

## AND NOW THEOLOGY

The failure of this university to provide for research and teaching in any form of theological studies is remarkable. Nor is it remarkable only in that it distinguishes this university from the majority of notable universities, old and new, in England, America and Australia. This failure is remarkable above all in that it is in principle indefensible.

Theology, as an academic discipline pursued in the context of universities, is a discipline pursued with intelligence, acuteness, scholarship and integrity. People who deny this will usually be found not to have read much genuine academic theology, but to be thinking rather of sermons, pamphlets and popular tracts of apology or edification. For it is not possible to deny the honesty, acumen and scholarship of men like Harnack, Batiffol or Ramsay, and to hear a man of their character dismissed, in local academic circles, as "a ratbag" is to feel doubt about the worth, not of the theologian, but of his critic.

But is theology of relevance or importance to man or society? We reply that religion, if only the question of the validity of religious claims, is a matter of great personal moment to most people (whether believers or not), and, further, that religion is treated by our society as a matter of noteworthy significance in many areas of social activity. The rational critique of personal and social religious beliefs and practices cannot proceed without some knowledge of the object of the critique; it is the task of theology to provide both knowledge and tools for that critique. To oppose the rational study of religion is to advocate ignorance and obscurantism in an area of activity which affects society, and most of its members, as profoundly as almost anything. It may be noted that the most substantial work to issue from a member of the local Philosophy Department for many years is Dr. Martin's recent book, "Religious Belief". That this should be so is a testimony to the relevance and importance of a rational study of religion; the book itself is an eloquent if unintended testimony to the grievous consequences of any attempt to discuss theology without knowing much about it. The author of "Religious Belief" thought theologians worth attacking; he was right. But his book might have proved more of a credit to this university if there had been, in the University, an academic theologian to let the author know when he was attacking a real theologian and when he was merely routing an impotent man of straw.

What more can be demanded of a discipline, before it will be given a place in a university, than that it be relevant and significant, and capable of being pursued in a scholarly manner with acumen and integrity?

Not surprisingly, the matter has a history in the University of Adelaide. As recently as 1954, an inter-denominational committee submitted to the University, for discussion, a suggestion that courses in Biblical Studies and Scholastic Philosophy be introduced into the curriculum of the Faculty of Arts; the committee tentatively put forward, to indicate the scope of their suggestion, possible syllabi in the proposed subjects. The University delegated a sub-committee to discuss the suggestions with the committee of the Churches. But the sub-committee omitted to make any contact with that committee, and preferred, after "prolonged consideration", to make a report peremptorily rejecting the whole scheme. The University Council took cognizance of the sub-committee's failure to fulfil its mandate, and referred it back to the committee of the Churches, which by now, however, had seen the straws in the wind and chose to let the matter rest. It was an unlovely episode.

The substantial objection to the proposals of the Churches was that the suggested courses were inappropriate to an *undergraduate* course in Arts. This objection was not backed up, and seems to have no weight, in the case of Scholastic Philosophy or, as it might be more suitably conceived, Mediaeval Philosophy (as in the University of Melbourne) or the Philosophy of Religion—particularly if, as the Churches suggested, Philosophy I were a pre-requisite. But what of Biblical Studies? It was objected that such a course should aim at giving students the equipment necessary to determine the *meaning* of the Bible, so that Greek I, II and III and Latin I, II and III would be essential pre-requisites. Why should exegesis be the only legitimate academic biblical study, however? Is not the first thing a critical study of the concepts and history of the Bible, with special reference to authorship, date, place of origin,



literary characteristics, and the formation of the canon? Is Greek III a pre-requisite for the undergraduate study of Plato and Aristotle? Is Latin III demanded of our students of Roman Law? Is a knowledge of French asked of any History I student who essays an opinion of Napoleon? There are so many excellent and exhaustive Biblical commentaries that detailed problems of meaning and exegesis need arise for the student in no more acute a form than in any other study of works originally written in a foreign tongue.

It is objected that any biblical study is second-rate or tin-pot unless done at a high level of scholarship. Anyone who says this should take another look at the existing pass courses in the Faculty of Arts and ask himself just how much scholarship is demanded of the student. If depth of scholarship were essential to undergraduate courses, we should all have to pack up and leave. But the truth is that undergraduate courses in Arts are suited really to providing a basic awareness of problems, contexts and approaches, on which real scholarship can later be founded, or which a cultured mind can draw upon during a lifetime of other professional pursuits. Why should more be asked of theology? Why should everybody except the clergy, who go to their own specialist institutions, be left in a state of complete ignorance in an important area of intellectual activity?

There is, we suspect, a superstitious myth that university courses in theology are in some way *easier* and *less rigorous* than other university subjects. There is good reason to believe that that is just the reverse of the truth.

An objection sometimes made is that theological or biblical studies are so "explosive" that standards of entry should be kept artificially high. This objection suffers from a paternalist "all or nothing" attitude to controversial problems—only scholars and professionals are to be allowed to think intelligently and knowledgeably about these touchy

matters, while everyone else is to be left to come to his own ignorant and prejudiced conclusions. What a confession of failure for a university! What a lack of confidence in the honesty and caution of students! And how surprising that the Churches themselves are willing to take the risk of inter-denominational explosions by advocating the impartial pursuit, by full-time academics, of the truth in a field in which some Churches *might* get hurt, while the University hangs back from that pursuit, fearful of the consequences. What a lack of confidence in academic freedom! And notice, too, the sophistry of the objection; any raw eighteen-year-old who studies Philosophy I and History I is expected to form an opinion on Hume's devastating attacks on natural and revealed religion, and on the rights and wrongs of the Reformation—yet either of these is a topic more momentous and controversial, more "explosive", than anything likely to be encountered in years of biblical studies.

There are, no doubt, problems associated with the establishment of theological studies in this university, whether as a new Department, or wholly or partly within existing Departments such as Philosophy. Should the Department have a Chair *ab initio*, to guarantee the quality of its first members? Who is to pay? What priorities should be observed as between theology and other claimants for a place in the University, such as Anthropology or Slavonic Studies? Our answer to that question is that the University has gone on altogether too long ignoring a subject of such primary personal and social significance that the claims of that subject are now pre-eminent.

But whatever the answers to problems of detail, the central question—is not this university failing in its academic responsibilities to society?—cannot properly be ignored or shrugged off.

(An article by the Rt. Rev. J. C. Vockler on the case for a Department of Theology appears on page five.)



# TIMES

Wednesday, 2nd August—

E.U. Follow-up of Mission—  
Lady Symon Library, 1.15  
p.m. Speaker: L. J. Roberts,  
B.A. Subject: "The Will of  
God."

Thursday, 3rd August—

Ag. Science Dinner.

Saturday, 5th August—

Aquinas Society Retreat.

Tuesday, 29th August—

Anglican Society: Bible Study  
Series.

September 4th-6th—

Anglican Society: Retreat at  
Strathalbyn.

Aquinas Society Mission—

Speaker: The Very Rev. J. P.  
Gleeson, S.J., B.Litt. (Oxon.),  
Lady Symon Hall, at 1.15 p.m.  
August 28th to Sept. 1st.

28th, Monday: "Scepticism  
and Immortality."

29th, Tuesday: "Materialism."

30th, Wednesday: "Free Will."

31st, Thursday: "Natural  
Law."

1st, Friday: "Morality."

## TIDES

Information now available from  
the Editors regarding:

1. Shell Post-Graduate  
Scholarships.
2. Japanese Govt. Science  
Fellowships.
3. Netherlands Govt. Scholar-  
ships.
4. Royal Society and Nuffield  
Foundation Common-  
wealth Bursaries.
5. Australian-Indian Travel  
Scheme Visit to India.
6. Scholarships for Post-  
Graduate Research in the  
Federal Republic of Ger-  
many and West Berlin.
7. Cambridge University  
Peterhouse Research Fel-  
lowships.

A.U.E.S. Films every Tuesday,  
1.10 p.m., Room 110, Mech.  
Engineering Building.

August 25th-27th—

Aquinas Society Winter Camp.

The first issue of "Fabric," maga-  
zine of the Adelaide Universi-  
ty Architectural Students'  
Association, is now available.

## ON DIT

On Dit is edited by Will  
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tions from all members of the  
University. Copy for the next  
edition, which will appear on  
Thursday, August 31, 1961,  
closes on Thursday, August 24.

# DOUBLE-THINK AND FARCE

by

Ivan Shearer

Mr. Khrushchev's threat to sign a separate peace treaty with East Germany and to force the West to come to terms with the Ulbricht regime over Berlin has brought us again to the brink.

As a political manoeuvre it is a calculated piece of bluff; as a statement of the Allied legal position in Germany it is a copybook example of the Communist "double-think" in matters of international law.

At a time when the most fundamental questions of policy in this age of the "final deterrent" are raised by this sort of intimidation, it is perhaps of cold comfort to know that one is legally on the firmest of ground; but as a starting point to any discussion of the situation it is of interest to look at the title deeds again.

The story begins in Moscow in October, 1943, when the heads of the allied governments met to consider what should be their aims in Europe, in view of the slow but steady retreat of German forces on all fronts. They set up a European Advisory Commission to study these questions, and this Commission held a number of meetings in London during 1944.

On September 12, 1944, the American, British and Soviet representatives on the Commission signed a "Protocol on the Zones of Occupation in Germany and the Administration of Greater Berlin." This protocol was confirmed at the Yalta Conference in February, 1945, when Churchill, Roosevelt and Stalin agreed that

"the forces of the three powers will each occupy a separate zone of Germany. Co-ordinated administration and control (will be exercised by) a Central Control Commission consisting of the three Supreme Commanders of the three powers with headquarters in Berlin."

It was also agreed that France should be invited to join the occupation of Germany and to become the fourth member of the Central Control Commission.

The boundaries of the zones had already been delineated by the 1944 Protocol, which was accordingly amended in July, 1945, to make provision for the French.

The Protocol, in its final form after the adjustments consequent upon the Yalta Agreement had been made, provided for four-power occupation of Germany, delineated the zones of occupation wherein the occupying power exercised full jurisdiction, and set up a co-ordinating Central Control Commission. For Berlin the Protocol provided for four zones of occupation and for an Inter-Allied Governing Authority (Komendatura) consisting of the four Commandants to direct jointly the administration of the city.

The position was further complicated by the signing in late 1944 of a Control Machinery Agreement which set out again the provisions of the Protocol for joint occupation, but laid down in more detail the ways in which this occupation was to be co-ordinated. In addition, unlike the Protocol on Zones of Occupation, it contained a provision with respect to duration:

"Article 8. The arrangements outlined above will operate during the period of occupation following German surrender when Germany is carrying out the basic requirements of unconditional surrender. Arrangements for the subsequent period will be the subject of a separate agreement." (Italics added.)

The importance of the last sentence of this article will be seen in a moment.

To sum up the position shortly thus far:

(1) The zones and basic rights of occupation of both Germany and the city of Berlin are set out and guaranteed by the 1944 Protocol. No time limit is set to these arrangements; they can only be brought to an end in the same way that they were brought into existence, i.e., by agreement.

(2) Because a two-stage occupation of Germany is envisaged, the administrative arrangements of the Control Machinery Agreement are limited in time to "the period during which Germany is carrying out the basic requirements of unconditional surrender." When this stage is reached it is assumed that by a second agreement arrangements will be made for elections and for a return of the whole country to the Germans.

The events which subsequently fouled up any progress in this direction are well known and can be sketched briefly.

Pursuant to the agreements, U.S. forces entered Berlin on July 1, 1945, and withdrew from their advanced positions in East Germany. The Allied Control Council drew up regulations for orderly access by the Western Powers to their sectors of Berlin, and all worked reasonably well until a series of "pin-prick" interferences with access became frequent early in 1948. On March 1, 1948, restrictive regulations were imposed by the Soviet authorities, and, on protests being made by the West, on March 20 the Soviet representatives walked out of the Council. In a note handed to the three Western Commandants ten days later the Soviet Commandant laid down impossible conditions for Western access to Berlin. In reply, the Western Powers said that they would not recognise a unilateral and completely arbitrary breach of the agreements. The Soviets responded with a complete blockade of the city, which was ultimately broken by the Western air-lift which supplied West Berlin all its needs for a period of 13½ months.

ments acting individually are powerless to give.

The basic step in the present crisis was taken on November 27, 1958, when the Soviet Government delivered a note in which they stated that they "regard as null and void" the Protocol of 1944 and all the related machinery of joint control. This was followed up by threats of signing a separate peace treaty with the East German regime, which Mr. Khrushchev has now said he will do before the end of this year.

The reason advanced for this unilateral rejection of a solemn agreement is that the arrangements were intended to be in effect only during the first few years of the occupation. This was true of the Control Machinery Agreement but not, as we have noted, of the Protocol for the operation of which no time limit was set. In any case, even if the Control Machinery Agreement were the only title deed the West had, by its explicit stipulation of a new agreement to set in motion the second stage of the occupation, the Russians would have no ground at all to repudiate it in the absence of willingness to negotiate a second agreement.

This then is the legal situation. But, as a recent editorial writer pointed out, impeccable though the Western lawyers' briefs may be, constructive suggestions for ending the problem cannot consist entirely of legalisms.

Whatever the result of negotiations may be, a knowledge of our incontestable rights may bring some smug satisfaction of the rightness of "what we are fighting for," and it certainly affords a clear example—if examples were needed—of the solemn farce which is the Russian approach to international law.

## MORE THAN WITTICISMS

by

Shaun Disney

Over and above the effect of Dr. Flemington's eminent witticisms, one could not help feeling a little heartened by his talk on Canadian Universities. Though his picture of Adelaide University as a healthy outpost of the land of milk and honey was too superficial, the facts he gave about the Canadian University system suggests that Adelaide and Australia do not occupy a unique depth, and that in some ways the Australian Government may be thought of as enlightened.

Dr. Flemington's harrassing experiences as a mendicant have twisted his outlook a little, but one can take his word for it that most Canadian Universities get less Government aid than Australian ones. Fees in general are lower in Australia, and this is a *Good Thing*. However, two points are important. Firstly the Canadian Government has a much more difficult job because it is dealing with a more complex system. It is giving grants to well over three times as many universities as the Australian Government, and these range in size from 400 to 11,000 students. It makes a grant to each province on a population basis, and this is then divided among the universities in the state, again on a population basis. This aid, which averages (with wide deviations) about \$250 per student per year, Dr. Flemington finds excessively meagre and he is envious of the 14 institutions classed as Provincial Universities which receive large extra grants. However, the position is improving and grants are being increased to other than provincial universities.

The second point is that Dr. Flemington would probably not envy Adelaide's Vice-Chancellor on the score of Government support, if he realised to what extent the Vice-Chancellor is nearly a member of the Public Service, and almost under the governmental thumb. One does not doubt, however, that it would take a very strong governmental thumb to restrain Dr. Flemington.

Distinctly in Australia's favour is her Commonwealth Scholarship scheme, for which Canada has no counterpart. Not only are fees higher, but four-fifths of the students have to pay for themselves. Serious waste of ability is unavoidable.

In Australia a schoolboy who is consistently getting 70% in his exams is certain to get the Commonwealth to pay his University fees; in Canada 50% of students leaving before graduation were getting over 75% in their exams and obviously many of these left for lack of money to go to the University.

The one-fifth of Canadian students who do not pay fees have them paid by private business and industry. This is an advance on Australia for though the need is not

as great in this particular line in Australia, nor are there so many large companies, Adelaide at least could do with much more support from this direction, and not limited to fields of study which provide direct benefit to the donors.

A large number of Canadian Universities has already been mentioned, but an interesting feature is the difference between the Eastern and Western provinces. The four western provinces each have one university of about 10,000 students and rapidly growing. The four Atlantic provinces have sixteen universities between them, all much smaller, for example Mt. Allison with about 1,200 students. These smaller universities though not State aided were, in most cases, founded privately by the various religious denominations. Apart from the question of the best working size for a University, a point on which Dr. Flemington expressed no opinion, one must regret that more independence was not shown here. The problem of keeping the University to a reasonable size would be much easier if the Government had even one smaller independent institution existing to which it could give aid, rather than having to start from scratch.

Dr. Flemington also mentioned a survey on reasons for failure, carried out at the University of British Columbia. 30% were from lack of work, which is a reasonable excuse, but 40% were from lack of ability. This is an unpardonable sin on the part of the Canadian Government when obviously able people are unable to study for lack of money. Even if Australia is wasting much money on people who are wholly unfit for the University, at least it sees that those who will benefit have the chance to get there. Two interesting reasons accounted for the majority of the remaining 30%. Firstly, "stress due to living at home"; one feels that in Australia the bottle is in the other hand, so to speak, where colleges are concerned anyway. Secondly "romances"; these are probably a strong feature in South Australia too. Some biologists recommend college marriages to raise the birth rate in upper intelligence classes, but one doubts if many students are working on this principle. Probably a return to the monastic system is the only answer.

## NOTICE

Students are requested to restrict their gambolling to areas other than the Refectory roof; damage is incurred by the dislodging of tiles.

—UNION SECRETARY.

# WHAT SORT OF ANSWER?

At a lunch-time meeting on Monday, July 24th, the Union Hall was filled to capacity to hear discussion on "Birth Control: the Answer to Asia's Population Problem"—with a tactful omission of a question mark by the S.R.C.

The first speaker, Professor Morris, put forward a strong case for the necessity of taking drastic measures to reduce the Asian population growth. He pointed out that world's population has increased by nearly 200 per cent in the last 100 years, and, at the present rate of growth, a further 100 per cent increase can be expected in the next forty years. Even if, during the next 25 years, increase in food production matches increase in population, the "area of imbalance and discontent" will, in absolute terms, increase seriously.

Modern scientific development has succeeded in reducing Asia's death rate. It is the duty of the more advanced countries, if Asia is to benefit from these scientific innovations, to help reduce the birth rate.

Professor Morris stressed the importance, if birth control were introduced on a large scale, of "expanding the area of choice" of Asian parents. Compulsion, both positive and negative, would have to be carefully avoided. Negative compulsions, such as ignorance, poverty and political restraint, present a formidable barrier to family planning. At the same time the danger of positive compulsion must be remembered, and offers of aid to countries on condition that they engage in family planning must be avoided.

In his concluding remarks Professor Morris emphasised problems of birth control occurring at the governmental, as well as the individual level. Help from the Australian Government, both financial and advisory, should be given, if requested, under the Colombo or a similar plan.

The second speaker, Professor Robson, considered birth control to be a part, but not the whole of the answer. Before it could be effectively practised, the formidable obstacles of poverty and ignorance must be overcome. As over 75 per cent of Asia's population are illiterate and live below the subsistence level these are very serious obstacles. Even the simplest type of birth control, the rhythm method so widely used in the Western World, requires a level of understanding above that of the uneducated mass of Asian peoples. The chances of producing effective and reliable contraceptives (oral forms are most practical) sufficiently cheaply to be within the income range of the average Asian, are at present remote.

Professor Robson repudiated the argument frequently put forward that introduc-

by

Carol Lucas

tion of contraceptives would be both unethical and uneconomic. This, he said, is based on a supposition that Asian couples would, with the help of contraceptives, refrain from having children, so as to enjoy a better standard of living.

Statistics show that in Western societies normal parents still prefer having children to owning a car, if their economic position does not allow both. There are no grounds for supposing that Asian parents would prize a piece of machinery or a better house above the joys of parenthood. The prerequisites to the solution of Asia's population problem are education and raising of living standards, and these family planning will allow.

Father Scott, the final speaker, opposed the use of birth control on the grounds that it is both unethical and impracticable. Drawing an analogy between the appetite for sex and that for food he considered the use of contraceptives as great an abuse against a natural function as were the vomitoria of Roman days.

To frustrate the purpose of the sexual act is both unnatural and anti-social. Contraceptives are an abuse of sex, which is, in a sense, "payment in advance for those who are prepared to take the responsibility of children."

Well aware, as was George Bernard Shaw, "that there is more to sex than having children," he spoke for the Catholic Church in opposing the use of contraceptives in Asian society.

Father Scott furthered his attack by stating that the money spent disseminating necessary information, in addition to the contraceptives themselves, could be more profitably employed in food production schemes similar to the Australian Snowy River Scheme.

The general opinion of the three speakers was that Birth Control was not the answer to Asia's population problem, at least not the whole answer. Speakers and audience were unanimous in their agreement that a higher standard of education and living are necessary preliminaries to an efficient scheme of family planning. Here there is the difficulty, as one member of the audience pointed out, that the rapid increase

in population is hampering the spread of education, a vicious circle.

It seems futile to rule out entirely the use of contraceptives in the East on moral grounds. Such restraint may be widely practised in certain sections of our Western society. We have a population which is approaching a static level—and no serious food problems. Asia's population is increasing so rapidly that something must be done, and done quickly, if we are to avoid a world-wide food crisis and conflict over countries having a surplus. It is useless to hope that raising the standard of living in Asia will produce a decrease in birth rate, as it has done in Western countries in time to prevent a crisis—without the use of contraceptives.

The only solution to Asia's population problems seems to be—as Professor Robson pointed out—a raising in standard of living and spread of education, leading to acceptance of birth control and family planning.

## SPENT PIRACY

by

Philip Symon

At 1.10 p.m. on 17th July, the striking decor of the Union Hall foyer was enhanced by a small group of well-dressed buccaners who were listening attentively to Captain S. Amadio, the bearded Slec and the enigmatical Jeannette Lindsay. Their purpose was to hold a Special Students' Meeting to decide "what the S.R.C. ought to do about parking."

At 1.15 p.m., there being not even sufficient pirates to form a quorum, the meeting was cancelled by President Campbell.

At 1.28 p.m., there being a quorum (which included 44 pirates, 5 observers from the S.R.C. and one other), Captain Amadio appointed his own chairman, an erudite pirate. The motion having been proposed, Captain Amadio spoke. I shall attempt to do justice to the eloquence of his plea.

Captain Amadio complained bitterly that affluent, car-driving intellectuals were being forced to walk long distances, even up to half a mile, because all parking space near the University had been claimed by early rising office workers. He suggested, therefore, that the S.R.C. approach the Adelaide City Council to rectify this matter.

Soon after this, the timid voice of President Campbell was heard. He told those present that the A.C.C. had already been approached in regard to student parking and that it was adamant in its refusal to change existing conditions.

There now being little else to say concerning the motion, the discussion was diverted to loftier topics: democracy, student apathy, and so on. In this way an enjoyable twenty minutes was spent.

At 1.55 there was a sudden commotion as 36 pirates left the Hall and during the uproar the motion was put. The 5 observers from the S.R.C. unfortunately thought the meeting was over, so the motion was carried by an overwhelming majority of 7 to 1.

P.S.: For "pirates," etc., read "Law students."

## THE S.R.C. ELECTIONS

The results of the S.R.C. elections for general representatives are as follows:

### MEN

Sando	408	} Elected.
Zimmet	320	
Badenoch	303	
Ingleton	303	
Slec	294	
Haslam	270	
Upton	254	
Bilney	236	

The others were Rielly 222, Turner 219, McWaters 213, Detmold 204, Antill 201, Thomas 190, Amadio 186, Gall 182, Kildea 170, Leonard 162.

The total number of voters was 541.

### WOMEN

Quartly	134	} Elected.
Penny	132	
Marshall	122	
Pearson	120	
and Shepherd	105.	

The total number of voters was 151.

On Tuesday, 2nd August, the new S.R.C. composed of faculty and general representatives will meet to elect the new Executive.

During the elections various papers on how to vote were issued by persons who did not deign to sign their names. This one fell into *On Dit's* hands.

"University. S.R.C.

Men's General Elections.

Vote (1) R. Antill (Arts). No. 11.

Then No. 12-18."

Mr. Antill was not elected, but Messrs. Upton, No. 11; Zimmet, No. 12; and Sando, No. 16, were.

### UNIVERSITY TIE

The Vice-Chancellor, Mr. H. B. Basten, has informed the President of the S.R.C., Mr. Dean Campbell, that the following persons are entitled to wear the University Tie:—

(1) All people who are enrolled for undergraduate or diploma work, while they are enrolled, but not when they may cease to be enrolled;

(2) All people who hold degrees or diplomas of the University.

The S.R.C. has endorsed the decision of the Vice-Chancellor.

Who are the members of the S.R.C.?

What special qualifications are they endowed with that enables them to reach this pinnacle of power? The Faculty members of the new S.R.C. have been elected. In order that you may decide these questions, here are the "Who's Who" type biography of some of them (in neither alphabetical order, nor in order of merit).

DAVID GRIEVE (Architecture)

Executive Footlights Club; Union Hall Advisory Committee. His S.R.C. policy will be to:

- (1) Develop student dramatics in the University;
- (2) represent his faculty (capably);
- (3) support and encourage beneficial students to public relationships.

CHRISTINE JAMES (Physiotherapy)

Member of Fencing Club Inter-Varsity Team; Member of the Anglican Society. Green eyes, black hair, delicately shaped ankles. Her policy will be to get the physios what they want.

MICHAEL EVANS (Economics)

Treasurer of the Economics Students' Association; Organiser of last year's Economics Float. Financial member of the International Club, Camera Club, Anglican Society.

MICHAEL PORTER (Economics)

Aged 17. Member of Economics Students' Association. Plays tennis, squash and is interested in photography. Claims to be no good at any of them.

CARL MEYER (Medicine)

University Squadron. Represents University football and cricket. Member of Interstate squad in cricket: won Talbot-Smith Trophy for best A fieldsman (S.A.C.A.) 1960-61. Member of S.A. Amateur football side. Blue in football and half-blue in cricket. Secretary of University Football Club. General Committee Sports Association. Grounds and Finance Committee. Waite Institute Grounds Committee.

DAVID COMBE (Arts)

Liaison officer of the Liberal Union. Staff member of "On Dit." Interested in Asian affairs.

NEAL HUME (Law)

President A.U.D.S. Member of Adelaide University Theatre Guild. Committee member of University Theatre Guild.

DAVID HORNE (Arts)

Secretary of Arts Students' Association.

DEAN PATTERSON (Engineering)

Assistant Editor of "Torque" (The Magazine of Engineering Faculty Bureau of N.U.A.U.S.). Was the unknown pip-smoker in a recent photograph in "On Dit." Interested in Asian affairs.

## MORAL LETTERS

My Dear Nephew,

You are very right in reminding me that your original invitation to correspond envisaged a discussion of "moral problems," whereas over the past few weeks I have ranged over such a variety of topics as aborigines, sensual betrayal, "the beautiful," and the Germanic theme, love-death. This is not because I have lost sight of my (and your) purpose, for any matter which concerns character or disposition may legitimately be termed "moral."

By the end of a second term, I can recall, most of us used to be taking stock of our situation relative to the most immediate goal, terminal examinations, or possibly the final issue of the succeeding November. The intellectual playing for position, of manoeuvring a competitor out of a place, of associating oneself with the departmental "line," might be noted by even a casual observer. You, however, dear Nephew, are more than casually interested, because you hope to read for an honours degree.

And do you see anything different as you view the world through the peep-hole of a newspaper, or look down a neon-flashing street? It is spelt out on canned-food labels and stock exchange ratings—the name of COMPETITION.

There was a time, perhaps you were too young to remember, when the competition of commerce, art and society appeared less hostile, less inimical to the quiet qualities of variety and grace, when the clashing teeth of hastening cogs did not ring out the flawed notes of the affluent society, of ill-made consumer goods and over-valued frippery. But sage Bentham comments: "From competition of traders (comes) reduction of prices."

A most desirable end, in itself, from the consumer viewpoint, the reduction of prices arising from competition tends to force the inefficient and the greedy out of the race for markets, unless the "monopoly stage of capitalism" (as Lenin so blandly puts it) supervenes. But large commercial enterprises know well that competition, however apparently valid as a theory, can only work within certain limits like cost price and basic production cost.

It is in other fields though that the real nature of competition can be characterised. The one that touches you nearest at the moment is competition to win the favour of a young lady.

What artful dodges and expected turns you go through—polite mannerisms in an age of plastic pedantry; you have to appear better in some way or other than the other fellow. Or else you have to be more polite or pleasant than in fact you are, or desire to be—denying some personality trait which is probably distinctive lest you seem too extraordinary or peculiar. How great a respecter of persons is this competition!

In public life the theme is "win-support"—outbid the other man, rub-bish and humiliate him, if not directly at least by inference. Be a "big man" at the businessmen's luncheon or the refectory table; but see that the eyes of all are waiting on you before you commence.

Thus, dear Nephew, in this inadequately brief survey, I have attempted to show that the results of competition in economic, public and scholastic life are not quite what the mentors of this system intend. That envy, bitterness and frustration are the logical consequences of a policy of "the striving of two or more for the same object" is manifest. What advice can I give to you, so involved with a world of scaled values?

Horace wrote in the first Book of his Letters: "Every man should measure himself by his own standard."

This precept is, of course, most open to abuse for it will allow base and shallow standards. None-the-less the measure which man takes of himself more accurately gauges his desires, hopes and abilities, than an external standard like "competition." Some men are ignorant of their abilities—a method of assessment will have to be found. There must be no room for the vicious, self-supporting principle of competition to find a home.

Different men in different circumstances will have a variety of standards; the belief that each man should be a developing self, rather than an outward directed competitor in a race for exclusivism is a tenet worth attention.

I suspect that the currently held ladder of perfection will finally resolve itself into the egoist doctrine of "each man for himself alone" rather than the humanistic "each man as himself, a part."

*yours sincerely*  
Auntie Edith

## PROSH Time Table (SEE PAGE FOUR)

7.30-8.30 a.m.

S.C.I.L.A.E.S. Breakfast in East Parklands

1.00 p.m.

Prosh leaves University

2.30 p.m.

Drinking-Horn Contest Physio's Rugby Match

7.30 p.m.

Prosh Hop



# HIT THEM LIKE A PLAGUE

Few people can claim that they have gate-crashed the Board of Directors Meeting of a large Adelaide firm dressed as a filthy Arab, and emerged unscathed with most of the contents of their job-pockets. A past Prosh Day Collector holds this unique distinction. If you crave the unusual, pick up a Collector's Box and Badge at the Refectory Foyer on Thursday, August 3rd, or Friday, 4th, and see what macabre situations those versatile passports can lead you into.

The emphasis of this year's Prosh Day is on the Collection. Plans are afoot to all but mesmerise the public into handing over their wallets to anyone who pushes a Collection Box under their noses. Hundreds of students are needed to beg, extort and bully the citizens of Adelaide into parting with their money. As a Prosh Collector you will have the City of Adelaide at your disposal for one day. Here is how to make the most of it.

**How to Become a Collector:** This is easy. At the Foyer of the Refectory on Thursday afternoon and from 7.30 a.m. onwards on Friday morning you will find representatives from your Faculty handing out Collection Boxes, Badges and Prosh Rags. Go to the appropriate representative (he will have a sign with the name of your Faculty on it) and pick up your gear. You are now an Official Collector.

**How to Collect:** There is almost an infinite number of gimmicks and tricks you can use to make your collecting more efficient. Here are some ideas.

**Wear Distinctive Dress:** Collectors garbed in the dress of Beatniks and Arabs and who have dyed their faces a brilliant green, fascinate the average citizen who is not used to being accosted by such people. Weird clothing will give you a definite one-up advantage in persuading people to part with their substance, and also make it much harder for them to pretend that they didn't notice you.

**Collect in Groups:** A group of collectors can isolate victims in the street, making it impossible for them to get past without giving something. Groups of collectors can also make lightning raids on offices and other buildings where potential victims congregate with the false sense of security that they won't be caught.

**Organise a Stunt:** Last year, collectors painted pictures and ran an auction in a city store. This year a group of students will stage a congo-dance down Rundle St. Stunts attract crowds, and crowds have money. If you want to stage a stunt or need help or suggestions, get in touch with the Prosh Committee at the S.R.C. office. We will be only too glad to hear from you.

**Where to Collect:** Collect anywhere. The City is open territory. Roam the streets; work in offices, shops and banks. No place is sacred. Remember, if you are collecting in offices and buildings and get an unwelcome reception, shake the dust from your shoes and go elsewhere. It is very unlikely that many places will refuse to let you in, but if this situation does arise, leave quietly. In the main, raids on City offices prove very profitable.

We are also trying to organise collections in the main shopping areas outside the City. Car-loads of collectors who make the effort to go down to places like the Port and Glenelg, etc., have an open go free from the heavy competition for victims in the City proper. To prevent duplication of effort in suburban areas the following divisions have been made for Faculties.

**Arts:** North Adelaide Shopping Area.  
**Engineers:** Port Adelaide and lower part of Port Road.

**Medics:** Anzac Highway and Glenelg.  
**Science:** Henley Beach.  
**Architecture:** Henley Beach Road from City to Airport.

**Music:** Main North Road.  
**Pharmacy:** Prospect Road.  
**Ag. Science:** Shopping Area by Maid and Magpie.

**Physios:** Norwood Parade.  
**Phys. Ed.:** Greenhill Road and Tasmore Roundabout.

**School of Art:** Glen Osmond Road.  
**Dentistry:** Greenwood Road.  
**Law:** Brighton.

**Technology:** Port Road up to Holden's.

In the above area are large numbers of shops, small factories, etc., each one a potential money bin. Every Faculty has nominated a representative to help organise groups to go to these areas. If you have a car, or if you want to collect with a car-group, find out who your organiser is and let him know. If he can't help, get in touch with the Prosh Committee and we will see what we can do. The suburban areas offer a lot of opportunities for collectors and are usually left relatively untouched in comparison with the City. Groups going to these areas could pick up their boxes and badges on the Thursday afternoon which would save them the trouble of having to come into town on Friday morning.

Other fruitful spots for collection are buses and also stop lights. A point to remember. Collection Day is on the Friday. If you collect your box on Thursday afternoon, don't start collecting because this is illegal. There is most probably little harm in seeing a few of your neighbours on Thursday evening, however.

**The Prosh Rag.** The Prosh Rag will be your best money making gimmick. People paid fantastic sums in the afternoon last year for the remaining copies. You will be issued with about 80 Prosh Rags when you pick up your Collection Box and when you run out more will be available outside the Refectory. Don't squander your papers. In the past there has been a tendency to sell cheaply early in the morning when the

public is rather sluggish in buying. Don't let this worry you. Hold on to your papers and don't sell unless you can get three or four shillings for them. Later in the day people will practically mortgage their homes to get a copy of the Rag.

**Faculty Competition.** As was the case last year, Faculties will be competing for the Lightburn Cup. This is awarded to the Faculty which, per head, makes the largest collection. On this basis all the smaller Faculties stand an equally good chance of winning. In fact, last year the Phys. Eds. won the competition.

In calculating the number of members per Faculty, Faculties with less than 100 members will be counted as 100 this year.

A word of warning to Faculty Organisation Secretaries. Unless distributors are provided to hand out Collection Boxes and Prosh Rags, and accountants to tally the returns for the Faculty, then Faculty will be disqualified from competing for the Lightburn Cup.

**Individual Competition.** A prize of £5 is being offered for the best individual collection this year. For the Individual

Prize up to three people may collect under one name. We hope that this will provide some incentive to collectors, and a small group with good organisation and a gimmick or two stands a reasonable chance of getting off with the prize.

The winners of the Faculty and Individual Competitors will be announced at the Prosh Hop on Friday night.

**Distributors of Prosh Rags, Boxes and Accountants.** All Faculties have been asked to provide at least one person to distribute Collection Boxes and Prosh Rags. Will those of you who are doing this job please be at the Refectory Entrance at 7.15 a.m. on Friday morning to start work? Accountants are asked to be at the Refectory Entrance at 9.30 a.m.

Distributors and Accountants should have a clear notice bearing the name of their Faculty. It is suggested that rosters be organised by Faculties to relieve Distributors and Accountants, and also Faculties are given the job of estimating the number of people needed to count their takings. It is important that we have enough people to do this job. Any Faculty having dif-

ficulty in providing Distributors and Accountants should contact the Prosh Committee immediately.

**When and Where to Return Collection Boxes.** Bring your box back to your Accountant at the Refectory and he will record your takings. Make sure you have your box back by 4 p.m. so that we can count and back all the money. Collectors returning boxes later than the prescribed time may be disqualified from the Individual Competition.

There is all the information you need to become a successful collector. As soon as you can, collect a Box and some Prosh Rags and go into business. The Collection this year goes to W.U.S., Abschol and the War Veterans' Home. A considerable degree of publicity will be given to the Collection, which should make your job easier.

Last year's Prosh was a good prestige-builder and made the public feel better disposed towards "those educated morons" down on North Terrace. Let's take advantage of their disposition and hit them like a plague!

## The Prosh itself

### Time-table

7.30-8.30 a.m.: SCIAES Breakfast in the East Parklands.

1.00 p.m.: Prosh leaves University.

2.30 p.m.: Drinking Horn Contest.

Physio's Rugby Match.

7.30 p.m.: Prosh Hop.

### Float Subsidies and Prizes

Each approved float will be subsidised up to £7 on presentation of receipts for this amount, spent on the float, to S.R.C. office. There will be £5 first prize for best float as judged by the Committee, warden and sundry dignitaries, and a £2/10/- second prize. These will be presented at the Prosh Hop.

### Order of Procession

The trucks for transport will arrive from 10.00 a.m. and will be parked starting at the gate between the Geology and Biology building back to the road between the Maths. and Eng. building and back around the Barr Smith. Each truck will be given a number and each float will be assigned to a numbered truck; no change of truck or position will be allowed. Each walking float will be given a position between numbered trucks for the final moving order of the procession. All paraphernalia connected with the building of the floats should be kept in as neat as possible heaps—most of the preparation should have already been done. All floats must be finished by 12.30, for the inspection by the police. If any floats or slogans are rejected they must be removed, or changed in accordance with directions or the float concerned will be excluded from the procession.

The procession will leave punctually at 1.00 p.m. Any float not completed by this time will be excluded. The procession route will be along Victoria Drive, to Kintore Ave., up Kintore Ave. to North Tee., along North Tee. to King William St., up King William St. to Flinders St., back along King William St., King William Rd. to Victoria Drive, in main gate of Uni. to the original starting position. The floats will then be dismantled as quickly as possible and debris cleared completely from trucks to enable them to return to the firms. Debris will be piled compactly and removed from the area as soon as possible.

No float, stunt or group of students, with any apparatus likely to injure or deface person, or property, will be allowed in the procession.

Any displays of larrikinism or irresponsibility will be heavily censored by the Prosh Committee and S.R.C. and those involved will be banned from subsequent processions.

**SCIAES BREAKFAST.** The annual Prosh Breakfast with SCIAES will be held in the east parklands picnic grounds, off Rundle Road near the Lakes, from 7.30-8.30 a.m. on Prosh Day. Weeties and chops are the vogue. Dress formal, informal, etc., but at least the bare essentials. A great lot of fun to be had in the happiest communal breakfast had during the year. The Uni. Jazz Band will be present.

**DRINKING HORN.** Rules will be displayed in S.R.C. office. The Drinking Horn contest will be held in the Cloisters at 2.30 p.m. on Prosh Day.

Teams must be all present and correct at 2.25 p.m. for sprig inspection and breathalyser test.

**PROSH HOP.** From 7.30 p.m. onwards in both refectories, two bands will play with sundry items from jazz club, etc. Students are urged to come along in Prosh costumes and have a wov of a time. Slogans and placards from floats will form the decor.

**GENERAL COMMENT.** The arrival of Tulloch turtle from America, flushed with his recent success against the sporting giants of the world, has awakened Adelaide to not only the existence of the University, but also to the great interest University has in international affairs. Make Tulloch turtle the catch name for this year's Procession. Use his comments to help with the collection and make his success an item of personal pride for every member of the public.

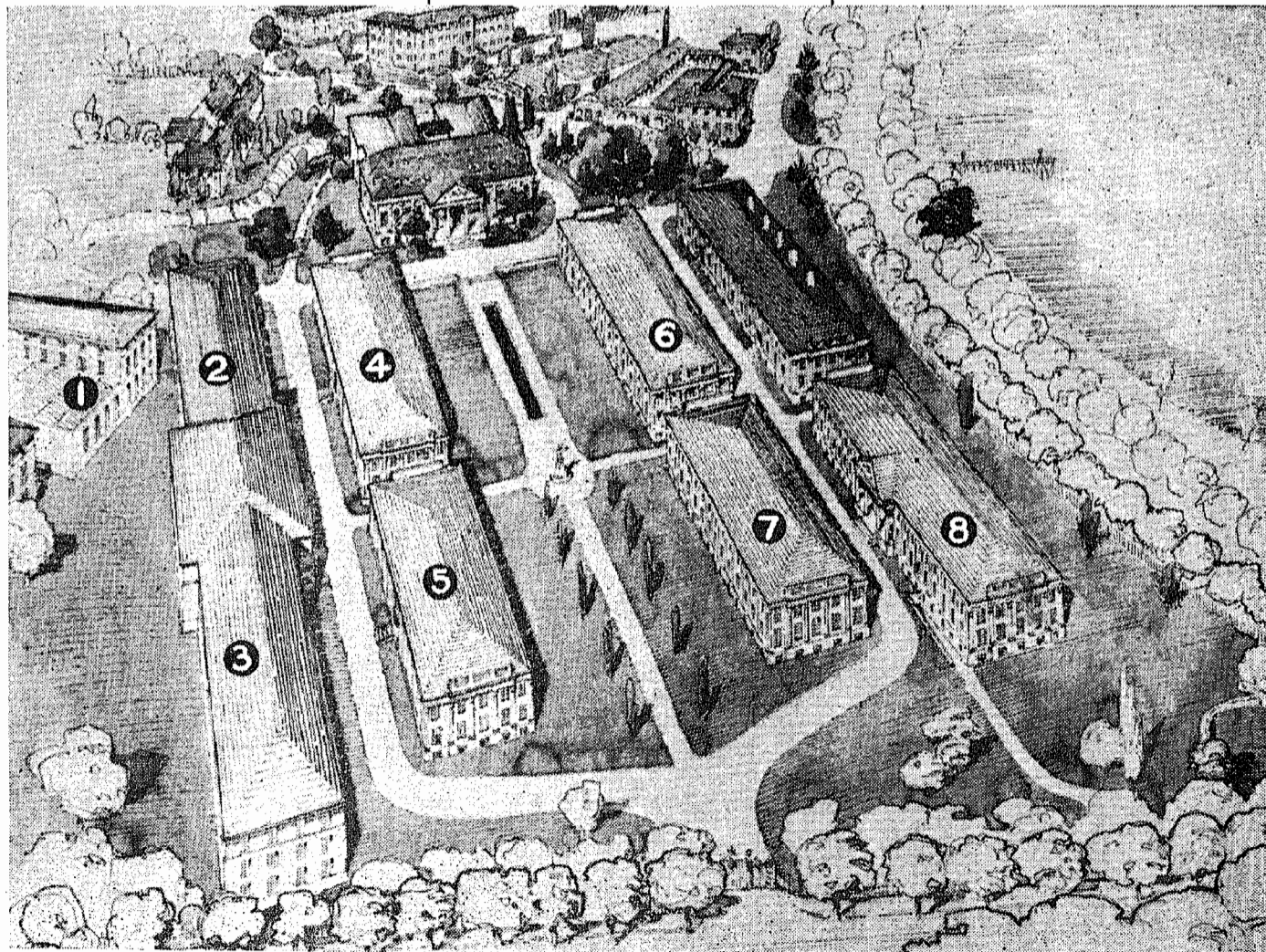
### The Plan in 1945

What went wrong?

What happened to 5, 6, and 7?

## Drinking Horn

1. The Competition shall take place at 2.30 p.m. Friday, August 4th, 1961.
2. No more than sixteen teams shall compete.
3. Entrance fee shall be 10/- per team.
4. Entrance fee shall be paid before the competition.
5. All teams, which shall consist of six persons, shall be sponsored by a Club or Society which shall be registered with the Adelaide University Union; such team shall be registered with the Adelaide University Union; such team shall be nominated on the appropriate form by the Club/Society Committee before 12 noon on the day of the competition.
6. All members of a team shall present themselves by 2.15 p.m. on the day of the competition in the Lady Symon Hall. Any person not present then shall not be allowed to enter the competition.
7. No Club or Society may nominate more than one team.
8. Butcher glasses shall be used in the competition.
9. No competitor may be permitted to compete with more than one team.
10. A decision shall be given on each heat. There shall be no re-runs. The judge's decision shall be final and no correspondence shall be entered into.
11. The Organiser, the S.R.C. President and the Warden shall reserve the right to disallow any team or member(s) of a team from competing in the competition.
12. All liquor not consumed shall be immediately removed from the premises to parts unknown.





Good wins at last! Worth waiting a season for? Well, to our erstwhile supporter and struggling players it was verily the proverbial "shot in the arm" to have such a day. First on the agenda came a very convincing trouncing administered by the Blacks (the B's) to a young but enthusiastic Elizabeth XI. This was the day of "Ox." Henceforth all followers of Varsity Soccer tremble when greybeards tell of the legendary deeds of "Ox" Ridgeway on this all hallowed occasion. After scoring a very early goal "Ox" was quietened until in the second half there was unleashed a burst of goal scoring such as has not before been seen on our Waite ground, and to the end of the game "Ox" had quads (goals, of course). Leo Bayer added two more and Ismar from a burst of shots another, but towards the end of the game it was just a question of how many, although sad to relate the finest burst of teamwork and incidentally two of the best goals came from the Elizabeth boys. I hate to write this but on the day it was a case of individual efforts producing better results than teamwork, although granted the latter was not consistent.

Exhilarated by the B's game we looked forward to a good fast game from the Whites (the A's) and for once we weren't disappointed. In a very fast game producing some fine football the A's nosed out Kingswood to win 2-1 in one of the best games I've seen for a long while. Kingswood scored first but Varsity was always menacing and the expected equalizer came unexpectedly when a centre by Van Riet was let go by the Kingswood keeper into the net. Everyone including Yap was astonished but nevertheless it was a good shot from the right wing. Soon after Jock Deans added another when the keeper again fumbled the shot and so the A's had two more dearly wanted points. Best for Varsity were Kansil, for another outstanding game at full back; Silins, as usual (although he was distinctly ill and looked it)—well played, Ivars; Van Riet and Lucas also turned in solid games for a side that looked very efficient at times and showed that with training it could be a force to be reckoned with in the Second Division.

The Major A's recent string of losses has jeopardised their position in the 4 and the right to play in the finals. Glenelg, with star left-handed pitcher Rice in top gear, extended their winning run to 5 games and are now only 3 points behind the Blacks. The position is even worse than this, however, as Glenelg have already had their bye in the second round and so have one more game to play than University.

The Blacks have to play Port and Prospect, both of whom they should beat, and Adelaide, who are quite a strong side. Glenelg, on the other hand, play East Torrens, Woodville and Goodwood, all of whom they should defeat easily if they maintain present form, and top team Sturt. To stay in the 4 University cannot lose more games than Glenelg, which probably means winning all of them, and it could all very well hinge on the last round. A Uni. win over Adelaide is no certainty and likewise a Sturt win over Glenelg is no certainty unless State pitcher Jim Cocks pitches for Sturt. If Sturt's position in one of the top 2 places is assured it is unlikely that he will pitch, saving himself for the finals. In these circumstances it could be fatal for the Blacks to lose any of their last 3 games.

## INTERVARSITY

Fortunately a good percentage of the A grade side is going to Brisbane for Inter-Varsity and a week's baseball should bring them to top form for the run home. Adelaide is sending a particularly strong side to Brisbane and should recover the Hugh Ward Cup we last won in Sydney 3 years ago. The team will be well equipped with pitchers (pitchers from the top 3 teams are going) and will present a murderous line-up of hitters. If Melbourne can beat this team I will personally drink the Yarra River on the way home.

## OTHER TEAMS

The Major B's are firmly entrenched in first place and if they can overcome the Prospect hoodoo should take the flag. The Minor A's are continuing to show great form and must be considered a threat. Their 7-6 loss to top team Goodwood with a weakened team and their 10-8 loss to Kensington without star pitcher Glover is an indication of their strength. They are being pressed for 4th place by 2 other teams but have a better draw for the last few games and should hold their place. Thanks to the form of these two teams the Blacks still have a 6-point lead in the Club Championship.

The last three or four weeks have seen all teams forging to the lead once again. However, with the harder matches of the second round still to come, we cannot afford to sit back on our laurels. In a few weeks time the holidays will come with their crippling drain on our most needed men. All club members are urged to train hard from now on because they will certainly be called on soon. Fitness will be the key note of our long desired success for all four teams. We must give ourselves a chance by reserving all our football energies for the Club and not expending this and our fitness on mid-week games.

Club spirit has been remarkable this season as reflected by individual team spirit and the club support for the Ball, which was a great success. Over the next few weeks we must try to stabilise the teams so that team spirit can evolve into team play, and this plus fitness will lead us to the Premier-ships.

At the moment all teams are in the four. The A's and B's are top, the C's third and the D's second. Morton is top of the goalkicking list for A1 and Pfitzner top of the list for A5, while Ian Milne lurks in about fourth position for the A2.

Clarkson has continued to lead the A's into attack with his consistent rucking ability and Dickson has skilfully followed through to bring the ball within scoring range. Shepherd has been valuable on the half forward flank, always making the most of his opportunities. Hyde has been a solid back stop to frustrate the opposition's attack.

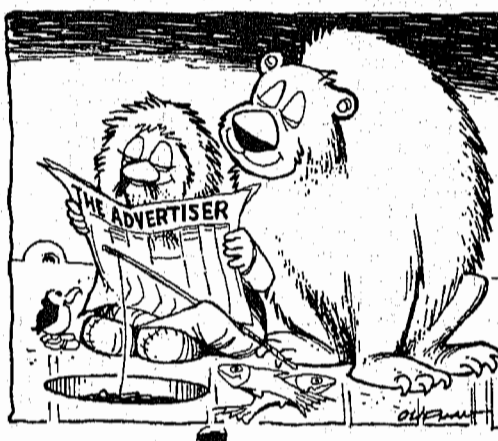
The B's have been playing good solid football full of spirit and determination, but they are inclined to leave their winning runs until too late. Dave Porter continues to lead them with gusto and with valuable men such as Floreani, Oaten, McMichael and B. Seppelt they are keeping on top. Johnny White, after playing several good games with the C's, has recently been promoted.

John Smith and Ted Miller have proved valuable acquisitions for the C's, both of them doing well after so many good games for the D's.

Ray Brown and Voltenburg have been the outstanding players in the last few D's games. These two have combined well in the ruck to give the team drive and confidence.

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# Why not a chair of Theology?

by the Rt. Rev. J. C. Vockler, Coadjutor Bishop of Adelaide, who recently addressed a Union Day Meeting on this matter.

I propose, in this article, to deal primarily with the more general considerations relevant to the establishment of a Chair or Department of Theology in a university, rather than with the particular local difficulties which will occur to every reader and which can better be discussed by those more familiar than me with the circumstances of the University of Adelaide. I should mention, too, that I speak, not officially, but as a private person.

I speak, however, out of two firm convictions. Firstly, that the Christian has a responsibility for the discovery of truth, resting on the command of Our Lord Jesus Christ to love God with all the *mind*. I do not believe that Christian religion has anything to fear from open and free enquiry. All truth is of God, and the sum of what is discovered in various disciplines is, for the Christian, revelatory of God and increases and deepens our knowledge of Him. Christians have, therefore, a duty to possess a theology which is alive, dynamic and intellectually honest; which is aware of, and faces, problems. This does not necessarily mean jumping on the bandwagon of the latest theory, in each particular discipline.

I speak, secondly, from the conviction, as a member of the university community, that the university has a right to pursue truth and to resist outside pressures which seek to restrict true academic freedom. The university within its own life must be equally on its guard against the dangerous confusion of liberty with licence and resist any easy advocacy of freedom without responsibility. Academic inquiry ought to proceed upon an awareness of the many-sided nature of truth and with a willing recognition of the autonomy, as well as of the inter-relatedness and interdependence, of all disciplines. Where that is lacking, as it often is today, the true nature of a university is being impaired. One such discipline is theology.

That I say *one* such discipline is significant.

Once Theology was the Queen of the Sciences around which all learning revolved. That it is no longer so is due to many factors. Among these factors one might name:

- (i) the concept of "secular" education—and the consequent establishment of non-ecclesiastical foundations of learning;
- (ii) the misuse in the past of their power, influence, and position by theological faculties;
- (iii) the growth, now largely dissipated, of a sterile, barren theology which viewed its task as the repetition of orthodox formularies; and
- (iv) the changing patterns of society and government in Church, state, and university, where development has, at least in most English-speaking countries, robbed the Church of that political power which has often been so disastrous for the Church.

The teaching of theology in universities is not a new idea. There is a long and fruitful history of relationships between Church and university, between theology and sound learning. It is not an unspotted academic record, as the name of Galileo reminds us. But even more recently there have been non-theologians who as academics have as arrogantly pontificated over other disciplines as theologians are accused of doing in the past. Let me say at once that it cannot be regarded as a legitimate function of the theologian, as such, to determine the validity, for example, of scientific hypotheses. It is equally not the function of any academic, as such, to dismiss theology as unworthy of a place in a university.

The teaching of theology in the university is the common pattern overseas—naturally enough in the older universities, but especially notable in the newer universities in England and the U.S.A.

Nor are other Australian universities quite without theological studies. In Queensland they are an integral part of the Faculty of Arts. In Sydney there is a Board of Studies in Divinity and a Department of Semitic Studies. Melbourne, too, has a Department of Semitic Studies, and the degrees of the Melbourne College of Divinity are recognised by the University.

The new Monash University has no secular clause in its constitution. The recent volume, "The Humanities in Australia," shows something of the breadth and scope of theological studies in this country. Indeed, there are a number of periodicals devoted to theological studies being published in Australia: *S. Mark's Review*, *The Australian Church Quarterly*, *The Journal of Religious History*, *The Journal of Biblical Studies*, and *The Reformed Theological Review*.

The personnel, then, are here, the methods of academic study are being followed, and the work of research and criticism is going on. But it is largely outside of university life. This is bad for theology, as it tends then to be isolated from the general academic community, and it is bad for the university, because a whole area of life and thought which has so largely shaped our Western way of life is not treated as only theology can treat it.

Theology divorced from the academic community tends to answer questions men are no longer asking, whilst a university without a Department of Theology tends to suffer from an inadequate appreciation of that dimension of mystery in life to which theology bears testimony. I would hold that a university without a theological department is inadequately covering the range of academic research, teaching and speculation, and I would hold this on the ground that it is the task of a university in all its varied activities to cover the *whole* range of human life and experience.

Theology should be seen as an autonomous academic discipline, not concerned to propagate denominational emphases but to engage in the twofold academic task of research and teaching in the areas of Biblical and cognate studies, ecclesiastical history, dogmatic and philosophical theology, comparative religion and so on.

It is my firm conviction that from the existence of such faculties nothing but good can come for the university, society in general, and the Church. The interaction of theology with the other disciplines would be a fruitful one. Because of misunderstanding of each other, the Church and the university have in many places in Australia drifted apart. Life and thought tend to be compartmentalized, and the idea of the unity of truth has been sadly disintegrated. I believe that a Department of Theology would help to redress the balance here and would operate to interpret the Church and the university to each other. The academic theologian would help to awaken both the Church and society to the values of academic freedom, values which, I would hold, are vital to both the university and the Christian religion as well as to society as a whole.

Religion divorced from sound learning quickly degenerates into credulity and that is the mother of many evils. But so long as theological learning is aimed almost solely at equipping the professional ministry of the denominations, and is not an accepted part of university life, the lamentable divorce between religion and sound learning will continue.

Much university teaching which is critical of theology suffers from an inadequate knowledge of what theology and theologians are saying. That, too, would be corrected if here in the University there were competent theological specialists.

The dangerous distinction between sacred and secular would be more difficult to maintain if the University itself bore witness to the underlying unity and significance of every area of life.

I would argue that it is disastrous for all concerned if education proceeds on the assumption that there is no room in its processes for theology. It is equally disastrous that the University should be viewed by religious people largely as a captive missionary territory occupied by pagan secularists. The University should not be regarded primarily as a battleground but as a field of co-operative endeavour and relationship. Insofar as we are all seeking to understand the meaning and purpose of life, both theology and the other academic disciplines have the right to explore from their various standpoints the bearing of faith in God on the whole of that life. But theology cannot do this unless here at the heart of things it finds an embodiment in



theologians engaged in the thrust and parry of university life.

There should be no room for an armed neutrality, nor for a biased hostility. This leads some Christians to speak as though they have no inherent respect for the process of education. They seem to fear instinctively the rational and intellectual pursuits of man, and to place a premium on the "emotional" or "spiritual" aspects of life. At its worst such an attitude suggests that there may even be a Christian mathematics which is opposed by a secular mathematics. The University is in no sense a substitute for the Church, it is a part of the human community. Higher education, such as our universities should stand for, and largely do stand for, must involve the attempt to carry on a living intellectual inquiry. That inquiry should lead to a dialogue in which the whole of man's concerns, life, work and faith, and the relationships between men and ideas, can be explored, criticised and understood. Any attempt to see the University, as such, as an evangelistic agency for the propagation of the Christian faith or as a place which must be invaded and persuaded to a particular point of view cuts at the roots of the University's life.

Equally true, there is sometimes in the University and its members an unworthy suspicion of theology and the Church. Theology is dismissed as anachronistic, or the attempt to perpetuate superstition. Surely there ought to be seen in what happens in the lecture room, laboratory, and library, a religious fervour in the pursuit of truth? And Christians must recognise its value. But, if one of the partners to the free dialogue of which I have spoken is missing, then there can be no reality in the conversation, and both Christians and non-Christians will suffer for that lack.

Theology needs the knowledge, methodologies and criticism of the university if it is to be relevant. It needs the university's understanding of our time. The university needs the peculiar and distinctive insights and methodologies of theology as part of the total intellectual and academic enterprise. We must be prepared to hear each other, to communicate with each other as equals, and to encounter each other in the search for truth. I believe that the existence of theological departments in our Australian universities would make us ready to hear, would help create ways of communication, and would deepen the levels of our encounters.

## Meet the Russians

by

Sue Godwin

Having the good fortune to meet the three visiting Russian students at a Students' Representative Council welcoming luncheon not long ago, I was immediately struck by the unassuming friendliness of these people. They were not here on any sinister political propaganda mission as some people seem mistakenly to have assumed. Rather they were invited to Australia by N.U.A.U.S. "to get to know us" and vice versa.

I spent most of the time talking to Elvira, the one woman member of the party, who is a married Arts student with a ten-month-old baby at home, and Alexander, a student like myself of Modern History. Both were very easy to talk to. Elvira reads widely in foreign literature and told me that her favourite English author is Somerset Maugham. She is very fond of Katherine Susannah Pritchard and has read *all* of her books (I have read none: how un-Australian!). Apparently this Australian author is very popular in Russia at present.

Alexander, interestingly enough, is far removed from being an out-and-out Marxist as one might have expected him to be. To him the difference between the class systems in America and Russia is that in America the two classes—worker and capitalist—are mutually antagonistic, whereas in Russia they (proletariat and intelligentsia, with peasants a possible third class) are co-operative. There was no argument by him that Russian society was classless. Asked if the antagonism in America must eventually result in a revolutionary conflict, he said no. That the seizure of the means of production by the workers was inevitable, yes, but this need not necessarily be a violent take-over.

I was very much impressed with a feeling that, after all the much publicised rigidity and severity of conditions, life as I know it as a student would not be very different in Russia from the one we lead here. When asked if it was true that students leaving secondary school there had no choice as to the University career they took up, the students laughed heartily at the absurd naïvete of the questioner. There was no such arbitrary ruling, they maintained, and one simply chose the course one's interests

led to. For boys generally this tended to be technical and for girls, again speaking generally, Arts.

Elvira did not enjoy Pasternak's *Dr. Zhivago*. She thought it wrong that after so many people had expended their ideals, blood and sweat to rid Russia of the Czarist regime and establish a Socialist Republic, *Zhivago* should say that there were no ideals, or genuine hopes for a better society and that it had all been brutal, callous and selfish. This is, of course, what the West likes to hear about Russia. She found Nabokov's *Lolita* repulsive, but hadn't read any of his other books which are less so.

Later, I was unable to pound my way through the seething mass at the Union Hall to hear the public talk these pleasant people gave. However, I was dismayed to hear of the arrogant rudeness and bombastic questioning on "touchy subjects" to which they were subjected by some of our aspiring intellectuals. One such screamed fanatically: "But did you feel *pity* for the Hungarians?" Surely we can't hold these three young people guilty or responsible for the political crimes of a nation. Or can we? One might as well ask of us: "Do you not feel pity and shame at the mass extermination of the Australian Aborigine in Tasmania?"

Talking over this smug attitude of the Australian students afterwards with a friend who had been present we concluded that while the Russians were willing to admit that the censor had a strong control over the news, and hence the views, of people in a totalitarian state, we in our so-called free democracy are perhaps equally but more subtly controlled. There was no doubt on the part of our students that they were being fully objective and knew the true facts. Was it that the dormant establishment in them had prompted this superior sort of "holier than thou" attitude which one does not normally expect from thinking undergraduates?

Anyway, after experiencing the spontaneous friendliness and intellectual curiosity of these people to find out about our way of life, I too can feel only "pity and shame" at the treatment they were given by the narrow-minded, docile and prejudging majority amongst us.

## TWO FESTIVAL PLAYS

The University Play Festival, which began on Tuesday, 1st August, will go until 12th August, at the Union Hall. The two plays, *Salome* and *Camino Reale*, are directed by John Edmund.

*Salome*, which was written by Oscar Wilde at the end of the last century, is surprisingly similar in style to Tennessee Williams' play of fifty years later. The language of both is sensual and often very beautiful. The elaborate imagery provokes rapid changes of mood. The smell of flayed flesh pervades all. *Salome* is adapted from the Biblical story and is being presented in its full glory with Sue Fleming performing the dance of the Seven Veils. It is

staged in a classic setting, for which the facilities of the Union Hall are taxed to the uttermost. Its cast of young University actors is made up, for the most part, of freshers. *Salome* is the Adelaide play in the Inter-Varsity drama festival to be held in Tasmania from August 12th-24th.

*Camino Reale* features a large cast which includes some leading Adelaide actors. It is set in a Latin American town—the highlight of the play is a frenzied fiesta—*à la Black Orpheus*. Like *Salome*, *Camino Reale* has very colourful costumes. At times the stage is covered with the large cast, at others one or two people hold it alone, with speeches which prove Tennessee Williams' versatility.





The cast.

Bruce J. Reid

on

# the orthodoxy and complexity of

## Francois Mauriac



THREE years ago, *French Club*, directed by M. Souillac of the Department of French, was responsible for a very successful production of Jean Anouilh's *La Sauvage*. This year the Club is presenting *Asmodée* by Francois Mauriac, again produced by M. Souillac. In the first week of third term two performances will be given in the Union Hall, on Friday and Saturday, September 1st and 2nd. Some remarks about Mauriac and the play in question may be of interest at this stage.

A Nobel prize winner in 1952, Francois Mauriac is mainly known in English-speaking countries as a novelist, and he has in fact written only four plays *Asmodée* (1938), *Les Mal-Atmes* (1945), *Passage du Lain* (1948) and *Le Feu sur la Terre* (1951) of which *Asmodée* is generally recognised as the masterpiece. The ten novels produced before 1938 meant that he was well established as a novelist before his first essay in the theatre, and it is to these novels that we must look for a general impression of the art and the world-view which he transferred onto the stage in *Asmodée*.

A writer who is profoundly and consciously Roman Catholic, Mauriac owes not only the physical settings and characters of his work, but also their atmosphere and moral orientation, to the religious and provincial aspects of his upbringing. Born in Bordeaux in 1885, Mauriac breathed in, throughout his childhood and adolescence, the smell of the pines and the grapevines of the *landes*, as well as a good deal of the religiosity which accompanied the morally austere and ritualistically elaborate piety of the time. His work manifests, then, both a strong sense of place and a particularly Catholic sensibility.

This sensibility results most importantly for his work, in an all-pervading sense of the horror of sin, and it is this preoccupation which determines the recurring themes of his writings: human solitude, the problem of incommunicability, the individual's potential for evil, in Christian terms—the separation of the soul from God, in Mauriac's own symbolism—the desert of love. These constant interests have definite effects on his work. His characters are rarely engaging kinds of people; they are often ugly, foolish, wicked and given to absurd and violent passions; he shows us hypocrites emerging from mass, weak-willed husbands, faithless wives, tyrannical mothers, spoilt children, and debauched youths; many are cankered with avarice or crime. Nevertheless, he has been unfairly charged with creating only monsters, for, quite apart from the existence of other kinds of characters in his work, one can urge the evidence of the daily newspaper (as Mauriac has done himself) to show that crimes no less exceptional than those contained in his novels are committed every day. Mauriac merely substitutes the artist's integrity of analysis for the journalist's sensationalism; he also chooses characters long nurtured and moulded in a tradition of orthodox Christianity, so that the sense of sin will be intensified, and the struggle between good and evil more dramatically clear.

It can be seen that Mauriac's themes demand a close study of human relationships, and most of all he is interested in the terrifying potentiality for evil that any one soul possesses over any other. What he confronts us with is a delicately refined and relentlessly consistent interpretation

of the idea of one's responsibility towards one's neighbour. Of all the souls with which a man makes contact in the course of his life, there will always be at least one to which he has done a wrong that could have been mortal. This is the continuous condemnation under which we must all live, unless we partake of saintliness. In contrast with our involuntary doing of evil, good is almost impossibly difficult to communicate from one to another, because of the great gulf between individual souls. Mauriac stresses its fragility: a word spoken too late, or a noble thought not acted upon because of a trivial or selfish scruple, and we feel the potential link of love with the other individual harden into misunderstanding or hostility.

It is because of this conception of human relations that Mauriac has created several characters who may best be described as demonic. Blaise Couture, the central figure of *Asmodée*, is his most magnificently realised example. Turned out of his seminary during training for the priesthood, Couture finds employment as a tutor to a boy in a large provincial household, where his mind's uneasy tendency to identify love and sin and his desire to dominate the destinies of others, spread corruption amongst the pure souls which surround him. Couture it is, who delivers the blow of the terrifying revelation of the truth about human relations, to the young visiting Englishman, whose confidence in life was until then naively comfortable.

"Pouvez-vous me jurer devant Dieu qu'au collège, dans le monde, vous n'avez fait de tort à personne? qu'il n'aurait pas mieux valu, pour tel ami, pour telle jeune fille, qu'ils ne nous eussent jamais reconstruit sur leur route?"

Any judgment of *Asmodée* will almost necessarily rest principally on an evaluation of Mauriac's success in the character of Couture. A general criticism of Mauriac's plays, by critics who think that a novelist must necessarily begin rather clumsily in the theatre, has traced a supposed lack of inner life in the characters to stylistic difficulties. The novelist, with his interior monologue style, can provide us with the key to a character and thus unify his words and actions (the criticism runs) but on stage he must use common language in the dialogue, and the vivifying magic is lost. It is true that Mauriac's novels are often carried by the delicacy and nuance of his style, but the relative banality of conversation has not hindered the convincing creation of Blaise Couture, whose inner struggle and crisis are triumphantly realised in word and action.

The part of Blaise Couture will be played by M. Souillac, whose daughter will also appear in the play, and the other principal roles will be played by Faye Sidey, Margaret Callaghan, Caroline Kluht, and Nicholas Szorenyi.

Since this production of *Asmodée* is in the hands of a man with an extensive knowledge and understanding of Mauriac, all students would be wise to try and see it. This will be, moreover, a unique opportunity to see such a play in Adelaide. The language difficulty is not completely insurmountable, and your high-school French will do, if you read carefully beforehand, the précis of the plot in English, which will be provided on the programme. It need hardly be added that the play will provide the maximum of interest and enjoyment to all students of French.

## CORRESPONDENCE

Sirs,

In the short space of nine issues you have firmly established a new type of journalism.

You have enthroned the supercilious and feted footnote.

You have informed us at inordinate length of your views on university parking, entrance policy and architecture, Mr. Menzies, Eichmann, Dr. Bazeley, aborigines and education.

You have made of *On Dit* a sparkling image of your brilliant minds. It is no longer the dull mirror of what goes on about the university.

Direct reports have given way to chatty causeries.

But you allow exceptions.

Our beloved State Governor, Sir Edric Bastyan, visited this place on July 13.

An item, "Our gubernatorial visit," followed in your columns with two illustrations on July 21.

SRC meetings usually, sooner or later, get some sort of smart-funny treatment.

Three Russian students addressed an overflow meeting on July 6 (yes, I've got round to the point at last), so please, when are you going to offer us a report of this event? And please don't say the daily Press offered an adequate report of the event, because we both know they didn't.

Are you going to argue the meeting wasn't important, or is it that the fatigue of taking notes, or getting someone else to take them, was just too much for you?

In brief, are you editors or essayists?

Yours,

BRUCE MURDEN.

### Tormented

Sirs,

Those intrepid students who lunch in the refectory have long endured the traditional discomforts of arctic chill, a boisterous draught, grumbling waitresses, sub-standard food, and more lately, fantastic prices. Now, alas, they are faced with a new ordeal—the booming loudspeaker. Each day, keen promoters of various organizations drown all conversation with the glad tidings of coming events. It is not a question of listening if you like, but of listening because you're helpless to do anything

else. If someone thinks he has discovered a new advertising device, then it's not being appreciated. If there is any more dismal and over-amplified jazz like that broadcast advertising the jazz concert, or if there come other voices like that ear-piercing crackle that tormented lunchers on Friday, 21 July, then there will probably be a riot. The president of the S.R.C. may be edified to see concerted student action at last, but I would remind him that it's his office that will get wrecked.

Will the advertising fiends please stop broadcasting like a loud-mouthed Deity, print their cheerful messages like everyone else, and let us eat in peace.

Yours,

R. A. NAULTY.

### Cor secretum

My Dear Aunt,

I walked down a street which came to a dead end. I stopped, turned around and walked back.

In my beginning was my beginning in whom I was well pleased. Did you know of my adulterous union? Should I perhaps say incestuous? I know not; it was long ago.

In my beginning was my end.

*They drink in the worst possible conditions.* Pale fingered, fastidious rejection of mire and fury. The dying wonderman it was who cavilled at the golden spiral, wheeling in mystic gyres to perfect point, unattainable. And because to that man unattainable, the self-protection of gilt fringes. Only in fervent acceptance, my well-beloved Aunt, has the answer to naivete, to arrogant obscurity, to spiralling disgust.

Quoniam cor secretum concupivi,

You have found nothing,

Factus sum vagus,

You will find nothing,

You can find nothing,

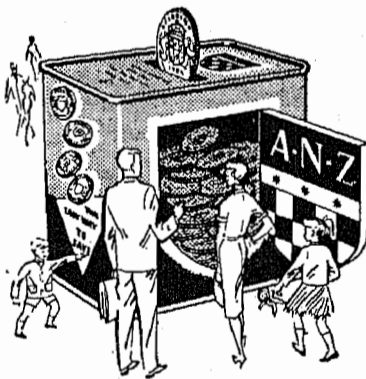
Except yourself.

Three and three are six, dear Aunt. A new colony on new principles? Here, above all, political manoeuvring should not be merely a

means to an end. By all means, a new end.

Your devoted

NEPHEW.



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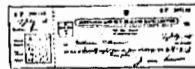
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Between June 30th, 1959, and June 30th, 1960, 203 people were killed and 6,856 were injured in 11,356 road accidents in South Australia.

The cost of the damage to vehicles, of running hospitals, of litigation, of employing police, of the administration of insurance companies, of the loss of the skills of those who die and the lessened efficiency of the injured can only be estimated roughly. It must be many millions, enough to provide adequately for a new university. It is more common to stress the suffering to those directly involved and to their relatives and dependants. This suffering is both acute and widespread.

Everyone realises this, but the community at large does little, either by way of thought or action, about it.

Amongst men at parties and like gatherings it is usual to hear tales about the speed at which they have recently driven their cars and the risk thus involved. Their fellows, far from disapproving, vie with them to better their tales. Yet anybody of intelligence and imagination at some time visualises the effects that such irresponsibility can have. These effects are such that an unashamed avowal of like amorality in other situations would excite the strongest disapprobation.

This attitude is one of the reasons why the social deterrents, and as a consequence the legal deterrents, against irresponsibility on the roads are not as strong as the magnitude of the evil demands. A social deterrent, more effective than a legal deterrent against any anti-social behaviour, barely exists here. For a professional man to injure someone in a drunken brawl would be to invite the loss of his job, of his social position and of his friends, as well as a prison sentence. For the same individual to kill somebody by driving dangerously might only result in a fine. In South Australia, it is almost impossible for the Crown Prosecutor to get a conviction for "causing death by dangerous driving", because juries are reluctant to convict for anything more serious than "dangerous driving" even when death has been caused and the evidence is unequivocal. Juries are composed of motorists who believe that it was bad luck rather than irresponsibility that the defendant was driving too fast or was not looking or had had three beers or had done all three of these things.

The police and the Road Safety Council attempt, by constant propaganda, to instil a sense of responsibility in motorists. How effective such propaganda is remains a matter for debate. Though it may be agreed that it ought to be continued, it is certain that no radical changes in driving habits will follow. More ways of preventing road accidents ought to be found.

Legal deterrents will, over a long period, have some effect. The police wish to use the devices known as Breathalysers to gain some knowledge of the amount of alcohol (which is not a direct measure of drunkenness) in the bloodstream of drivers. There can be no rational objection to the use of these devices. It is known that in many, if not in the majority, of accidents alcohol is a contributing factor; it is also known that many cases of lesser intoxication go either undetected or unproven under the present system. It is likely that the knowledge that any alcohol consumed shortly before an accident will be detected will make people ready to think twice before they drive and to be more careful if they do.

In Sweden every fifth car is stopped by police at certain times and its driver subjected to a similar test.

To carry out one of these checks involves only a minimum inconvenience and no loss of personal liberty to drivers.

Legal and social deterrents affect the driver and will change him only slowly; more immediate results could be obtained by changing the design of cars.

There is really no need for anyone except police, doctors, ambulances and a very few others in extraordinary circumstances to go faster than fifty-five miles per hour (or thereabouts). Even on the longest journeys only a few hours at the most may be gained by travelling faster than this while on such journeys an accident is much more likely to result in a death because of the increased speed at which people now travel in the country. The number of deaths and the number and severity of injuries is proportional to the speed at which cars are travelling at the time of the accident.

Governors ought to be put on all cars to prevent them from going faster than fifty-five miles an hour. A few accidents will be caused by people not being able to accelerate out of trouble, but these are likely to be far less in number than those caused by speeding.

The severity of the injuries to riders of motor bikes in accidents at quite low speeds makes the necessity for governors on these even more necessary. They ought also to be set at lower speeds.

It is possible that research, which could well be prosecuted more vigorously, will indicate other ways of prevention if less obvious causes of

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accidents are revealed. At present the need for the introduction of blood alcohol tests and governors is beyond rational doubt. With the present temper of society, it is possible that the former will come about, but governors will take much longer—conservatism at a rather high price.

## How to vote

Intelligent people will vote for the Labor Party in the next Federal and State elections. They will do so not so much for the merits of the Labor Party, for these are few, nor to correct the demerits of the L.C.L., though these are all-pervading, but simply because they realize that in a democratic country ten years is long enough for any party to be either in office or out of it.

If a party remains too long in office, its leaders grow tyrannical, and collect about them men of servile temperament, ill-fitted to lead when their masters inevitably pass from the scene. What man of strength exists in either Sir Thomas Playford's or Mr. Menzies' cabinets?

If a party remains too long out of office, men of ability are not attracted to it, its leaders lose initiative and its members grow bitter or cynically resigned as they see the Government become more high-handed year by year. Mr. Calwell and Mr. Ward are such men.

Let us elaborate by looking at the Federal government, where the failure of democracy hamstringed the nation much more than in the State government. The L.C.L. has surrendered to the myth of the "Great Man", not for any particularly good reasons. Mr. Menzies, a podgy, pedantic colossus, stands astride the easy alliance of big farmers and business men. He has faced all the momentous international changes of the last ten years with a querulous legalism. Nothing could have been less justified than apartheid or Suez, yet, with perverse paternalist conservatism, he supported both, to our great detriment in the eyes of the Afro-Asian countries, from whose friendship we have much to gain.

In domestic matters, the rudiments of a coherent policy can neither be stated nor inferred. The most commendable piece of social legislation which has been enacted is Sir Garfield Barwick's divorce bill; the rest is a sort of casual drift with the most immediate powers and pressures. Perhaps the shock of losing an election will cause the Liberal Party to come out and look.

The press in Australia is usually unfair to the Labor Party, more by omission than commission. Who has heard of the deputy leader of the Labor Party, Mr. Gough Whitlam, a man of ability and decision? It is necessary that he and other Labor members should have the experience of holding office if any sort of administrative ability is to get

back into the Labor Party. It also needs the power to deal with the D.L.P., which is in effect a right wing section of the Liberal Party, and it can only do this if it is in office.

## Possum . . . ergo sum

Doubtless the daily press will consider the affair of the SCIAES turtle in a facetious manner. Few will realize that, amusing as it is, the arrival of the turtle from America raises questions which are not often considered in academic circles. The answers to these are of the utmost importance to the spiritual well-being of the University.

The questions stem from the unavoidable dilemma that the Engineers will find themselves in when they come to name the turtle, for a name implies gender or, let us not be afraid, the sex of the turtle.

Are the Engineers emotionally and intellectually mature enough to face this? Have they the technical ability to discover the knowledge? The really serious problem will arise when an enquiring young mind or lecherous lecturer asks the questions "If turtles can, why can't we?" Now moralists will have nothing to fear from the example of the turtles; turtles are not passionate creatures. It is the implications rather than the frequency of the behaviour which are disturbing. The question could be met by countering with "Can turtles?" "Has anyone ever seen one, or rather, two?" Perhaps they are parthenogenetic.

This *a priori* biologically unlikely. One is safe in assuming that the existence of turtles means that turtles can. (This leads to an interesting variant of Descartes' famous remark.)

Some might be interested to ask how. After all, what do they do with the shell? But this is really not relevant to our main purpose.

It is not the manner of doing but the intention in so doing which matters.

One hopes that the SCIAES will, in naming the turtle, choose a name which does not lead to the asking of these questions. Though some may justify them by appealing to such outworn shibboleths as academic freedom, we know that they are merely an excuse for lascivious and lewd conversation, which could ultimately undermine all that we stand for.

Perhaps the whole problem could be solved by naming it after that interesting third category to be found amongst race horses. This solution is not, however, ideal. Turtles live long, and with the passing of years, it will come to be thought that the turtle really is what its name implies.

A chance meeting with another of its kind after forty years in the Engineering school could produce something which would cause some to be incredulous and others to be amazed, depending on their natures.

We are confident that the Engineers will not shirk their responsibilities to the academic community in this matter.

