

ON DIT IS

July 4th, 1972

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"Another 'Drunk and Disorderly' for the van!"

"BUST the BLACKS"

An open letter to
Police Commissioner Salisbury

Mr. H. H. Salisbury,
S.A. Police Commissioner.

they say

Dear Mr. Salisbury,

No doubt you are rather concerned at the moment with the unwelcome publicity that has fallen on the S.A. Police Force in relation to Dr. Duncan - not a very pleasant time to start in your new position as Commissioner of Police, is it?

Perhaps, Mr. Salisbury it should be pointed out to you that there are other skeletons in the cupboard too. Has anyone for instance brought to your notice the publicity that appeared in the Advertiser last week and which was also publicised on Radio and T.V. regarding the Carrington Hotel? Perhaps Inspector Lenton has informed you of the 'true' situation as he did the public on that occasion? But then you'll excuse me if I'm of the opinion that Inspector Lenton is somewhat biased in his views - understandable I suppose and not surprising when we consider that the police force in S.A. have for long enquired into complaints against themselves. But then I'm only joking really!

However, Mr. Salisbury perhaps you'd like to hear my side of the story. It's not a very pretty one, but then neither is the Duncan case is it? Well you see the Carrington Hotel is a public house in the city - just a hundred yards or so from the central police station and the cells as it happens. It attracts Aboriginal people from all over S.A. and the Licensee even advertises (in Aboriginal newspapers and magazines) that there's always a welcome there. It's a kind of a social centre where people like to gather and talk and find out what's happening to their family and friends and they get quite exuberant at times. It's also frequented by your good boys in blue, who, as Inspector Lenton stated on "Today Tonight" go there to uphold the laws of the land. Actually they are there more often-than-not; but as both he and the good licensee stated, they don't patrol they only go there when called by the Manager over the 'phone. I'm surprised Inspector that he has time to serve beer for he must be living on that 'phone. Not that I'm saying that he and the police are working hand-in-glove in harassing his good customers, perhaps he just doesn't want to frighten them away by admitting that the police come in about every half hour as Abschol and Civil Liberties' observers have noted in the past - maybe if he tells the clients that he rings for the police before every patrol appears then they'll believe he's acting for their own good. But Mr. Salisbury these Aborigines are

not to be trusted; oh no - some of them have actually told me that a few of your boys drink upstairs

Of course I don't believe a word of that after all they're black and your boys are white and besides as the good Inspector Lenton states they only go to the hotel to uphold the law at the command of the good licensee.

I must admit though Mr. Salisbury, that I was rather disturbed at something that occurred there last year. It was 6th August to be exact and I happened to be visiting the Carrington with a friend. Well I got talking to this Aborigine you see - I'll tell you some of the details for he was quite an interesting chap. He'd come down to Adelaide from the country for medical treatment and as there's always a welcome at the Carrington for Aborigines he naturally went there for a couple of drinks. Now for a guy who'd only had two years schooling he was remarkably aware - discussed whether credit would ever take over from the monetary system, what I thought of barter - we even discussed the 'Gove verdict' which is one of those landright things that the Aborigines are always complaining about. He had two beers that night in the hour or so that I was with him - actually I wasn't with him for the whole time because he went off for ten minutes to calm down an old white lady who was concerned about someone who had drunk too much and was trying to get off with a young girl.

Just to show that the two beers he'd consumed hadn't affected him at all he calmed her down by conversing with her in the deaf and dumb hand language. I hope I'm not boring you Mr. Salisbury but perhaps you'll be interested in the next part a little more. You see it was soon after this that three of your boys came into the bar and for some reason that perhaps the good Inspector Lenton will no doubt explain, one marched straight up to him and snarled in his face "and what's your name," my friend answered quietly and the said constable took him aside and was then joined by the other two officers. They led him outside and as he passed I said "where are you going" and he replied "I got to go now, I got orders, I got to go". There must have been something nasty about him though as they wouldn't have taken him away if he hadn't been breaking the law would they? Besides he was very black and he looked very cowed and frightened which made me extremely suspicious. I was so concerned to see that he should have his deserts that I asked a lawyer to visit him in his cell the next morning. And do you know what, he refused to plead "not guilty" to his charge of being "Drunk and Disorderly".

• Cont. on Page 2

• From Page 1

As the good Inspector stated in the Advertiser last week "They are taken before a court and every element of the charge must be proved beyond a reasonable doubt". Mind I had a quiet snigger afterwards when he told me that he hadn't been drunk at all and that he was afraid of what would happen to him if he'd pleaded not guilty! He must have been a bad one though Mr. Salisbury for he was arrested again the following week. Perhaps you'd like to hear his own words on the subject. He wrote me a letter you see, no doubt to try to explain away his guilt.

"Yes, I got picked from the pub at Ambassador. That's the second time in Adelaide. You know Mel I reckon the coppers just don't see eye to eye with me you (said) you liked to know about the discrimination the police are doing to us coloured folks. Yes, they don't say beg your Pardon they just bundle you in the paddy waggon if you black. Anyhow I won't drink again at the Carrington that's a remand yard. Well old bean I just can't give you the full story about the discriminate business. About the coppers I mean, you just don't argue you just accept things. That's how I make do, when you taken by them when you and your girlfriend were with me at the pub you saw what happened. The police just grabbed and arrested me. I have had about 2 bottles you could say. And they said I was intoxicated. Well I say you can't buck them." What do you think about that slur on your upholders of the law Mr. Salisbury? Quite scandalous isn't it.

Mind he's not the only one whose complained to me and actually I've seen with my own eyes, and so have other Abschol members and people from that very biased Civil Liberties group, apparently innocent and sober people taken out on quite a few occasions. They have also seen Paddy Waggon lined up outside at closing time running a shuttle service - just like a taxi-run only they don't take them home! But then, there's no smoke without fire I say.

Some of them are drunk. I've seen that for myself and as Inspector Lenton has stated "the law (does) not discriminate between Aborigines and other sections of the community". Yet I've just been thinking whilst looking at a report sheet from one of our law student members of Abschol who happened to be observing at a nearby 'white' pub in January of this year. It does seem rather strange that on a few occasions when he noted among other things foul language loudly used, a large proportion of the customers so drunk that they could not stand without support and even one person carried out on a stretcher after a violent scene, that not once did a policeman appear? Not that I'd accuse your boys of racial prejudice of course, nor at hitting at people whom they know won't fight back in court - after all if they weren't guilty they'd say so, wouldn't they? Instead of just standing there saying nothing? Do you know that Mr. King says that there's nothing he will do until they start pleading 'not guilty'-good for him I say. By the way he also told me that you had the best police force in Australia. That really impressed me.

It's occurred to me by the way that if your boys keep law and order so well here in the metropolis then what are they like in the countryside? I bet they're doing a grand job. And why do we have an Anti-discrimination law in S.A. Mr. Salisbury when your wonderful policemen are here to see that justice prevails over creed or colour. No Sir, we certainly don't need a separate and independent body here to look into alleged cases of police misconduct-you do such a fine job yourselves! Do have a good stay with us and my friends and I would love to hear from you about the matter.

Yours faithfully,
Mel Davies
Director, Abschol.

NINGLA A NA

'We are hungry for our land'



march against:

- all forms of racism in Australia
- discriminating laws in Queensland
- police victimization of Blacks
- denial of human rights to Aborigines
- a white society which suppresses and exploits blacks

march to:

- support black self-determination and rights
- restore the aborigines' dignity in Australia
- demand action to cut down infant mortality in Central Australia

MARCH ON
FRIDAY JULY 14th
National Aborigines Day

thousands marched in the streets against genocide in South-East Asia. thousands demonstrated against racist football teams from South Africa.

Isn't it time a few people showed some concern about the discrimination, humiliation, subjugation, and murder that has happened to the black people here, in Australia, over the last 200 years.



Gary Foley's visit seems to have done some good after all. ie. things are moving at last in Adelaide. While Gary tended to alienate some members of the white population and tended, on the whole to bypass the existing aboriginal organisations, at least one member of the black community was galvanised into action. As a result we have a Black Moratorium organised by a Black-at last! What the final outcome will be nobody knows, but the Blacks are conscious of the fact that the Moratorium is Black run (and it is intended that his remain so) and more importantly, the Blacks will be learning from their efforts and mistakes, and not those of the Whites (if this did in fact ever happen).

Whites are involved to varying degrees. Most are just assisting with the material aspects, (advertising and money) or intend to. A small core seems to be involved to a greater extent, in exactly what capacity is not clear, this is probably a hangover from Gary's initial contacts in Adelaide.

Because of the great diversity within the Australian Aborigine population there are only a very few issues which are capable of uniting the majority of the people -Land Rights is one. As well as being a rallying point, this issue is also of great importance on its own right. The non ownership of land has almost become symbolic of the oppression of the Blacks. The slogan for the Moratorium bears this out Ningla-a-na. This is reported to be the answer given by aborigines living in the Todd Creek bed at Alice Springs to the question asked by some Black FCAATSI delegates "what do you want the people down south to know?" "Tell them Ningla-a-na we are hungry for our land.

Compensation for all land seized since 1778 is demanded, the idea being that this will then provide the basis for Black economic development. Also Black control over Black lives is demanded (this includes the end to all discriminatory legislation, the right to decent living conditions, wages, and the opportunity for Black study courses.)

The march is envisaged as a nationwide show of strength and cohesion as well as a protest against the suppression and degradation of the Black population of Australia.

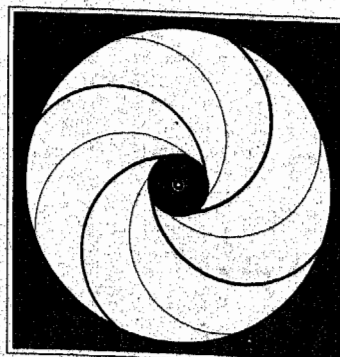
Back to the local scene. All black meetings are being held to spread the idea of the march and its aims. This is a very necessary thing. Since the Aborigines describe themselves as cautious, the aims need to be carefully expounded, and by Blacks (after all who could expect a Black to support another glorious white venture to 'help') for a people who have been forceably subdued and psychologically depressed and humiliated, any notions of self determination will be cautionary and tinged with fear of reprisal. Therefore a show of numbers and support will hopefully be a step in overcoming such hesitations. Perhaps it is in this aspect that the majority importance of the march is to be found- a step towards Black determination. A show of unity in the Black population will hopefully increase the self identity of the Blacks, as well as being a Nationwide demonstration against the appalling conditions (physical, legal and emotional) under which the Aborigines are forced to live. (i.e. the march is to be seen in this overall long term perspective- not just another march for a march sake.

It might be well to mention here that the Black Moratorium is in fact black initiated and Black directed on the National scene (Sydney based) and hopefully the same is happening in each state.

A nationwide call for stoppages of work, marches and rallies has been called for on July 14. In Adelaide the latest word is that the march will begin at 12 noon (Friday). Will enough people consider the victims of racist Australia, an important enough issue to stop work for? To emphasise the land issue the march will begin from the parklands near the Hotel Australia, this land is apparently sacred territory. Exactly how attention is to be drawn to this fact is still to be decided by the aboriginal people.

See you on the march,
SUPPORT THE BLACK LIBERATION
SUPPORT BLACK SELF DETERMINATION
MARCH 12:00 noon July 14 Abschol.

Black Moratorium: July 14th. 12 noon at Gardens opposite Australia Hotel Nth. Adelaide. Down King William St., Rundle St., Grenfell St. to Victoria Square. Then to Carrington Hotel.



adelaide university
first annual
art and photographic
exhibition 1972

fri 21st - sun 23rd july
union buildings

first prize \$250
sectional prizes

entries close
fri 14th july 1972
5:30pm

entry forms available:
students' office,
union buildings,
university of adelaide.

BLACK LAND RIGHTS

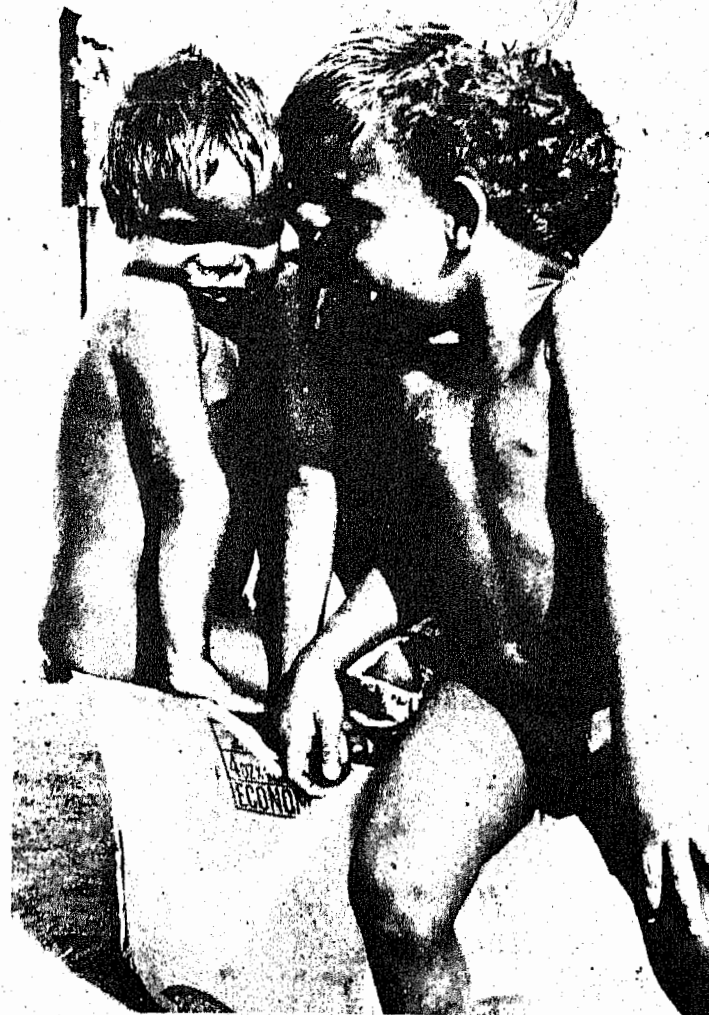
This article was written for "clenched fist" by D. Atkinson who recently visited the Gurindjies at Wattie Creek.

There would be no beef cattle industry in the Northern Territory if it were not for aboriginal labour. The near slave conditions under which these workers and their families exist in the Territory, the Kimberleys and the Queensland Gulf and Peninsula country have to be seen to be believed. Describing relationship between black and white during the establishment of the early cattle kingdoms, Alfred Searcy says "Aborigines were never allowed on the same (homestead) side of the river. It was a matter of shoot on first sight if they did venture across". A Searcy, 'Australia's Tropics', (1895) page 185. Essential relationships are no different in 1972. Past Australian history records many black manhunt incidents, and numbers of the older members of the Gurindji tribe (approx. 900 mile north of Alice Springs) can relate a sickening tale of a punitive expedition against their people as late as 1929. (Mount Stamford). Other instances are given in Chapter V of J.W. Bleakley's, 'The Aborigines of Australia'. In the course of our white colonisation in Australia we have ruthlessly herded the aboriginal into sub-standard and mission settlements, denied land ownership, forbidden them to organise and control their own individual and social affairs, but we have never succeeded in the destroying

but we have never succeeded in destroying their identity as a people. The framers of the Federal constitution adopted in 1901 regarded the Aborigines as a dying, sub-human race and so specifically excluded them from the 'Australian' population. They refused to die, and since the 1950's have shown increasing initiative in developing their own policies. Black communities are providing their own alternatives to genocidal assimilation problems. These black struggles have reached a new peak with the land right struggles of the Gurindji, Yinkala and other tribes in the North.

The Gurindji walked off Vestey's Wave Hill in 1966 and subsequently camped on former ceremonial ground at Wattie Creek. In many ways it has fallen to the former Wave Hill aboriginal stockmen to bring to Australians the justice of the Aborigines' cause. The Federal Government's Gibb committee report (December 1971) could not deny that Vestey employees were unpaid or grossly under-paid, ill-housed and underfed. Many Gurindji have testified to receiving five dollars plus 'keep' for one month's work. The total conditions including frequent demands of white overseers for coloured women and general lack of dignified relationships placed the Gurindji people in near-slave conditions, worse in northern Australia than apartheid in South Africa. Since leaving Wave Hill and returning to Wattie Creek the Gurindji have fenced their former ceremonial (murrumussa) land. The area is a little more than ten square miles whereas Vestey holds 36,000 square miles from the Australian Government at 55 cents per square mile. The Gurindji are well advanced towards a self-supporting community. Communal agriculture has been developed and fences erected for night paddocks etc. anticipating funds for cattle and horses. Coupled with these economic gains has been an enormous rebirth of non-economic activity, dance, painting and music.

The Federal Government has attempted to stifle all these black initiated activities. It set up in 1967-8 a so-called "model welfare village" five miles from Wattie Creek costing nearly one million dollars to tempt Gurindji away from Wattie Creek back into the paternal atmosphere of welfare. The houses costing \$500,000 remain empty. The Gurindji have saved themselves and will not desert Wattie Creek and freedom for spurious white prosperity under welfare.



Happy and healthy Gurindji Children at Wattie Creek near Wave Hill, N.T.

Recently another Gurindji group have left the largest cattle station in the world, Victoria River Downs and come back to Wattie Creek. This has imposed additional strain on facilities,

imposed additional strain on facilities, particularly water for the dry season. The Federal Government sees this as a trump card and is ignoring its 1969 promise to reticulate water from an existing bore 5/8 of a mile from Wattie Creek camp. This carefully not completed project is typical of the criminal neglect and oppression suffered by Aborigines for over 150 years. There is urgent need for supporters to make known to our Minister of Interior (Hunt) that the project must be completed NOW.

GIVE FINANCIAL SUPPORT TO BUY THE PUMP -
SUPPORT THE ABORIGINAL JUST STRUGGLE FOR LAND
SAME ENEMY SAME FIGHT BLACK & WHITE UNITE.

D. Atkinson will speak and show slides in the Lady Symon Hall, WEDNESDAY, 5th JULY, 1 p.m. COME ALONG.

EDUCATION

The Education Committee Sat ON.

Adelaide's reputation for achieving reasonable gains in student participation without violent confrontation was confirmed by last Wednesday's sit-in. Lacking Queensland's Zelman Cowan or Monash's Matheson, the Adelaide campus has never reached the emotional heights achieved interstate.

The general student meeting (G.S.M.) called to discuss the sit-in was cancelled, since there were several competing events, in particular the lunch-hour talk of Review editor Richard Walsh, that was thought to be better value. Hence it was only a dozen or so students who found their way to the Council Room, where the sit-in proceeded uneventfully, as predicted.

As it turned out, the meeting was a little more interesting than the average Ed.Comm. meeting. A reasonably informative debate on Departmental Government - potentially despotic Heads of Department versus Chairman responsible to committees - took place, and then the reform of the Ed.Comm. itself came under discussion. Student membership of the Committee was accepted in principle, and negotiations will soon be under way.

The moves made are certainly only tinkering with the PRESENT system, but as Professor Russell said, the Committee has already tried to reform itself wholesale three times and has failed.

How to run a university.

The fact that the Committee can only bring itself to tinker with itself is evidence of the complex problems involved in restructuring any long-running power-wielding body. What it further points to however, is the need for the whole system of university government to be reviewed. Only by examining the WHOLE can a really sensible way of running a university in the 1970s be devised. At present a good deal of tinkering is taking place: students are gradually joining various committees, the departmental government issue is hopefully near resolution, the proposal for a Planning Committee is being tossed around, and the Council was reformed a couple of years ago.

For all of these matters to be integrated would require a fairly small committee to do a lot of work over several months, but the effort would be really worthwhile if some truly creative way of running this uni could be devised.

For what is certainly clear is that the present set-up is unsatisfactory. Ask any academic if he enjoys the committee work he does and the answer is almost certainly no. Professor Coghlan has, at recent Arts Faculty meetings, given eloquent expression to the way 'the system' grinds you down.

I do not imagine that it will be easy to adopt a new system of government, since vested interests would be at stake as usual. However, it may be possible to devise a system which is blindingly simple, and the attempt should be made. (Often problems which appear most complex have very simple solutions). A governmental system such as the present one, which requires years of dedicated effort to discover how it works and to find out how to get things done through it, is not a good one. Not everyone is willing to become, or should need to be, a dedicated administrator.

UTOPIA COLUMN

To take the argument a step further, what is of course also needed is a total overhaul of the academic structure of the university. As Richard Poirier has said, "universities need to dismantle their entire academic structure, their systems of courses and requirements, their notion of what constitutes the proper fields and subjects of academic enquiry." (See P. Gleason (ed.) "Essays on the Student Movement" p.13 for Poirier's elaboration of this argument)

Then, ideally, administration and academic work at the GRASS ROOTS LEVELS would merge. Students and staff would discuss together what should constitute their courses, which would of course entail debate as to the use, aims and criteria for judging those courses. At present, at least in Arts courses, such discussion rarely takes place, and one suspects that even at staff meetings questions of value and criteria remain implicit and are rarely spelt out. Certainly my experience of 3 departments would indicate this. To get staff to spell out why their courses are as they are is like drawing teeth. Australia is of course noted for its paucity of theoretical work in the humanities and social sciences.

Now obviously administrative reform will be easier to achieve than academic reform, but with vision and imagination both could be achieved. Imagination can mean revolution. There is, however, one problem. In the words of E.E. Cummings, "Life, for most people, ... simple isn't ... What do most people mean by 'living'? They don't mean living. They mean the latest and closest plural approximation to singular prenatal passivity which science, in its fin

in its finite but unbounded wisdom, has succeeded in selling their wives." Will students in the face of a degree be as passive as man in the face of science? Stay tuned for the next exciting episode, when staff sit in on the Students Association to demand that students must devote less time to their formal studies and spend more time in informal discussion and debate.

Brian Samuels

LETTER
WHO TO YOU TOO:
Dear Sir,

To quote the great Bugs Bunny - "Boy, What a Moron!" The twit who signs his correspondence of On Dit 13 as Ritchie Blackmore II, wants his balls read.

This is either totally one-eyed or just moronic. Granted that the Who are a good group, but Michael Watkins is quite entitled to think otherwise: But this is no reason for Blackmore II to fly off at a tangent and have banned one of the most bonzer groups about.

Anderson is a brilliant flautist, and Tull fans will probably form a lynching mob when they read or hear of Blackmore II's remarks.

Personally, I think that Watkins was in error in mentioning a good Pop Group (The Who) and an extremely GOO-OOD pseudo rock-group (Tull) in the same publication.

Yours fairdinkumly,
Richard Neasden



RALPH NADER in action before a U.S. Senate Committee hearing.

NADER'S RAIDERS

Ralph Nader the consumer champion and one of the most powerful men in the United States will be in town on Friday July 7th.

This article is an account of the Nader Phenomenon.

For over seven years now, Nader and his study teams have investigated corporate power in United States. These study teams consist of students who work for Nader during their summer vacations researching material for group reports. These reports are intended to make something happen - to force a company to change its practices to alter a law, to stir a Government bureaucracy into life.

Over the years these study teams have been remarkably successful. They have helped promote the reorganization of the U.S. Federal Trade Commission and the Food and Drug Administration, and touched off controversies over cyclamates in soft drinks, monosodium glutamate in baby food, dental X-rays, the general uselessness of some mouthwashes and, lately, the safety of Volkswagen vehicles.

Nader expects a lot from the people who work for him. They must have stamina, a developed analytical ability and they've got to be ego free. Then they have got to subordinate their personal lives to their professional lives and they have to be self renewing with a capacity to rebound under adversity. Finally they have to consider other people and also work for relatively low salaries.

Abuse of power is Nader's main concern. To prevent abuses of power, the people must be given information. Nader wants to create a countervailing force to the power of the big bureaucracies and the big corporations - making it easier for citizens to influence the government.

The Nader System consists of finding issues, assembling facts, churning out reports and releasing effective news copy.

Successful though he be, Nader has also come under a lot of criticism. The radicals have condemned him for being primarily concerned with improving the present system yet businessmen have attacked him for undermining the free enterprise system. He is accused of being undiscriminating - like a vacuum cleaner and is also accused of excessive puritanism.

What Nader has popularised is the concept of "corporate responsibility". Nader suggests that the present corporate system subverts values that are deeply rooted in American life - their operations and the kinds of needs they satisfy are, to a great extent, neither desirable nor socially responsible. He argues the need for more inquiry into the "institutionalized abuses of unchecked corporate power."

What are needed now are analyses of the corporate economy that will show how corporations, by their control of both the market and government, have been able to divert scarce resources to uses that have little human benefit or are positively harmful. Such studies will ... show the folly of pouring more dollars into the sieve of an irresponsible corporate system.

Fundamentally now ways must be found, Nader argues, to make both government and corporations accountable. There is a need to evaluate how corporate and government wealth is being used-or misused - for individual and social purposes.

The corporations have effectively blocked both the government and independent researchers from collecting and analysing such information. Even the data on pollution must be fought for if it is to be extracted from corporations by government agencies and individuals bringing law suits. The task of the consumer movement now is to gather and analyse and discriminate this type of information by demanding it from the three branches of government and by mounting private actions by consumer groups to publicize it. Such information in the currency of economic democracy, the first tool for changing the perception of citizens and society itself.

Nader wants to see the growth of a public interest movement:

unless citizens become active in the areas where decisions are rendered, these decisions will not be responsive to citizen needs.

Nader postulates three distinct roles for effective citizenship activity:

- Full-time involvement. Professionals who make their careers by applying their skills to a wide range of public problems.
- Part-time involvement. With shorter workweeks heading towards the four-day week, part-time involvement can become an integral part of the good life for blue- and white collar workers.
- On-the-job involvement. The individual must have an opportunity and a right to blow the whistle on his organization - exposing waste, fraud, negligence and other misdeeds.

He sets unstructured citizen power against the structured power of corporations. Until citizen power is given the tools for impact:

structured power, no matter how democratic in form, will tend toward abuse, indifference or sloth. Such deterioration has occurred not only in supposedly democratic governments but in unions, cooperatives, motor clubs, and other membership groups. For organizations such as corporations, which are admittedly undemocratic (even towards their shareholders), the necessity for a professional citizenship is even more compelling.

Nader sees the need for cooperation between full-time, part-time and on-the-job citizens through appropriate organizations such as a Consumer Action Group which would:

- Conduct consumer education programs explaining credit costs, unit pricing, comparison shopping, and the like.
- Research advertising claims, food quality, credit policies, or pricing patterns in rich and poor areas of the city.
- Investigate warranty claims to see whether they are honored by local automobile dealers.
- Train consumer advocates to represent consumers in disputes with manufacturers or retailers.
- Set up a consumer complaint phone number to give individual consumers a means of voicing complaints. All complaints would then be referred to the appropriate governmental agency or investigated by the centre.
- Organize picketing or other forms of legal last resort protest against unscrupulous merchants.
- Develop consumer programs for local radio and television stations.
- Start a consumer library.

(Nader's personal income from writing and lecture fees was more than 175,000 dollars for the year that ended September 1971) Yet since arriving in Washington Nader has lived in the same rooming-house in a run-down residential district near Dupont Circle renting two rooms at 20 dollars a week. He has no car and no television set. He has no telephone in his flat - using a communal phone in the hall outside his door.

Study teams have undertaken studies of the First National City Bank of New York, California land ownership, the impact of the Du Pont operations on the State of Delaware, the pollution of the Savannah River, the Federal Trade Commission, the Food and Drug Administration, nursing homes, the medical profession's performance in self-regulation, water pollution and air pollution.

Institutions and activities now being studied include the National Institute of Mental Health, the American Automobile Association, research organizations (think-tanks) and their use by government, the impact of food companies' advertising on children's diets, pension plans, supermarket practices, the National Academy of Sciences, the Communications Satellite Corp (COMSAT), the problems associated with the sale and use of commercial blood, property taxes, and banking, insurance and commercial credit.

Nader has helped push through the U.S. Congress at least six pieces of major legislation:

- * the National Traffic and Motor Vehicle Safety Act of 1966
- * the Wholesome Meat Act of 1967.
- * the Natural Gas Pipeline Safety Act of 1968.
- * the Radiation Control for Health and Safety Act of 1968.
- * the Coal Mine Health and Safety Act of 1969.
- * the Comprehensive Occupational Safety and Health Act of 1970.

Nader's operating organization consists of:

- * The Centre for the Study of Responsive Law.
- * The Centre for Auto Safety.
- * The Public Interest Research Group.
- * The Corporate Accountability Research Group.
- * Fishermen's Clean Water Action Project.
- * Consumer Action for Improved Foods.
- * Clearinghouse for Professional Responsibility.
- * Public Citizen Inc.
- * The Aviation Consumer Action Project.
- * The Centre for Concerned Engineering.
- * Action for Blue-Collar Workers.

There is a Nader man in Japan, another in England, and a third studying coal mine safety in Europe - including Poland and Czechoslovakia.

NADER TOUR

RALPH NADER, the people's friend from America, will be in town on FRIDAY, JULY 7th.

He will be speaking at Adelaide Uni, 11.00 p.m. - 12.00 p.m. and Flinders Uni. 1.00 p.m. - 2.00 p.m.

The information for this article was taken from material prepared by David Griffith of The Nader Committee in Australia.

INFORMATION DAYS FOR MATRICULATION STUDENTS

2nd, 3rd, 4th AUGUST

Students, especially first years are invited to tell next years freshers where it's at. Please leave name and phone number for Brian Samuels at the S.A.U.A. Office.

Suggestions for suitable activities are welcomed.

Last year the only activity was to attend the staff's introductory lectures and offer a student perspective either before or after.

There were also notice boards, free ON DITS and NATIONAL Us available.

YOUR IMAGINATION IS NEEDED. Your Education Officer needs YOU!

ROOM VACANT in share house

4
\$7.00 F.F. CALL AT 46 Seafield Avenue, Kingswood, any night.

SHARE HOUSE. A man and a woman and two children have HUGE house at 85 Esplanade Henley Beach and wish to share rent with another couple or two single people. PHONE: 56-1915.

EXCLUSIVELY FOR BIRDS AND FELLOWS

NOW under NEW management.

THE TERRACE SALON
15 North Terrace, Hackney

is a young salon for YOUNG people. Will offer 20% rebate on all trimming and hair treatment on Monday, Tuesday and Wednesday. Phone for appointment 42 4169.

PHILOSOPHY CLUB

WEDNESDAY JULY 5 7.45 p.m.

BADEN TEAGUE
(Welfare Officer, The Union)

"ROBERT BOYLE'S PHILOSOPHY OF NATURE AND PHILOSOPHY OF HISTORY".

Lady Symon Library.

S.A. SCHOOL OF ART REVIEW COMPANY PRESENT

"BRICK BANANA"

WED. JULY 5th.
THURS. JULY 6th. 8-00pm.

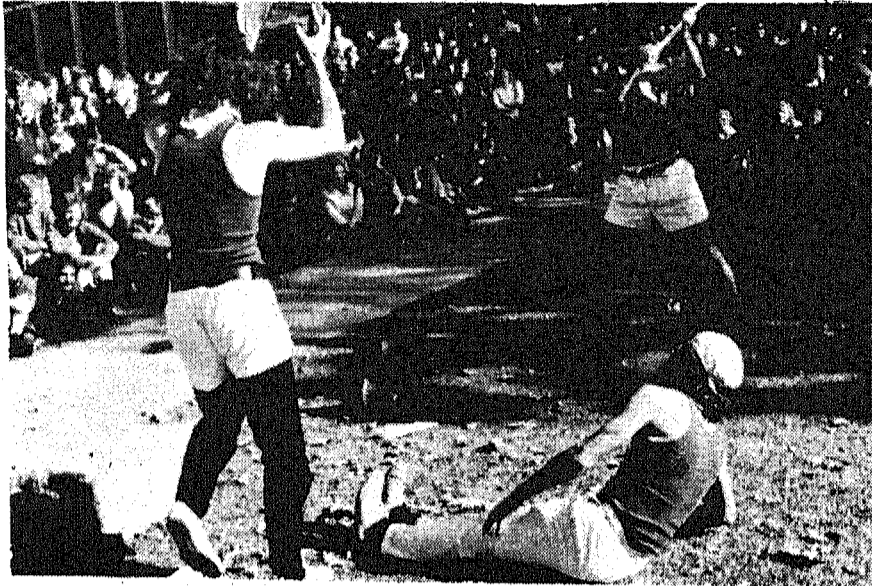
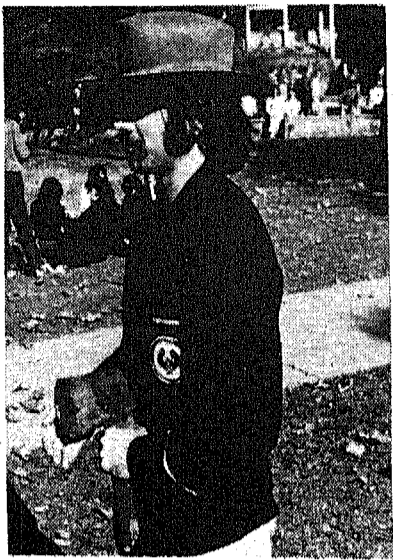
Tickets 50¢ at the theatre
S.A. SCHOOL OF ART, STANLEY STREET,
NORTH ADELAIDE.

WHY ARE YOU HERE?

Self-indulgence, passivity and non-involvement seem to be the characteristics of students of the seventies. If you fit the bill, or are just ground down by the bloody hopelessness of the whole situation, put pen to paper and articulate your frustration / delight. Big Brother needs you. That is address your missives to the Education Officer % S.A.U.A. Office. Especially heart-rending / brutal / alienating passages will be printed in ON DIT. All items used in the cause of a better Uni.

THE BIG CHOP

... or was it United's 5th Annual Woodchopping Regatta



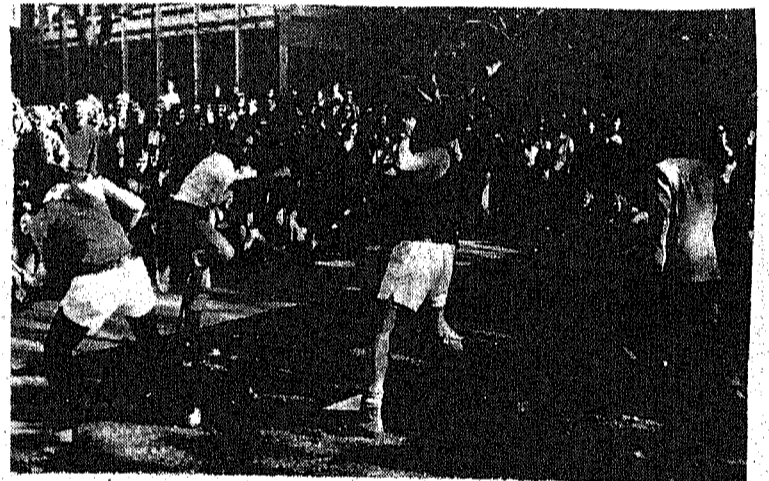
Keith Darcy (winner of the 5th Regatta).

The Regatta becomes a farce.

Officials check uniformity of logs.

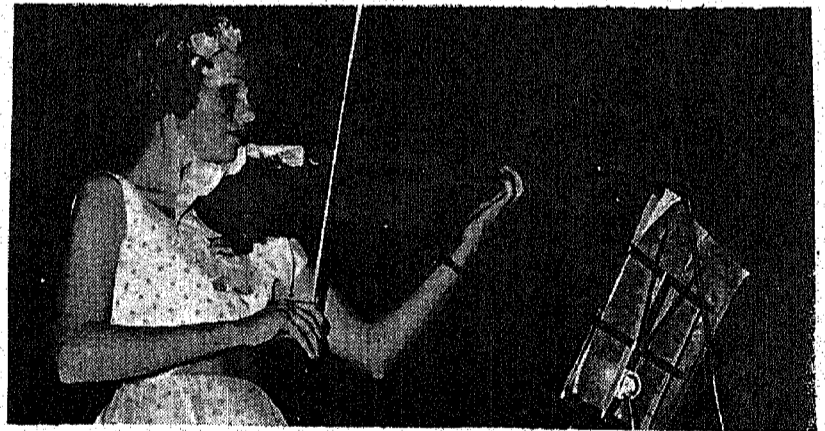


Joe Log with his prototype multi-teeth long axe, waiting for the start.



Nugget's statistics being taken.

UNITED'S



T A L E N T

Judges.

Voted most likely to succeed. ↓



QUEST

ARCHITECTURAL EDUCATION

"There is a clear connection between our education and the existing problems of the world ...

Our education leads us into a capitalist society and in this way we are co-operating in a local, and global, unjust distribution of resources ...

We must realise that we are indoctrinated in a bourgeois and authoritarian way ... We must discuss how planning fortifies an unjust distribution of resources. We must kill the myth about the unpolitical architect." (Swedish Students, V.I.E.A. Congress, Vienna 1968)

ALIENATING ARCHITECTURE

The practice of architecture can only support the existing state of affairs; the division of labour, the unequal distribution of wealth and land and the rule of capital. The barrenness of existing living conditions and the poverty of modern building are the result of this.

The architectural schools train the students to think in terms of objects and direct their energies toward the production of objects, working in a competitive system as an isolated individual. A situation in which awareness of other students tends to be reduced to an awareness and comparison of their work. Alienation not only pervades architectural education but is essential to it. The student is indoctrinated with an awareness of people only in terms of their specialized roles. That this attitude is an inherent part of being an architect is shown in the offices, where the concern of the architect with the production of objects obscures his true role as a manipulator of people.

DESIGNING FOR PEOPLE OR PROFIT?

Apart from work in a few small private offices (which function to serve individual private wealth), the architect is involved as one of a number of specialists in managing the production of large and complex buildings for both public and private clients. These buildings are a physical form of domination, where people are treated as statistics, and the possibilities of life reduced to a limited number of functions.

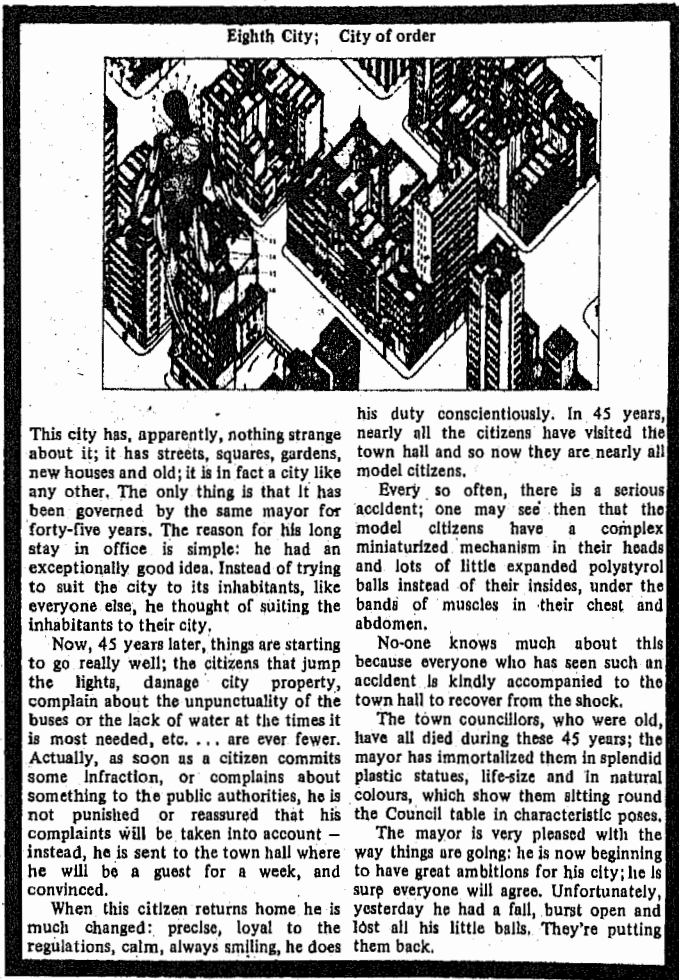
As a manager the architect is part of a power structure - a power structure whose real concern is to maintain itself and to work in the isolation created by a lack of contact with people other than interns of their roles or interns of statistics. As a specialist the architect is trained to be unaware of the total achievement of his power. He may believe that he is clearing slums without realising that he is an integral part of a system which maintains and creates slums and poverty. As a professional specialist, his aim is to make himself indispensable to society, and this is achieved by obscuring the real motives and real results of his work.

The architect's job starts when a large number of decisions have already been taken about the nature of the project - what it is, where it is going, and who it is for - decisions which by the nature of his specialized role the architect feels no need to question. In order to make a profit, architectural offices have to take on commissions and not question their wider implications, always re-assuring themselves that there is a 'social need' for them. They are committed to ignoring the fact that the buildings they design are often used for manipulation and social control of people.

EDUCATION FOR CAPITALISM!

Architectural schools (and Adelaide's Faculty of Architecture and Town Planning is no exception) are characterized by: authoritarianism on the part of the staff and no inclination on the part of the students to challenge it; total lack of thought and discussion on anything but the most superficial aspect of design and finish; and a lack of sympathy and communication between staff and students. At Adelaide the course material is technologically and philosophically antiquated and ideologically reactionary, and the course structure is the inverse of a logical procedure to evolve a concern for the external environmental effects of a design - it clearly reflects the attributes of the Dean.

In an economically and socially divisive system, it is obvious whose side the architect is on, both by nature of his training as a specialist professional, and by nature of his employment by the ruling class, whether it be private wealth or government bureaucracy. The compromise inherent in his status as servant of the bourgeoisie invalidates any use he might aspire to in the field



This city has, apparently, nothing strange about it; it has streets, squares, gardens, new houses and old; it is in fact a city like any other. The only thing is that it has been governed by the same mayor for forty-five years. The reason for his long stay in office is simple: he had an exceptionally good idea. Instead of trying to suit the city to its inhabitants, like everyone else, he thought of suiting the inhabitants to their city.

Now, 45 years later, things are starting to go really well; the citizens that jump the lights, damage city property, complain about the unpunctuality of the buses or the lack of water at the times it is most needed, etc. ... are ever fewer. Actually, as soon as a citizen commits some infraction, or complains about something to the public authorities, he is not punished or reassured that his complaints will be taken into account - instead, he is sent to the town hall where he will be a guest for a week, and convinced.

When this citizen returns home he is much changed: precise, loyal to the regulations, calm, always smiling, he does

his duty conscientiously. In 45 years, nearly all the citizens have visited the town hall and so now they are nearly all model citizens.

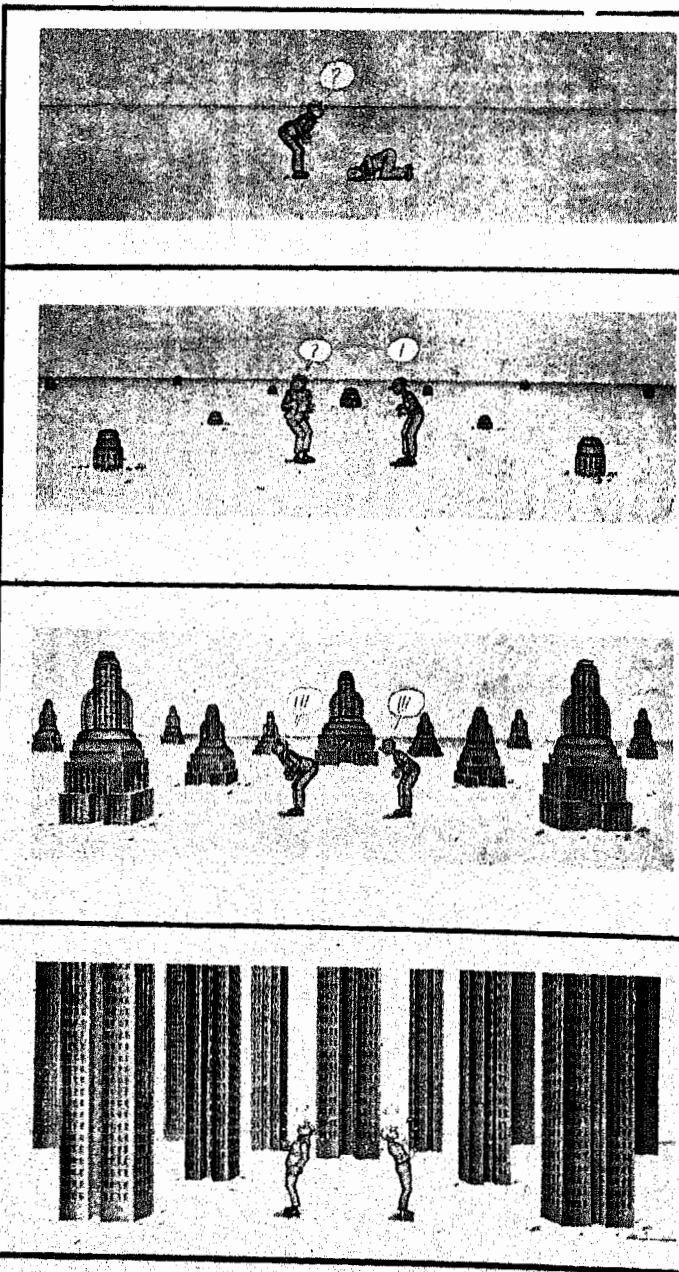
Every so often, there is a serious accident; one may see then that the model citizens have a complex miniaturized mechanism in their heads and lots of little expanded polystyrol balls instead of their insides, under the bands of muscles in their chest and abdomen.

No-one knows much about this because everyone who has seen such an accident is kindly accompanied to the town hall to recover from the shock.

The town councillors, who were old, have all died during these 45 years; the mayor has immortalized them in splendid plastic statues, life-size and in natural colours, which show them sitting round the Council table in characteristic poses.

The mayor is very pleased with the way things are going; he is now beginning to have great ambitions for his city; he is sure everyone will agree. Unfortunately, yesterday he had a fall, burst open and lost all his little balls. They're putting them back.

TIME FOR A NEW ERECTION ?



of questioning or changing things on anything but the most superficial level.

The architect by the nature of his position has no concern, for the built environment and the people affected by his design, but exploitation and profit. Anyone with a genuine concern for people and the built environment should not work within the existing school system nor with the professional offices but rather work with communities that oppose the ready-made solutions of the architects and planners, the profits and dehumanisation of the speculative developers and the state machine, and the lies and careers of the professional politicians.

This material was supplied to us by two students and one graduate of the school of architecture of the University of Adelaide.

A MANIFESTO

PREFACE TO MANIFESTO.

Today the architect is a servant of society and as such is dependent on the political structure of the state, and consciously or unconsciously, must either collaborate with or oppose the existing bureaucratic system. There is no other choice. The role of architect as artist is an historical one, for in architecture art can no longer play more than a subordinate role.

The following manifesto was produced by forty to fifty students, participants who walked out of the U.I.E.A. (International Union of Architectural Students) Vienna Congress in 1968. These students felt it was necessary "to make clear their objection to the sort of conference and exhibition that shows little concern for the real crying needs of people in the world. The purpose of the manifesto was to awaken the responsibility of architecture students for these needs and problems, and encourage them to stop indulging in esoteric trivia." (Tom Woodley, *The Architects' Journal* (27 November 1968), 1253)

(note: Manifesto from *The Architects' Journal* (27 November 1968), 1255)

MANIFESTO.

The world as it exists today does not allow the architect to choose whether to be a pure artist or a servant of society. The architect is dependent on the political structure of the State. The existing bureaucratic system leaves no open space for him to work, either consciously or unconsciously, without collaborating with the system or opposing it. It is irrelevant whether the architect accepts this fact or not.

We understand that we are responsible for building and must decide if we want to be collaborators or not. We understand that it is not the ambitious words of human desires which make our architecture good, but the action we take.

We recognise that we are first degree hypocrites in disguising with humanistic phrases things we do which are used for evil purposes. We understand that the world will not be bettered by a 'correct architecture' but that architecture depends on what is socially possible. We will not work for a privileged class. We will not work for a merely bureaucratic apparatus which has abandoned its purpose of serving the people. We shall build for a society by building a new society first. We must make it possible through education for men to be concerned about their own situation, to understand and to be able to change the world by themselves.

We shall try to be architects who will be asked to realise the new ideas and requirements of a society in which all people want to live. We are aware of the present situation of the world; of the necessity for a radical change in its structure; of our responsibility to participate in the change; and that any partial reform not only assumes acceptance of the existing social structures, but helps to perpetuate them.

Thus, we proposed to transform a congress of students of architecture in which: first, its programme of work disguised the real problems with an ambiguous and partial statement; second, its activities showed a lack of consciousness of these problems, and exhibited a merely festive tone. We proposed to change this congress to a discussion meeting, dealing with the social problems of the participating countries and facing our global responsibilities.

We believe that we must create the necessary political, economic and social basis for development of our activities. We cannot collaborate with a society which is unconscious of its responsibilities. We therefore leave this international congress of architecture students and the U.I.E.A.

Students from Spain, the U.K., Sweden, the GFR, Belgium & Austria.

GAY LIB

Adelaide first saw Gay Lib in the person of the co-editor of "OZ", Jim Anderson, who spoke at Adelaide and Flinders University and received much publicity in the mass media. Jim is a member of the London Gay Lib movement. He is a homosexual and proud of it. He wasn't proud of his sexuality once, and hid it from his parents and friends. But when he got to London he realised, gradually at first, that pride in his condition is healthy and necessary. This was the influence of the Gay Lib movement.

Gay Lib started in 1969 in a pub in Christopher Street, Greenwich village, New York. When the cops raided the bar, the camps there fought back, and rioted in the street, not only that night, but for a week afterward, every night a bigger riot. Groups of radical camps got together, and the Gay Lib movement was born. It spread rapidly through the cities of the U.S. and to London. Last year Gay Lib cells started in Sydney, and this year in Melbourne.

Gay is U.S. slang for homosexual, and those camps are proud of the label. 'Gay is Good' is a slogan of the Movement. And gays are numerous; Kinsey reports that 4% of the population is exclusively homosexual, and 13 - 18% of the population are more homosexual than heterosexual. Homosexuals are the largest minority group in any country.

Gay Lib is not the only movement for homosexual rights. Britain has had the Albany Trust, the Minorities Research Group, and Kinsec. The U.S. has had the Mattachine Society, One Inc., and the Daughters of Bilitis. Australia has the Campaign Against Moral Persecution, C.A.M.P. Inc., These groups explain and explore homosexuality and offer counselling and legal aid to homosexuals.

Gay temperaments, though, do not favour the progressive but slow introduction of homosexuality to the community by these organisations. Gay militancy burst out of the underground, as the surge of material, books, plays and films on homosexual life also hit public attention.

GAY BELIEFS:

On Sex: The essential point of Gay Liberation is that limited sexuality is an end result of male supremacy and sex roles. Gay, in its most far-reaching sense, means not homosexual, but sexually free. This includes a long-range vision of sensuality as a basis of sexual relationships. This sexual freedom is not some kind of groovy life-style with lots of sex, doing what feels good irrespective of others. It is sexual freedom based on the premise of pleasure through equality, no pleasure where there is inequality.

Sex is both creative expression and communication; good when it is either, better when it is both. When sex is aggressive and perfunctory, these uses spoil what is good about it. The use of the human body as only an object of gratification is legitimate only when it is reciprocal. Learning how to be open and good with each other sexually is part of our liberation.

On Homosexuality: Homosexuality is not a lot of things. It is not a makeshift in the absence of the opposite sex, not the sex-starved behaviour of men in prisons and other institutions. It is not hatred or rejection of the opposite sex; it is not genetic; it is not the result of broken homes, except inasmuch as we can see the sham of marriage.

HOMOSEXUALITY IS THE CAPACITY TO LOVE SOMEONE OF THE SAME SEX.

Bisexuality is good, but society has forced us into seeing ourselves as either straight or non-straight. You're either 'one of them' or you're not. But exclusive heterosexuality is all f---ed-up. It reflects a fear of people of the same sex. Even the sex of heterosexuals is all f---ed-up. Just ask the women's lib people.

Gays are forced into exclusive homosexuality by the community that deliberately and consciously excludes them from straight society. But Gays will start to turn on to women when -
a. we want to, and
b. women's lib changes the nature of heterosexual relationships.

On Sex Roles: One of the worst concepts of straight society is inequality. They assume and accept terms of order and comparison: male/female, top/bottom, spouse/not spouse, heterosexual/homosexual, boss/worker, rich/poor, exploiter/exploited. This hierarchy of confusion and role-playing is reflected in the whole social order and all our institutions. We must stop this categorisation and censoring of ourselves.

Traditional marriage is a rotten oppressive institution, fraught with role-playing - this IS the wife's role, this IS the husband's role - it is a contract which smothers the individuals, denies needs, and places impossible demands on both people.

We're all looking for security, a flow of love, and a feeling of belonging and of being needed. We must reject those pressures which force us to make exclusive pacts against the world, to make promises we have no right to make, and to assume the inflexible role somebody else has dictated for us.

The role-playing of straight society has invaded the Gay world. Some Gays, the Queens, have assumed roles, false roles, demanded of them by a sick society that tells Gays they must behave in a way that reassures the straight that you are either playing the male or the female role. We have evidence that Gays need not assume those roles; they can liberate themselves from these constraining roles too, and accept their homosexuality with pride.

We are Gay, we are natural, we are good, we are ourselves. We are honest, gentle, and loving. Nevertheless, those Gays who stand out have been the first martyrs of our movement. We are proud of them for their pride in themselves.

Those gays in hiding must come out. They must stop pretending they're straight and show the community how many Gays there really are. Closet queens must come out of their closet. Come to our dances and parties. Be what you are all the time. We will protect you from attack. But while we demand you come out, we respect your right to come out towards openness at your own speed and on your own impulses.

On Sexism: Gay liberation is a struggle against sexism. We are only beginning to define this word. At the Revolutionary People's Constitutional Convention in Philadelphia, the male homosexual workshop put it this way:

"Sexism is a belief or practice that the sex or sexual orientation of human beings gives to some the right to certain privileges, powers, or roles, while denying to others their full potential. Sexism is primarily manifested through male supremacy and heterosexual chauvinism".

Sexism reveals itself in many ways. There are the overtly male-supremacist, anti-homosexual institutions, the legal system, the police, the church, the nuclear family, the mass media and the psychiatric establishment. But sexism is a part of all people too, present in the behaviour patterns bequeathed and instilled in us, by this rotten society. Dealing with sexism is essential to Gay liberation, usually through a small group process, the goal of which is the elimination of inequalities in human relationships, inequalities brought about by role-playing sexual objectification.

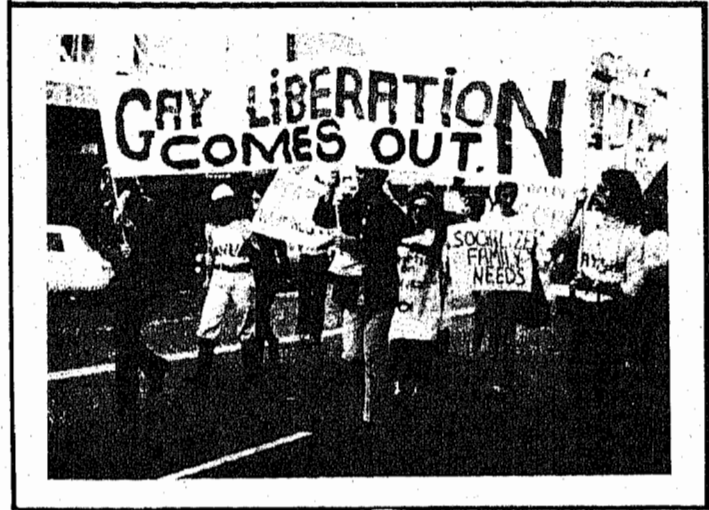
It's been a male dominated society for too long, and this has warped both men and women. The liberation of male and female homosexuals is tied up with women's and men's liberation. We all fight against the male chauvinism that assumes that women play subordinate roles and are less human than males.

"SEXUAL OPPRESSION AND LIBERATION", A FORUM, SATURDAY AFTERNOON, JULY 29th., 2pm., GAMES ROOM, ADELAIDE UNIVERSITY UNION.

SPEAKERS, Dr. John Court, Dr. F. Mai, Kieth Smith, Kieth Seaman, Adrian Watkins, Bruce Muirden, Jill Matthews and David Hollinsworth.

Arranged by Campus Camp and the C.A.M.P. (S.A. Division)

homosexuality a viable



sexual alternative

Women's lib is assuming the equality and parity of women, and in so doing is challenging the same things we are, - sex roles, the exploitation of minorities by capitalism, the arrogant smugness of straight men - white, male, middle-class Australians. Women and Lesbians are our sisters in struggle.

On Oppression: We are attacked, beaten and castrated, left for dead. Gangs, the poofster-bashers, rape and beat up queens. The cops both do it and look the other way. They harass our meeting places, decoy and arrest us. They refuse to give us justice and harass the poofster-bashers, even act on our complaints. We reserve the right to gang up on the gangs that harass us.

Right from the beginning, even as little children, we have been subjected to a barrage of straight propaganda. Everyone wants us different to what we are. There is still a myth put about by ignorant and scared straights that we can be changed into heterosexuals, and join their sick society. We can't be changed, and we wouldn't if we could. We want to be ourselves. The best science can do to us is brainwash us so we haven't any sex at all. And certainly, one good woman, or for the girls, one good f---, will not do the trick. We are forced by these attitudes into the last resort - militancy and the threat of violence. We prefer to make the point by confrontation and the peaceful demonstration of our orientation.

Homosexual acts are illegal in Scotland, Ireland, America and Australia. Discrimination in employment and housing is blatant and continuous. Employers tell us that our skills are acceptable only so long as our sexuality is hidden. The 'tolerant' ones accept us so long as we are celibate, denied personal love, and fourth-rate citizens.

To struggle in a hostile environment, most Gays have had to hide their homosexuality. The blatantly Gay are subject to verbal abuse, physical brutality from police and other thugs, and the intolerance and ostracism of their friends. Some of our most popular swear words - 'dirty bugger', 'shove it up your arse', for example, express at the same moment the awareness of homosexuality and the repugnance the straight man feels towards it. Our most vicious persecutors are terrified of revealing their own homosexuality.

On Gay Liberation: We have learned how to stop pretending from the hip revolution, the counterculture. Once there was frustration, alienation and cynicism. Now we are full of love for each other and are showing it; we are full of anger at what has been done to us. We are euphoric, high, with the initial flourish of success.

Gays must organise because it is the only way a class of people that has been cut adrift by the community can deal with that fact. Everywhere we find hostility, prejudice and condescension, even among ourselves. Most Gays accept, in self-defence the straight man's mythology that says we're sick, immature, perverse, deviant, and thus should hide our love away in public toilets, park bushes, on cruising streets, and in the Mafia - or otherwise pig-controlled bars. Those of us who reject the mythology, developing positive attitudes to our homosexuality, are even more offensive to straights. We all risk brutalisation and imprisonment, and have little alternative but to use the traditional and oppressive cruising institutions.

We are trying alternatives. You must help us. We hold dances and parties. Most importantly, we have been trying to step outside the straight man's myths and institutions, to suspend the limited ways we deal with each other, and experiment with new ways of relating. We organise into groups, consciousness-raising and awareness groups. Everyone's feelings are considered and nobody shouts anybody down. A solution that is to each person's interest is reached.

This is part of the collective process. We as men, are struggling with our eagerness to dominate and ego-trip, by being aware of the needs of others in the group, and struggling with our tendency to intellectualize by only speaking from experience. We are learning what had been forbidden us - to relate to one another with respect and love.

Gay liberation, on the surface of it, is a struggle by homosexuals for dignity and respect - a struggle for civil rights. We want to come out of hiding, to forbid such terms as 'poofster', 'dyke' and 'queer', to hold down jobs without having to play straight, and to change or abolish those laws which restrict or denigrate us. Beyond this, our movement stands for the total abolition of sex-determined roles in society - and in bed.

BY THE MEMBERS OF CAMPUS CAMP,
With thanks to Jim Anderson, Allen Young, and Carl Wittman.

WRITE TO BOX 1204K, G.P.O. ADELAIDE 5001

SEX LIB WEEK JULY 23rd. - 29th.

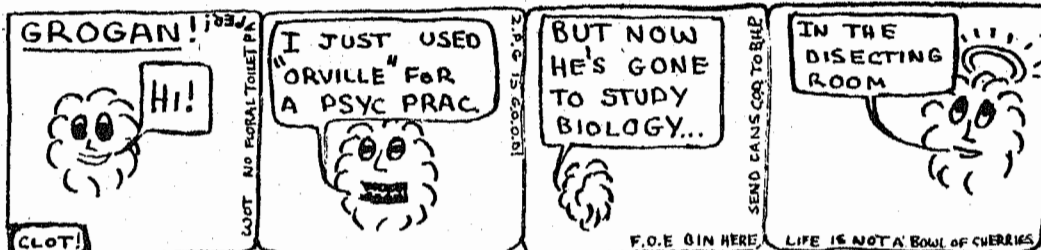
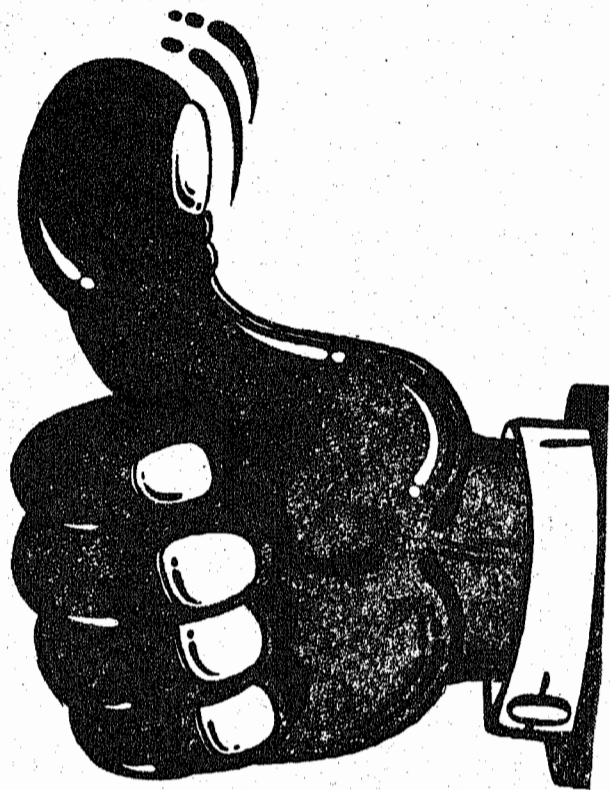
All the Australian forces for homosexual rights, the Campaign Against Moral Persecution branches, The Campus Camps, and the Gay Liberation cells, combine to celebrate the 5th anniversary of the passing, in England and Wales, of the Sexual Offences Act, and the end of laws against homosexuals making love.

We'll celebrate all sorts of ways. At Adelaide Uni. there'll be a large seminar on SEXUAL OPPRESSION AND LIBERATION. John Court, Adrian Watkins and many others will be speaking. Don't miss it.

SATURDAY AFTERNOON, JULY 29th
BE THERE.

"HOMOSEXUAL OPPRESSION AND LIBERATION", BY DENNIS ALTMAN, AND PUBLISHED BY A.&R., IS NOW AVAILABLE. CAMPUS CAMP is giving it a plug because it is a bloody good book. HAVE A GOOD LOOK AT IT.

CAMP SOCIAL EVENING, THURSDAY 20th, JULY 8.00pm.
GROG and CONVERSATION PROVIDED. STUDENTS 50¢, DO COME.



LETTERS

TO MR HARTSHORNE

Dear Sir,

I thank Mr. Hartshorne in Heresay 14 for pointing out his reasons for not believing the Christian Myth. However, as a criticism of the anonymous writer on prophecy, I feel he has left much to be desired. He criticizes the writer on the grounds of "unsupported statements" only, and I feel this is unfair because to present the full facts on prophecy, the anonymous writer would have to expound 22 Chapters of Revelations, 48 of Ezekiel, 12 of the Book of Daniel and many more. Surely the purpose of the article on prophecy was to awaken people to the fact that many Bible prophecies are coming true and that we should look into them more deeply to see if they have any relevance to us today. May I suggest that Mr. Hartshorne read the "Late Great Planet Earth" where some of Bible prophecy is unravelled.

The rest of his letter is devoted to a criticism of Christianity rather than prophecy but Mr. Hartshorne is guilty of making unsupported statements which he criticized the writer for. Statements like Christian writings are "sometimes downright contradictory" and nobody completely believes the Christian scriptures need backing up. I know many Christians who believe the scriptures completely including the actual existence of Adam and Eve.

Mr. Hartshorne's ending of "Let it die as it should" is rather optimistic on his part. Previously he stated that the followers of Jesus Christ overran the Empire (para 3) while many other cults of the time "died". Two thousand years later, over a hundred people still follow Jesus and have committed their lives to him, on Adelaide Uni Campus alone. A few weeks ago over 2000 people crowded into Centennial Hall on a Sunday night to hear the Gospel of Jesus Christ. All these happenings convince me that Christianity has something which other cults (or religions) don't, and I feel the writer should search to find out a little more deeply than his letter shows.

Much of the rest of the letter I disagree with but I will devote the rest of my letter to answering Mr. Hartshorne's three contentions.

1. I believe that Christianity differs from other religions (e.g. Buddhism etc.) in one major way. That is that our "Leader" Jesus Christ not only died for the sins of the world but he rose from the dead. "If Christ has not been raised, then our preaching is in vain and your faith is in vain"Corinthians 15:14. Frank Morrison set out to prove that Christ didn't rise from the dead and examined all the available evidence. After examining the evidence his view changed and he was convinced that Jesus did rise from the dead and was the son of the Living God. He wrote a book on his findings which is called "Who Moved the Stone". I suggest that Mr. Hartshorne read this and examine (unbiasedly) for himself the evidence. Some people claim that it doesn't matter what you believe as long as you are sincere. However, you can be sincerely wrong which I believe which I believe these many creeds are. If you believe in Christ you can't also align with these because Jesus said "I am THE way, the truth, the life and no man cometh unto the Father except by me."

2. The second contention is coloured with value judgement. Who says that Christianity has outlived its day? When was its day? Who is going to decide what is good in Christianity to keep and what is bad (i.e. obscuring truth) to throw out. That contention I feel is illogical with the whole of Mr. Hartshorne's argument. I believe that you either believe the whole of the Bible or you throw it all out. Either all of it is inspired by God or none of it.

3. I don't believe God's mercy and vengeance are irreconcilable. God's love is shown in his sending his son to die on a cross to pay the penalty for our sin - "Although he (Jesus Christ) knew no sin, he became sin for us." Pardon from sin (God's Love) is available to all those who believe the Lord Jesus Christ. However, all those who do not have their name in the book of life will go to Hell as punishment" (Rev. 20:14). God's Love (the sacrifice of his only begotten son) would have no meaning without his wrath or punishment to those who reject his Love. Christ's sacrifice would be irrelevant. I believe that God's love would be mere sentimentality without his wrath.

I pray that this letter will be read by Mr. Hartshorne and he will re-evaluate the situation in the light of it. I also hope that many students on Campus will reconsider the Gospel of Christ and find salvation through the perfect sacrifice on the cross for our sin.

Yours in Christ
Peter Lambert (Economics)

Dear Sir,

In reply to, "Christian Myth", I, as "the correspondent", apologize for my inability and unworthiness regarding the article ON DIT 12, "The Last Days". I will now attempt to answer certain questions put by Mr. Hartshorne.

It is apparent that many people have forgotten what the whole basis of Christianity is (something which distinguishes it from all other religions) and that is Love. Love is a motivating force. When you see a child sick and in pain, you want to help it, because you have love for that child and you know that the child cannot help itself. And it was with God. His love for us was shown in the fact that He sent His Son to be crucified, in order that if we would BELIEVE on the Son then we would have eternal life. God saw that man could not save himself (take a look at the world today and you see man destroying himself) so He provided THE WAY.

Christianity has not died. Why not? The Jews rejected this man who claimed to be the Son of God, they crucified Him and then forgot Him. Even His disciples forgot and returned to their fishing. Christ was forgotten. But what happened? Jesus rose from the dead. This is what renewed Christianity and has kept it going for 2000 years. But people would say that this is too incredible to believe. Christ is Risen!

Mr. Hartshorne states that in view of this universe, it seems possible that there was a creator. Of course there was! You don't have a universe, so beautiful and complex as this without an intelligent Creator. People are biologically, extremely complex. They also possess the ability to love, hate, think, talk, exercise a will, to understand what life and death are. Obviously, they must have been created by a Creator, who also has these abilities. Very well, you say, but who created God? God was not created. He has existed eternally. Is this too incredible to believe?

There seems to be a difficulty with Mr. Hartshorne to reconcile the wrath of God and the mercy of God. Suffice it to say that we all deserve God's wrath, because we rejected Him. However, God's mercy is great in that He gave up His Son as an atonement, and so no-one need know God's wrath. God, is a righteous judge. I, nor anyone else, as sub-human beings have no right to accuse my Creator in anything. Any lack of knowledge is our fault. We are finite and we are sinners.

It was also stated that I have condemned many groups of people (including homosexuals), without any justification, and that I should get to know the people I condemn.

Firstly, I state, that I condemn no-one, (I do not have the right). I do not condemn people but their actions. I condemn homosexuality on the grounds that the practice is abnormal. Secondly, I would like very much to get to know these people, because they have my sympathy and they need help. I would even go so far as to say that many, many criminals (homosexuals included) are not responsible for their actions because they are under Satanic influences. (This is why psychiatry is of little help, and why there are so many people in mental hospitals). However, I have the answer (I do not boast of myself, but of CHRIST), and the answer is The Lord Jesus Christ. I have seen Christ overcome many problems, and Christ can overcome your need, whatever that need may be.

My final point is a challenge to readers concerning the existence and the power of God. There is much unbelief concerning the miracles that Christ performed. I maintain that Jesus did perform these miracles. Today, He is still performing miracles. I have seen them, blind to see, deaf to hear, arthritis, cancer healed, limbs restored to correct lengths, etc.

I challenge you to see the power of God for yourself. There is a man, Ted Whitesell in South Australia at the moment, who has a healing ministry. He will be at Unley Town Hall, July 22, 23 (3.00 p.m.) and 23 at 8.15 p.m. He will be ministering throughout July (see E.U. noticeboard for times). I challenge you to see this man perform miracles in the power of God.

I am prepared to discuss with anyone, any questions or problems they might have (not intellectual arguments though). I can be contacted through the Evangelical Union.

Yours,
Ken Daniel

P.S. Available from Scripture Union and other Christian Bookshops.
P.P.S. "Guide to Survival" - Salem Kirban - is available at the Union Bookshop.

THE PIOUS INFANT

HENRY CLUMP

BY MRS REGERA DOWDY.
ALIAS EDWARD GOREY

Little Henry Clump was scarcely three years old when he found out that his heart was wicked, but that God loved him nevertheless.

He soon learnt a great many texts and hymns, and was always saying them over to himself.

Once when he saw a sea-gull rise up from the waves 'Look, look' he said to his sister, Fanny Eliza 'When I die I shall go up to heaven like that bird.'

He habitually went without sweet things so that he might give pennies to stop the poor heathen from bowing down to idols.

He dearly loved his parents and never tired of asking what he might do for them.

Although he was kind and good, he was sometimes tempted by Satan, but he felt his sins deeply and was truly sorry for them afterwards.

He was often discovered alone upstairs on his knees.

HERESAY

Dear ON DIT,

1. Surely you credit your readers with enough intelligence to see WHY you've "translated ON DIT'S title. It needs no explanation.
2. Maybe it does, since obviously either (a) you don't know what it means in French or (b) you haven't seen what HEARSAY means in English.
 - (1) ON DIT = one says, it is said.
 - (2) ON DIT QUE = it is said that....
 - (2) HEARSAY = What one hears said by someone else. "I heard so-and-so say the other day that....."
 - (3) There is no prepositional sense in HERESAY.
 - (4) If you are suggesting (despite misspelling) that the French are committing a heresy you are surely up a pole in your reasoning. In this world it is quite orthodox to let off bombs etc. Sacrilege maybe in terms of mother earth - but not heresy as far as the military-industrial complex is concerned.

Love, A.H.

IN CHRIST

Dear Sir,

I write in defence of Christianity and to Mr. Hartshorne whose letter appeared - "Heresay 14". In this letter I shall point out some of the very basic faults of Mr. Hartshorne's letter and I shall do so in the order that they appeared:-

- (1) "not to face up with bald absolutely unsupported statements e.g.; "Christianity being the only religion that has fulfilled prophecy". Buddah claimed to be only a teacher and that a greater one was coming viz. Jesus Christ. A prophecy which has been fulfilled by Christianity.
- (2) "..., I assume,, they cannot be supported" (in reference to unsupported statements) surely sir the Bible supports the above to the utmost.
- (3) "I will admit that the nature of the world is as such may be said to hint at the existence of a god but nothing can establish his/her/its nature". We envisage a God as a supreme being, supreme over all other beings, therefore how can we as humans attempt to decide on a humanistic god with our faults.
- (4) When talking of the Bible the phrase "delightfully vague" is used. If Mr. Hartshorne is at all science minded he will have heard of Einstein's equations and relativity, sir, I put it to you, is there any clean cut way to prove these conclusively? Are these not "vague" in their proof?
- (5) Mr. Hartshorne makes reference to forgetting certain commandments and inserting new ones to suit. A true Christian follows the full teachings of the Bible, so check the western society's the full teachings of the Bible, so check the western society's Christianity Mr. Hartshorne, then look at a true Christian.
- (6) "I am not going to assume that his views of morality etc. are dogmatically correct." In whose eyes aren't they correct, this corrupt society's for a Christian finds nothing to argue with here.
- (7) "Jesus gained popularity and eventually overran the Empire." If Mr. Hartshorne watches T.V. he has probably seen or heard of the commercial where Jesus is asked about payment of taxes, did he not say "... give to Caesar what belongs to Caesar," therefore did not Jesus work with the Empire.
- (8) Mr. Hartshorne claims that Christianity is not "demonstrably valid". Many miracles are performed every day e.g. the case of a man who entered hospital with such severe cancer that he was given three days to live. He prayed to God to heal him and 5 days later than man left hospital cured although no treatment had been administered. It's concrete miracles like these that are occurring every day.
- (9) Mr. Hartshorne asserts that he could start his own religion. This is true but how would he validate his claims and perform miracles as is done w miracles as is done with Christianity.
- (10) "Christianity has produced miles that have led to the well being of the community." From this we see that Mr. Hartshorne does not walk around with his eyes closed. I would now like to ask q questions of Mr. Hartshorne:-
 - i. What else has led to such complete and lasting well being ?
 - ii. Could he give me an example of where Christianity has been to the detriment of the whole community?
- (11) Mr. Hartshorne asks if wars are more rife now than ever before. Mr. Hartshorne is either extremely poor or is a hermit because it seems he has neither looked at a newspaper or seen a T.V. or listened to a news report.

Lastly, I say to Mr. Hartshorne, sir, our religion is far from dead and obscene as many young people are finding out that God is the answer to your problems and the problems of the world. I now assert that I have answered all your assertions and questions so I REFUSE to keep my religion a private affair. If Mr. Hartshorne has any questions he would like to ask personally or if anyone has problems on the above subject I will be in the E.U. room (opposite top of the stairs to George Murray Lounge) Wednesdays 1 - 2 p.m. If these directions are not explicit enough just look for the building with the giant halo above it.

I am,
Your Christian Brother
Antony Murphy

P.S. The offer is open to all including Peter Love



Dear Sir,

For all those whose hair is standing on end now, having read that Apollonius of Rhodes was the central point of a cult which challenged Christianity, may I take this opportunity myself to correct my slip of the pen. The Rhodian Apollonius lived at a much earlier time, and was the famed epic-writer. The Apollonius to whom I was referring was Apollonius of Tyana of whom Philostratus wrote. An edition of Philostratus' work is available in the Penguin classics series (in English:)

My apologies to those whose erudition and interest in the classics caused them to be offended by this slip.

Duncan Hartshorne

PIES

Dear Sir,

It is with no small degree of interest that I have followed the exposures of Schmidt, your spy on Union matters. We on campus who have not the time to keep a personal check on the doings of student politicians, Union bureaucrats and the like can rest a little easier knowing that Schmidt has his long dirty nose sniffing up the corridors of power and intrigue.

For this reason alone I commend your policy of printing such material and urge that editorial censorship be kept to a minimum. Nevertheless I must protest that the article by Schmidt in On Dit 14 goes too far.

Commenting on the recent Union Day he says that it was about as momentous as a refec. pie. Such a callous and sneering attack as this on a thing of immeasurable importance to thousands of Union members seems quite out of character and should not be allowed to pass without comment.

In fairness to Schmidt I suspect that he is one of the unfortunate social outcasts on campus who are forced to eat at the Staff Club and so he is not aware of the vital part played in the life of most Union members by that great Union members by that greatest of all culinary inventions - the refec. pie.

If he could only see the thousands of starving bodies that daily shuffle along the refec. queues with faces reflecting the exquisite anticipation of consuming these miracles of the industrial revolution he would undoubtedly regret his lapse into bad taste. Then perhaps he may begin to understand the undescribable tang that the refec. pie imparts to lives that would otherwise by fec. pie imparts to lives that would otherwise be condemned to the utmost dreariness.

There is little doubt that the ref

There is little doubt that the refec. pie is the major single factor preventing mass dissatisfaction and indeed outright rebellion on our campus.

Schmidt should either constrain his comments to those aspects of Union affairs about which he is informed, or be satisfied to report on less controversial topics such as copulation in Union Council or the colour of Lobby Lloyd's balls. Serious matters such as refec. pies, matters that are pre-eminent in the thoughts of campus dwellers, should not be treated lightly.

Yours sincerely,

Steve Marriott



One Sunday he saw some boys sliding on the ice; he went up to them and said 'Oh, what a shame it is for you to idle on the Sabbath instead of reading your Bibles!' He was very fond of Fanny Eliza and, whenever she got into a passion, became much concerned for the salvation of her soul. He used to go through books and carefully blot out any places where there was a frivolous mention of the Deity. On a winter afternoon when he was four years and five months old he went to give his bread-pudding to an unfortunate widow. As he was returning home a great black cloud came up and large hailstones fell in profusion. That night he had a sore throat, which by morning had turned into a fatal illness. His last words were 'God loves me and has pardoned all my sins. I am happy!' before he fell back pale and still and dead. Henry Clump's little body turned to dust in the grave, but his soul went up to God.

WANTED

One tan purse or contents stolen from red bag on Language Lab racks.

Date: Tuesday 13th June.

Methods of Disposal:

1. Keep money. Useless contents would see a welcome return especially black address book.
2. Post articles to owner's address.
3. At own discretion:
 - a. Hand into Napier Caretaker
 - b. Hand into Lost Property
 - c. Hand into German Office.

4. Discreetly replace in same bag during

German Language Lab hours especially Tuesdays, Wednesdays, Thursdays.

RENEW FELLOW TRUST TODAY

AND

RELEASE ME OF IMPOSITIONS

INCURRED BY THIS LOSS!

Published by On Dit in the interests of exploited German Ia student, Krystyna Pindral.

This is the last bloody page. And it looks like it.

Sunday - July 9 10.00 a.m.

DR. LARRY JOHNSON
(Philosophy, Flinders)'

"A PERSPECTIVE ON FACTS"

Sunday - July 9 2.00 p.m.

DR. ALAN REEVES
(Philosophy, Adelaide)

"PROFESSOR HARE AND THE RELIGIOUS HYPOTHESIS".

VENUE: MACCLESFIELD S.A.Y.C. CAMP
JULY 7th - 9th

CHARGES: \$5.50 for full weekend (including accommodation and meals except Friday night).

\$1.50 per night, 70c per meal if not attending full camp.

CONTACT: Philosophy Department
Secretary 3rd Floor
Ligertwood (Law) Bldg.
for further details.

PHILOSOPHY CLUB
ANNUAL CLUB 1972

PROGRAMME:

Friday - July 7 8.30 p.m.

DR. PETER DELIN
(Psychology, Adelaide)

"MORAL WORSERS: A SOCIAL THREAT?"

Saturday - July 8 10.00 a.m.

BOB YOUNG
(Philosophy, Flinders)

"DOING YOUR OWN THING WITH AUSTIN".

Saturday - July 8 8.00 p.m.

CHRIS MORTENSEN
(Philosophy, Adelaide)

"HALLUCINOGENIC DRUGS"

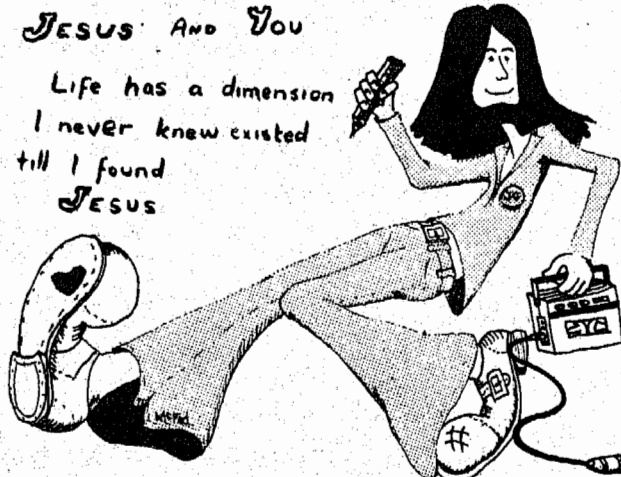
On May 15, 16, 17 a conference to share new ideas on SECONDARY EDUCATION was held at Adelaide University.

The conference papers have now been prepared and are available for 50c per edition. They

can be obtained by sending money to **A.U.S. EDUCATION OFFICER, S.A.I.T. UNION, NORTH TERRACE, ADELAIDE. S.A. 5006**



CAMP DANCE
SATURDAY JULY 8th., 8.00pm.
TICKETS AT S.A.U.A. OFFICE
STUDENTS \$1.00



JESUS AND YOU
Life has a dimension
I never knew existed
till I found
JESUS

LADY SYMON HALL TUES 18TH 1.10pm.

Wears like iron although considerably more comfortable. Combined with a specially developed inner sole for comfort and those who dig inner sole.

Laces are genuine valiside. Bull, no bull.

Suede upper is not usual split suede, but a full grain butt—the entire thickness of the hide.

The toe-line forms the shape of your toe-line, which occasionally looks terrible depending on the shape of your toe-line.

Trek's as light as light and as flexible as flex.

They're as comfortable as bare feet, and they'll wear almost as long.

Fat crepe wedge sole

Suggested price is only a suggestive \$11.99.

TREK
for when you try to get in somewhere and it says:
"People not permitted in bare feet."

COBB CARTOONS
20c S.A.U.A. OFFICE

Inter faculty Debating

Next round of the I-F debates is July 7th. 1.10pm. Science vs Arts "that fairy tales should have an R Certificate" will be in the Anna Menz Room. In the Carnegie Room Med. vs Law will debate the "that the fairer sex is unfair".

ALL STUDENTS PLUS ARE ENCOURAGED TO ATTEND AND SUPPORT.

Also remember the GRAND FINAL on July 14th. at 8.00pm. in the Lady Symon Hall, sides and topic to be determined.

PAL

The Pensioners' Advancement League is an organisation set up to benefit poor pensioners who, because of their meagre resources, often live in sub-standard dwellings and due to lack of mobility have little communication with people of their own age group and interests and the outside world in general. One of the first projects undertaken by PAL was the running of a Coffee Lounge to bring old people together. This is a place where old people can drop in and rest and have a cup of tea, etc. and talk to other people while they are in the city. It is run by the pensioners themselves and is financed by the pensioners, the proceeds from badge days and donations of various items for the lounge from various groups in industry. The success of the venture is demonstrated by the fact that on average, about 300 people come through every week.

The long term aim of the group is to set up a cooperative village at Barmera. At the moment they have an option on about 12,000 acres of land which will cost about \$35,000. They have had little assistance from Government, trade unions, industry and the community in general for this project.

PAL intends to hold an appeal to raise money for the land and the buildings during the first two weeks of the August vacation. They have been promised support from various firms and publicity from sections of the media for this appeal. They will need able bodied people to answer telephones and would appreciate help from students who could spare a couple of days of their holidays.

During the Christmas vacation PAL intends to have a camp on the land and provide free food and shelter. The Barmera District Council has promised support in helping people from the camp to find work, the idea being that people for whom work cannot be found will give their labour on the building project. It is hoped that some retired building workers and tradesmen will be on the job to supervise and help with the job. The village will be run as a cooperative with young people living in to help grow the food and to continue the building. The plans for the buildings may be seen in the PAL Coffee Lounge in the basement of Verco Building (behind Myers). The man behind the project, Graham Wilson, is very keen to show the plans to anybody who want to see them.

Next week there will be a broadsheet setting out the problems facing the pensioner, more details of the cooperative and more details of the Vacation Project.

For further enquiries, contact Helen Bannister on 31 8996, Tom Cooper, Room 5 of the Maths Building or Phil Cox on 42 5458.

Submitted by P.Cox

BOOKS FOR BANGLADESH

IN A REPORT FROM HOSSAIN ALI, BANGLADESH'S FIRST HIGH COMMISSIONER TO AUSTRALIA, ADELAIDE W.U.S. WAS GIVEN A DETAILED SUMMARY OF THE DAMAGE SUFFERED BY THE EDUCATIONAL INSTITUTIONS IN BANGLADESH.

During the period of nine months from March 25 to December 16, 1971 the field of education too, like other fields, receive severe setback at the hands of the Pakistani occupation Army. Educational Institutes were ravaged, furniture burnt, equipment broken or stolen and hundreds of thousands of students and teachers lost their lives and properties. These inhuman loss and damages require immediate restoration and rehabilitation.

General Education:

It is reported that 1,139 educational institutions including 719 primary schools, 231 secondary schools, 7 Primary Training Institutes, 174 Colleges and 8 Government offices were severely damaged during the disturbed period from 25th March to 16 December 1971. Of this 625 institutions were in the actual theatre of -prolonged warfare in Brahmanbaria, Comilla Sadar, Jessore, Dinajpur, Jamalpur, Bogra, Feni, Kushtia, Sylhet, Tangail and Khulna. Many educational institutions were under the possession of the occupation Army in Bangladesh and used by them as Army Camps or Concentration Camps for a considerable length of time.

University Education:

"All the six Universities of the country covering 21,000 students were affected seriously during the war of liberation. The proportion of loss and damages meted out to the universities was more than in other educational institutions. Like other educational institutions, universities also would require funds for reconstruction of buildings together with other physical facilities, equipment, books, transports and lump grants for the students to tide over the temporary strained circumstances."

In response to a specific plea for books by H.R.Chowdhury, Vice Chancellor of Dacca University (On Dit) W.U.S. on Adelaide campus, has been collecting tertiary level textbooks to send to Bangladesh. This collection has been extremely successful and thousands of dollars worth of tertiary books left last week for Bangladesh.

W.U.S. is particularly indebted to those members of staff who searched so diligently for disused or unused books in their collections. (THE MATHS DEPARTMENT, under the encouragement of Dr.W.Abdul gets A SPECIAL VOTE OF THANKS for the enthusiasm with which they responded to our request.

The success of this effort in Adelaide Uni has encouraged W.U.S. to collect books on other tertiary campuses.

ANY STAFF OR STUDENTS WITH TERTIARY LEVEL TEXT BOOKS AVAILABLE ARE ENCOURAGED TO LEAVE THEM EITHER AT THE GEOGRAPHY OFFICE (8th Floor Napier Building) OR THE S.A.U.A. (STUDENT) OFFICE.

Free transport to Bangladesh has been arranged and we want to put this generous offer to its fullest use.

WANT THE DUNCAN AFFAIR TO REVEAL THE TRUE ACTIVITIES OF THE VICE SQUAD? WE NEED MORE MONEY TO PAY OUR GOOD SOLICITORS.
ALL DONATIONS ACKNOWLEDGED BY C.A.M.P. BOX 1204K, GPO, ADELAIDE.
PLEASE TRY AND HELP.

UNIVERSITY COUNCIL NEWS

A joint committee with Adelaide Teachers' College has been set up by the University Council. "To consider relations between the College and the University,

\$10,000 of what is mainly student money has been taken from the Xerox copying fund to buy multiple copies.

The University will send a message in Latin to the University of Canterbury on the occasion of its centenary (Sic).

Documents concerning the Maxwell affair are attached to this month's Monthly Bulletin, wherein all of the above information, and lots more, is to be found

Brian Samuels.

BAN ALL BOMBS



THE FRENCH NUCLEAR TESTS

Greenpeace 3 has established a world wide protest against French nuclear tests in the Pacific.

The ketch delayed the start of the tests, and encouraged world wide protest, even from governments which were earlier prepared to leave the French alone, once again.

Some governments, of course, had good reason for keeping quiet. Australia has the resources necessary and the desire to make itself a nuclear power. It took much overwhelming public opinion in Australia to make the prime minister shift into gear and issue a weak-as-water protest.

And although he was acclaimed a "real politician" in Australia, New Zealand Prime Minister, Jack Marshall, was weak as water too. He issued a worded protest to the French while egging on his representative - Duncan Macintyre - at the Stockholm conference.

But even Duncan was not very active. In fact, most of the resolutions and pressure for a statement against the tests came from Peru. It set a lead which was followed to a certain extent by Canada, New Zealand, and very lately, Australia.

Five other South American countries followed the Peruvian lead later when they demanded that France suspend the tests. The foreign ministers of Peru, Chile, Bolivia, Columbia and Ecuador condemned the tests as dangerous to present life and the health of future generations.

But only Peru actually threatened France - with the severance of diplomatic relations. There was no support forthcoming from the United States, Russia, China or the United Kingdom. The big boys stayed at home.

Australia's attitude was, as the French suggested, hypocritical. After all, Australia had helped Britain develop its atomic bomb, turning over the Montobello Islands for tests. And the Montobello islands are only 50 miles off the Australian coast at North West Cape.

An Australian official weakly explained: "I suppose all we can say is that we are a lot wiser now than then."

ANS

THE PEOPLE OF PITCAIRN ISLAND

There are 92 people on Pitcairn Island - all of them descendants from the Mutiny on the Bounty by Fletcher Christian against Captain Bligh in 1789.

Pitcairn is only 500 miles from Mururoa Atoll. If they are not affected directly by fallout from the tests, their basic diet of fish from the radioactivity polluted islands will do the rest.

Leader of the Pitcairn Islanders, and great-great-great grandson of Fletcher, Tom Christian, says the people are frightened that "something might go wrong".

"We are in the danger zone and the fall-out could be a health hazard. We have felt most of the explosions in past tests" he said. He says some of the islanders have their suitcases packed, others are worried about leaving their pets behind. Two ships, a British freighter and a French frigate, stood by to help in the evacuation.

"We have the problem of getting the old and sick through the surf to the ships. Undoubtedly there would be great panic among the islanders if contamination reached us" Christian said.

ANS



"RULE BRITANNIA, BRITANNIA RULES THE"

Dear Sir,

There appears to be a mistaken belief that the increase in the radioactivity in rain water after the French nuclear tests can be taken as a direct indication of the increased risk to the Australian population. This is not necessarily so.

The unit usually used to describe the amount of radioactivity in rain water is the pico Curie. One pico Curie per litre means that in one litre of water about 2 nuclei disintegrate (emitting radiation) each minute. The unit of radioactivity damage or dose for non-living materials is the rad. One rad means that 100 ergs has been released by radioactive substances per gram of material (the erg is a small unit of energy; for example a 100 watt bulb delivers a thousand million ergs a second). For man, it must be taken into account that some types of radiation are less harmful than others, and so the unit is the rem (Roentgen equivalent for man) which equals the dose in rads multiplied by a quality factor. For gamma rays the quality factor is 1, and it can get as high as 20 for some very harmful products of nuclear disintegration.

Everybody receives about .125 rem a year from such purely natural sources as cosmic rays and radioactive trace elements in rocks and air. Some chest X-rays produce about .09 rem. (Indeed, medical procedures are supposed to be the major source of the genetic dose for Western countries). For the general public the International Commission on Radiological Protection has set .5 rem per year as the safe limit for the gonads and bone marrow. (the most susceptible areas). At this limit, 1 in 30,000 would be from cancer, leukemia, etc. each year. This should be compared with the 1 in 3,000 Australians who die on the roads each year, and the 1 in 300 smokers who die each year.

Thus it may not be valid to draw any conclusions just from the rainwater activity increase. The increase in the radiation dose should be estimated and compared with such normal variations as the extra .004 rem received in flying 2,500 miles by jet, or a possible .02 rem difference between a year in a wooden house or a stone house (wood being less radioactive than stone).

Yours sincerely,

D.Cameron

FOR THE COMPLETE DESTRUCTION OF ALL NUCLEAR WEAPONS

The protests against the French nuclear test in the Pacific are a good thing. But there are wider issues involved than just this test, or any other particular test.

People involved in protests against the test should acquaint themselves with the stand of the Chinese Government on the question of nuclear weapons.

Many people have ridiculed China over the years for being "war-like", "belligerent", etc. They point to the fact that she is developing her own nuclear bombs, and has refused to sign the so-called Nuclear Non-Proliferation Pact.

But China has good reasons for developing her own weapons. The Non-Proliferation Pact merely means that the small and medium-sized countries refuse to develop nuclear weapons, and thus allow the US and the USSR to have a nuclear monopoly. But France and China stand against these two superpowers having a monopoly on such a weapon. Hence China makes the following stand: we will continue to develop, for the purposes of defence, and to break the nuclear monopoly of the two super powers, our own nuclear weapons. Every country has the right to do this. At the same time, China has consistently stood for the complete prohibition and thorough destruction of nuclear weapons and prohibition and thorough destruction of nuclear weapons and proposed the convocation of a summit conference of all countries of the world to discuss this question. The Chinese Government challenged the US and the USSR to join with it at the UN and pledge never to be the first to use nuclear weapons. Both of these superpowers declined, exposing once more their aggressive ambitions.

The French stand condemned for developing nuclear weapons in such a way that the health and lives of people in the Pacific area are endangered. But until the US and the USSR agree to the Chinese proposal calling for the complete, total and thorough destruction of all nuclear weapons, no country can be denied the right to develop, for the purposes of its own defense against the nuclear monopoly, nuclear threats and nuclear blackmail of the two super powers, its own nuclear weapons.

Work for the thorough, complete and total destruction of all nuclear weapons.

Oppose the French using the Pacific as a Test Area.

Break the nuclear monopoly of US imperialism and Soviet social-imperialism.

PSYCHOTIC RELEASE

will be found at

INTERFACULTY & INTER-UNI (Ad. vs. Fl.)

BOAT RACES

Friday 7th July - Flinders' Independence Day

Starts 2.45 p.m.

Finishing under Uni footbridge -

Featuring nude science crew (testicles in full flight)

BRING YOUR OWN FLOUR.

ON DIT IS

July 4th, 1972

Edited by Peter Love, Jackie Venning editing all material in the Review section and laying out those pages. Peter Love and Peter Brooker together, alone laid out the rest and would like some help. (3.40 am).

Published by the Students' Assoc. of the University of Adelaide and printed by Smalley Press Pty. Ltd. 33 Hawking St. Glenelg.

copy deadline for on dit 16. Wed. 5th July (see ya next week.)

(i) the press in Australia and New Zealand — mass media, university, alternative — is as dead as Latin.
(ii) the only alternative to this is in control of the press by staffers themselves.
(iii) it is the role of these journalists, photographers, artists to define a new editorial policy based on
(iv) TRUTH.
The role of journalists collectively meaning all other workers in the press as well is to work for more responsible editorial policies in all three main branches of the press.

Despite its criticism of the straight press for subjectivity, the so-called free press is itself bogged down in political dialect and propaganda rather than truth.

Instead of informing readers, it concentrates on meaningless replies to stories in the straight press which it believes have been covered with undue bias.

Original stories are rarely uncovered, too little investigation is made of injustices, and, like the daily newspapers it seeks to replace, the "underground press" gets known for its dull and stagnant journalism.

If this overall fault is not yet widespread, it is because a widely circulated free press has never been successful in Australia or New Zealand.

Rather both ink duplicated and offset printed magazines have occasionally appeared and disappeared, proving that the reading public is not interested in political monologues and grossly opinionated stories.

Magazines which have catered to public interest have not received the support they deserve from the movement, the underground or wherever they were originally directed.

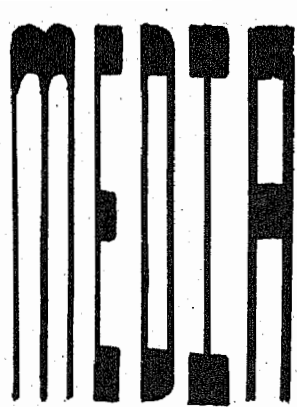
Except for their own dull publications, movement political groups distrust independent publications almost as much as they hate the mass media.

But when their ill-written press releases are handed out, the daily papers are the first recipients despite the knowledge that the report appearing the next day, if at all, will bear little resemblance to the original statement.

This applies to university publications too, unless the particular political group has installed an editor from their own ilk. In that case, it becomes as politically oriented as any pamphlet produced by radical students.

But the university press, as the only monopoly independent media, is also wholly unorganised, parochial and normally unavailable off campus.

Where it has managed to progress to a state of awareness in the community, and in national and international affairs, it often drifts back into the rut of the "underground" press.



Graphics and words are used to present opinion and to distort and bias news. Many have dispensed with one newspaper tradition worth retaining — the editorial — where the newspaper's policy can be clarified.

It does not mean that through its news columns, the paper cannot advocate action or demonstrate its interests in a particular item, for this makes interesting reading and involves the writer with his readers.

But articles which use terms like "pig" and "overthrow" have as much place in a free press as articles in the straight press which present minority groups as longhaired, dirty and mentally deranged.

If the university press in Australia and New Zealand is to be the local counterpart of the international underground press, then it must not fall into traps already apparent in the states.

In a letter by Thomas Ritt of the Los Angeles News Advocate, which I have used as a reference, he says:

"In this part of the land, underground is another word for sexist, for the acceptance of exploitative advertising which treats women as merely objects of sexual gratification; it is another word for rampageous rhetoric or attitudinal aspects with respect to the facts. Alternative, we contend, is more honest. We at the News Advocate are alternative to the Establishment as well as to the undergrounds."

The first point is not applicable to "undergrounds" in Australia and New Zealand who have trouble finding any advertising. But in a university publication just the other day I saw an advert for "booby traps — the bra for men".

The second point should be well taken by all university and "underground" presses. "Imperialist war-mongers" doesn't make good reading even if you believe it's true. Explaining what you mean contributes to the education of your reader and helps him/her to understand the enemy.

If any further proof is needed, refer to the more progressive (from circulation



figures) political organs issued by communist/socialist parties. Some journalists on these publications are learning that to survive requires more than preaching to the converted. It sees the conversion of "Tribune" or "Socialist Action" to media productions in their own right in competition with the establishment press.

Other magazines sell most of their copies in China anyway. Like most imported revolutionaries, Mao and Castro would have as much time for "Cock" as they would for the "Bulletin".

The undeniable aim is to overthrow the establishment, but singing "The Red Flag" (with all apologies) and chanting "pigs" won't arouse mass support after they've read "The Herald". Neither on the other hand, will the founding of an LSD factory or chanting advertising slogans like "flower power".

One of the most current aids to socialism conversion lies right in our own backyards — ecology. Sure, the mass media prints articles about pollution and overpopulation, and it's now the greatest thing the liberals ever found.

But no-one is going to shout bias if the free press advocates pouring shit onto the factory owner's desk, or kidnapping the GMH executive and locking him up with a Holden to smell the exhaust of his product close up, so to say.

Local free presses must use local affairs as the basis for any action.

This does not mean cutting off links to movements in other countries, in other situations. The key phrases are "community feeling" and "global awareness".

Organisation is another vital requisite. There needs to be an efficient and sensitive communications network between the university and free press without the basic distrust that identifies most present editors.

Alternative News Service can establish this link through its media bulletin board. This is an integral part of such a free press news service and separates it from the mass media news services which have little feedback!

Equally important is the supply of news from outside the circulation area of each paper. ANS can, with support, supply an excellent service in its field of both local and international news to equal the resources available to the mass media.

And it is the duty of each magazine to feedback news from his own area to the network for the use of other presses and to ensure that any campaign or movement in his area reaches editors nationally.

And internationally, for ANS is able to supply key points in the free press overseas with Australian and New Zealand news, which is then available to hundreds of editors in charge of circulations to millions of people.

FIRST DECLARATION UNDERGROUND PRESS SYNDICATE MARCH 1967 S.F.

1. To warn the 'civilised world' of its impending collapse: (a) To set up communications outside the establishment. (b) To reinstate reality-responsibility to mass media.

2. To note and chronicle events leading to the collapse: (a) To observe facts which reflect and unveil in advance the undercurrents dangerous to freedom. (b) To provide an accurate history of the rapid changes coming about through technological acceleration.

3. To advise intelligently to prevent rapid collapse and make transition possible: (a) To offer as many alternatives to current problems as the mind can bear. (b) To consciously lay the foundations for the 21st century.

4. To prepare American people for the wilderness: (a) To instruct in survival techniques. (b) To seek out others of like thoughts and to recognise each tribe. (c) To prepare ways of living should the machine stop.

5. To fight a holding action in the dying cities: (a) To advise how to reinstate balance to the ecology. (b) Publish programs for conservation and reclamation.

**Final Year.
Soon
your problems
will be over.**

**Now
you're in
final year.**

**Over?
Or just starting?**

We all know that it's hard to get a degree — but it's even harder to decide what to do once you've got it.

You want to start your career in a company which will provide full scope for your talents, full recognition of your potential.

We are a large market oriented Australian company. We want people with the capacity to develop in a number of specialist areas, including marketing, engineering, marketing, computer programming, marketing, finance and marketing.

If you are aiming at one of these, then come and meet the man from Mobil — he'll be on campus on July 14.

**A year
from now...**

You may have B.E. (Mech.) or B.E. (Chem.) or B.Sc. (Tech.) or something similar after your name.

But will you be using what you have learned? Will you be a professional or a technician?

At P.R.A. we choose our Engineers for their professionalism, for their willingness to keep on learning, for their ability to handle challenge and responsibility. Having chosen them, we use them to the full.

How?

Come and discuss it.

We'll be on campus on July 12.



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The Mobil-managed
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DO YOU STAMMER

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WANTED

EDITOR OF NATIONAL U FOR 1973

Applications are invited for the position of editor of **National U** for 1973. **National U** is the newspaper of the Australian Union of Students, and has a present circulation of 55,000.

It is planned to produce approximately twenty editions to be published at regular intervals from March to mid-October.

The editor would be expected to take up duty from Monday, January 25th until Friday, October 29th, 1973 at the normal Officer salary of \$2,750 p.a. There is also an allowance for travel and out of pocket expenses.

Applicants should forward details of their experience (including copies of any publication) together with their policy for **National U**.

Applications and enquiries should be addressed to:

The Editorial Board,
Australian Union of Students,
344 Victoria Street,
North Melbourne,
Victoria, 3051.

Applications close Monday, 17th July.

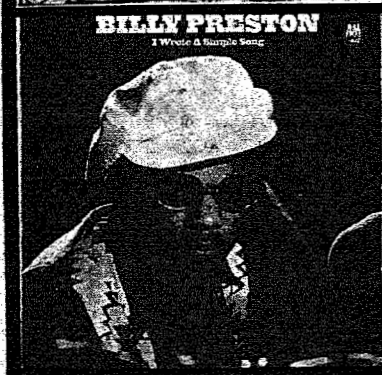
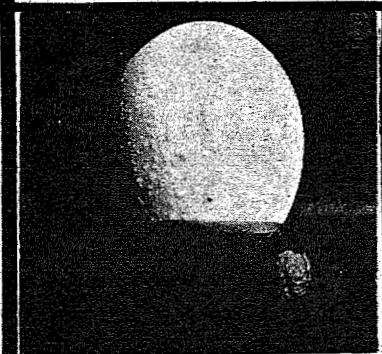


BILLY PRESTON. A & M

"I Wrote a Simple Song"

While being a little commercial in places this, Billy Preston's first album, is on the whole, fairly digestible. With a list of credits which includes George Harrison on guitar and Quincey Jones (jazz man) on string and horn arrangements, one might wonder just what kind of music features on this album. The answer is a wide variety of music; from the slightly corny commercialism of "The Looner Tune" to the Sergio Mendez sounding "The Bus" and the old jazz standard "Without a Song" in which Preston sings, and even plays, a little like the late Nat "King" Cole.

In "I Wrote a Simple Song", Billy Preston shows himself to be one of the best modern Hammond organ players around, while "Without a Song", and "Outa-Space" show him to be a fine jazz and rock pianist respect-



ively. In fact, the great part of this Album's appeal lies, for me, in Preston's excellent keyboard work.

Unfortunately, I think this album contains too little which appeals for any specific sector of the record buying public for it to be a success. However, if you're like me with a strong interest in both jazz and rock camps, it might just pay you to give it a listen.

Steve Ball

PENTANGLE - "Basket of Light" (Transatlantic)

Have you ever got the feeling that some dark omnipotent power is working to undermine the very essence of your soul? It dissolves out of your bones that which is so close to you that it is life itself, and replaces it with a plastic prostheses that supports body and mind in a purely functional way - having lost its life-force and soul. And even if it fails to substitute this soul with fairy floss it humiliates its victim because onlookers see the transformation as complete and mourn the loss of a kin.

This is the nature of the numbing realization which has been coming over me for almost a year now. Once a raving rock fiend who lived on screaming fenders feeding back till it hurt, I asked no more of music than that



it be guts-filled to the point of masochism. But in time I have noticed lyrical melodic offerings creeping into my review bag with insidious regularity. Certainly not the least means of subversion is this British folk group "Pentangle". No less than four times in as many seasons has a work of their's found its way into my hands to the exclusion of my one time sacrament: ROCK 'N' ROLL@ \$?!!--**

And what's more they release these manifestos in reverse chronological order (which doesn't really matter as set after set contains the same musicians, much the same array of acoustic instruments and the same sort of combination of traditional and contemporary compositions. This long play is a case in point - it starts with "Light Flight" (theme from a BBC drama "Take Three Girls" for which their pens were commissioned) and works thru' to "Lyke-Wake Dirge" (an early English ballad lamenting the trials of justice of the after life; remember leaving English? "Progress of Poetry" p.18) But if you ever resign yourself to musical corruption then I guess it would be hard to find a nicer group to seduce you into the realms of folk than Pentangle.

Mike Leach

HONEY CONE - SOULFUL TAPESTRY Hot Wax.

When I saw the cover of this album which has a picture of three young ladies on it, and the title "Soulful Tapestry", I thought "O my God, another rehash of Supremes type music".

But I was wrong. If it is at all possible, the album is infinitely worse than the



worst of the Supremes music (?) But back to the record. It is impossible to pick between the first two tracks, with the unlikely titles of "One monkey don't stop no show" Pts. I and II. The abandoned backing in both (or is it the one track) being "we ah cha cha skooby dooby" right through most of the track(s).

Other unlikely tracks on the record are "Don't count your chickens before they hatch" and "All the king's horses (and all the king's men), with the only exceptional thing about each track being the title.

There are, however, some particularly heart-rending ballads, such as "Who's it gonna be" (with a monologue reminiscent of Glenn Campbell in Honey") and "How does it feel" which remind me more than a little of some of Donny Osmond and Michael Jackson's crap which gets played on radio.

All in all, a totally uninspiring album, perhaps that gives a bit of a reason why a single cut from this album was a No.1. hit in America some time ago.

GRAVY TRAIN: (A Ballad of) A PEACEFUL MAN (Vertigo)

Golly gosh, what a good album. It sounds just like Jethro Tull used to on 'Stand Up', you know. It's probably just the flute and its not as free as Jethro Tull. Even the vocalist guy sounds like Ian Anderson, you know.

That first side, what a knock-out, fantastic rock, gutsy bass line and that flute! They even use a sax. On "Old Tin Box" (can this be jazz-rock?) And "Can Anybody Hear Me" - Just like a "New Day Yesterday" - Wowie! And what about that bass line in "Won't Talk About It" - press that loudness button RIGHT IN baby!

But side two; thumbs down kiddies; only two starts, maybe two and a half. Still nice music even though they are ballads, or rather pop tunes.

Where did that simple power of "won't talk about it" go. (Where indeed? As

the sailor said). It's a bit commercial really, you know what I mean, still we all have to live. This is rumoured to be the second Gravy Train album released here, featuring a big wet hand holding a big white egg - something to do with a bird in the bush.

92 points (no correspondence will be entered into).

Put emotion back into record reviews!

Yours, Chris Findlay

GERRY RAFFERTY.

"Can I Have My Money Back," This is Gerry Rafferty's first L.P. and all I can say is that it is a pity that the radio stations are playing "Can I Have My Money Back?" instead of some better tracks which come on this album. When I first heard the L.P. I thought it was shithouse (I wasn't in a very receptive frame of mind) but I am slowly changing my mind as I hear it more.

His style produces some pretty ballads similar to Crosby, Stills, etc. as well as some more lively light rock, but all over the place I hear shades of "Sergeant Pepper's" and earlier Beatles but in the most part I think it only a personal impression and I am only comparing with a memory from a while back. It is difficult to further describe his music other than to say that it has definite country overtones, folk undertones, and generally relaxing tones.

The relaxing tones give the music its appeal but it doesn't appear to be an any place any time type of music. In terms of the latest "country" music this album could be viewed as a retrograde step but Rafferty seems to be consolidating the groundwork of earlier groups with quite a professional talent.

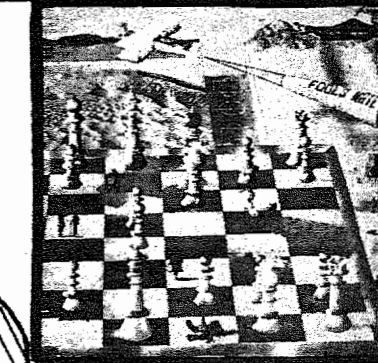
David Fensom Esq.

DON NIX. (Shelter Records)

"In God We Trust"

Whether Don Nix is making a last bid for eternal salvation or whether he's genuinely interested in the religious kick is not clear, but from the title down to the very last track, this album has compelling religious overtones. If we must categorize (and we

RECORD REVIEWS



must 'cos idiot reviewers like myself would be stuck if we didn't) this music falls somewhere between the confines of country rock-gospel-blues.

Don Nix as you may know, belongs to Leon Russell's Shelter People, and is personally responsible for penning, producing and arranging all but three tracks on this album. Nix's obvious affinity for the feel of gospel music is evident on track's such as "In God We Trust" and "He Never Lived a Day Without Jesus". Again in "Golden Mansions" we picture ourselves sittin' in the cottonfields down South with the sun beatin' down and the Almighty guardin' and protectin' us.

In "Nero (Nearer) My God to Thee", we have Furry Lewis showing up United vocalists by singing this heart-rending gospel tune "like his mamma used to do in 821 Lane Avenue" Something of a Mix, Furry is pictured on the cover with Nix and is featured again on Side Two when he breaks apologetically into "Iuka" with a poem that begins:

"Our Father Who Art in heaven, And Nixon was his name", As far as I could understand, it is a social comment on the widespread poverty in ultra-Capitalist America. "Iuka" is the only track on the album which is straight blues and is also probably the highpoint of same.

The old standard, "Will the circle be unbroken" takes on yet another dimension with a powerful rendition by Nix & Co. relying, as they do on most other tracks also, on the Mt.Zion singers for the predominant spiritual feel.

This set is not brilliant, but competent backing revolving around piano, slide guitar, fiddle and harmonica (with piano arrangements perhaps suggesting that Leon Russell had more than a special thanks to role on this album), and vocals with ass-

urance and urgency by Nix, all add up to produce a gentle album without a weak spot on it. If you don't like it, in the words of Don Nix himself: "The Lord knows I've tried".

Michael Coghlan

PETER HAMMILL -

"FOOLS MATE" Phillips.

Peter Hammill, for the uneducated among us, was the singer/pianist of the now defunct Van der Graaf Generator. "Fools Mate" is his first "solo" album and shows just how much Hammill contributed to the total V.d.GG sound, as there is little perceptible difference between this album and V.d.GG's ones, especially their last, (in the glory of a review of which this page should somewhere be resplendent. (Figure that one out!). Hammill certainly has a distinctively original vocal style, which is expressive in a way vaguely reminiscent of Ian Anderson. He seems to possess the ability to put endless emotion into all of his singing.

All the songs in this set are Hammill originals and show a very definite song writing talent (though more for lyrics than music). I found the lyrics to be by far the greater part of the majority of his songs and that some of the songs be-

came more than a trifle boring if I allowed myself to lose the thread of the lyrics. (Not a record for lazy listeners).

The backing on this L.P. is of the highest standard throughout. (What could you expect with names like Bob Fripp (King Crimson and Rod Clements and Ray Jackson (both of Lindisfarne) on the "contributors" list.) Also on the "contributors" list are all the other members of V.d.GG which could contribute somewhat to the album's sounding like the V.d.GG ones, which preceded it.

This album is a must for V.d.GG fans (does such an animal exist?) and indeed for anyone with an ear for good music with a high lyric content.

Steve (Bummer) Ball.

P.S. Would anyone who knows what a tam-tam is please put me out of my misery. Thank you.

science fiction books

A CANTICLE FOR LEIBOWITZ:

Walter M. Miller Jr.
Corgi Science Fiction.

What would happen if there was a nuclear war tomorrow, Most of the People on Earth would be killed one way or another. Those left would turn to Barbarism, and may attempt to destroy all that reminded them of the holocaust: Mutations: A reversion to a new Dark Age:- W.M. Miller Jr. predicts all this in an interesting yarn he tells in "A Canticle for Leibowitz." But there are a couple of twists.

The Christian Church survives and rules the world. It keeps the records, and hundreds of Monastic orders spring up - all eager to have their martyred patron canonized. The Leibowitzian Monks are no different, and the discovery by one of them of supposed relics of their patron forms the 1st third of the story.

The second third tells of a new Renaissance, and of squabbles between secular leaders and secular scholars and the Church. But the Church encourages the advance of technology but prefers to have no active part in it.

The last third deals with a second holocaust, and events leading up to it. The whole story spans some 2000 years with a character who always is around, and has been since the Founding of Judaism. This being the most unbelievable piece in the story.

Miller questions MAN'S SANITY: He gives an answer on the last page: Man is to infect the heavens with his questionable sanity.

There is a question on the existence and benevolence of God.

A new innocence is born of the flames of the holocaust, but the reader is left to wonder if this is by Divine intervention, or speak of fate. And is man's developing technology a result of God's will or man's ways.

Toss in a few mutants who are protected by the Church and a starship full of mad monks and you have a good story.

There is a lot of Latin in this book - don't translate as I did, for it is of little import; don't stop reading when you come to a boring patch (there are several) - for there is still interest to come.

"Leibowitz" is a good yarn, but not brilliant: you can read a good story, or think even about the material.

Steve Ballard

THE FINAL PROGRAMME: by Michael Moorcock.

Mayflower. Copyright 1968 \$0.80 151 pages

This is an interesting book in that it first appeared as a series in the critically successful English speculative fiction magazine New Worlds back in 1965/66. It waited until '68 for it to see print in the US but it was not until 1969 that it saw publication in the country in which it was written.

Unlike many of the other books that Moorcock wrote during his term as editor of the financially unstable New Worlds, it was printed in that magazine under his own name. As one might expect, therefore it is unmistakably "New Wave" in its outlook and is written in a style very different from the usual science fiction that has seen normal distribution in South Australia. The new styles were supposed to be part of an attempt made by the writers of New Worlds to experiment with improvements in the quality of the writing of the normal author in science fiction. Some of these attempts succeeded admirably and for them New Worlds was just famed but on other occasions they were better forgotten, among them many of Moorcock's efforts. He is accepted as a good fantasy writer but, unfortunately, as a writer of science fiction he does not make the grade.

The final programme falls somewhere in between the two categories and, as such, cannot simply be dismissed out of hand by the reader, save to say that it is typical of his works. The basic plot is the standard menace facing the inheritors of a now decadent world, but the nature of the peril is pure fantasy. The author takes up 5 pages in a prologue of "Preliminary Data" to tell the unwary reader of the nature of the conflict to come, with erudite references to the manvantara. Also the following extract tells us a lot.

"In your terms it is time for a new messiah - a messiah of the Age of Science. I suppose that is blasphemy. Has the genius been born yet? Will we recognise him when he comes?"

The astute reader should need only one guess as to his/her identity after the plot synopsis on the back cover.

Following this the rest of the book follows in only partly explained sequences that roughly expand on the creation of the new messiah. What is explained is done fairly well with crisp descriptive passages that are rarely done to excess. However, what is annoying is the tendency to drop names in the description:-

"She wore a straight fawn Courreges suit and matching buttoned boots"

"Mr Powys sipped a glass of Bell's cream whisky"

"Zoot Money, the Who, the Moody Blues, the Beatles, Manfred Mann and The Animals. Jerry played only the best on his built-in tape machine"

After this painstaking attention to the niceties of building up a mood with description he lets it down slightly once the initial introduction is made and so after we are given the slightest glimpse of the post 2000 world of the future the curtain is allowed to drop once more, but at least the task showing us that the world is more decadent than that of today is capably handled by Moorcock with the few glimpses that are given of society entertainment. Most of this is done in the first two phases of the novel as the latter two seem to lack the attention lavished on the others for some reason. The events seem to happen purely by way of plot necessity and with ever-increasing speed as the civilisation of the new society goes downhill rapidly. The quality of the characterisation follows in a like manner, after its adequate beginnings.

Moorcock's novel is fairly promising in parts but in attempting to improve his style and descriptive passages he has fallen down on other aspects. It is, very definitely, a mixed bag which I would recommend only to the curious and the Moorcock fan who should already have this book.

Paul Anderson

INSIDE: by Dan Morgan

Corgi. Copyright 1971 \$0.80

158 pages.

I was, I suppose, easily won over by this book, since stories containing that reasonably popular theme, namely alternate realities, fascinate me. So often an author loses himself in the complexities of his unravelling plot; not so with Inside. The book is, indeed, very easy to read with its straight forward, unobtrusive style and linear plot.

The above mentioned theme enters the story as a result of a group of criminals (or so the reader thinks initially) being sent to a 40 square mile dome after being conditioned to believe that they are the last survivors of a nuclear holocaust. For most of the book these people are allowed to fight amongst themselves while being watched by psychologists; the dispassionate observers, as it were.

But there is more conflict, with Morgan creating believable observers, who are splitting with their leader over the issue of the terrible carnage occurring "Inside". The rationale for this experiment with humans is not very clear at this point of the story, but the necessity for this vagueness is revealed near the end of the book.

Morgan's story retains interest throughout with its scene changes from the "prisoners" point of view within the dome, to the watching scientists and their mounting problems. The ending provides a surprise for the unwary reader and also a little bit of unrealistic scientific extrapolation.

Inside is, partly because of this, - namely extraterrestrials physically identical to humans - and the forced happy ending of a profoundly intelligent woman (we're only told that she's quite bright of course; never shown by her actions) giving up her way of life to stay with the hero whom she loves (women's lib take note), a slightly lesser work than it could and should have been. It's still above average for the general sf line and is certainly recommended.

Alan Sandercock

CAMP CONCENTRATION by Thomas M. Disch

Panther, Copyright 1968. \$0.80 152 pages

Here is another novel to come from the pages of New Worlds, and it was one of the highlights of that magazine. Unfortunately for South Australian readers the serial version of it had just started when for some reason the distrib-

ution of the issues containing the other episodes was extremely poor. Now, at last, we can read the complete novel and catch up on what we missed so long ago. It is worth the long wait which need not have occurred.

Camp Concentration is a peculiar novel set in the not so distant future. The locale is confined to two prison camps in the US during a distra escalating war. As the story opens the President has decided to use tactical nuclear weapons and we are given some indications that the war is a long drawn out affair that is slowly getting worse. At first the hero, Louis Sacchetti - a poet of some note in this world - is confined in the Springfield Federal Penitentiary as a conscientious objector to the total war. Later he is secretly transferred to the mysterious subterranean barracks in Colorado, ostensibly to report on the progress of the experiments conducted there.

Disch chose well in writing this novel from the viewpoint of Sacchetti as then the reader can note the changes evident in the hero as they occur rather than just being told about them after the supposed event. The whole thing is kept on a very personal level by this and we can at least empathise with Louis as we read his account of what is happening to him. The changes in his reactions are very well handled from his brave loneliness at Springfield:-

"there are not more than a dozen other conchies here, and we are kept carefully apart, to prevent the possibility of esprit. The prisoners - the real prisoners - hold us in contempt my isolation becomes even more absolute."

To his friendly if somewhat aloof reporting of the effects of the drug Pallidine on the patients/inmates of Camp Archimedes. He remains the passive reporter until he is told that he also has been infected with the drug. Although, of course, he is always sympathetic to their sufferings in the terminal stages. But as his entries in his journal progress it is more and more evident that he is an unwilling volunteer in the experiments with Pallidine. Louis tries to keep the knowledge from himself by ignoring the facts but after a time his increasing brain capacity and intelligence makes this self-deception impossible and so Book 1 closes with:-

"I have been, since May 16, infected with the Pallidina. Everyone here had known but I, and I, though I would not listen to the whispers until they were a bellowing that filled the world, I had known too."

The reader is prone to this deception too but it should not come as too great a surprise, if he has been paying attention to Sacchetti's entries in his journal! Disch has inserted the evidence quite well indeed. In point of detail his attention to characterisation is quite refreshing in that Louis Sacchetti is more than the standard card board cliché. The others are well enough drawn but without any of the fine attention to detail. The dual character of Haast is also given in some detail instead of just being quickly passed over as of no consequence. However his character is of vital consequence in the light of future events and this is just as well that Disch has taken such care. The plotline and the quality of the characterisation are for one, completely interweaved to one unity which affects the whole enjoyment of the book..

Book 2 is the continuing entries in Sacchetti's journal made after his admission of infection and such perforce have to show a corresponding apparent rise in his intelligence. It is not quite as well handled as Book 1 but nevertheless Disch has done a competent job. One point that struck me was that each of the "volunteers" followed similar lines as far as religion was concerned with notable exceptions. The exceptions are also spelled out for the reader in the closing chapter to confirm his judgement as in many ways the accounting of this experiment with human "lives" can be considered as a mystery story with most of the clues for the reader to pick out as he goes along. Many of the accepted facts of Book 1 are altered or amended as the novel progresses, and this demands a certain amount of effort on the reader's part to keep abreast of them. It is well worth it however as Disch's book is a well integrated whole that should retain the interest of the intelligent reader.

Coming from New Worlds as it does, it is, of course steadfastly New Wave in its outlook on society and in style of writing but here we have one of the best examples of the values that the New Wave was to stand for. It is a different novel by almost anyone's definition and is well worth reading at least twice for all of the extra effort that has gone into its construction.

Paul Anderson

Opera Co. for Sth. Aust?

The Season

On July 14, 15, 16, (Friday, Saturday, Sunday) Intimate Opera in association with Flinders University will present two one-act operas in the Matthew Flinders Theatre, Flinders University. The two operas will be presented together as a double bill program.

The Operas

Agrippina - by Handel

This opera, though fairly short, becomes intensely dramatic. As far as can be ascertained, this opera will be a world premier - the first time it has been sung as an opera and the first time it has been sung in English.

The director, Murray Copland, is Senior Lecturer in Drama at Flinders University and has translated and adapted the original Italian libretto as used by Handel into a form suitable for opera.

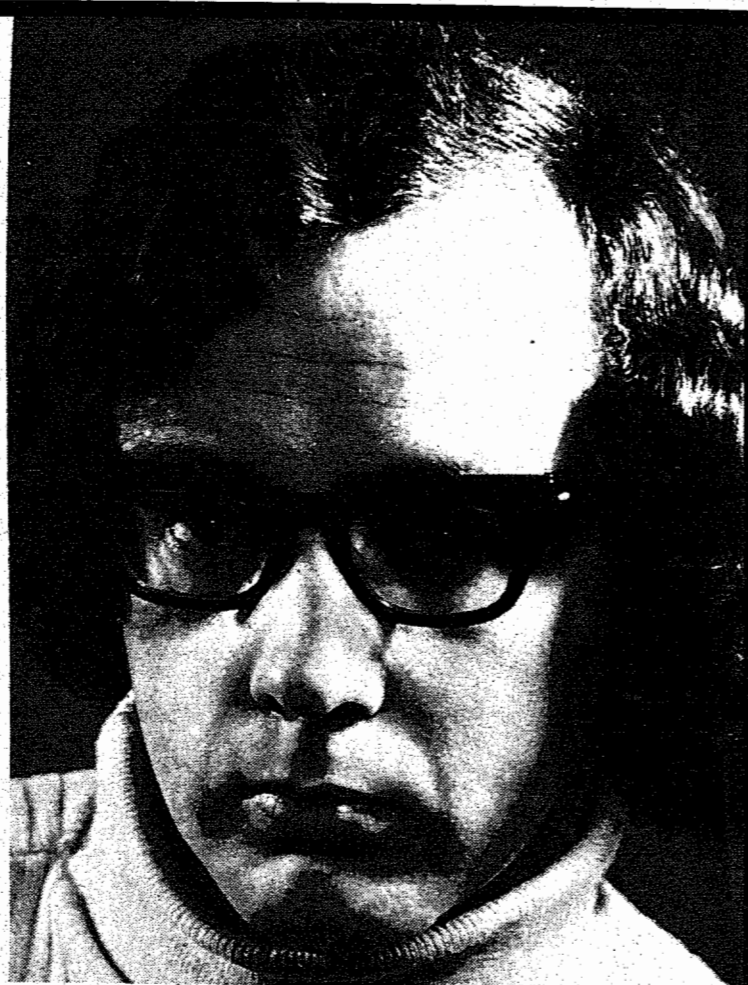
The Musical Director of both operas, Richard Dival, who was recently appointed Musical Director of the Victorian Opera Company in Melbourne, has edited the music to make it suitable for opera.

To make this opera more immediate to a modern audience, it has been visually updated to a 1930's fascist state.

The Nightbell by Doinzetti

This opera is exceptionally amusing. It is the first opera of its kind to have been written. It includes what has become the eternal triangle for the first time in an operatic plot.

Briefly, an aged middle-class apothecary or pharmacist marries a pretty young girl. He has a rival in a young man who disturbs them on their wedding night in a successful attempt to thwart the consummation to the marriage. Finally, his variety of disguises wears out and he is discovered by the apothecary. All ends happily, but rather oddly.



The Cast

The title role will be sung by Genty Stevens. The Nightbell features Robert Dawe as the middle-aged apothecary; Michael Lewis as his rival Enrico; Margaret MacPherson as the young bride; Daphne Harris in the role of the mother-in-law and Brian Messner as the apothecary's servant.

This season is of some importance to the South Australian public since it is a significant step for Intimate Opera in its aim to become a fully professional Opera company. As South Australia is the only state which does not have a regional professional opera company then it lacks a very important section of its musical and dramatic experience. These two operas are presented by Intimate Opera in association with Flinders University in the hope that they will be a stepping stone to a South Australian regional opera company-at last!

Contact for more information:

Mary Handley 714458

Lawra Harrison 968974

Bookings \$2.00 (students \$1.00) at the door or Allans or John Martins.

8.30p.m. start, latecomers cannot be admitted until the interval.

ballet

THE AUSTRALIAN BALLET - 10th Anniversary Season
Program I June 27 - July 4 - "Yugen";
"Highlights"; "The Firebird".

What is it about laughter that touches the sublime? - Sometimes it does and there's a moment to remember. This ballet program has it. Bubbles of laughter ran round the rim then burst through the whole bowl of the theatre during Ray Powell's witty "Beethoven Dances" part of the Highlights. It wasn't the rumble-tumble kind of "Pineapple Poll" stuff - more subtle, more childlike, more free.

"Per Due" followed this: a pas-de-deux devised by Gail Ferguson, one of the artists of the company. Music for this was recorded choral singing of a 17th century setting of a Miserere and the effect was more sinuously erotic than you'd believe. And soon after this one came the virile, piquant "Esmeralda".

While much is made elsewhere of the spectacle of "The Firebird" - and the haunting beauty of Helpman's "Yugen", the drama, the subtlety, the entertainment value of the whole of the company's versatile, beautifully structured program, defies succinct exposition. The whole mood of the ballet has come down from an ethereal plane. In their dancing "The Australian Ballet Company's" artists seem more corporeal than ballet used to be. This is not to say that the standard we have come to expect of them is in any way inferior. In the sheer liquid movement of the opening of "Yugen", when Tsukiyomi, the Moon Goddess swims in the lagoon, gravity effects completely disappear. But bodies touch: the dancers remain human yet convey enough of the qualities of myth, symbol and material world transcendence, to support fantasy expectations. But here, alas, Garth Welch's version of "The Firebird" was sadly awry.

After a breath-taking dissolution of the set at the end of the penultimate scene - Yes! it did! The whole set virtually melted into the air - the audience endures what is little more than a fancy dress parade as the "happy couple" are wed complete with the comedy of Russian orthodox religious regalia. The dancing in this scene does not exist and, after the superb mythopoeic quasi-finale referred to above, as it stands the last scene is bathetic anti-climax. Had this part been expanded a little to include some real dancing maybe it would have become a sort of return to earth, a soft landing after the whisk into the mythical air. We are justified in wanting more than mere spectacle. Fokine himself, the co-originator of "The Firebird", is famous for his bringing to ballet a unity of conception requiring "complete and harmonious artistic unity of the three elements of music, painting and movement", to

evoke response more far-reaching cogent and deeper than hitherto: more than spectacle.

Despite the lack of three harps such as Diaghilev had at his disposal when he worked with Firebird in 1908, the music of the Elizabethan Trust's Melbourne orchestra, together with decore and costumes (notably those of Desmond Heeley and Greg Irvine) and William Akers' superb lighting effects did form harmonious artistic unity. All this even though the end prompts reservations. Nowhere is the marriage of contributing elements happier than at the Firebird's first entry where there's a perfect melding of music and dance.

This ballet program may not convert the unconverted, although it would be difficult to find one that would in that case, for here there is colour, mood, and into the bargain - fun.

Reviewed by Jan Petri.

books

THE STUDENT GUIDE TO SEX ON CAMPUS

by the Student Committee on Human Sexuality, Yale University.

Signet Edition 167 p.p. paperback.

This book was produced during 1970-71 by a group of students and staff who took part in a course on human sexuality at Yale University. It has the usual details of bodily behaviour (described in Masters and Johnson style), methods of contraception, abortion, venereal diseases and urogenital infections. Only a few things in particular distinguish it as a STUDENT sex guide ("by college students, for college students, about college students" as the front cover blurbs):

"I hesitantly walked up the stairs to the third floor of the Department of University Health. I was anxious for a few reasons: I didn't want to miss the October 15 Moratorium which was just beginning downtown: I was going to an encounter group for the first time that evening; and this was my first visit to a gynecologist (sic)"

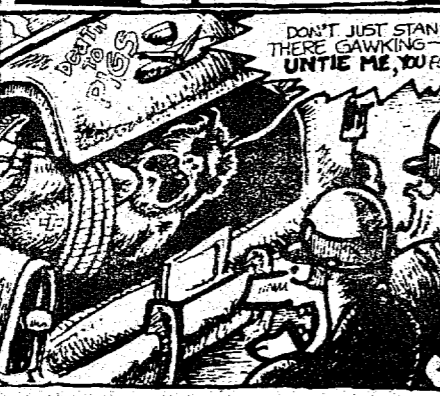
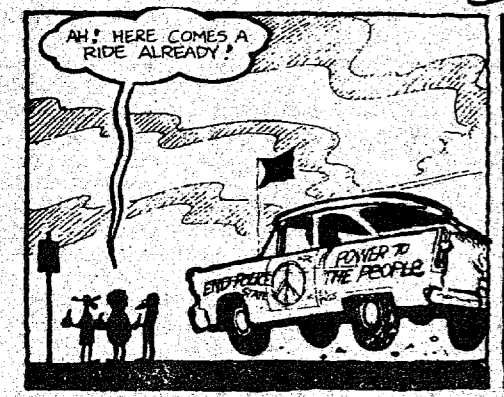
-A few pages on "A Short History of Changing Sex Roles in America," womens' liberation, and homosexuality.

-A section entitled "Student Services", which suggest how students at other universities might set up schemes similar to Yales's

Also there is a 16-title bibliography. All of which for \$1.30 is O.K.

Oliver Frank

THOSE FABULOUS FURRY Brook BROTHERS



COMPUTER BALL

I have been asked whether I would prefer "cold computer logic or a warm human mistake", and so often this appears to be the choice that is offered (actually I opt for the warm human!) We are becoming more and more reliant on computer logic or in some cases, illogic, thanks to the human mistakes - but this need not be cold or impersonal. The computer offers the greatest chance that we have of achieving true personal and individual attention in this mass produced environment. It can handle the time consuming, 'book-keeping' and data handling quickly, treating each person as an individual, and at the same time freeing more people for the personalised service. However, this requires extra attention on the part of the planners and programmers, and this in turn, implies extra cost; and there lies the root of the problem.

It was with some of these thoughts in mind that Bob Willson (a psychologist-computing scientist of sorts) and Ian Noble (a botanist of sorts) set out to write a computer matching program. You might ask just what is personal about being 'paired up' by a method somewhat like a cross between egg grading and stud breeding. Well, let's just look at what goes into a matching program.

Firstly, what are we trying to do? There is no clear indication of just how compatible two people might be, but there are some pointers. Everyone has his or her own preferences and prejudices and will generally regard a certain group of people as being different or even abhorrent. These initial opinions may eventually prove false and such people might be quite compatible - eventually! The combination of attitudes, preferences, prejudices and whatever else might go to make up long term compatibility are complex and little known, but then again we are not trying to run a marriage bureau. Most people go to a ball to have a good time and short term compatibility is the important thing.

There has apparently been few psychological or sociological studies made in this field, but we believe that some of the following are important. Firstly, any couple must be physically compatible. We doubt whether any 24 year old 6'2" bird with 18 year old 5'0" bloke couple could really feel at ease with each other and enjoy themselves at a ball. Basically we have aimed to avoid almost certain mismatches. We follow this line of thinking for race and religion, asking each individual to say what he or she would find incompatible.

But there is more to compatibility than lack of incompatibility. The personalities of the two people are obviously important, but just what sort of matching personality does one look for? Do extroverts prefer introverts as partners? Clearly, with the lack of information on these topics, the best course is to ask everyone what they think they want in a partner. We are then faced with the pro-

blem of estimating "personality". We have chosen the adjective check list from the range of tests available. It is ideally suited to the program. According to the psychologists it is as reliable as one could expect to find, and it allows easy updating as more information becomes available.

Even if two people are physically compatible and they match reasonably personally wise, it will prove rather embarrassing if they arrive at the Ball and find they have nothing in common. Talking about the weather can become rather dull. Therefore, we have tried to ensure that any couple will have several interests in common, whether these be Swimming, Sailing, or Science fiction. However, embarrassment can still arise. That is, once having got talking, they find that they disagree entirely on most subjects. Now, we do not expect anyone to discuss Marxist philosophy or the German treatment of the Jews at a ball, but most people can be categorized to some extent. In the attitudes section we not only look at agreement but also at the intensity of the statements, i.e. do people tend to hold strong or mild views on most topics.

There are other sections built into the program, eg. a section to stop people of the same surname matching since we found that several brothers and sisters managed to get matched at each Ball.

A questionnaire obviously falls far short of a personal assessment of compatibility. However, any real justification for a Computer Ball lays in the next step. Here the answers from every person are compared with those of every other person of the opposite sex. 170 comparisons are made between each pair and up to 125000 pairs may be compared in a single run.

It is at this point that the main problem of a Computer Ball program occurs. The questionnaire is similar to that used by computer matching services. It is a little more detailed than that of COMPAT and much more so than DATELINE (two commercially successful British programs). In a computing dating service each person is merely sent a list of his or her best matches. In a Computer Ball people have to be paired off with no replication and as few missing out as possible.

There are way of ensuing unique pairing quickly and cheaply, but these lead to poorly compatible couples or many people missing out. The only real solution is an optional assignment. This is slower and awkward (try putting 125000 pieces of data into 20000 spaces, and then find a fast technique for referencing it again). However, such a routine has been written, and even though it is written in COMPASS, the machine language, it is still the most time consuming section. It results in an assignment of partners such that the overall compatibility score is maximized, and the number of people missing out is minimized (i.e. if a person has very few compatible potential partners they are assigned first, before someone else has taken

their partner). After the assignments have been made, individual letters are printed and addressed. These letters suggest how each person might best contact their partner.

However, this is not the end of the program. The computer has suggested partners who should not be incompatible and who at least have a fair chance of being compatible. That is, they can feel at ease in each other's company and enjoy the Ball. But in all human relationships there seems to be something which defies all attempts at logical definitions. Maybe within the questionnaire there are few pointers; maybe some of our initial assumptions are wrong? These can be tested by finding out how couples did get on together. A follow up questionnaire is being prepared this year. This will attempt to assess how people enjoyed the Ball and their opinion of their partner. These replies can be compared with the original questionnaires and an evaluation made.

The replies to the original questionnaire also give a lot of information about the efficiency of the questionnaire itself. e.g. a question on 'sex' was once included in the interests section and 95% of replies expressed a keen interest. Although this question gave us valuable information about the other 5% we found that this was adequately represented in the personality section. Hence the question has been dropped and a more suitable one inserted.

This leaves two points of concern in such a program. One is the old rule of GIGO - garbage in, garbage out. The program is only as good as the information it is given. Many people find it difficult to describe themselves or their 'ideal' partner; others deliberately falsify the data. The latter are a major problem since they not only affect themselves, but their unfortunate match. Some of the irresponsible replies can be picked up in the initial checking.

The other major worry is the security and confidentiality of the replies. This is safeguarded to a large degree by the design of the questionnaire answer sheet. It is not only difficult to fill in, but even more difficult to re-interpret. Once they are passed in they are handled by the minimum number of people. viz. S.R.C. office, programmers and punch girls. When the data is transferred to cards the names and addresses are punched separately on one card so that they may be destroyed along with the answer sheets soon after the Ball.

A Computer Ball may seem to some people as just another example of technology and especially the computer, depersonalising another aspect of our life. But in this case considerable care has been taken to ensure that the program does its job to the best of our understanding of the problem, and with a few concessions to the machine on the budget as possible. Unlike many other computerized systems care has been taken to ensure that errors affecting the INDIVIDUAL (and not only the budget) have been minimized and that privacy is protected. When these considerations are made the Computer Ball service can be seen as a compliment to the aspect of your life rather than yet another intrusion.