in the four choral sections separating the main scenes. In attempting, rather vainly, to give vocal expressions of old age, the members of the chorus so distorted their voices that both the clarity of the words and the lyricism of the lines deteriorated disastrously. Most of the action was forced and unnatural, even for old people, and frequently actions and situations appeared to hover while slabs of dialogue were disposed of.

When we make allowances for the naivety of Mr. Fitts' translation we can congratulate the Guild for presenting a performance that was zealously rendered in spite of its superficial content. To a neo-Freudian generation which relishes nearly anything remotely concerned with banal phallicism, the production would probably seem a success.

Featurism—a name for the mess



by Richard Broinowski

A compromise of functionalism with pretention, and an anxiety to make things appear what in fact they are not, are the reasons behind our ugly artificial environment. The central thesis, then, of Robin Boyd's "The Australian Ugliness" is simple.

This pretention insists upon emphasising the parts of a thing rather than the whole, and is aptly termed Featurism. Featurism is the "evasion of the bold, realistic, self-evident answer to all questions of design and appearance in man's environment". In the Australian scene, Featurism manifests itself indiscriminately in houses, city buildings, cars and furniture. Featurists advertise the features of products until it is difficult to tell what is being promoted, the article as a whole, or the features that distinguish it from its competitors.

Featurism may be known by the tree-denuded streets of the suburb, where feature-windows, -walls, -doors or -lights display the owner's good taste or superior income. It is evident in city buildings, with their neon-lit signs and stone ornamentation. It disguises the blank honesty of a plain wall and disrupts the line of vision along a footpath. In the motor industry, chrome trappings and coloured panels feature the discrimination or affluency of each owner.

And if features camouflage the fundamental nature of a building as a place of habitation, or of a car as a machine for transport, no-one is perturbed. For camouflage is an essential element of featurism and, according to Boyd, is an attempt to escape from the inhospitality of our arid and alien country. It must be emphasised that our early settlers felt a desire to alter appearances.

In Australia, distance is flatly emphasised and colourings are dull. The climate is fiercely hot in the summer months, even in the southern oases of Melbourne and Tasmania. In the most secluded Toorak mansion breezes of oven-intensity still ruffle the lace curtains between November and March. The great desert, that strange back-of-beyond, is never far away, and has consequently coloured all our thinking. We face such extremes in distance and temperature that our architecture has become a nervous chattering shuffle which avoids any mention of the landscape.

We can no more follow the open defiance of the Greeks with their geometrically precise acropolises set on the top

of jagged hills, than we can adopt the blinding techniques of Frank Lloyd Wright. Our natural environment is too ugly to sympathise with, and it is too vast to defy. And because of strangeness, appearances must be altered. We do not have the tidy picturesque flora of Europe or "Home". Our natural timbers are strange, primeval, olive green mysteries. They are untidy and will drop their limbs when they die.

Hence the environment in which the settlers found themselves hastened them to bring with them their familiar things. They imported materials and built English homes. They destroyed the trees and planted tidy upright oaks and elms and silver birches. They created an atmosphere of familiarity where there had been none before. And what they imported to counter natural Australia, we have grown to regard as familiar also.

Another factor that contributes to our ugliness, the pioneer instinct, can be seen to be caused by a carry-over of the essential need to clear the land and plant crops, long after it was essential to do so. Crops are not grown in suburban subdivisions, yet every land agent scrupulously removes all trace of vegetation before selling his carved-up "paradise vista". Boyd observes that it was the total strangeness of the country that urged men to clear land and make it a little less strange.

But yet another factor is that Australians love expediency. If a tree is going to crack a cement drive, or block up a down-pipe, it will have to go. To hell with beauty. And the kingdom of diggerdom, where all men are equally inferior, has supported this attitude to the last. "She'll be sweet, mate", is all too commonly expressed when perfection is not seen to be needed. So Australians are unconscious of beauty because they are developing so rapidly. Any crack-pot suggesting that trees should be left where they are, and factories and houses

built around them, should be locked up, mate.

Finally, Australia is still known abroad as a cultural desert. All our world-ranking artists must go abroad to develop fully. They will get neither sympathy nor encouragement here, and they can never hope to make a living out of their art. There must be fully five painters in Australia who earn a living solely by practising their profession. The only art that Australians practise proficiently is the art of plagiarism. We must water our desert from somewhere, and as we obviously wish to ignore the fact that we live in the warm waters of Asia, we must borrow the water from Britain or the U.S.A.

But in the case of Britain, borrowing is losing its attraction. In a few old families, she is still "Home" and Australia is part of the "Empire". But apart from the attraction of the hysterically vapid debutante season, the British lion has lost his prestige. On the other hand, the U.S.A. is gaining in influence. That country seems to have the remarkable ability to project its "way of life" so powerfully that disciples increase with every new release of an "all-American label" announced by a disc-jockey with a phony accent.

The tragedy is that we are unable to discern the glitter from the gold. The image that reaches our eager coasts from across the Pacific seems to lose its sophistication on the way. So our American-type buildings copy all the outside features and leave out the plumbing inside. Our Holden, a faithful two-year-old cousin of the big American Chevrolet, lacks gearless-drive and power steering.

Where do we go from here? To all the generalisations there are exceptions, and there must be many well-adjusted people, non-Featurists, in our midst. But they are in a minority. Boyd gives explanations of behaviour, but he doesn't give any solutions.

Love Song

Cute Cupid's Arrow gave them a shove
Through the Tip Top (Especially Fine) Dough way of Love.
The Pastor with the Ad.-Man Voice
Gave them his Blessing Divine
And Muzak, Muzak (not their choice)
Was piped to New Harmony Shrine.
They marched with no knowledge of discord or strife
Down the Power-Bilt Lo-Slung Fairway of Life.

—R.S.C.

Miss Fresher

Happy the
Student whose apathy
Has to be cured—
He can be lured
Into the meshes
(Of Clubs and their Subs)
By What? — by Miss Freshers.

Symbols of Masculine Participation
Parade (while the spectators leer with elation)—
Mere Babes wear the sashes of S.R.C. vigour
(Men flock to the Club with the shapeliest figure).
Meanwhile the students salute with vitality
The statistics that won them their Great New Mentality.
The New Student Body — the Fresherette Queen
(Beautiful Blonde, and just seventeen)
Mounts to her throne and maturely proclaims
"That combining in groups is her chiefest of aims".
And she adds if they pay now a small silver coin
The clubs are all willing for students to join.

The Varsity whistles, the S.R.C. beams:
But alas, far too soon (as time proves), for it seems
That a new sort of Apathy's skulking again—
The membership rolls are all stifled with men!
The fresherette programmes the men can't resist
The women are daunted, and proudly desist.
Feminine Lethargy now is the Thing.
"Oh well," says the S.R.C., "Let's find a King."

Unhappy the student society
Whose propriety
Prevents it producing a Fresher—
For its numbers
(Without which, it slumbers)
Grow lesher.

—S.M.B.

W. E. A. BOOKROOM

Welcomes students
to the University
and to the Bookroom.

Consult us about all
book problems.

Any book from
anywhere.

SHOULD SEX COUNT?

by Dick Blandy

Man's proper place is earning a living to support his family; women's proper place is in the home.

In the face of this historical convention, which is held as a proposition with as much, if not more, vehemence by women as by men, all the logic supporting the abolition of wage differentials according to sex beats in vain. In particular, the convention has led to the *non sequitur* that women are intrinsically inferior to men in industrial qualities because of their "natural functions", and this assumption has been a strong force, in itself, in determining the relative supplies and demands for men and women in paid occupations, and in depressing female rates.

But objectively there is no evidence that on work within the physical and skilled capacity of women (such as Shop Assisting) they tire more easily or are less capable than men.

Now wages serve two functions: the economic function is to regulate the direction and quantity of employment within the economy so as to maximise the "value" of output; the social function of wages is to provide the highest welfare possible for the community as a whole consistent with desired growth rates and other economic and social objectives.

Since the "satisfaction" generated by a small increase in a given wage is believed to be greater for a family unit than for a single person, wages should, on social grounds, be differentiated in favour of the family group. On the other hand relative wages should reflect differences in value of output of additional workers in the various occupations of the economy, so that workers will be drawn into those occupations where "productivity" is highest. The two functions of wages are thus not necessarily compatible and in fact, the present situation is a compromise between the two.

Now it is generally asserted that, whereas men are normally the breadwinners of families, women are, except in "very exceptional circumstances", either single or dependent on males for support. In accordance with the social function of wages it follows that the male "family wage" should exceed the female "single unit" wage. This was made quite explicit in the High Court judgment of Mr. Justice Higgins in 1912, and to this end the female basic wage was set at amounts up to 60% of the male, in practice nearer 50%.

Now there is a very basic objection to the assumption that male wages are family wages while female wages are not. It has been shown in the U.S. (in 1946) that 18% of working women were head of families; and nearly 50% of women working in Australia are married, widowed or divorced. If the same proportion of the Female Work Force are heads of families in Australia (as seems probable) then it is by no means "very exceptional" that female workers have dependants to support, and the equity of differentiation purely on the basis of sex breaks down. Moreover, under the present system, not only is the female breadwinner penalised relative to the male breadwinner,

but she is penalised still further relative to the single male worker.

In the second place, if a differential of 40-50% was considered adequate and necessary in the past to bring the "marginal utility" (or "satisfaction") of the family wage into approximate equality with the single unit wage (ignoring the first objection raised in the last paragraph), it can be seen that either families' expenses have decreased sharply relative to single persons in the past-war period, or else families are now at a great economic disadvantage relative to single units. For the Female Basic Wage rose during the War years to 75% of the male rate—a differential of only 25%. Average hourly rates for all females rose to 68% of male rates.

Even if we add child endowment to the Male Basic Wage the differential decreases only to 68%. *Prima facie* it would seem incredible if five were able to live as well as one on a wage-plus-allowances which is a mere 50% greater than the single wage. It would seem that the Basic Wage no longer meets the social criterion of maintaining the standard of life of the family unit relative to that of individuals.

On social grounds the logical position is clear. Since it is society that feels a responsibility to the family, then it is society as a whole that should bear the cost of family wages—and not employers. Under this system wage differentials could be set under the economic criteria, and the family compensated by the State through substantial child endowment, and income tax and other allowances. This system would be logically preferable since it discriminates fairly between families and single persons on a direct basis and not by adorning characteristics on the basis of sex which have only a rough statistical predominance. The impact of the wide reforms here advocated on birth rates and the structure of society would, of course, be far reaching.

We may now examine whether on economic grounds a case exists for a wage differential according to sex.

The case (such as it is) in support of a differential consists of many rationalizations. It rests on the belief that the employment of women involves higher direct and indirect costs than the employment of men and employers are thereby justified in paying a lower wage to women for doing any particular job. It is alleged that women as a class are less efficient, exhibit higher rates of absenteeism, are less versatile and capable and physically weaker than men doing the same or similar jobs. Their indirect costs are greater because their "overall value" is less due to higher turnover rates, heavy marriage loss involving loss of training expenses, different and more expensive equipment needed to employ women, and legal restrictions on hours and conditions of work which add to overhead costs per unit of output.

While it may be true that the Female Work Force exhibits higher rates of absenteeism than the male, it is also true that absentee rates are higher than average amongst younger and unskilled workers. It can be shown that women are concentrated in unskilled work and that the Female Work Force is considerably younger than the Male Work Force, 40% of work-

ing women being in the age group 15-24 years compared with only 19% of working men. It is thus not permissible to infer that there is an innate female tendency to higher absenteeism.

As regards physical strength, the Women's Employment Board estimated in 1942 that the value of women's work in a variety of metal trades jobs was about 90% of the males—where physical strength had importance efficiency was 70-90%—where dexterity was important there was no difference in efficiency.

Neither does the argument that women have less "overall value" hold logical or empirical validity. The argument is that since the returns to an employer from an employee increase over the long run as the employee acquires more skill and experience, and since marriage-loss cuts short this long run return in the case of women, women have less "overall value" and should be paid accordingly. Women are not concentrated in jobs requiring skill and experience, however, but in unskilled jobs requiring little or no training. It is difficult to see how the "overall value" of a female can be less in a routine job requiring little specialized skill. Moreover there is no guarantee that any particular male will stay with any particular firm long enough to recoup "training losses".

Indeed, it can be logically argued that if "overall value" is reflected in long-run returns, wages should be adjusted accordingly on a long run basis through bonuses and promotion, and not through a short-run differential. Further, "overall value" as a criterion for basing wage-rates would be a hopelessly inexact and nebulous concept. The rate should be for the job—not for what might or might not happen in the future.

Since legal restrictions on hours require that women should not work at nights it is argued that this is a disadvantage to the employer and should be reflected in pay. Once again it can be said that women are not normally employed on shift-work and if they were men could still be employed on the night-shift at premium rates. If this proved uneconomic employers would merely exclude women from these continuous process jobs. In service industries, where women are concentrated, extended overtime hours are most exceptional and would not fall outside the limits imposed by law.

In effect, the economic "justifications"

for a differential are largely rationalizations of a historical attitude and an industrial structure biased in favour of male employment. The present differentials are quite unjustified in magnitude on economic grounds, and there is a strong case for having no differential at all and for allowing the market to exclude women from jobs where they are clearly less efficient than men due to lesser physical strength or experience.

The question now arises why, if women are as efficient as men, women's wages have not been bid up to equality with the male rates.

The main factors contributing to the differential are concentrated on the supply side. First, entry is easier into "female occupations" than into male occupations because the former are relatively unskilled. This causes the supply response to be greater in any particular female occupation for any given wage increase than in a male occupation and to depress female wage rates. Second, since women are restricted in their job opportunities because of training deficiencies, legal restrictions and historical and trade-union opposition, there are not the same opportunities for labour mobility if wages should move in a downward direction, and this acts to depress female rates below the male. The reserve army of "unemployed" women (ever growing because of the increasing use of home appliances) willing and able to seek employment in their limited job areas contributes to the depressed state of women's wages.

In occupations in which both men and women are employed, the existence of these relatively low-paid "female occupations" outside tends to depress female rates within the "overlap area" as the alternative wages open to the female are less than for the male. Conventional relationships between rates for women in different occupations accentuate this tendency.

Women's wages are depressed also because of the lesser bargaining power of women. Their Trade Unions are weak and lack solidarity. Because of this they have been unable to restrict entry or force through higher wages by collective bargaining.

The advantages of "equal pay" (i.e., the rate for the job) are social justice, an increase in the Full Employment level of National Income, an increase in the growth rate, higher standards of living for the whole population and a rise in the birth rate.

The principle of "equal pay" has been accepted in Australia by the A.C.T.U., Employer Organisations and the Commonwealth Arbitration Court. The courage and co-operation needed to put it into practice have been sadly lacking.

BANK WHERE YOU



SEE THIS SHIELD

Look for the blue and gold shield at the **University Sub-Branch of A.N.Z. Bank**—conveniently situated in the **Wills Refectory—University Union Buildings**, for the use of Students and Staff.

A.N.Z. BANK SERVICES include :

★ **AN A.N.Z. SAVINGS ACCOUNT**

Easy to open — you receive a Pass Book and your money earns interest (up to £2,500).

★ **AN A.N.Z. CHEQUE ACCOUNT**

Is a permanent record of all your payments. Easy to use, simple to write — and it's so much safer!

★ **TRAVEL SERVICE**

Wherever you wish to go, A.N.Z. Bank will help you with travel information, will make all your bookings, help you to plan your itinerary, arrange accommodation wherever you wish to stay, and assist you with taxation arrangements, passports and visas and other details of your trip.

A. N. Z. BANK

AUSTRALIA AND NEW ZEALAND BANK LIMITED
AUSTRALIA AND NEW ZEALAND SAVINGS BANK LIMITED



ADELAIDE UNIVERSITY REGIMENT

(C.M.F.)

The A.U.R. will train you to become an officer. Interesting part-time training to fit in with the academic year.
Good pay.

Regimental Headquarters is on the ground floor of the **TORRENS TRAINING DEPOT, KING WILLIAM ROAD**

(SEE CAPT. BREWSTER OR WO2 SCALLY)

Telephone: 8 3082

THE A.U.R. IS YOUR REGIMENT!

IT'S ONLY JUST CRICKET

The Lament of the Rugby Widow

by
**HUGH
CORBET**

by Sue Godwin

Two weeks ago Varsity atoned for pathetic batting displays in previous games and beat Adelaide to an outright win and Sturt to a place in the District Cricket four.

Was it good luck or good cricket?

Attempting to force outright victory, Adelaide closed its second innings at 5 for 85 after leading by 33 on the first innings. Required to score 2 runs a minute to win, Uni. scored 120 in 63 minutes, won the match and entered the major round 0.15 points ahead of Sturt. Sturt (and S.A.C.A.) President, Mr. J. U. Jantke, expressed the now familiar sentiment, "We was robbed." Better things are expected of a former member of the Board of Control.

Previous Uni. batting failures under pressure were sufficient justification for Adelaide's hopes to push their premiership points from 81.63 to 89.63, ahead of Sturt's ultimate 88.05. If Adelaide had played "dead" for Sturt's benefit it would not have been cricket, let alone good cricket. Adelaide had nothing to lose and everything to gain by issuing their challenge. Uni. had nothing to lose and everything to gain by accepting the challenge. Pardon the sermon, Mr. Jantke, but Sturt's situation was irrelevant and immaterial.

The season has had its triumphs and its unhappy moments. Riding on the crest of a wave of good fortune after many years in the doldrums, the Adelaide University Cricket Club can not yet afford a mood of complacency.

It is an oft-reported rumour that the club wastes more cricket talent than it produces.

This observation does not seem libellous, although the Crown Law Office could think differently.

Close analysis suggests that the Club could profitably indulge in further searching self-criticism.

Only once has the A team won the District Cricket premiership in 1921. Since the war it has been in the "four" on only four occasions—1950, 1951, 1960 and 1961. In nearly all intervarsity games against Melbourne it is soundly beaten. The notable exception was in 1959 when previous results were reversed.

A large proportion of the schoolboy cricketer talent in Adelaide goes on to the University. Many come from District B grade teams, usually from A.B.H.S., P.A.C. and S.P.S.C. But the A.U.C.C. has produced only 7 State players in the 16 seasons since the war. Of these only John Lill has been a consistent Shield player. Of the others, Ern England was a Western Australian and Phil Bednal was in the State team before he commenced university studies, though not after. Brian Quigley's success in Shield cricket can be laid at the door of Teachers College P.T. instructor, Howard Mutton, the outstanding captain/coach of Kensington. Quigley's ultimate failure, however, could be placed at another door.

The other three State players were Laurie Smart, the substitute keeper John Wilkin and present Varsity all-rounder Bob Cameron.

Cameron is a player who has only once lived up to his earlier schoolboy promise as a batsman. In Perth two seasons ago, Cameron scored a brilliant 89 not out for the State against W.A.

Armchair followers of the A's ceased long ago to wonder at reports of lamentable batting collapses, shocking lapses in the field, unvaried bowling and uninspiring leadership. During Lill's reign, the club even seemed to tolerate unintelligent captaincy. Only charity has prevailed upon

me to avoid a more splenetic indictment. The leadership of the club is almost sufficient reason to explain why the A.U.C.C. has never produced a first class spin bowler.

Nepotism is currently fashionable, as instanced by some recent Macmillan and Kennedy appointments, to quote two overseas examples. I hope, therefore, that I will be forgiven if I now blow a family trumpet.

This season A. J. S. Corbet has bowled off-breaks in the B's, C's, B's, C's, B's and A's in that order. Just before Christmas, the club selectors suddenly decided to deal with late-comers to matches. Accordingly Corbet was dropped from the B's and Warren Rogers from the C's. In the match before, he it noted, Corbet figured in a match-winning 9th wicket premiership of 35 after a customary batting collapse. Gutless batting is too often overlooked.

Immediately on his return to B Grade, Corbet took 13 wickets in 2 games. To his astonishment, however, he was dropped again and was replaced by a leg-spinner who had consistently failed to take wickets in the C's! Most extraordinary!

Later, two selectors (the club captain and the coach) proposed ignorance of Corbet's recent performances. The captain of the B's, Tony Gunn, was a third selector. The fourth selector was not questioned. God forbid. Do family bonds really account for my perplexity?

(Two games and 9 more wickets later, Corbet returned to A grade and took 10 wickets in the following two games.)

Warren Rogers, top wicket-taker in season 1959-60, was "axed" in the name of disciplinary action. But Quigley, who bowled poorly after being dropped from the State team, was retained in the A's for at least three games purely to save somebody's face. He had been selected too early to play for the Australian Universities against the West Indies in early February. At that stage, medium pace bowler Brenton Paul had taken 35 wickets in B Grade and 6 for 12 against the University of Tasmania. Such selection behaviour hardly improves the *esprit de corps* of a club.

A similar tale can be told of the B's, C's and D's probably with decreasingly depressing over-tones.

Last year the University Union Council allocated £300 to the club and the S.A.C.A. allocated a further £275. Both deserve better results for their annual investment of approximately £12 per player. Much of the above moneys is devoted to upkeep of the grounds.

It is typical of the club to note that on only four occasions since the war has the club attempted to raise funds on its own behalf. Very few social functions are ever arranged. Indeed, the club's social programme would put most District Clubs to shame.

The success of a sporting club depends on its resources, financial and human, and on its *esprit de corps*.

The locals who watch the games on the campus playing fields have often been heard to comment that university cricket teams lack the incentive to win. *Prima facie* the incentive might be there; underneath it is undoubtedly lacking as a perusal of the score-sheets will show.

The hub of the club is in its rooms. There the players mix and talk their cricket. There the teams are selected. There the events of a club pass into history. Cricket photographs now adorn the walls of the club's tea rooms and so a step in the right direction has been taken. By displaying its trophies, its club photographers and pen-

nants, a club must be able to prove to its members and supporters that it is the finest club in Adelaide.

An additional clue to the club's rejuvenation lies, perhaps, in the S.A.C.A. rule which prohibits a university student from playing for his District club unless not selected in an A.U.C.C. team. Thus University players are hamstrung and a disproportional fraction of the State's most promising cricketers are tied to the A.U.C.C. In a time when the State has been crying out for new stars, it has been left to other clubs to produce the Lloyds, the Sincocks and the others: McLachlan, Causby, Sellers, Hurn, Cunningham and Illman. Unless the A.U.C.C. can do more with its annually replenished cricketering resources than this S.A.C.A. rule should be revised.

As it is the club offers the student cricketer convenient, beautiful grounds with first-class equipment, younger company and the opportunity to play in an intervarsity and win a "blue". Without a "press gang" rule, the club would be forced to attract players by offering a better *esprit de corps*, better social activities and more extensive coaching and better opportunities to attract the notice of Sir Donald and Mr. Butler; in short a better cricket club.

Jack Giles can hardly be expected to coach, single-handed, 40 to 50 young cricketers, all requiring close attention. No District Club has as many players under 22 years of age. The club needs at least two more coaches of the ilk of Chester Bennett and Howard Mutton.

A sporting club consists of players, administrators and supporters, but it is from the administrators, the leaders, that we expect the initiative. Just as the people deserve the government they have, so cricketers deserve the administrators they have. Thus we can not be too ready to criticise A.U.C.C. administrators when players themselves are apathetic, as witnessed by attendance and activity at A.G.M.'s. Actually the administration of the A.U.C.C. is probably better than any other university club, not withstanding the above criticisms, but there is surely room for improvement. The A.U.C.C. is not yet the best cricket club in Adelaide. The club's function is not merely to provide university undergraduates with the opportunity to play cricket.

In the past the reasons given for the club's weakness have been the exigencies of university studies, vacation employment and the National Service Act. The impact of the first has been increased by university, government and public pressure, the impact of the last has been reduced by a wiser government.

Bearing the above in mind, I am wondering if the club's administrators might not do the club a service by deliberately trying to improve club morale and retain the interest of players, and canvass for "outside" moral support, as they do in Melbourne with their bevy of "jug pourers".

Maybe if we don't win the A Grade premiership this year, we'll win it next season . . . maybe.

(Since this article was written, the University has been defeated by Prospect in the second semi-final.—Ed.)

PUTTING THE BOOT IN

Once upon a time, in a land called Orstryler, there lived a race of clods known as clodbellies. And some clods had black bellies and some had white bellies, while the national hero, Fred Kelly, had a paper belly which he filled with . . . but that doesn't concern us. For some strange reason (known elsewhere as apartheid) the black bellies and the white bellies warred on each other, and of course the black bellies were nearly all exterminated because the whites always win (this applies even to ants). To commemorate this, the white bellies divided the land into six states and a territory, and built a university in each state, but not in the territory because all the remaining black bellies were there.

After a while the clods at the universities began to think a bit, and the first thing they thought of was that they had better do something. So they did, they decided to play soccer against each other in an Intervarsity carnival. Now while everyone got thinking about soccer, a few of the universities got very rich and therefore very big. Nobody knows how they did it because nobody likes to ask. The fact remains that when teams from the universities did meet to play each other, those from the big

universities always seemed to win. And this has continued through the years and will probably continue to continue.

To continue. One of the other universities (a little one, and poor) came from a place called the "City of Churches". This is intended to give the place a good name. It doesn't, however, because although every hotel in this city is licensed, not one of the churches is. That is why there are so few tourists, also why so few clods go to church there, particularly those clods in the soccer team of this poor little university.

At every Intervarsity carnival these clodbellies come next to bottom (due to their anatomy). But they have bigger bellies than their rivals because they drink beer, and they are fitter too because they are always chasing women. In between times they often play soccer. They are the best clods a clod can know.

These clods are having an Annual General Meeting on March 24th in the Lady Symon Lounge at 7.45 p.m. So come along, freshers, and play soccer for your university—we badly need someone who can. Or are you too yellow bellied?

You, too, can enjoy
HOME DELIVERY
Your Newsagent will fix it — or you can ring



CIRCULATION DEPT.
at 51 0421

My brother's keeper

Some years ago, part of the medical profession began a vehement campaign against the habit of cigarette smoking. The basis of their argument against it was an indubitable correlation between it and the incidence of lung cancer. Though this correlation suggested the possibility that smoking caused lung cancer, it was certainly not a proof.

More recently another correlation, this time between the consumption of animal fats and the incidence of heart attack, has been found. It is thought that animal fats give rise to cholesterol, a complicated and not wholly understood product of the body's metabolism which is found in the blockages or embolisms which are responsible for the heart attack. However, nobody has established whether this cholesterol is deposited from the blood stream or is a product of the deterioration of the vessel itself. Yet on the basis of this correlation between the consumption of animal fats and the incident of heart attack various members of the medical profession have urged that most Westerners ought to consume less meat and butter, the main sources of these fats, despite the fact that the causal relationship between the two factors remains unelucidated.

Two separate problems are often confounded here. The first is scientific; what is the causal relationship, if it exists, between lung cancer and smoking or between eating animal fats and heart failure? Several possibilities exist whenever two factors A and B are correlated; A may cause B, B may cause A, a third factor C may cause both, or A and B may be entirely unrelated causally ("a nonsense correlation"). In these particular cases, the present position is quite clear; nobody knows.

The second problem is medical; how is the medico to cure or prevent heart attack or lung cancer? Those who advocate the giving up of smoking and the reduction in the amount of fats one eats argue something like this: "We know that correlation never establishes causation but because of the risk involved in these instances, the evidence is good enough for us. We will not hang back for the sake of a small statistical point while people are daily smoking and eating themselves to death." Clearly this raises a number of problems not only about the scientific standards which the medical profession ought to adopt but also about the morality of a medico's relationship with his patient.

It is a matter of history in the smoking-lung cancer controversy that parts of the medical profession have, usually by ambiguous accounts of the correlation, attempted to convince not only the public but also the scientific and medical world that smoking was the cause of lung cancer.

One must admit that possible good might be done by attempting to delude the public and oneself that one knows that this was so. However, this is not the only effect that such an unverified assertion may have.

For instance, the adoption of such a crude method to solve the medical problem has hindered the solution of the scientific problem. Doll and Hill, who first established the correlation, omitted to publish data which threw doubt upon the idea that smoking caused lung cancer, for fear, one presumes, of embarrassing their compatriots who were asserting that it did. Information which was of value in understanding the situation was thus denied the scientific world for some eight years.

If these medical assertions about smoking and eating are correct, those who heed them may be spared the fate of dying of lung cancer or heart attack.

However, if they are untrue then one has unnecessarily worried those who smoke heavily or eat a great deal of meat.

Indeed, who is the medico to decide whether one should live long but unhappily or die young and unworried?

By accepting these naive scientific standards of proof and acting upon them, the medical profession hinders scientific research and thus ultimately hinders the solution of its own problems; it is also attempting to control those areas of the patient's life which should be the responsibility of the patient alone.

It is my personal opinion that it is unwise to smoke because of the possibility of lung cancer, but if my next door neighbour makes the decision that he likes smoking, or eating meat, so much that he is prepared to take the risk of sacrificing his last few years of life for them; is it for me or his doctor to say otherwise? He probably would not listen to me, but his doctor has some prestige and authority in these matters, and it is best that the

doctor should know when not as well as when to use the power that such prestige and authority confers.

We may restrain the drug addict from morphia or the alcoholic from whisky because our knowledge of their effect is certain. But when we act as though our knowledge were certain when it is not, evil is certain, while good is only possible.

I am not my brother's keeper nor he mine.

A vulgarity

With commendable conscientiousness, this year's S.R.C. has decided to ginger up student activities. It has reassured itself, with all the vociferous vehemence that only student politicians can muster, that student activities are neither what they used to be nor what they ought to be.

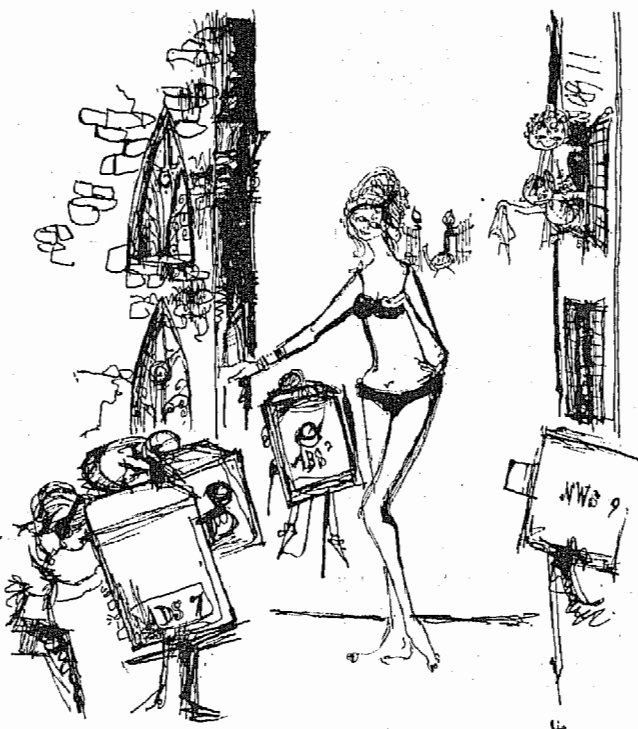
The S.R.C. has naively decided that any form of activity is better than none. Its progress to date resembles not so much the first proud manifesto of awakening youthful intellect as the sideways waddle of a crippled penguin, the feeble floundering of a jaded jellyfish in a stagnant tidal pool. For there could be nothing more wholly worthless, and unworthy of a university, than the slavish imitation of a public relations stunt that is the Miss Fresher Competition—being as it is nothing more than just another attempt to titillate the satiated sensuality of the mindless masses, already bored beyond apathy by their tame and vicarious diet.

One would have not only excused, but even applauded to the echo, had the S.R.C. decided to carry out its Competition in the vigorous spirit of satire which until now has characterised student pastiches of the pompous, the vacuous, the stupid, the hypocritical and the pretentious. But instead it has approached the whole affair with an oily and owlish seriousness from which all wit is excluded, save what flows feebly from the emasculated lechery of the advertising agent.

The S.R.C.'s concern for student activities is almost clinical—cheerily we should rush around to club and committee meetings, not because these are interesting or plain good fun, but because it is our duty as students. For who, after all, can doubt that students need, at the university level, some substitute for the public school character builder that was cricket? And how like our S.R.C. to have found the substitute in a "student activity" spiced with a little vicarious and vulgar sensuality.

Such affairs as this are odious enough to most people of taste and discrimination; but if the S.R.C. must resort to vulgarity, it might at least refrain from behaving in a way that lends credence to the rumours of corruption which were widely circulated at the time of the Competition. To hear two days before the Competition that Miss Fresher had already been chosen; to hear her name accurately forecast by the same lying tongue; to reflect that she had, in the very week of the Competition, been publicly associated with a senior S.R.C. official, may put a strain on the credulity even of those far less sceptical than us.

MISS FRESHER, 1962?



THE PROPER STUDY OF
MANKIND IS MAN

The vulgar surprised

Since Ostoja has elsewhere in this edition expressed his view that a representational theme cheapens a work of art, he probably does not appreciate the irony of having "The Advertiser's" priapic tower over such a multitude of Refectory virgins.

Speaking generally, it cannot be said that the Union Buildings represent the materialization of a coherent design; their unpremeditated conglomeration of features surely deserves some recognition by Boyd. Though their latest features, the coloured glass windows in the Wills Refectory, may not be entirely free of artistic demerit, it would be absurd to say, as some do, that we would be better without them. One has only to see an ordinary unaesthetic "No Parking" sign limply undulating behind a piece of pink tinted glass or the delicate hues that the manure upon the flower bed assumes when viewed through the same glass, to realize that surrealism may make the ugliness of the utilitarian interesting though not artistic.

Sub Cruce Lumen?

An Epistle has been circulated from on High in which the Vice-Chancellor informs the Union Secretary of the appointment of the Rev. Spencer Dunkerley by the Lord Bishop of Adelaide as Chaplain of the Anglican Society, and to Anglican students at the University.

This appointment is unusual in that it suggests that the C. of E. has at last taken action to stem the ebb of its most intelligent members to other religious denominations or agnosticism.

That the Diocese should be one of the first in Australia to follow the usual English practice may indicate a renewed attempt to cope with its current lack of well educated clergy; or perhaps a prelude to the movement towards the establishment of a School of Divinity within the University. Our new Brother from the Burning Bush may well herald an attempt to storm the Philosophical Heights—via the History School of Cambridge.

The "Queen of Sciences", although ravaged by philosophy and genetics, has still a part to play in the sphere of university education—both from the view of comparative studies, and fearless Biblical examination. The existence of such a School at Adelaide would promote intelligent, well-informed discussion, unlike much of that which now impales the hopes of sensitive men. However, a School based like Queensland's, on excessive compromise, would not fulfil its function; it must be denominationally independent, a fearless exposé of muddle-headedness.

Which Editor of "On Dit" will accept the Chair has yet to be decided.

Freedom and Licence

Wide open spaces have their traffic problems no less than narrow alleys. At the end of last year we noticed some experiments being made in the vestibule of the Barr Smith Library to see if a smoother flow of traffic could be brought about.

Permanent—one might even say, obviously permanent—railings have recently been installed on two sides of the circulation desk. They are intended to serve a purpose of the first importance, for the outward flow of traffic will henceforth pass right alongside the circulation desk. Whether or not the channelling of traffic will, in fact, help to prevent congestion and criss-crossing, there seems to be little doubt that the now unavoidable proximity of the circulation desk will serve to remind every borrower to fill out a borrowing voucher for each book he wishes to take away. The Library is thus attempting to use physical contiguity in preference to more drastic precautions against carelessness and theft. Our Library is almost unique in the consideration it gives in this way to the honest and careful majority of students.

Borrowing is free and the process is simple. One merely has to sign one of the two cards in the back of each volume and leave both cards at the Circulation Desk. It is deplorable that a small minority of students abuse the privileges and the freedom they are given in the use of the Library. There were quite a number of instances, last year, of the deliberate purloining of books that were set for essays, and every year hundreds of books just disappear. One selfish student is able to deprive all his fellow-students of the use of an essential book simply by being dishonest and walking off with it. The Library could prevent such dishonesty by having guards on the door from 9 a.m. to 10 p.m., to check what each reader brings into the Library or what he takes away. But think of the cost. The Library could buy 1,500 more books a year with the money spent on paying for guards. And think of the inconvenience to every reader every time he enters or leaves the Library. It is up to us all.