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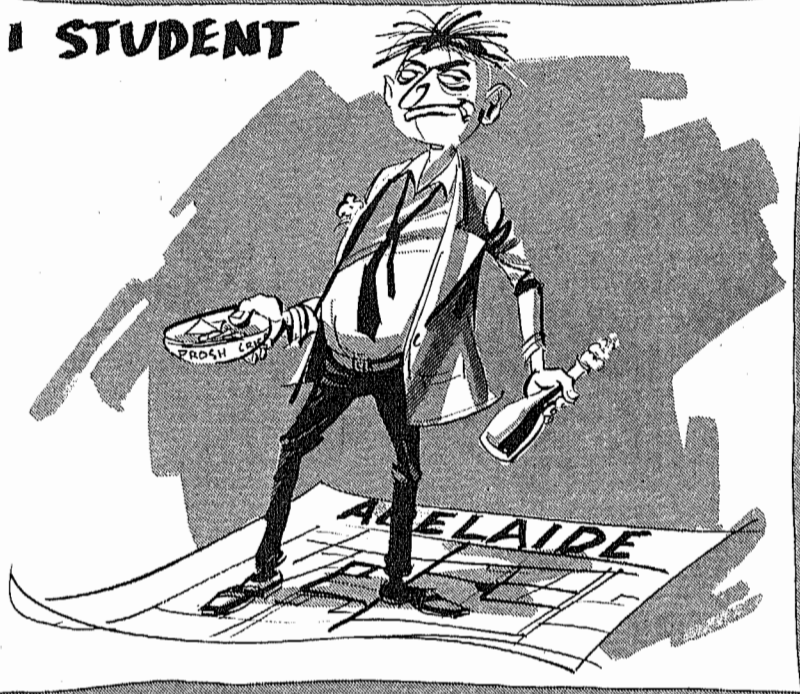
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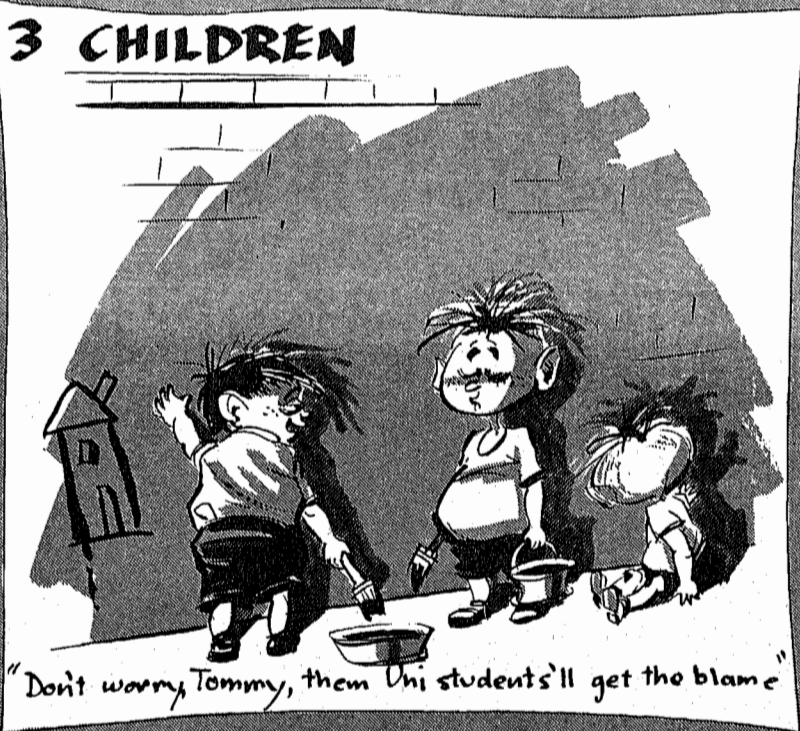
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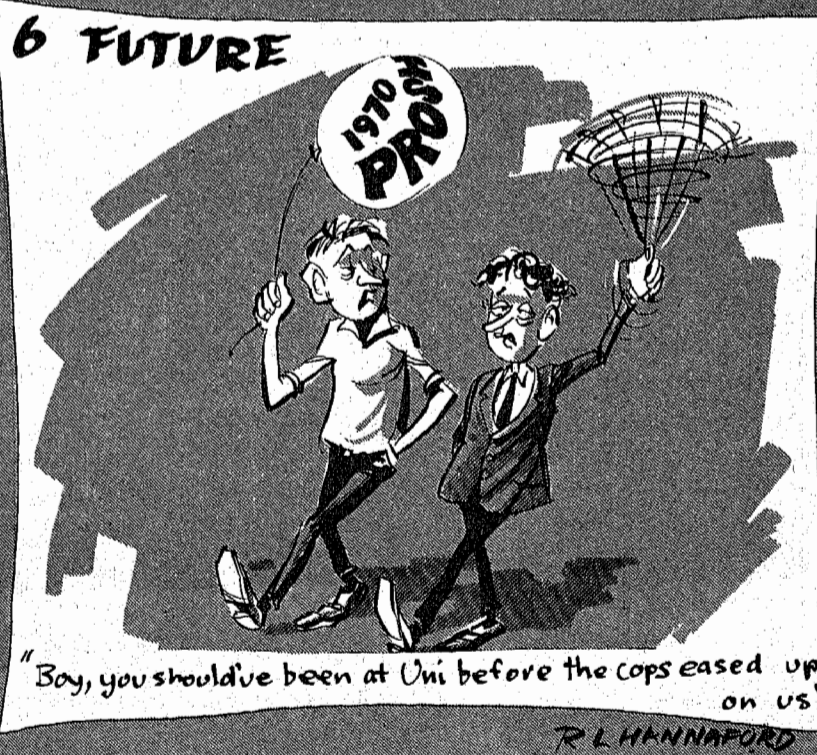
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R.L. HANNAPORD

Attitudes to prosh—Proshtitudes

On Dit is edited by David Grieve and Lyn Marshall.
 On Dit is published by the Students' Representative Council of the University of Adelaide.
 On Dit is printed by The Griffin Press.
 The staff of "On Dit" includes Jaqui Dibden, Michelle Scantlebury, Gordon Bilney, Don McNicol, Andrew Hunwick, Rory Hume, Ralph Gibson.
 The Editors will welcome letters, articles and other contributions from all members of the University.
 Copy for the next edition, which will appear on Thursday, 12th September, closes on Wednesday, 4th.

times

AQUINAS SOCIETY
COUNTER-COUNTER-MISSION
NEXT WEEK
 Hear a Refutation of Certain Agnostic Errors Concerning:
 1. The Existence of God.
 2. The Problem of Evil.
 3. The immortality of the soul.
 4. Christian Faith and Reason.
 By Dr. Vernon Rice.
 (Philosophy Dept., University of Melbourne)
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 A.L.P. Club, E. G. Whitlam on "Socialism for Australia", Union Hall.
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A PIECE OF HISTORY

by H. D. M. COMBE

On Monday, 22nd July, in the Lady Symon Hall, the Hon. N. J. O. Makin, MHR, spoke to students under the auspices of the ALP Club. Who is Mr Makin? Quite obviously, very few people within this politically stagnant University knew or cared. Few cared whether or no Mr. Makin had served 44 years in the Federal House of Representatives, that he was Speaker of that House during the period of the Scullin Government, that he was fourth-ranking Cabinet member as Minister for Munitions and Minister for the Navy during the crucial years of the Curtin Governments, that he did not seek re-election in 1946 in order to take up the post as the first Australian Ambassador to Washington (a post set up by that party whose dreadfully un-American Activities we have heard so much about lately, too!) Nor did anyone care that Mr. Makin is thought to have been the centre of the local ALP branch's stormy debate over the retiring age of politicians at the recent State Convention.

Mr. Makin had been invited to speak on "The Wartime and Immediate Post-War Labor Governments", but the Committee, expecting that this may prove beyond the comprehension of the average student, advertised the talk as "The Curtin and Chifley Governments". Consequently, we were shocked not only when so few people had any idea who Curtin and Chifley were, but also when Mr. Makin proceeded to speak about the third Fisher and first Hughes Governments. (Fisher and Hughes were Australian Prime Ministers too!)

In 1915, Mr. Fisher handed over to William Morris Hughes, whose allegiance to the ALP Mr. Makin certainly did not claim, commenting that Hughes would adopt the label of any and every party which would have him. Hughes, it is well known, demanded that Australia enlist forces compulsorily, a policy which was completely unacceptable to Labor. Parliament was disbanded and Hughes went off to England only to return more convinced than ever that he was right. Still not satisfied, Caucus told him to take it to the people.

A referendum convincingly defeated him, so that when he made every returning officer ask all young men why they hadn't enlisted, Caucus considered a no-confidence motion against the Leader. After debate, without putting the motion, Hughes asked all those opposed to it to walk out with him. "Thereupon," said Mr. Makin joyfully, "Mr. Hughes walked out and never came back."

We were then told that the great John Curtin was asked to lead the country during the dark years 1941-1945, because of the complete ineptitude of Menzies and Fadden.

In the Curtin Government, Makin had been assigned the dual portfolios of Munitions and Navy. Like other Ministers of the inter-wartime cabinet, he found the where-withal to defend the country in a shocking state: not a single aircraft fighter, the last 15,000 rifles sent to Great Britain after Dunkirk, men enlisted being trained with broomsticks; in Melbourne absolutely no anti-aircraft defences.

Brisbane was to be defended in the plans of the Menzies and Fadden Governments with wooden replicas of guns made in the city. Menzies had said that the principle line to be defended was that from Newcastle to Port Kembla, and what Ward has since said about the Brisbane Line is quite true. (At this point, Mr. Makin reminded us that he was carrying intelligence which could not be given general publicity then, and has not been given adequate publicity since.)

What did Labor do about this chronic situation? Things were so bad that Curtin sent External Affairs Minister Evatt off to get aid from F.D.R. and Churchill; a R.A.A.F. bomber was converted for the occasion; the mission secured assurances of supplies from Roosevelt.

Hughes had refused suggestions, nine months earlier, to construct a barrage across Sydney Harbour. Makin, as his successor, ordered construction to begin immediately; the job was completed except for the gates when the midget subs came into the harbour—through the uncompleted gates.

In Makin's own field, more than thirty munitions factories—all government owned were established. Labor mobilised the entire nation, directly or indirectly, for the war effort, so successfully that Australia provided MacArthur with two million rounds of ammunition immediately requested.

"Curtin and Chifley," said Mr. Makin, "are two of the greatest names in Australian history; both very different men, they formed an admirable combination." (It is interesting that he was himself a candidate for leadership after Curtin's death.) To Chifley fell the task of leading the demobilisation of the whole country. When he left office, there was full employment except for the unemployable few hundreds, and that in a time of extreme difficulty. Yet today in peacetime, in the relative prosperity of a peace-time economy, there are 81,000 who, completely employable, cannot find jobs.

Mr. Makin completed his address with an extensive eulogy of J.B.C. and the wish that Big Business would co-operate with Governments in peace-time as in war-time.

Continued on page 3

Smile and Worse

What the "News" can do, "On Dit" can do better. Two weeks ago, the "News" debased itself baser than rock bottom, to print an editorial leader on *smiling!* How despicable can a paper get in desperation for copy? If it's news, it's in the "News", and if there isn't any, there are still facial expressions; go on smiling, sweet Christian-charity smiles, smiles dancing with almond blossom, reeking of the scent of spring, glowing with the beauty of old ladies, flaunting fallout, dashing dictators, ignoring impurity and wooing the world. Smile, damn you!
 But no self-respecting student should

ever smile. Sneer, snarl, satirise, spoof—acid amusement, bitter laughter, riotous mockery, condescending chuckles—the educated are above being just happy.
 Except at prosh. And then—now—you can get the worst of all worlds. Smiles dazzled with toilet paper, reeking of booze, braving the morning light in the cold cell. . . .
 So get out on the streets and laugh your head off at little Adelaide. Make the establishment quake and society look foolish, and bring the nineteenth century in King William Street crashing down on to the median strip. Rock the city on its foundations. And make it good.

The Corrupt Few

You've got a nice new government. What do you know?

Well probably very little about the government. At the moment it is a noticeably incomplete government, due to the fact that you didn't even know you had a chance to rejuvenate it, or you assumed it would be the same one anyway and anyway your vote wouldn't matter, and the Bidstrups had probably passed a law by now perpetuating themselves anyway, and you didn't want to live at St. Mark's and anyway what does the S.R.C. ever do? And so thirteen people are on the S.R.C. unopposed, and elections were held in three faculties only. And a full 259 of the student population of nine thousand exercised their democratic right to vote.

And there will be a lovely cluster of by-elections for next year's returning officer.

Now this was carrying kindness to Mr. Rowell a little too far, particularly the lack of nominations, because the S.R.C. starts wondering about adequate publicity when there are no nominations, and people have been faced with censure motions for less than that—considerably less.

Mr. Rowell apart, why were there no nominations for these positions? The Bidstrups didn't fill them, and nobody

else did because they assumed the Bidstrups would, and who wants to be on that S.R.C. anyway? A point, yes, quite a point. A lot of people on that S.R.C. anyway in the last year have been asking just that question, when the debates got really subtle, and politics lovely and personal, and censure motions tossed up and down in the palms of little puffy hands just for the fine feeling of power, and the treasurer started supporting sending certain politicians away (not a bad idea that—but it was temporarily) on S.R.C. money they'd been screaming they didn't have two meetings ago. Yes, quite a point.

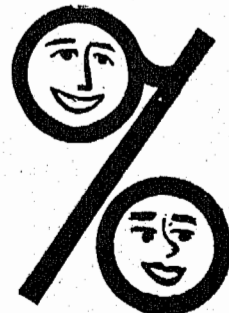
Except you contradicted yourselves like hell. Come the men's general election, there were posts lying around unfilled all over the S.R.C. office, and guess what? Twenty-seven nominations for eight positions. (Women's general as usual unopposed—women don't live in St. Marks.)

And boy! it was a fight. And little boy, if you'd only had the nous you could have had the same fight for every post and really thrown your weight around. You could have chucked them all out. But some comfort, you chucked a few. It might almost be worth getting interested in S.R.C. politics—they, for their own part, promise to be interesting.

as others see us . . . part the second

When I was young, the merest tiny tot,
 I teased poor pussy from the safety of my cot.
 When I was six, none braver could be found,
 I cheeked the big boys — when the teacher was around.
 And as a youth I terrorised the streets,
 I kicked the puppy dogs and took the children's sweets.
 Now I'm a man — a veritable David I,
 Goliaths quake before my slingshot pen, and die.
 Unlike my hero, my assaults are made
 Around some well-constructed barricade.
 Behind Rolf's name, or Angie's skirts I lurk,
 And pop out quickly to perform my noble work.
 Why liken me to fearless David then?
 Well, both of us were rather little men.

D. McN.



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WHERE IS ASIAN OPINION ON W.A.P.?

by N. D. PHONG

How sensitive Australians are to criticisms of the W.A.P. could be judged by the number of letters which had been published in "The Advertiser" following a statement made by Prof. Winks. They came from prominent and not-so-prominent citizens. But whatever may be their social or intellectual position, their attitude was one of indignation and shock. That Prof. Winks should come under attack is quite understandable. But that he drew such harsh comments — "dangerous", "foolish" — is less so. What was, I believe, meant to be a kite-flying proposal was taken seriously, and led people to divert their attention from the real question, the valid point that the W.A.P. is a racial policy.

The Australian sensitivity to that policy might be expected to be matched by a similar sensitivity on the part of Asian students. Yet, what does one find? A conspicuous silence.

No doubt, there are some Asian students who approve of the W.A.P., for some reason or other. There also are some who are too indifferent to think or act. But one takes comfort in the thought that they are in a minority. However, the majority of Asian students are no more vocal or articulate than the minority of supporters and "s'enfoutists". How could we account for that, or, put it differently, how do they justify their attitude?

The arguments most frequently found are the following:

(a) Asian students are here as guests of Australia. It would be not only unfair but unwarranted of them to criticise their host-country. Furthermore, Asians are reputed to be polite, and politeness does not accord with criticism.

(b) They are here to acquire a university education, not to participate in local politics and polemics. To do so would be to take side with either party, and this is most unwelcome.

(c) Studies consume most of their time. The primary purpose is to get through at the end of each academic year. To that aim, they must devote all their energies and efforts. How then could they be expected to engage in extra-curricular activities, such as discussion of the W.A.P.?

One does not profess to be any wiser than any of those who advance these arguments. Yet, one feels inclined to question the validity of such a rationale.

(a) Not all Asian students are financially supported by the Commonwealth of Australia, and therefore, are not guests. Indeed, most of them are private students. They are here as temporary residents, and are subject to local law and jurisdiction. And as such, one cannot see why they should not feel free to criticise, if they find the W.A.P. objectionable.

A PIECE OF HISTORY

Continued from page 2

The Very Right Mr. Fielding told Mr. Makin he was somewhat surprised that Frank Forde (Curtin's deputy) had not been made P.M. in 1946. Mr. Makin said Chifley won by a very great majority from Forde, with himself in third placing, and Evatt a very distant last. Forde, he told us, was capable, loyal and above all a man essentially of the people, but the Curtin-Chifley partnership had been so very real and effective it had seemed ludicrous that anyone else should be the successor.

The Learmouth Base? Well, as we all know, he favoured it, and feels certain that those in the party opposing it will realise one day that Labor in Government would be obliged by ANZUS anyway (incidentally, another achievement of the Curtin Administration).

Mr. Bannon asked why Evatt failed, and was answered with simplicity, "Read my book!" Evatt, we were told, was simply not cast for his proper role. As a jurist brilliant, in the field of international politics outstanding, but as an administrator rotten, Evatt fell for his administration and his unfortunate personality. . . .

So Mr. Makin had treated us to an hour of good old solid campaign stuff that really made for a delightful lunch-time. He is a wonderful old man, who splices everything with his own reminiscences, and of course, has had many years in the right places from which to draw his stories. He is not at all senile, and has lost little of what must at one time have made him politically very astute. The ALP Club was honoured to have been addressed by a truly great Australian who is himself part of the nation's history.



White students demonstrate against W.A.P.

Such being the case, one cannot help but deplore the attitude of Asian students. It is time to stop fence-sitting. It is time to destroy the myth of Asian imperturbability or of Asian passivity. It would not be too early to adopt a more positive attitude.

Support the W.A.P. if you wish. Oppose it, if you prefer. But at least, make yourself heard.

However, quite a few Asians are beneficiaries of the Australian Colombo Plan scholarship. They could be said to be "guests". Now, should they refrain from criticism? Certainly not, for obvious reasons:

(1) They are coming to Australia, neither as a critic nor as an apologist. They come out here with a fresh mind, as eager to praise what seems to be good as ready to deplore what seems to be bad.

(2) They are grateful to the Australian government for its financial support. But the way for them to show their gratitude is not in blind eulogy of everything Australian — which is, incidentally, easy, but at what cost and at whose expense? — but in being critical and true. This consists in recognising the good qualities of Australia, which are numerous, while at the same time being aware and critical of its alleged or real defects.

Politeness may not accord with criticism. But neither does it accord with intellectual integrity. Politeness may help you to get along well with complacent Australians. But it would be viewed with suspicion by discriminating Australians.

SECULARISM: a new view

The relationship between religion and the state is exceedingly complex and is likely to remain so. Doctrines of separation of church and state do not succeed in isolating either from the influence of the other and merely represent compromises whereby certain kinds of relatively direct interference are precluded; the remaining possibilities of interference may be very effective.

Even in fairly superficial respects, it is plain that separation of state and church is far from complete. In Australia religious doctrines are recognised in state ceremonies, such as prayers said in Parliament. The state assists and encourages religion by providing for religious instruction in the schools, by permitting chapels in publicly-supported Universities and by employing at public expense clergymen in the defence forces. Financial assistance is given by allowing relief to churches in respect of local rates. The criminal law recognises an offence of sacrilege.

More fundamentally, religion and irreligion operate through pressure groups and attitudes which mould the decisions of governments, and governmental policies affect, whether by intention or by accident, the hold of religion on the community. Thus the relationship between religion and public policy and the relationship between public policy and religion are interdependent and possibly unstable. A process of diminishing religious influence over the community may be self-sustaining if it causes the state to give less encouragement to religious belief. Consequently I consider that it is nonsense to pretend that the issue of church-state relations can be rationally decided in isolation from one's views about the desirability of greater or less religious belief and influence. To take one's stand on alleged inherent rights with respect to religious belief without taking account of the exercise of these rights is analogous to supporting the right to strike without taking any account of what the unions propose to do with it or to supporting freedom of association without taking any account of the purposes for which the associations exist.

These considerations give rise, I suggest, to three questions deserving discussion:

1. What factors are responsible for the existing compromise?
2. In what direction is it likely to change?
3. What changes are desirable?

Obviously the first and second questions require an analysis of historical processes which are imperfectly understood. Here I shall assert my judgments more dogmatically than the confidence with which I hold them justifies. If religion now has less influence over government policy and governments do less deliberately to assist religion than in most earlier societies, I think the

main reason is that contemporary society is basically less religious. The evidence that society is less religious is obvious enough and the causes, in general terms, are also fairly clear. Schisms within the Christian church, a series of retreats from accepted doctrines made necessary by the advance of knowledge, and adherence by sections of the church to social principles which seem to be inconvenient in modern society have produced a growing cynicism towards organised religion; this has combined with a diminishing pre-occupation with the imminence of death to weaken the hold of religion on men's minds. The reduced willingness of the state to lend its support to religion as well as being an effect of irreligion, has also strengthened it.

In the 16th and 17th centuries protestant churches evolved theological doctrines supporting a measure of separation between church and state. These doctrines have no doubt contributed to the present relationship between church and state, but I consider them less important than divisions within the church, which have weakened its influence as a pressure group. The effect of these divisions is not simply that the church

The substance of this article by Keith Hancock was presented in an address to a recent History and Politics Club seminar.

speaks with a divided voice, but also that sections of the church have preferred a measure of separation between church and state as an insurance against the state falling under the influence of religious rivals.

As a secularist, I should find Christian professions of support for separation more re-assuring if the logic which lies behind them were more consistently applied. The argument seems to be that God wishes belief in him to be an act of free choice, and for this reason neither created men with an inherent disposition to believe in him nor provided such clear evidence of his existence that men would feel compelled to acknowledge it. The state, it is argued, should not diminish this freedom of choice. But such complete freedom of choice is, of

course, non-existent. A multitude of environmental and psychological factors affects the choices which are made and the churches show enough realism to try where they can to turn these influences to the service of religion. They encourage parents to inculcate their children with religious beliefs, they take advantage of religious instruction in the schools and they do not stand aside from the media of mass persuasion. All of these activities are designed to induce the choices which the churches desire, and they entitle us to be cynical when they claim not to want to use the state to bring men to God.

Looking to the future, I suggest that most of the processes diminishing the hold of religion over society and the influence of religion on state policies are likely to continue but there are perhaps two influences operating in the reverse direction. One is a little vague and its importance is difficult to gauge but the other constitutes a very real danger. A feeling of helplessness and uncertainty in a world dominated by political forces which are so difficult to control and on whom nuclear weapons has conferred such terrifying power may have led many people to seek the security of religious belief. To this feeling may be due the religious interest of intellectuals, and especially of students. It may, however, have reached its zenith, and time may bring increasing confidence in the stability of the cold-war environment, accompanied by a decreasing need for external sources of security. The more concrete danger is church unity, which will reduce the cynicism in the community at the churches' feuds, increase their potency as a pressure-group and cause them to abandon their diffidence about using the state to promote religious belief. I cannot understand why many non-religious people are gratified by recent displays of goodwill among the churches, which portend a serious threat to the secular character of western societies.

Any change from our present condition should be judged according to the totality of its foreseeable consequences. Conflicts of interest inevitably arise and we must beware of arguments, commonly cast in terms of alleged natural rights, whose purpose is to pre-empt in favour of particular interests the solutions found to these conflicts. Consider, for example, the argument for state aid to church schools which begins with the premise that parents have a right to choose how their children should be educated. I agree that the interest which parents have in making this choice is one of the interests to be considered, but there are others. There is the interest of the children, whose welfare may or may not be promoted by their parents' choices; there is the interest of those who desire a reduction in the religious character of society and the religious content of social policies, and the interest of those who want it to be increased; and there is the interest of those who are dismayed by the divisive influence of church schools. Indeed a single person may have interests which conflict, and the issue lacks the simplicity which many of the arguments used on either side imply. The present compromise between the various interests, whereby we defer to the interests of the churches and certain parents by allowing them to have their own schools, but defer to other interests by imposing a financial penalty on those who use such schools, is not a manifestly unjust compromise. Although I should vote for a more severely deterrent penalty, I refrain from obscuring the issue by appealing to alleged natural rights.

It is not necessarily true that increasing the power of the churches through the adoption by the state of policies more generous to them would increase the amount of religious belief. The churches might exploit their opportunities so badly that they would fail to extend their influence, and their ineptitude might ultimately leave them in a weaker position than that which they occupy at present. For the purpose of this paper, however, I assume that the opportunities for bringing religion to the community would be competently exploited. If you are a Christian you will be in favour of extending the amount of religious belief, although you may want to scrutinise the methods used to ensure that none of them offends against Christian morality. In saying this, I am assuming that Christians attach primary importance to the salvation of souls. If you are not a Christian, the answer to the question whether an extension of religious belief should be encouraged or discouraged is less clear, because you may be influenced by a variety of objectives, which lead in different directions. A utilitarian may approve an extension of religious belief if he believes that it is conducive to happiness. If you could maximise happiness by sealing each person in a cubicle where you expose him to stimuli causing continuous ecstasy, would you be prepared to do it? Doing so may offend against other objectives such as truth or beauty, which you hold to be desirable. Thus you must judge whether religious belief is conducive to happiness; if it is you must judge whether you approve persons adhering to them merely because they promote happiness.

The desirability of religious belief does not depend entirely on its effect on the adherent, because religious belief gives rise to social judgments; the more pervasive are the beliefs the greater the likelihood of these judgments being put into effect, whether through laws or through social pressures. With respect to the large issues of oppressors versus oppressed and poor versus rich religion has taken so many different attitudes that it is impossible to predict in which direction the balance would be tipped. Certain other social judgments

Continued on page 8

P-R-O-S-H

PROCESSKIMO NELL

When the night grows old,
And the cell grows cold,
And you painted the Town Hall blue,
And the judge in the morning
Won't let you off with a warning,
I'd say you were PROSHED — wouldn't you?

Now don't get me wrong! You don't have to paint the Town Hall blue, put fluorine in the Torrens or storm Parliament House to be in the swing of Prosh this year. The last thing we want is all the students in jail on August 9th. However, even the most conservative student can play an active part in procession day activities.

Procession day is the one day in the University year when students can legitimately invade the city and show the public exactly what they think of them. This is the one time in the year when every member of the University can participate in a University event. Prosh is a traditional affair, so let's keep it that way, by stamping P-R-O-S-H firmly in the minds of the general public of Adelaide.

The Prosh Committee has taken the primary steps. Procession day is not complete without the Procession itself. By some stroke of genius or luck, whichever it might have been, we have arranged for the Procession to travel up to Rundle Street. However, this was done with the exclusion of King William Street (at the request of the Town Clerk) so that the new procession route is as follows: Leaving the Uni. at approximately 1 p.m., travelling west along Victoria Drive, south along Kintore Avenue, south along Gawler Place, east along Rundle Street, north along Pulteney Street, west along North Terrace, north along Kintore Avenue, and east along Victoria Drive to the Uni.

Messrs. Durack and Short have procured the necessary transport to house the floats, and it is to be hoped that last minute float entries will be handed to them as soon as possible. The floats themselves, we hope, will be of a very high standard. This can only be achieved by extensive preparation on the part of the individual organisers. As a committee, we anticipate just this, and are expecting some very startling sights.

Possibly just as important as the procession is the collection for the charitable organisations. The arrangements for money collection have been left in the capable hands of Christopher Sumner, who has donated a keg of beer for the faculty or society that collects the most per head on the day itself—a very noble prize for a most noble cause.

The drinking horn under the guidance of Rev. Borland and Jock Findlay, will be run

on Prosh afternoon. The new regulations drawn up last year will be strictly adhered to, and all those participating are advised to consult the notice boards as to what these are. And may the best team win.

STUNTS

After much debating amongst the committee, it was decided to stage a "main stunt". In the light of the "Profumo Affair", it was felt that Christine Keeler opened herself perfectly to such a thing. She hit the high notes beautifully in London — so why not in Adelaide? With this in mind, we decided it would be fitting for her to "arrive" here on Prosh day. Her "arrival" is scheduled at West Beach Airport at approximately 9.00 on Prosh morning, where she will receive a typical student welcome. We expect this to be quite a rabble-rousing affair, so keep in touch for further information.

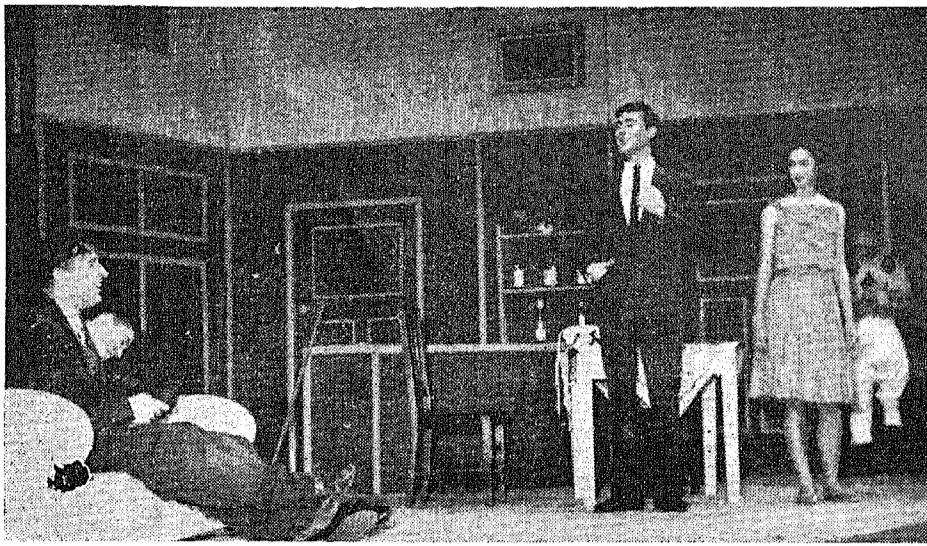
SCIAES, as usual, will run their breakfast on Prosh morning. The jazz band will be present to harmonise the munching of Kelloggs and the society hopes for as good an attendance as in past years. The main stunt will stem from here, and those participating are asked to attend—the more the merrier. The dental students have a scheme whereby the fluoridation of the city's water will take place. Very interesting . . . and we wish them every success.

So far, no other stunts have been brought to our notice, but if you have any ideas, please let us know. It could save some embarrassment.

ADVICE

A word of advice to the would-be-vandal or prankster. Thursday night on the city streets has become as traditional as Prosh day itself. Every man and his dog congregate within the city square, rule "waiting for something to happen". This invariably results in the execution of some minor pranks and sometimes some not so minor ones. The S.R.C. will accept NO responsibility for anything occurring at this time, so that my advice is to behave sensibly. Remember also that "other" members of the community seize the opportunity to show their prowess, and often excel to the extent of being thrown behind bars for the night. Don't join them! We need your help to make the procession a success!

Trevor Stafford,
Procession Director.



Lincoln-St. Anne's Dramatic Club presented "Dry Rot" in the Union Hall, July 25-27.

UTTER ROT

As a play, this play could not be more terrible. The only suitable thing about it is its name. It is supposed to be a farce, but as a farce it is farcical. The only merit the author (John Chapman) can claim is that he has crammed more bad puns, corny jokes and impossible situations into five acts than literary pundits had previously believed possible. Which, I suppose, is really not a bad effort.

In fact, one can perhaps find a good word to say about this play. It is so frightful that it is funny. The puns are so bad, the jokes so corny and the situations so impossible that one has to laugh.

Unfortunately on the Thursday night, when your distinguished literary critic was present, the audience consisted largely of the respective college councils and their wives, who found the entertainment somewhat beneath their mental or social level.

But on subsequent nights the audience was sufficiently young to forget they were university students and laugh themselves silly.

As happens every year, "Grog" Branson was the star. As the peppery but absent-minded Colonel Wagstaff, he spluttered his way through the play leaving fervent bursts of audience laughter in his trail. Roger Smith, as an S.P. bookie trying to appear genteel, was hard to distinguish from the real thing — magnified a hundred times. Even the pillow under his gaudy waistcoat looked real. The best of the women was Jo Peebles as the maid who was either having a man or a turn.

Over the years we have come to expect an annual evening of good light entertainment from the Lincoln-St. Ann's Dramatic Club. Again this year, once we had got into the idiotic spirit of this terrible play, we were not disappointed.

GAUDEAMUS — LIKE MAD

by JEN MARSHALL

Academic life has become drab and colourless. Gone is the pageantry of yesterday — gowns and mortar-boards discarded, unessential ceremonies dispensed with, and 'Gaudemus' displaced from its traditional place in the top ten by 'The Red Flag' and 'Let's C*nt'r*c*pt'. The assembly-line handshake of Graduation will be next to go — even now, degrees are actually handed out at the Front Office. Soon it will be difficult to distinguish an academic from an ordinary human being!

We need a Renaissance. I don't mean that we should adhere to the accumulation of three or four centuries' quaint little regulations, or advocate a return to the dim, dank, chilly, lichen-covered atmosphere (though it is good to know that tradition is observed, and the guiding principle behind University design is still that thinking is best done under conditions of extreme discomfort and inconvenience).

No, there is plenty left of our heritage, if we could but recognise it. All that must be done is to capitalise on the present customs, turn the spotlight back on to the thousand little rituals which have been squashed out of our busy lives. For instance, rank and position. The Army and the Girl Guides know how to make the most of a hierarchy of authority. Banners, badges, stars, wings, salutes, stripes, parades. Plenty of soul-stirring music, solemn ceremony.

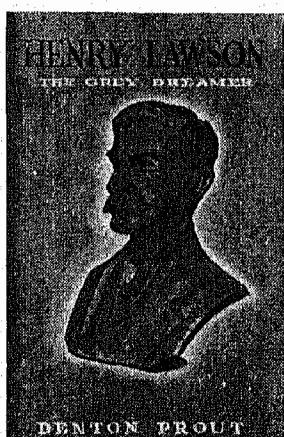
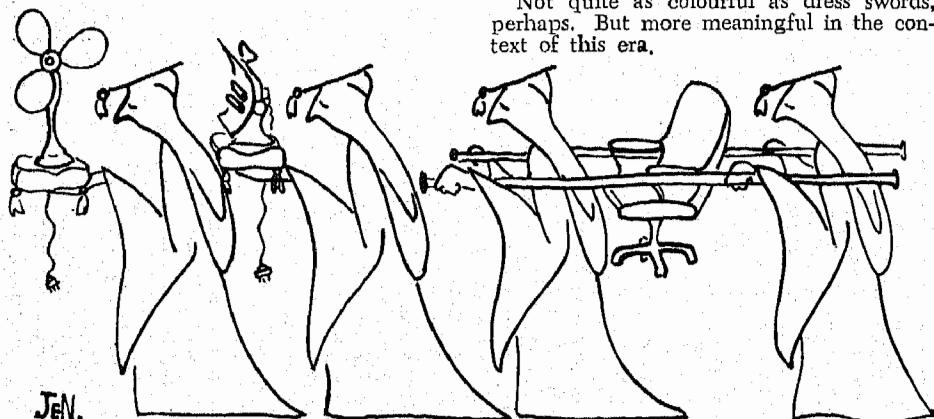
Unsaluted, unceremoniously, similar systems exist here. But alas, most students remain sadly unaware of the deep significance of staff positions. Only by careful scrutiny of the Calendar can it be discovered just who has how many stripes or

stars, or just what surreptitious appointments or promotions have been made.

But never think that because the man of learning shuns gold braid, that he has no regard for the outward show of office. Indeed, the University has a very nice sense of rank and authority, as is evidenced by the niceties of the status symbol system it operates, whereby the reward for merit and seniority is a new degree of comfort. Very wise. Who wouldn't strive to earn another bar to his radiator, another speed to his fan? These secret dreams of the three-bar radiator and the swivel chair with arms which are the outward show of the Professorship! Yes, the well-trained eye can gauge rank at a glance, from the square footage of the desk, and the plushness of the chair. Swivel chairs for senior lecturers, plus arms for Professors. One-bar radiators for the lecturer, two for the senior lecturer, three for the Professor, and one, two, and three-speed fans to match.

What a proud moment it must be when the removalists descend to exchange the lowly equipment for the vestments of higher office; as the carpenters hammer up another coathook and the electricians wrench out plugs, or put a higher powered globe in the light socket. And what a memorable occasion it could be were the emphasis to be placed back on pomp and majesty. Visualise the investiture — an academic procession, headed by the mace-bearer, followed by the fan-bearer, the radiator-bearer, the coat-hook on a silken cushion. The staff in their fancy-dress, shuffling impressively behind the Chancellor.

Not quite as colourful as dress swords, perhaps. But more meaningful in the context of this era.



HENRY LAWSON

THE GREY DREAMER

by Denton Prout

From a lonely boyhood on the goldfields to a pitiful death in Sydney, the author traces the life of this tragic figure, the greatest literary genius Australia has produced. The book recalls much of Lawson's life, the days of gaslight, and the bohemian gatherings of writers and artists that once enlivened Sydney. Well illustrated 45/-

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1. These available outside the Refectory from 4.30 - 6.00 p.m., Thursday, 8th and from 8.00 a.m. on Friday, 9th.

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Price Prosh Rag — 4/-.

The Prosh Rag has been printed at considerable cost and as they are paid for out of the collection do not sell them for less than 4/-. You will probably find that people will pay more if "worked over".

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The Lightburn Cup and an 18-gallon Keg

is offered to the faculty which collects the most per head. Phys. Ed. have won this for the last 3 years, so how about some competition.

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A prize of £10 is offered to the person who has the highest individual collection. Any person wishing to compete for this must hand his box to the Collection Director (Chris Sumner) personally. This regulation will be strictly enforced.

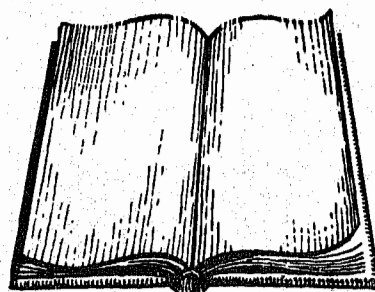
Note — Faculty Societies.

1. Please make sure you have representatives at your tables at the specified times. An unmanned table will mean disqualification from the competition.

2. Try to arrange a few car-loads of collectors to go to busy areas in the suburbs—e.g. North Adelaide, Unley, Norwood, Glenelg, Port Adelaide.

3. During the Procession itself, try to arrange for collection boxes to accompany each float.

4. You might also consider a road block to collect from motorists.



IT'S FINE

to start the morning with a mind like an open book; far, far better, though, to put something in it while the day's still young.

GET—

The Advertiser

habit with your morning tea and toast. The rest of the day won't look nearly as grim if you do.

You can get it 'most anywhere for 4d.

S.R.C. ELECTIONS JULY 30-31 - 1 AUG.

REMEMBER THIS!

AND THIS?

"AMONG OTHER THINGS EQUALLY AS SILLY, ENGINEERS ARE INTELLIGENT, ARE HUMAN, ARE EVEN EQUAL, TO OTHER STUDENTS IN THIS UNIVERSITY!" ON DIT, 13th MAY 1963

"IS THERE THEN NO HOPE FOR THE ENGINEERS?" ONE CAN SEE NONE." ON DIT, 13th MAY, 1963

"ALL ENGINEERS ARE FOOLS" ON DIT, 19th JULY 1963

THESE AND OTHER THINGS WERE PRINTED IN "ON DIT" THE OFFICIAL MOUTHPIECE OF THE PRESENT SRC AND THEIR SUPPORTERS.

ARE YOU, AS AN ENGINEER, GOING TO TOLERATE SUCH ANTI-ENGINEERING BIAS & BIGOTRY FOR ANOTHER YEAR?

PURGE THE SRC OF THESE ANTIENGINEERING ELEMENTS VOTE FOR YOUR 8 ENDORSED FELLOW ENGINEERS

* J. HUTCHINSON
* F. JAMES
* G. MARLOW
* C. MOBBS

* M. PORTER
* R. ROBERTS
* H. W. SEOW
* V. C. SOBOLEWSKI

8 CANDIDATES MUST BE ELECTED - ONLY WITH YOUR HELP WILL YOUR SPLIT VOTES ARE LOST VOTES!!

A poster discovered in the Engineering School.

A NOTE ON MACHINE POLITICS

There are Huey Long, and Tammany Hall, and the Adelaide University Engineers. With one difference — the Long machine, and the Tammany machine have had a long history of victory.

But we thought the following might be of general interest: the sheet distributed to all Engineers during the recent men's rep. elections. We thought it would be of interest for its following qualities —

- * An outstanding example of why these people have had, in the past, to be "criticised" "censored" and "rendered harmless".
- * A handy pocket guide for the abysmally unintelligent and politically ignorant, of how to vote in a simple ballot election.
- * A summary far more honest than that in the Orientation handbook, of the workings of the S.R.C., expressed with more fervour than has been done in a host of well-meaning "On Dit" editorials.

There are, however, a few corrections to be made in this admirable document. The election in question was for men's general reps, not for general men, however more appropriate this position might be to Engineers. "On Dit" has not refused to publish any articles defending Engineers; "On Dit" fails to publish only those articles which are not submitted or illiterate. "Debatable" is not spelt with an "i", even in caps, nor "supposedly" with a double "s" (even in caps).

"The S.R.C. and its supporters is neither REPRESENTATIVE nor RESPONSIBLE." We wish we had said that—but we did say the same thing in the editorial of Vol. 31, No. 4. What we didn't say, and we freely admit it, was that engineers ARE RESPONSIBLE STUDENTS. We're not saying it now, either: but here is the document.

ENGINEERS vs. THE REST

ON TUESDAY, WEDNESDAY AND THURSDAY OF THIS WEEK (30, 31 JULY AND 1st AUGUST), THERE WILL BE HELD THE GENERAL MEN'S ELECTIONS FOR THE STUDENTS' REPRESENTATIVE COUNCIL. EIGHT POSITIONS MUST BE FILLED. EIGHT ENDORSED FELLOW ENGINEERS ARE CANDIDATES. ONLY WITH YOUR VOTES WILL THESE EIGHT ENGINEERS BE ELECTED!

READ ON

For the past several years the S.R.C. has been monopolised and run by a group of students (?), whose sole interests lay in promoting themselves for their own petty ends. The same names, the same faces, the same petty quarrels, the same inactivity. Their only binding element was and is, their total blind hatred, bias and even bigotry towards Engineers and Engineering. "NON-INTELLIGENT", "NOT HUMAN", "FOOLISH", "CHILDISH", "UNEDUCATED" — These words applied to Engineers have been freely bandied about at meetings, in public and in articles in "ON DIT", which SUPPOSEDLY the STUDENTS' PAPER, has been MONOPOLISED BY THEM AND THEIR SUPPORTERS. A plea for recognition of Engineers was met by a barrage of abuse and insult in "ON DIT". Articles defending Engineers, or criticising the S.R.C., were and are not published; or when they are, they are cut, censored and rendered harmless. Stunts organised by Engineers (surely the most active of students) to enliven and brighten up the otherwise sterile atmosphere in this University, are DERIDED and Engineers, who have the stiffest course to pass and the highest standards to meet, publicly judged and sneered at by some "PROFESSIONAL STUDENTS", whose ability to pass some 3 or 4 years Arts or Law Course is DEBATABLE, and who manage to remain in office only due to the APATHY OF THE STUDENT BODY IN GENERAL.

For these reasons and to ensure that a Fair Go be given to the Student Body, and to the Engineers most of all, 8 of your fellow Engineers, have been endorsed to stand for the 8 vacant positions. They are all qualified for the job, having been active in the A.U.E.S. and its ACTIVITIES, provided for the benefits of Engineers. WINSTON SEOW, a 4th YEAR ELEC. STUDENT, is partly to provide the Representation for his fellow ASIANS AND ENGINEERS, which has been sadly neglected on the S.R.C. lately.

The Above points clearly demonstrate that the present S.R.C. and its SUPPORTERS is neither REPRESENTATIVE nor RESPONSIBLE. For to be responsible it must be elected and supported by RESPONSIBLE STUDENTS. AND YOU ARE RESPONSIBLE STUDENTS.

A NOTE ABOUT VOTING.

1. The Polling Booth is in the S.R.C. Office, in the CLOISTERS.
2. Voting papers are going to be INITIALLED BY THE PERSON MANNING THE POLLING BOX.
3. YOUR NAME, FACULTY OF ENGINEERING, AND SIGNATURE WILL BE REQUIRED THERE TO ENSURE NO DOUBLE COUNTING.
4. THE VOTING CARD WILL BE A SHEET OF 30-40 NAMES, EACH WITH A BOX ALONGSIDE EACH NAME. MARK THE BOXES OPPOSITE THE NAMES OF THE 8 ENGINEERS; NO MORE, NO LESS, OTHERWISE THE VOTE IS INFORMAL AND WILL NOT BE COUNTED.
5. DO NOT BE INFLUENCED BY ANY S.R.C. PERSONNEL DURING THE VOTING PROCEDURE. ALTHOUGH THIS IS ILLEGAL, S.R.C. PERSONNEL IGNORE THIS. AFTER ALL, THE S.R.C. IS KNOWN TO BE THE FIRST TO MAKE RULES, AND THE FIRST TO BREAK THEM.

THE 8 ENGINEERS ARE AGAIN.

J. HUTCHINSON
G. MARLOW
M. PORTER
H. W. SEOW
F. JAMES
C. MOBBS
R. ROBERTS
V. C. SOBOLEWSKI.

V. C. SOBOLEWSKI, ON BEHALF OF THE EIGHT CANDIDATES.

personality in fashion

Once upon a time, long ago, Don McNicol attended university part-time, as a nice young Methodist theological student. Later, he attended part-time as a not exactly dedicated member of the Public Service. Then, three years ago, he ambled into our midst as a full-time student, took to studying psychology and philosophy (a potent brew, liable, they say, to make men become as Gods), and gave an address for the Agnostics Society.

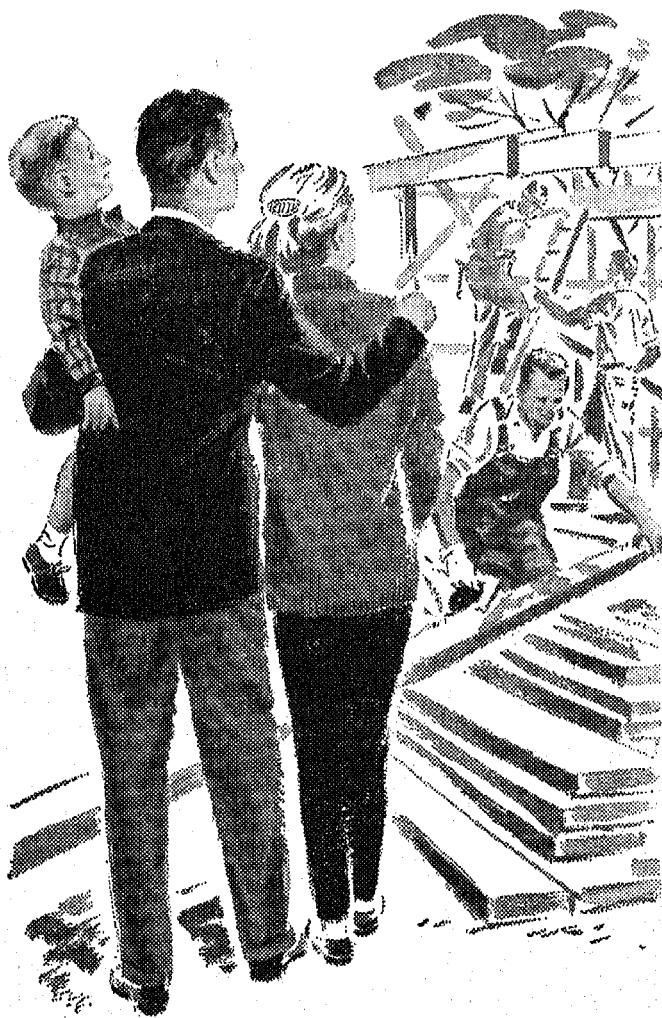
With his unkempt appearance, anarchic wit, deliciously reasonable line in agnostic apologetics, and nice-chap-despite-it-all demeanour, Adelaide students took him to their hearts. Don McNicol had arrived. He has never stopped causing trouble in student political circles since.

After a tussle in the outer courts over Prosh funds, McNicol decided to desecrate the Holy-of-Holies itself in the following year. By a narrow squeak, the S.R.C. preserved its balance over a McNicol motion of no-confidence. The pages of "On Dit" were then enlivened by McNicol not only on religion, but on student politics — was nothing sacred? Largely due to his efforts, the powers-that-be have been known ever since, by the powers-that-know, as Bidstrups.

This year, like some Western propagandist commenting on Soviet architecture, McNicol found fault with the foundations of a singularly grand-looking Education Project. When the designers got upset, McNicol was nice enough to shut up and get on with his final honours work in psychology. It may or may not be worth noting

that about the same time he abandoned an early experiment on rats, and embarked on one with human beings.

And whither now, McNicol? By way of epilogue we note that he stood for election to the S.R.C. last week, and that he will be marrying at the end of the year—into one of South Australia's most eminent Church families.



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letters to the editor

Protest

Dear Sirs,

I wish to protest most strongly against the article "An Agnostic in Doubt" allegedly by "Allan Dawson" which appeared in the last edition of "On Dit".

I am not the author of that article and I wish to dissociate myself completely from its contents.

The editors of "On Dit" will, I trust, censure this despicable deception of both themselves and their readers most emphatically.

Yours faithfully,
Allan Dawson.

Sheep in Wolves Clothing

Dear Sir,

The article by Alan Dawson in your last issue has destroyed all my remaining illusions. Having given up by faith in Christianity I sought security in the Agnostics Society — only to see now that its President has no faith in it.

So now that the Agnostics Society is just another confused Christian front, I suppose that my last hope of doctrinal certitude lies in next week's counter-counter-mission!

Yours faithfully,
Angry Atheist.

Salvation for Dawson

Dear Sir and Madam,

We would be very grateful for space in your fine paper to announce our Crusade of Prayer for Mr. Dawson. His fundamental, heart-gnawing uncertainty, as expressed in his article in your last issue, leads us to put our trust in his eventual full salvation. This we feel would satisfy his deep yearning and spiritual travail only now made manifest to us.

Therefore we would earnestly urge all true believers to commune with the Deepest Reality, remembering those fine old hymns of that great fighter for the faith, M. C. Bradley — "lead the lost one home" and "Help thou the Wanderer" that the Spirit may finish in this man the work so auspiciously begun.

Yours faithfully,
Christian Students.

Get un-proshed

Dear Sir,

Must we continue to tolerate this force of prosh, which annually contaminates our beloved city? Surely we can do better than persist with such a show of pseudo-intellectual frivolity. Has not this blatant conformism been pursued to its most ludicrous depths by the S.R.C. Footlights axis?

What is the object of this paraphernalia? Indeed its pecuniary value is lost in the metee of exhibitionism in which the axis powers revel.

Could we not reveal our so called intelligence by establishing a festival of Students' arts?

Yours sincerely,
PROSH-UP-U.

The colleges retaliate

Dear Sir,

In common with the majority of University Collegians, I take strong exception to your extremely biased and impractically based so-called Editorial aptly entitled "Get a Tin" in the July 19th "On Dit".

Whilst I would not dare question the integrity of your most polished writer, I would, however, like to enlighten his soul and save him from his greatest enemy — himself.

The writer, I feel, will be the first to admit that the physical location of the college has no bearing at all on the college itself. Most college activities, whether in Adelaide or any other world University city, takes place at times when the University itself is a mere collection of "dead" construction work, i.e. at night or over the week-end. Therefore placement of the Colleges in the University grounds would be of no advantage whatsoever. In fact it would be detrimental in that it would lessen the amount of space available for University Expansion.

As to calling the Colleges "small cliques", surely this is a most unlearned and absurd statement? How can they be classed as small when they are numerically stronger than any of the other University establishments?

How can Colleges be classed by the bigoted embellishment of "clique"? Each college consists of students from all faculties who consider their own individual faculty to be the superior one in the University.

This prevents the establishment of any type of "togetherness" which could even remotely be classed as "clique".

Your writer must be an extremely daring young man for publishing such a statement as "the form that they (the Colleges) have taken here adds to University Life not one iota". The Adelaide Colleges — Aquinas, Lincoln, St. Mark's and St Ann's, are the backbone of the Adelaide University Life.

Their members are to the forefront in all major University organisations, their members control most of the University functions, in fact the Colleges run the establishment known to the public as the University of Adelaide, that bastion of resistance to Playfordia and all it stands (or is it lies) for.

"College students finish University divorced from the realities of life, used to an existence of little or no responsibilities." This is an astonishingly ignorant collection of words. The writer of the Editorial has really excelled himself in making such a reflective statement.

For the benefit of our writer perhaps a few simple facts must be stated. The College financial business is run by the Administration, but from then on every College man carries more responsibility than any ordinary University student. Ordinary students simply get up for a prepared breakfast when their mother calls them, they trot off to lectures, absorb a few points, talk in an unproductive way, go home to their mundane existence divorced from the University. It is said however that some do actually join some of the University clubs, mainly sporting ones however. Their life is a wonderful example of modern thoughtless automation.

On the other hand the College man exerts a dynamic influence on his own existence. He regulates his education and maturing himself. He runs his college club, he collectively organises College discipline, he controls and participates in his College sporting clubs, he organises balls, revues, debates and social functions. His whole existence in College is a period of responsibility and continuous enlightening. His faculties become keenly developed whilst his overall education makes him a true "University man" not just a graduate who has used the University as a place to obtain some inadequate academic qualifications.

I close now with the conviction that our esteemed editorial writer is now a much better informed individual — perhaps his writing will show some much needed improvement.

Thanking you, sir,
I remain,
D. JAYSE.

Correction

I was sorry to see my article published in "On Dit" (p. 3) of 19th July, 1963, under the caption "AN INDIAN VIEW".

The way in which the submitted article has been distorted makes me sad, for I did never expect such a treatment to an article, which was written for the sole purpose of successful contact between Australian and promote international understanding, friend-Indian thinking and in a limited way to ship and goodwill.

For example, in the fourth paragraph, some words in the second sentence have been altered to make the whole idea laughable. In the printed form the sentence reads "But in India £9 is a great sum, and people can maintain themselves on this very well. They are able to own a car or a television set and costly apparels." In the manuscript submitted for publication, it was in the following form: But in India £9 A WEEK is a great sum and people can maintain themselves on this very well. OF COURSE, THEY ARE UNABLE to own a car or television and costly apparels.

The paragraph which has been omitted was not below the standard of "On Dit" in any way, because it dealt with a statement already published in "On Dit" of 14th June, 1963.

I could have gladly withdrawn my article from publication had I been informed earlier about this, by any of the editors or any other person concerned with the publication of "On Dit".

I am neither a journalist nor an efficient writer and whatever views were expressed by me in my article, were meant for a delicate and balanced consideration from the student community of Australia because I felt that some of the views expressed on India in earlier articles were lop-sided ones.

Ravindra Pratap Rao.

Social Justice

Dear Sirs,

Your article "Some votes from values" in the last edition of "On Dit" was an attempt to justify the electoral system in S.A. I think it failed, but in so doing, your contribution raised the question of the relative value of votes.

If Parliament exists to represent people, then the distribution of the population must be irrelevant. One person, one vote, one value, follows of necessity from this. If, however, Parliament exists to represent interests, the relative value of votes becomes subordinate to the strength of the particular interest groups. But these are separate and conflicting principals and it is impossible to justify one by arguing from the other.

This is what your correspondent was trying to do. He said that one vote, one value would not sufficiently represent country interests, arguing the case (weakly) for the representation of interests, and then stated that all the time this would give in effect one vote, one value.

The present electoral system has little justification on any grounds other than it used to be the best way to keep an L.C.L. government in office. It no longer looks like doing this, hence the moves for a change.

Yours faithfully,
Campbell Shamon.

Philosopher's views on culture

Dear Sir and Madam,

'Whenever' said a once famous man, 'I hear the word "culture", I reach for my revolver'. I want to confess to responding to that auditory experience, if not by the very same action, at least in the very same spirit. This is only a quirk of mine, for which I would not usually want to claim any significance; but it seems to me to be a quirk worth spelling out in connection with a certain argument against the White Australia Policy. The opponents of this policy often argue that 'Australian life would be enriched by the introduction of Asian and African cultures through limited migration' (the words are from your spread on 'White Australia', 19/7/63, the argument, if otherwise phrased, is widely employed). Now I am bothered to know what this means. There is, I understand, a technical sense of 'culture', in use in Sociology, in which describing the culture of a society of people is describing, as exhaustively as possible, the practices, techniques and artefacts in use in that society. So legal codes and institutions, spanners, brain-surgery, cigarette packets and piano-playing would, I suppose figure in a description of Australian culture in this sense. I call this 'the technical sense'.

There is another sense of 'culture' in which the practices and products of painters, sculptors, musicians and writers of

verse and psychological novels constitute culture. I call this 'the FA-sense' (for 'Festival of Arts-sense'). Evidently all of the items constituting culture in the second sense will also be culture in the first sense, but I shall ignore this point.

Now what does the argument assert, if one takes 'culture' by turn in these senses? In the technical sense, it asserts that some or many of the practices, techniques and artefacts current in Asian and African societies would be added to Australian culture (in the same sense of 'culture'). In the FA-sense it asserts that the practices and products of Asian and African painters, musicians and so forth would be added to Australian culture (in the same sense of 'culture').

But this is not quite all that is asserted. 'Enrich', not 'be added to', is the verb of the original argument. Now I take 'enrich' to imply a judgement as to the value of what is done. So I shall take it to mean 'make better'.

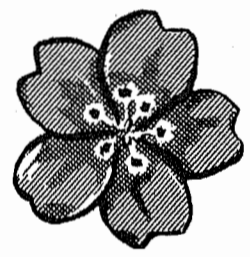
Again taking the senses of 'culture' by turn, what weight can we give to the argument? I find it hard to believe that Australians would be better off with the Asian or African varieties of law, government, medicine, engineering, commercial methods, education, agriculture or military organization than they are with their own variety. I happen to think that our own variety is in several respects defective; I do not think that the defects are to be cured by introducing the Afro-Asian variety; and even if I did, I can think of much easier and cheaper ways of doing the job.

But there are presumably more things in Afro-Asian culture (in the technical sense) than those I have just listed. There are the several varieties of food, news-paper, dancing, cobbling, fishing, cigarette packet and so forth. It would no doubt be interesting to sample or investigate (or whatever the verb should be) these; but that some interest of this kind should be added to life seems peculiarly trifling when one considers, on the other side of the ledger, the (admitted) chances of racial conflict and sorrow.

If we take the FA-sense of 'culture' the argument does not look much stronger, to me anyway. The Afro-Asian varieties of painting, sculpting, music-making and versifying would no doubt be of interest to at least a one hundredth part of the population; but that fact, again, looks peculiarly trifling against the entry on the other side of the ledger.

I cannot think, therefore, that the argument concerning heterogeneity of culture can by itself be of any consequence. Perhaps it is meant only as a make-weight to other arguments; but to anyone with an eye on both pages of the ledger, it should, I think, appear as an extraordinary light-weight make-weight.

I am,
Yours, etc.
M. C. BRADLEY.



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Secretary,
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CANBERRA.
Please send information on Department of Immigration cadetship in Social Work.
Name
Address

Who's flog- ging the Magazines?

Dear Sir,

We, the undersigned, have gained an assurance from the representatives of the UNION responsible, that, in fact, periodicals are placed in the George Murray Common Room. As we find that such periodicals are extremely hard to locate, we deduce that some person unknown is flogging them. We protest! We cannot afford the *Bulletin* at 2/- a pop! We demand that the unknown individual mend his ways, and if this person prefers to continue on his path, we ask the S.R.C. to take such action as it sees fit to remedy the situation.

J. R. Chambers.
A. R. Bammann.

A right reaction

Dear Sir and Madam,

If those two immature tools of the left-wing who lurk under the absurd pen-names of "Angela" and "R. F. I. Smith" think they can provoke me into descending to their level of scurrilous political journalism, then they are quite wrong. However, if they will do me the honour of meeting me down on the river-bank I will proceed to prove on their shameful bodies what I have been unable to impress on their slogan-ridden minds. This should at least make it clear to them that one jolly liberal is worth two priggish laborites (as the electoral system of this State so wisely recognises).

Your obedient servant,

S. P. Burley, Esq.

P.S. They had better make it the week after next since next week I will be joining the eager crowd along at the counter-counter-mission.

THE UNI SQUADRON

At the end of the first term, the cadets of the Adelaide University Squadron donned their uniforms and proceeded interstate to R.A.A.F. Bases in Melbourne, Wagga and Brisbane.

Twenty-one cadets of all faculties at the University of Adelaide proceeded by R.A.A.F. Dakota Aircraft to R.A.A.F. Base Amberley, Queensland, on Sunday, 19th May, arriving in time for lunch.

Whilst at R.A.A.F. Amberley they were extended the hospitality of the Officers' Mess.



Cadets of Adelaide University Squadron inspecting the hydraulic system of a Canberra aircraft at RAAF Base Amberley, Queensland.

As R.A.A.F. Amberley is an operational flying base all cadets were given ample opportunity to see all phases of flying. Whilst it was not possible to give all cadets individual trips in R.A.A.F. aircraft, some

did fly with R.A.A.F. pilots in R.A.A.F. Canberra Bomber Aircraft.

Cadets were lectured on R.A.A.F. general service conditions by Permanent Air Force members of R.A.A.F. Amberley and by their own squadron instructors. Tours of inspection of the base included the Bomber Wing maintenance and repair facilities, Light Aircraft Squadron, signals and radar, and Air Traffic Control Section. The morning spent with the Light Aircraft Squadron included flights in their Helicopters.

During the second week a bivouac was held, which culminated in an overnight survival exercise. A visit was made to the GATTON Agricultural College followed by a tour of the Brisbane University.

The cadets were paid at the conclusion of the camp and flew back to R.A.A.F. Edinburgh in a Dakota Aircraft on 1st June, 1963.

The camp was very successful in all aspects giving the cadets the opportunity to see how the Royal Australian Air Force operates at a flying base with jet aircraft. It is planned to hold a similar camp at Pearce, Western Australia, in August of this year for students who enlisted recently.

The students who completed their training in Melbourne and Wagga are cadets of the senior course who will graduate from the Squadron on 29th June, 1963.

LACROSSE —Married Members

Over the past eighteen months club members have shown a frighteningly high propensity to get married. Those of us left look from one another and murmur "Who next?" We ask "Why us?" Why has A.U.L.C. been singled out by fate for this treatment? The answer is plain. The fault lies in our Moral Leaders — that self-perpetuating body awaken the club seeking to promote by personal example, vice and bad behaviour. Our M.L.'s while active and determined in the pursuit of their ends, are lacking in skill and finesse, with the result that three of them have succumbed to the above fate. Things deteriorated last Satur-

day night at the Club Ding with the appointment of Dick Thomson already believed to be a marked man as associate Moral Leader. We only hope that Michael Wainwright, prominent for most of the evening, showed restraint later on. It was, however, a beauty of a show, and thanks go to Frank Cain, our host.

As far as our other activity goes, Lacrosse, we have so far had a varied but mostly disappointing season. A-grade, despite the efforts and enthusiasm of our coach, Ken Francis and captain Noel Barwick, has failed to fulfil the promise shown early in the season during the Night Series (where we won both our games) and as yet hasn't won in weekly competition. But any day now the big event will come — in the last three weeks we have been in front of more highly fancied teams at half time only to go down 10-12 against North Adelaide, 9-12 against Pt. Adelaide and 10-11 against West Torrens. Wouldn't it break your heart? But next week, chaps, next week. . . .

Players featuring in our near-renaissance are "Occer" Isaachsen in goals, Colf. Twelftree (who was in the victorious State junior team) and John Harries in the back line, Bob Morris at centre and Michael Wainwright in attack with Harry Gifford's stick work adding a lovely touch of elegance to the forward line.

B-grade with five wins has been our most successful side, but also our most disappointing as on paper it is as good as last year's side which was unlucky to lose the final. Highlights of recent matches have been Varsity's smashing of Port (20 or so goals up) and our big (17-4) win over East Torrens. Sands is developing into a first-rate goalie and his and Dally Salmon's bone-shaking body-checks are great to see (if you're a Varsity supporter). Mick Ward is still inspiring the team with his tireless, versatile game and Jack Russell (whenever his strength is not too sapped) turns in a good performance.

Our most heartening results have come from C-grade, with three wins and two draws, including a four-all result last week. Dean Barker, Bob Hudson and captain, Ralph Gibson, are playing well and are unlucky not to see more B-grade matches, while Tony Correll is becoming a very competent goalie and Dave Priestley is still turning in his determined game each week.

All we need to finish the season with a bang in all grades is a little more effort out at training. So how about it, chaps? Wednesday, at 5.00 p.m., and Sundays at 10.00 a.m. (or Tuesday mornings for those who can't make it at the other times). The Inter-Varsity Squad has started training at full steam to make sure we bring home the bacon against Melbourne for the third time in a row. (Melbourne didn't like being smashed over here last year and will be all out for vengeance this year.) We can't hope to win the hard ones without training together, so let's see a few more out at practices.

A.L.P. CLUB NOTES

by RED FRED

The A.L.P. Club sympathises with Mr. Tony Dean's annoyance at the lack of interest in politics shown recently. But after all, some things deserve to go unnoticed. While one wishes that some of the S.C.M. missioners had not been rewarded with an audience beyond their desserts it is not self-evident that politics is worth talking about. Perhaps a lot of practical politics is best swept under the carpet where it belongs. Apathy towards bulldust is probably a good thing.

If either the Liberal Union or the A.L.P. Club hopes to win supporters it has to do more than bring along speakers fit only to give sermons to the converted. Since people seem more concerned about the future welfare of their souls than about the messy business of their own government we have to go out of the way to bring them back to earth.

So far the A.L.P. Club has not done anything startling. Meetings held so far have not been well attended. Our smoke social was a qualified success while Hon. R. J. O. Makin deserved a better audience than he got. Such is the fate of ageing men that he was unknown even to a couple of history students of more than average learning. As a former Cabinet Minister in both the Curtin and Chifley governments, he could talk of the forties with the fervour of one who had actually participated in the process of war-time government. That he spoke to a half empty hall was our fault for not realising that the war was too long ago for most students to remember.

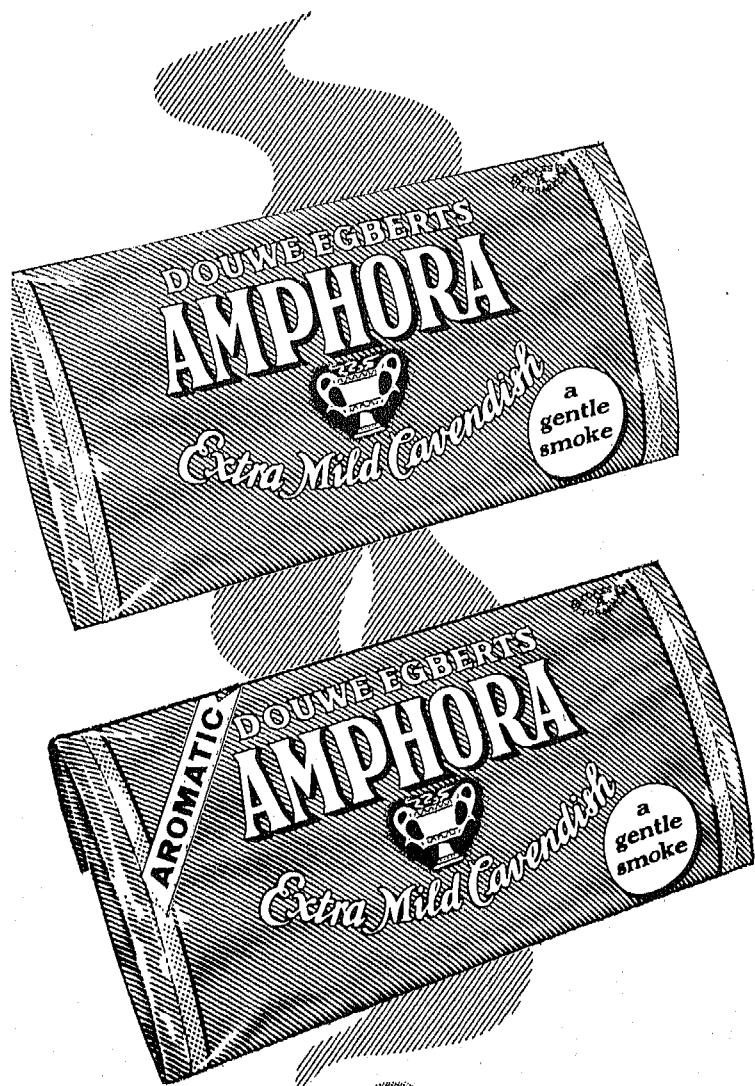
However, we hope that the story will be different on August 6th. We have invited the Deputy-Leader of the Opposition, Mr. Gough Whitlam, to speak on "Socialism for Australia" on that day, in the Union Hall. Whereas the S.C.M. had some difficulty in getting speakers to commit themselves about God, we think there will be no trouble with Mr. Whitlam trying to dodge the issue.

Since socialism is a social philosophy and not a supreme being there is less trouble with keeping it up to date.

Anyone who is even vaguely stirred by politics should come along. Politics I students who have tutorial papers to write and young conservatives who need to know what the Adelaide Club is fighting against will all gain. They may even find that what he says is true.

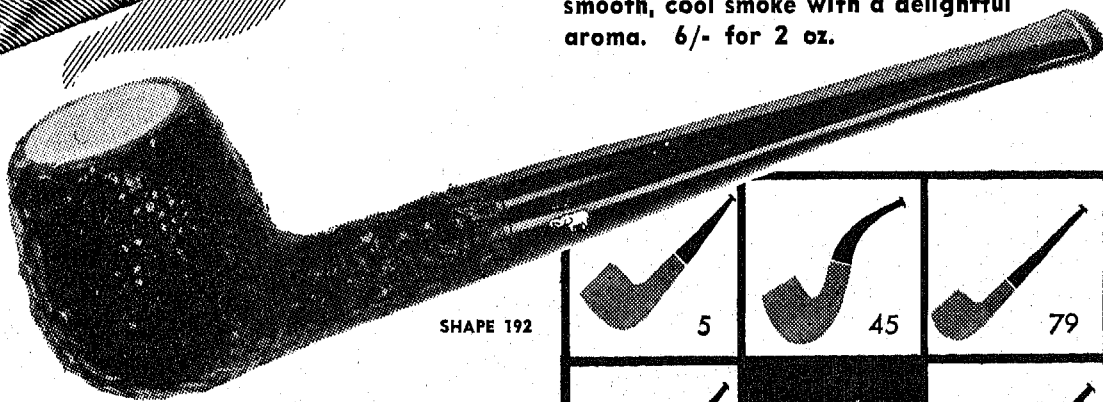
(Unauthorised by Anyone, not written by Allan Dawson.)

5th august, 1963 on dit page 7

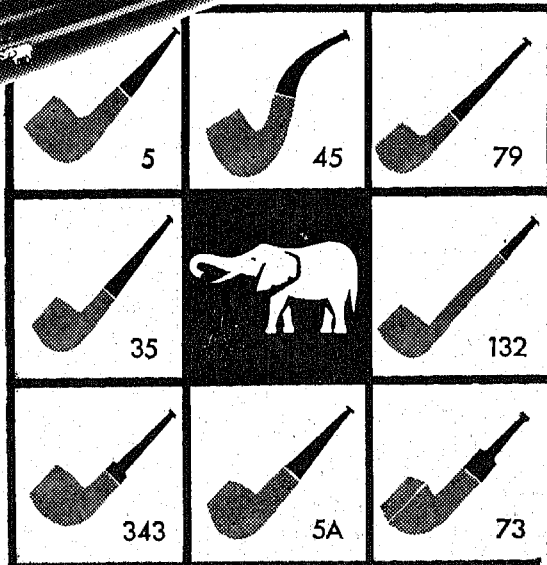



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SA-28

one interest, one vote

In the last issue of "On Dit" an article contended that electoral boundaries should be drawn so that each moral interest should be well represented in the state legislature. Thus the author concluded it was desirable to abandon the principle of one man, one vote, one value. In the article's own words:

"Each locality has its own problems not arising elsewhere, i.e. Murray fruit irrigation, South-East forest, dairy, farming, wheat belts, rural industrial, vast outlook (outback?) pastoral areas."

The L.C.L. believes that each area's interests need to be "serviced" in Parliament by more members than would be possible under a rigid "1 vote, 1 value" electoral distribution:

Earlier in the article its author held that:

S.A. possesses several large rural areas that are in many ways dissimilar as regards area concentration of population, extent of industrialisation and urban life, and more importantly — types of agricultural production engaged in. The latter classification is important to the people of S.A. because:

- (1) agricultural production is a mainstay of Australian exports,
- (2) agriculture is the predominant industry as regards value of production and number of workforce in the State when industries in the metropolitan area (Adelaide-Elizabeth) are excluded.

Thus (and here is the key of the whole argument) there are many important sectional interests, geographically forced to in non-metropolitan areas, where the population is sparse, that need to be considered politically for the good of all the State, including the metropolitan area.

The author of the article only examined a possible distribution of electoral districts in terms of different economic interests out of all the possible many important sectional interests. It might well be held that as governments redistribute income by taxation electoral boundaries ought to be drawn to give a more even distribution of seats between different income levels. Again, to many people one of the most burning political issues is whether any form of State aid be given to private schools. On this basis no doubt electoral boundaries might be drastically redrawn so as to give let us say Roman Catholics (who favour such aid as a rule) electoral representation more equal to that of non Roman Catholics (who usually do not favour such aid). The simple truth is that electoral boundaries can be drawn in almost any number of ways if each and every one of the many important sectional interests . . . that need to be considered politically for the good of all the State, is to be endowed with special parliamentary representatives. If only SOME of these important sectional interests are to receive specially favoured representation by what criterion are these favoured interests to be selected? Is the criterion to be the degree of their support for the L.C.L.?

The basis of democracy can only be to treat all men and women as of equal worth and unless all men and women have one vote of one value the probability is that governments will not treat them equitably. In this light it is only too obvious that both the present and the proposed electoral distributions are but devices to protect the economic interests of the rural supporters of the present L.C.L. government in an undemocratic manner. Finally it is worth pointing out that the existence elsewhere in Australia of gerrymandering favouring the A.L.P. is no excuse for the South Australian gerrymandering; two sins do not add up to one virtue.

SECULARISM: a new view

Continued from Page 3

based on religious beliefs make me, at any rate, antipathetic to any extension of the hold of religion. Fundamentally the reason is that certain issues which I wish to determine in terms of consequences for human happiness are determined by the churches on the basis of other criteria. Attitudes to marriage, divorce and sexual morality generally are emerging more clearly as important issues of our time, as economic conflicts subside in significance. Opposition to the dissolution of marriages regardless of the misery inflicted by their perpetuation and hostility to contraception where high fertility inflicts great harm on families and society, as in underdeveloped countries, are examples of religious principles whose effect I deplore. Laws and government policies reflect these principles in varying degrees, depending in part on the political power of particular churches. The religious doctrine of free will raises presumptions of moral guilt which permeate our criminal law; retribution retains a role which it would not possess if the extent to which the criminal's freedom of choice is limited by social and psychological pressures were fully recognised. Superficially trivial but in practice a cause of inconvenience and frustration is the state of the law relating to Sunday observance, whose religious basis is obvious. Again, the question whether a lottery would be a good method of financing hospitals is one which should be debated in terms of its effects on health and income distribution, but the churches endeavour to stifle the debate. Individual Christians will deny that they find these views a necessary part of their faith, but this retort confuses the issue and is a

further example of refusing to judge things by their consequences. A more pertinent objection is that the social judgments put into effect by a non-religious society may be even more harmful. This is a proposition that I find it hard to reconcile with present conditions but I leave it for possible consideration in discussion.

My conclusion is, then, that as social scientists you should approach the relationship of church and state in terms of the effects of religious doctrines and policies. By adhering to legalistic doctrines of separation you do not provide yourself with a logical means of avoiding this issue. In the first place these doctrines, in so far as they have content, are answers to the important questions and they have a whole series of consequences which should be explicitly considered. Secondly, the elasticity of doctrines of separation gives rise to artificial disputes about the meaning of separation when the important consideration is the consequences of the policies adopted. Logically, you cannot be neutral towards religious belief unless you are indifferent to its consequences.



This picture has nothing to do with the fact that Footlights want actors, dancers, designers, sewers and usherettes—except perhaps the sewers and Tony Brooks.

lesson for today

Now in the twenty and first year of king Thomas, son of the son of the honest king Playford, reigned Eastumbria over the country. Two years reigned they, and their mother's name was Angezabel, daughter of Bidstrup. And they walked in all the sins of the mother, which she had done before them, and their heart was not perfect.

And though they did great things in the eyes of the people, yet the sins of the mother were in them, and they walked in the way of Angezabel and in their sin, wherewith they made the people to sin, drinking themselves drunk in the house of Eastumbria.

And it came to pass, in the twenty and second year of Thomas, that the people were angered. And the kings of the hill gathered together, and they were angered against Eastumbria. And the people came to them and said, Who will deliver us from the oppressors? And they said, We will deliver you.

And it came to pass, when the king heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of Eastumbria. And they said unto him, this is a day of trouble, and of rebuke.

And the servants of the king came unto Angezabel. And Angezabel said unto them, Thus shall ye say to your master, Thus saith she, Be not afraid of the words which thou hast heard, with which the servants of the king on the hill have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return unto his own land; and I will cause him to fall by the sword in his own land. And the king was comforted.

And he sent his servants unto the king in the hill, and they said unto him, Thus saith the great king, the king of Eastumbria, What confidence is this wherein thou trustest? Thou sayest (but they are but vain words) I have counsel and strength for the war, Now on whom dost thou trust, that thou rebellest against me? Now behold, thou trustest upon the staff of this broken reed. And they were merry. And Angezabel sent a blast upon them, and they heard a rumour. And they hated her exceedingly. And the people came unto them and said, Who shall deliver us from this king? And they said unto them, I will deliver you.

And it came to pass after the year was expired, at the time when kings go forth to battle, that they came to the kings of the hill. And they numbered the people that were with them, and set captains of thousands and captains of hundreds over them.

Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as a potter treadeth clay. Who hath declared from the beginning that we may know?

And the rest of the acts of the king, and what he did, and his might, are they not written in the chronicles of a new S.R.C.?

refectory jazz

Jazz enthusiasts have, for a long time, been divided into three groups: ardent traditionalists, devout modernists, and those fortunate few who appreciate and enjoy both modern and traditional Jazz.

It has always been the policy of the Adelaide University Jazz Club to show non-bias in its presentation of Jazz, and it has perpetually tried to bring about a lessening of the right that separated modernists and traditionalists; a right that is often increased my musical bigotry of the most destructive kind.

It was, therefore, very pleasing to see the reception given to the music at the last Jazz Club concert, held in the Mayo Refectory on Tuesday, 16th July.

The programme was divided evenly between modern groups, The Terry Griffin Quintet, and The Cellar Quartet, and traditional groups, The University Jazz Band, Bruce Gray Sextet and a quartet from "The Camille".

The Jazz Club has been criticised in the past for including folk singing in its concerts on the basis that folk singing is not Jazz. This may be a fair criticism, but I would defy anybody to draw the distinction between Jazz and folk singing, and while these singers prove as popular as they do at these concerts, there seems little reason for excluding them.

The folk singer at this concert was Tina Lawton, and although her choice of "Summertime" as her first song was perhaps unfortunate as this song has been sung so much that original presentations are very rare, her singing, especially of "Scarlet Ribbons" was of a high standard.

The band which, quite deservedly, received the most applause of the evening was The Cellar Quartet. This group is comprised of musicians well known, not only in Adelaide, but also in Melbourne, Sydney, and Brisbane. Their group work and solos were both technically and musically excellent.

The best traditional Jazz came, I consider, from Bruce Gray's Sextet, with tight controlled group playing often found in the better English traditional Jazz bands.

A criticism that I would level at much of the music is that it was too loud. Excess volume is a common fault of Jazz Bands, and although not as bad at this concert as it has been at past ones, it detracted from many of the numbers played.

With the recommendation that in future these concerts finish at 11 p.m. instead of 11.30 p.m., I should like to conclude by saying that it was pleasing and encouraging to the organisers to see both modern and traditional Jazz being applauded by the same audience. Too much harm is done to Jazz by one-eyed modernists who, out of some obscure musical snobbery, uphold dogmatically that the only real Jazz is modern Jazz and by bigoted traditionalists who are only too ready to apply such a label to all who enjoy modern Jazz.

pretty museum- pieces

The impact of the mission at this stage appears hard to assess, however, since the counter-mission there are two people that answer to the name "Allan Dawson". There's the notorious and original one, President of the Agnostic Society, and final speaker during the (counter)¹-(mission)², and then there is another fellow, much more pretty, in fact very pretty. He it was who had an article in the last issue of "On Dit".

Allan Dawson no, I was christened with — sorry, pardon the insult — given that name at birth. The other guy was christened, and has been stuck with his christening until the counter-mission. Now suddenly he finds that sprinkled blessings are no longer necessary when one takes on a name — how odd they would be too for such a name as "Allan Dawson" — and this other guy it was who wrote the article: "Agnostic in Doubt" in the last issue of "On Dit". So far the only consequence of his "rebirth" has been the besmirching of a famous name, for as writers of old have said, "Lest ye be born again (right through), ye cannot enter the kingdom (of reason)".

Lacking such a complete rebirth, it appears that this other gentleman, takes it upon himself to write under pseudonyms. However, his opinions to the real Allan Dawson (A.D. 1 of the B.C. variety) appear very outdated, in fact museumpieces.

Since said other "gentleman" appears to enjoy impersonations, however, may we suggest some others, for instance; how about an article under the name of Rev. Arthur Jackson, stating that all missionaries were very muddled and confused, especially in their thinking, and that the writer is actually at heart an atheist. Or try writing one

opinion

under the name of Sir R. G. Menzies and say that you believe in the abolition of the monarchy and in immediate unilateral disarmament. Alternatively, try writing one for Archbishop Mannix and suggest that aid to church schools is really government support of child indoctrination, and in order that you might die with a clean conscience, you must now make your own attitude clear once and for all. I am sure many other possibilities come to mind.

I do sympathise with people that have had some scientific training and for that reason find it very difficult to reconcile two thousand year old myths which they are supposed to hold true, in order to be able to consort with the choirs of angels and other hallowed souls in the Hereafter, with their scientific training and a moderately critical attitude of mind. It throws great light upon the "benefits of the faith", that escape, for the space of a part of an article only, into the wide open world of Agnosticism, can provide untold psychological relief.

That it is also necessary to impersonate an honest atheist in the process, shows that the spirit of the Inquisition and of Calvin, that "all means are justified when it is necessary to exterminate a heresy", is still alive.

However, it is surely obvious that such techniques, since they are nowadays disapproved of even by those of our friends who, strangely enough, still insist on calling themselves Christians, will be worse than useless, but will "return to plague the inventor". Just look at all the sympathy, publicity and understanding that our arch-atheist has been reaping.

Yet let it not be said that we, the ungodly, cannot show charity, forgiveness and love. We hereby solemnly promise, that, should the perpetrator of this vicious hoax step forward, with repentance in his heart, contriteness in his soul, humility in his demeanour, tenacity in his step, and languor on his lips, we would kick him in his pants, and send him packing!

STOP PRESS

Successful candidates in Men's General Election from 27 nominations were, in alphabetical order:

Combe
Haslam
Hutchinson
McNicol
Mobbs
Seow
Sobolewski
Porter

—Friday, 2nd August, 1963.

The final meeting of the Seventeenth S.R.C. wallowed in lengthy self-congratulations till after one o'clock this morning.

Men's General Election had been announced by 9.30 p.m. The new S.R.C. led under the chairmanship of John Slee at 1.30 a.m., passed a motion deferring election of the new executive to Monday next, and therewith adjourned.