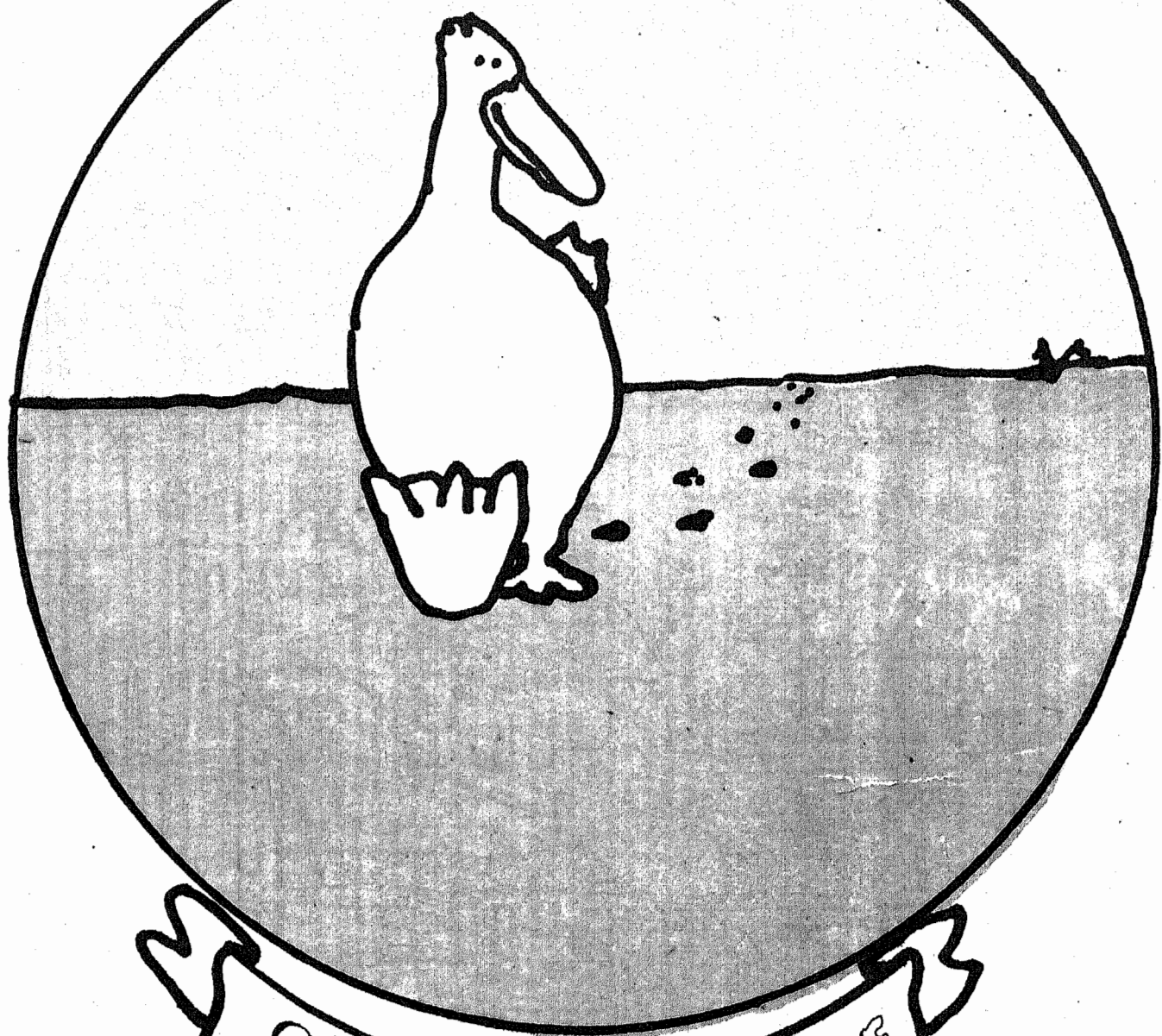


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VOL. 44 : ON DIT : NO. 5

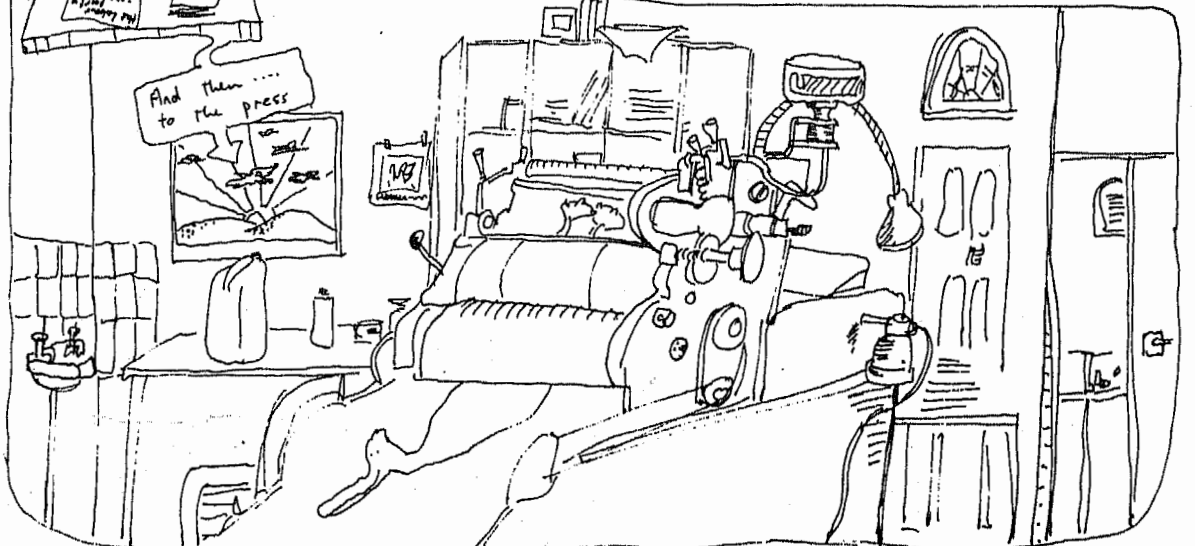
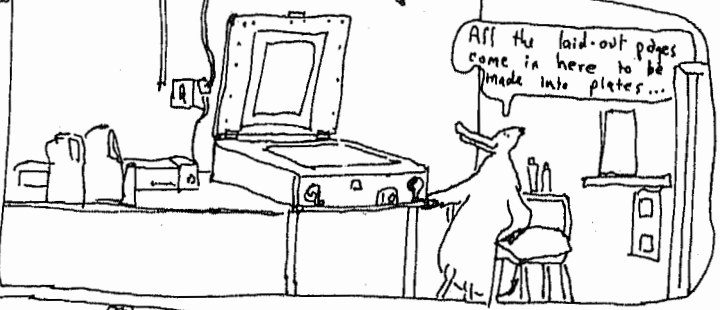


SPECIAL DUCK ISSUE

EDITORIAL



PULL OUT YOUR OWN WORK-BOOKS THIS WEEK! HEAR!





page 2 editorial

page 4 letters

★ page 6 Campus News ;
'keep on Buskin' (An
interview with Tony Turps.)

page 8 Campus News ;
"the refectory just wants
to know"

page 9 'Once upon a duck'

★ page 10 Adrian Mitchell ;
an interview/dialogue.

★ page 14 'The Labor Party...'
of steadily increasing
importance to liberal voters.
by Michael OBrien.

★ page 16 Australia and
Nuclear Defence..... by
Noel Maher.

★ page 18 'Women and Doctors.'
(lifted from the AUS 'Sexuality
Handbook'. Available for
only 40¢ at the S.A.U.A office)

★ page 20 Letter to my hospital,
after childbirth.

★ page 24 'The Revelation of Mr
Lidinum.' Part 1 by Peter
White. (Part 2 next week)
Illustrations by Sue Parham.

page 28 Education Newsletter.

page 30 Reviews ; ① 'Stylus' on
Campus ② 'A lot of hot Air'
by Anthony Lee-Lawrence.

page 31 Reviews ; The Cars that
Ate Paris.

page 32 Reviews ; Scapino by
Andre Jute.

page 34 Jazz, Rock & Blues.

page 36/37 Bread and Circuses.

page 38 Agony Column
AND ~~STOP PRESS~~
→ 'Women on Campus'

page 39 DUCKSDUCKSDUCKS

page 40 The end.

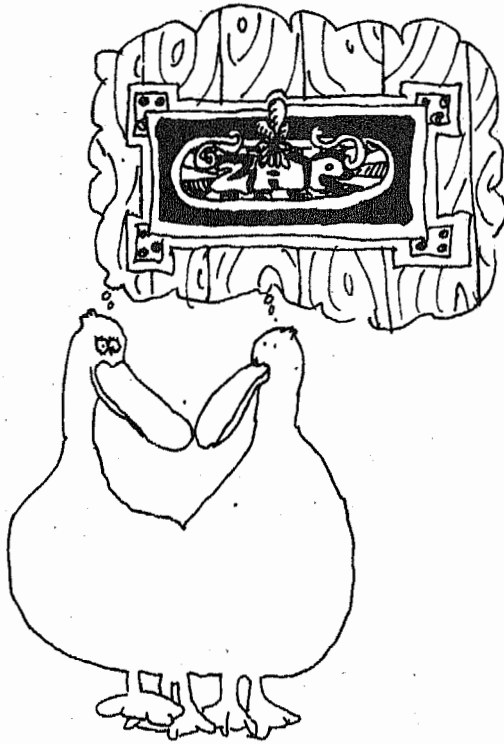
★ All duck graphics were drawn by
Iain Stehlick. (a thousand thank)
Illustrations for the Revelation of Mr
Lidinum' were drawn by Sue Parham.
Apologies to Michael OBrien / we forgot
the last paragraph of his article (pp 14.);
It's now in the letters column.



credits

edited by Donald, Sally, Rudolf, Randa, Sheila and Florence Duck with help from
Sam and Sarah Gander/ subedited
by Peter Otto. Features editors;
Max Hicks and Gai Wilson./ Beth
Kriewaldt (London Correspondent)
Illustrations by Iain Stehlick and
Sue Parham. Bread & Circus editors;
Patience Murphy and Max Hicks.
Photographers ; Bill Veitch, Jeff, Bob,
Louise Urbanik, Jim Katsambis, Ros Bland.
Film Reviewers ; Paul Manos, Vimola Bott
and Anthony Lee-Lawrence. Theatre; Andre Jute.
Also; Jane, Rodney, Sabina, Roland, Debra Clark,
Carthy, Peter Bills, and sorry to those we've forgotten.

LETTERS



ECKO to ON DIT 3

This article is a response to an article called 'heavy news for women' in On Dit Age 9 Vol 44 No. 3 issued 19/3/76. The article expressed the opinion that in the hare krishna movement women are considered inferior because their brains are about 55% smaller than men's.

My intention isn't to attempt a put-down of A.C. Bkakti-vedanta Swami Pradhupada's spiel on size of brains and women's inferiority 'cos that would be giving his 64 ounce brain credit for communicating something relevant to his highly responsible position of spiritual leadership.

It's amazing how Ego will perpetrate great injustices to see itself riding on the crest of self-gratification at the expense of another's fast unfoldment.

Still it's important for the Swami to have his space and freedom to present his level of understanding of Truth.

In Eckankar - the Path of Total Awareness - Psychic space is one consideration a chela (student) respects in his/her pursuit of a Karma free existence which would give them release from Reincarnation; - to achieve Spiritual Liberation NOW!

So to the Eckist it's not important to force another individual to accept postulates or judgements on their abilities or level of consciousness.

AN ANACHRONISM?

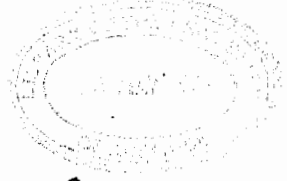
The Liberal Party is rapidly becoming an anachronism in the face of social and economic problems which its political philosophy renders it incapable of solving. The historical period in which the liberal/free-enterprise philosophy could yield results is rapidly drawing to an end. For Liberal voters the Labor Party will become of steadily increasing importance in coping with our national problems. It is the only viable approach, given our traditions, culture and institutions, to the problems which are beginning to beset us.

Michael O'Brien,
President - Labor Club.

ed. note: the above 'letter' is actually Michael O'Brien's conclusion to his article on pages 14, 15. (Apologies.)
page 4.



LETTERS



This is true whether one is a man or a woman 'cos in ECK-ANKAR we consider ourselves to be Soul with a physical body rather than Body with a soul. Soul is not here to seek out conflict but always balance and the two sexes, Masculine and Feminine, have no moral or social significance, other than we prescribe; but exist as two equal and opposite polar forces which represent the unity of Soul. Soul Has no Sex in effect, and we do not try to find any justification for the imbalance state of white male domination by fabricating an image of a wise, old white-bearded, white-skinned MAN - a patriarchal Chauvinist in the sky - as God. To us God is SUGMAD - IT - impartial and impersonal. It allows all things to BE, and Soul finds its own identity unfolding through the school of Duality - the Physical, Astral, Causal and Mental planes - to the Soul plane of Self-Realization beyond duality - on to God Realization and on perfection never ceases to unfold within us. Therefore Soul of itself can be free of Stigma and limitation - it can be free - so that it doesn't matter if it works through a Female head/body or Male - if the channel is clear the individual shines through free and capable of all things.

To the ECKist the brain or mind is certainly not the seat of consciousness. This faculty is as much an instrument for the expression of Spirit in the material worlds as the human body. So whether the brain is large or small - if it's got everything it still serves as an instrument through which the spirit activates us with thought; this is often called inspiration because a Soul charged by Spirit - or the ECK - the audible Life Current - is creative, original and random; regardless of whether we have penises or vaginas, big-heads or small. In fact the smaller the head - in terms of Ego, the better off you may

be - if you also have the ability to surrender to this creative force. The greatest impediment to us lies more in our attitudes and the attitudes we force on others rather than sex or other physical qualities. I am an ECKist and a woman; and I will not accept anyone's stultifying images and conventions of what I may be; I just AM and its not important what labels others use to try to rationalize my existance - there's no need.

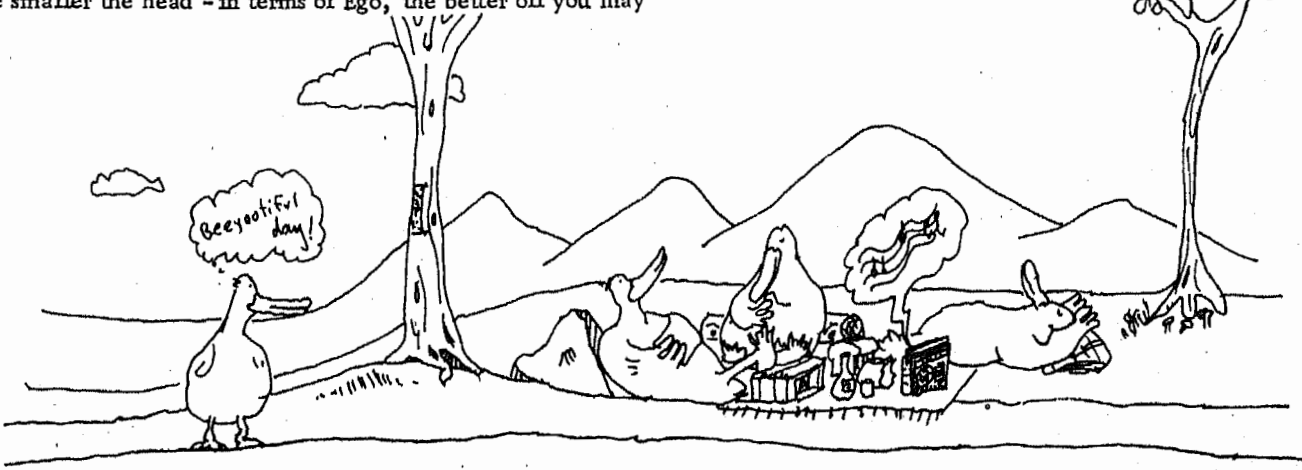
I've used a lot of terms and ideas that may be new to you and they may need more clarification; so if you wish to find out more about ECKANKAR feel free to visit our Centre at 82 Grange Road, Welland, or phone me, Luisa Pinto, on 297 2815. The ideas expressed on mind and the origin of thought were sparked off by a book called 'ECKANKAR - the Key to the Secret Worlds' written by Paul Twitchell. I am considering calling an A.G.M. to affiliate ECKANKAR with the C.S.C. so I will appreciate any responses by which I may gauge interest.

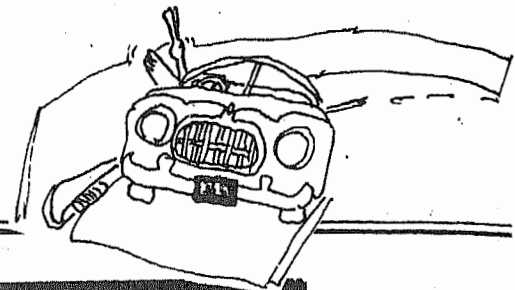
Luisa Pinto.

Eckankar,
Adelaide Satsang Society,
P.O. Box 219,
North Adelaide, 5006



We apologise to all those people we offended in On Dit 3 by linking a graphic of Guru Maharaj Ji with an article on AC Bhaktivedan Swami Pradhupada.





Keep on buskin'...

(busking is when you pass the hat around after a performance for money).

— An interview with Tony Turps

Tony is Tony Strachen and he is also an actor in Young Moe and Shag and will soon be going with the company to Sydney.

ARE YOU A PROFESSIONAL STREET THEATRE BUSKER?

I'm not sure - sometimes we ask for money sometimes we don't, but I also do other things. I'm a dancer.

WHO DO YOU DANCE WITH?

I used to dance with Australian Dance Theatre. I'm doing Marilyn Woods Celebrations this year at the Festival which has just finished. These were outdoor events which were in a way street theatre because they were environmental dances.

DANCING SEEMS TO BE A LEGITIMATE PERFORMING ART - HOW DID YOU GET INTO BUSKING AND STREET THEATRE?

I got into busking in London when I was studying dance. The way it happened was there was a group of people doing street

theatre which I didn't think was a very viable form of theatre, but then I got involved briefly and I found it terrific. I started my own group and we performed in Portabello Road and in some prisons.

THERE AREN'T TOO MANY BUSKING GROUPS IN ADELAIDE. WHY IS THIS SO?

It's a small city, and the Australian mentality hasn't converted as well as London's or New York's to busking or street theatre.

HOW IS THE MENTALITY DIFFERENT HERE?

The mentality is different because Adelaide is not the focal point of the arts that London and New York are. People in London or New York are used to seeing strange things in the streets at any time of day. In Adelaide, except around Festival time, it's a bit unusual to start with and sometimes frightening.

CAMPUS NEWS

HOW LONG HAVE YOU BEEN DOING BUSKING?

I've done it the whole time I've been in Adelaide and I plan to continue doing it in the future. I started off with a clown act called Mr. Lips and I did a lot of things last year - solo.

LEO SAYER USED TO BE A PORTABELLO ROAD BUSKER AND NOW HE IS PERFORMING INSIDE THE FESTIVAL THEATRE FORTRESS. DO YOU THINK HE HAS LOST SOME OF HIS INTEGRITY?

He's gone from one end to the other. I've heard a certain amount of his music and I didn't hear him when he was busking. The thing is when you are busking, even if you sing badly, you are giving a lot because you are doing it for nothing and you are not pressing yourself on the people because if the people want to stay they can. So the standard of technique isn't as important at street level as it is on stage. Leo Sayer is now in the area of a professional musician.

WHY DO YOU DO STREET THEATRE?

Street theatre is a very exciting form of theatre which gives theatre to the audience without all of the hubbalo where you have to pay to get in and set up lights, and you offer to people who are strolling along, possibly in a foul mood, the opportunity for a little excitement for a short time, the opportunity for a change from the routine of office work or bus conducting.

HOW DID YOU CREATE THE CHARACTER OF TONY TURPS?

Well, originally Don Dagger and I were going to do some busking and while we were rehearsing we got the idea that we should be characters so that we could give a play on the street as well as singing the songs. We decided on names which would be pungent and roll off the tongue easily and we came up with Don Dagger and Tony Turps. The characters allow us to go out and do things to people in the street that they usually wouldn't allow someone they didn't know to do. We can make gestures and say things to their faces without being derogatory, but in a very strong and almost violent manner - and then have them laugh and smile at you and enjoy it. As people walk through our space, if the words fit what they are, then I can chase them down the street and start singing words to them. Then I can get people to stop or look at me or even dance with

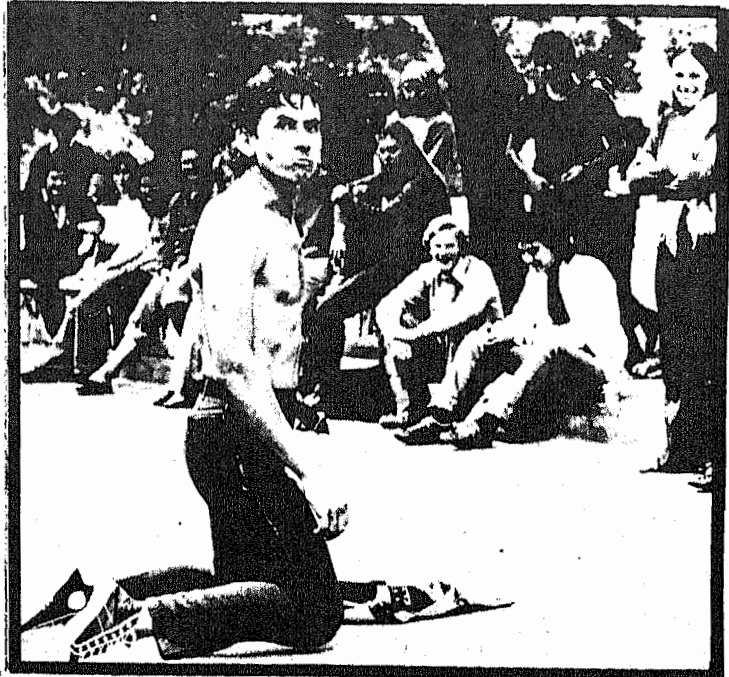
me. But you couldn't get people to do that unless you presented people with the confidence in yourself that you can perform and that you can handle the whole situation.

WHY DO YOU DO ROCK'N ROLL IN YOUR STREET THEATRE?

In London when I did Street theatre it was a Music Hall act. I did a clown act last year and it was only this year that I've done rock. I've recently done some choreography based on Rock'n Roll, but I wanted to go further than what I've done in the choreography. It's a popular theatre, and it catches people right away the same way that Old English Music Hall catches people in London. The characters are able to express certain things and very quickly get a grip on the audience. That's not the only character that we'll do. We've been talking about doing a cowboy show.

THERE HAVE BEEN A FEW STREET THEATRE AND BUSKING GROUPS PERFORMING DURING THE FESTIVAL. DO YOU THINK THAT THEY WILL CONTINUE TO PERFORM AFTER THE FESTIVAL IS OVER?

I think they will, but on the other hand the police will say that the Festival is over and won't let us into the Parks or cavort around the Rundle Mall and Streets. There's been some talk of that already.





the refec just wants to know!

In response to the article in the last 'On Dit' on the topic of good, healthy foods being provided by the Refectories, some enquiries were made and the following information was gathered.

The refectory is quite prepared to supply anything - if there is a regular and reasonable demand for it. The only reason 'health foods' are not being stocked at the moment is that no clear directive, or indication of how many people want these foods has been given. So if we take positive action, the refectory will be only too happy to cater for us. The Asian food section will prepare vegetarian dishes, including brown rice. The main refectory can provide wholemeal vegetarian pies and pasties, salads, soups, organic fruit, herbal teas, healthy lunches and dinners - if there is a demand. A special 'health section' may be installed in the 'non-smoking section' of the refectory.

What to do about it?

No doubt there is a considerable number of people on campus at this time who very rarely patronize the refectory - simply because there is very little available that is good and wholesome for the body. 'Petitions' will be placed within the entrances of the Library within the next week so that those people who would like better food in the refectories can declare themselves and we will be able to establish how many of us there are and the refectory will know how many people it has to cater for. It's a simple fact, and any one who has ever experimented with their diet will know this - **THAT YOU ARE WHAT YOU EAT.** Different foods affect your consciousness and physical condition in different ways. Wholesome foods, nearest to their natural state are conducive to a healthy body and a calm and steady mind. Foods which are grown under 'un-natural' conditions, treated with chemicals, refined and reconstituted (on one level, anyway), are difficult to digest, pollute the body and result in varying degrees of hyperactivity or lethargy - as well as being bad news for your body.

For most people, health and well being is a relative thing. We get accustomed to thinking that our state of mental and physical health is as good as it could be - but if we just instituted a few simple changes in our diet noticeable benefits accrue

e.g. loss of constant minor irritations - headaches, sleepiness, stomach aches, etc.

- Well enough said. If you would personally like to see the introduction of wholesome foods in the refec - or if you think it would be a good thing to have available - even if you're not particularly into those kinds of foods, please show your support by signing the petitions in the Barr Smith Library entrances or S.A.U.A. Office.

*N.B. These foods would be additional to those already being provided - as you can still get all the familiar food tripe.

This Form is designed to give some indication of what sort of foods you would like the refectory to provide.

tick the shape and drop the form into a box in the S.A.U.A. folk!

Drinks

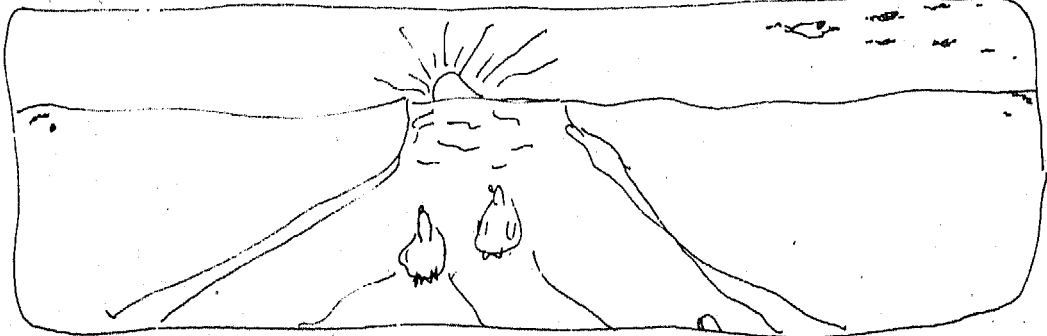
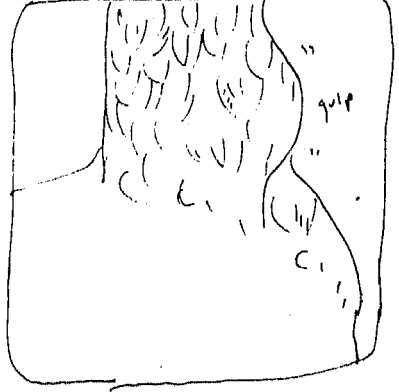
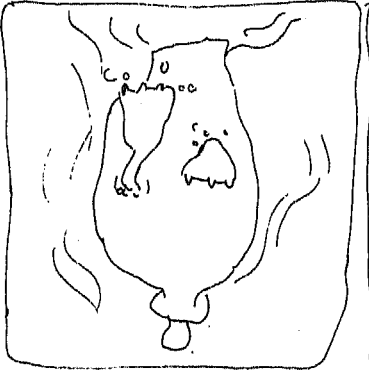
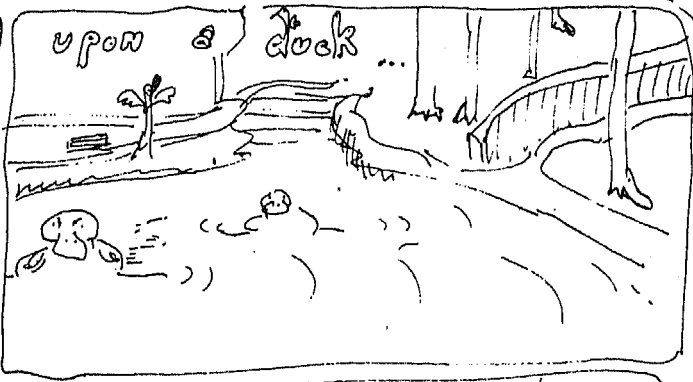
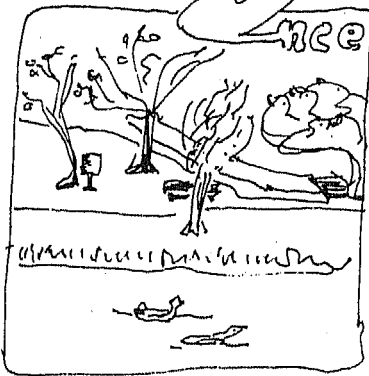
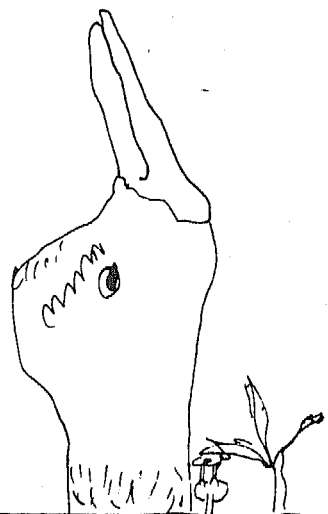
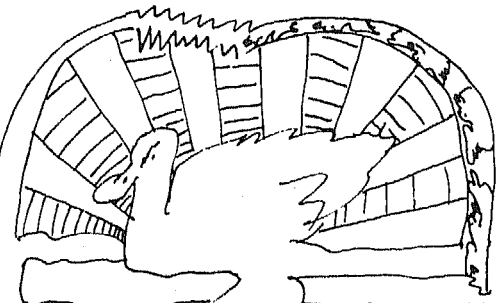
- Freshly made Fruit & Vegetable Juices.
- Herbal Teas (with honey).
- Decaffeinated & Cereal Coffees.
- Goats Milk.
- Other.

Meals

- Wholemeal Vegetable Pies & Pasties.
- Brown Rice.
- Asian style vegetable curries.
- Asian style vegetable sweet & sour.
- Asian style vegetable chow mein.
- Other.
- Good Salads (with Cottage Cheese or Hard Cheese).
- Vegetable Soups.
- Lentils.
- Beans.
- Vegetables.

Sundries

- Wholemeal Bread/Rolls.
- Fresh organic/unsprayed Fruit (and Veg)?
- Natural Yogurt.
- Organic/unsprayed dried fruit & nuts.
- Wholemeal fruit pies.
- Wholemeal cakes and buns.
- Ryvitas.
- Other.



ADRIAN MITCHELL

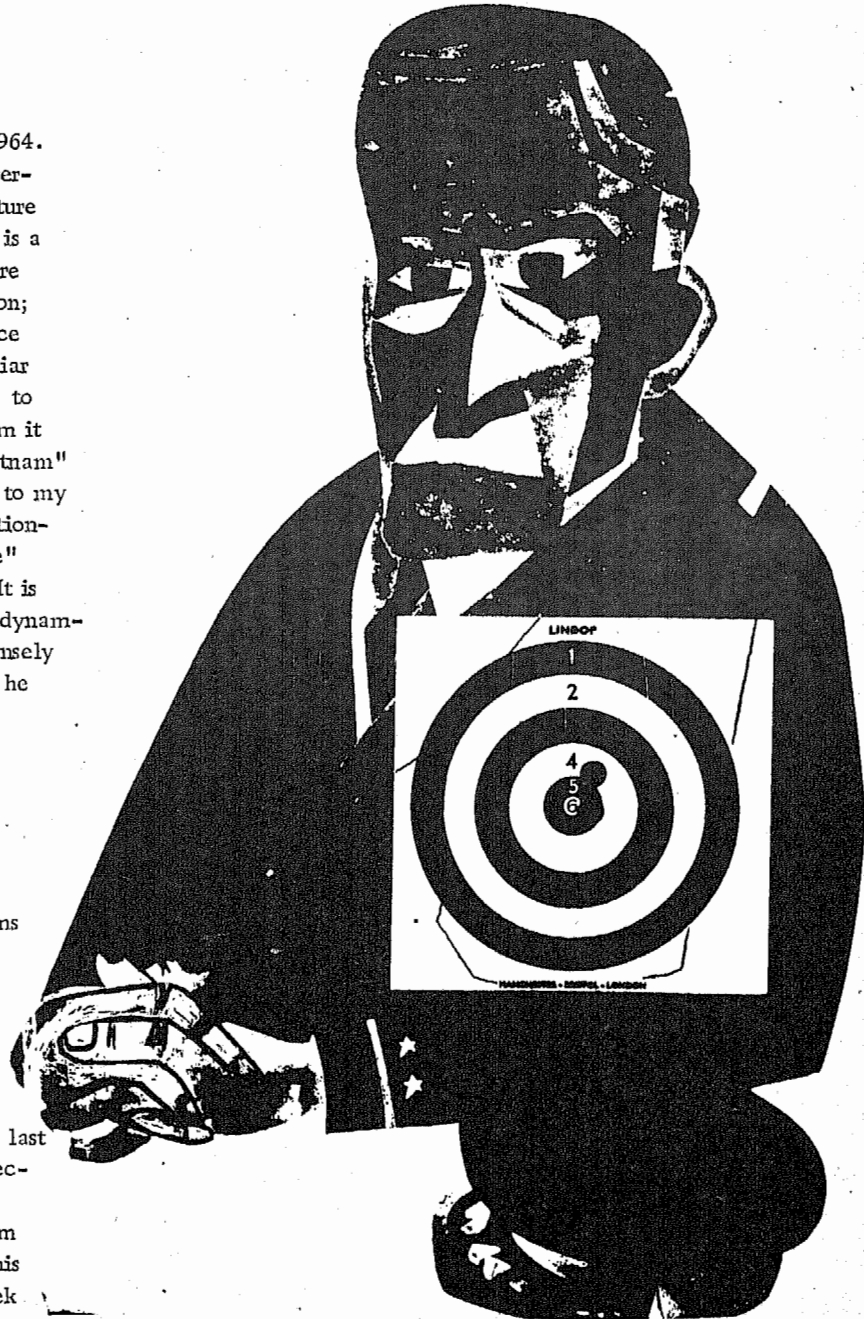
AN INTERVIEW/DIALOGUE WITH ADRIAN MITCHELL

chris barnett

Mitchell's first collection of poems was published in 1964. In comparison with the later poems this collection is certainly politically timid. There is the stamp of the future political activist but except for the reaction on War it is a restrained voice. As Mitchell himself points out, there were many changes in his life before the next collection; 'Out Loud' was published in 1969. 'Out Loud' is at once sad, savage and humorous. Most people will be familiar with the poems in this collection, for this is certainly, to my understanding, one of the most popular. "To whom it may concern" with the refrain "Tell me lies about Vietnam" is a widely read poem. "To you" in this collection is to my mind one of the best examples I have read of a revolutionary's evocation of love. Next is "Ride The Nightmare" considered by Mitchell as his most embittered work. It is certainly my favourite collection. Its straightforward dynamics, simplicity and evocative nature makes it an intensely powerful and passionate collection. In this collection he makes his political position clear as in "Guns"

"The rich are as stupid as guns
They will be killed with their own guns.
In every capital
The fucked about of the world are taking arms
The people of the world
Want the world
We are going to take it.

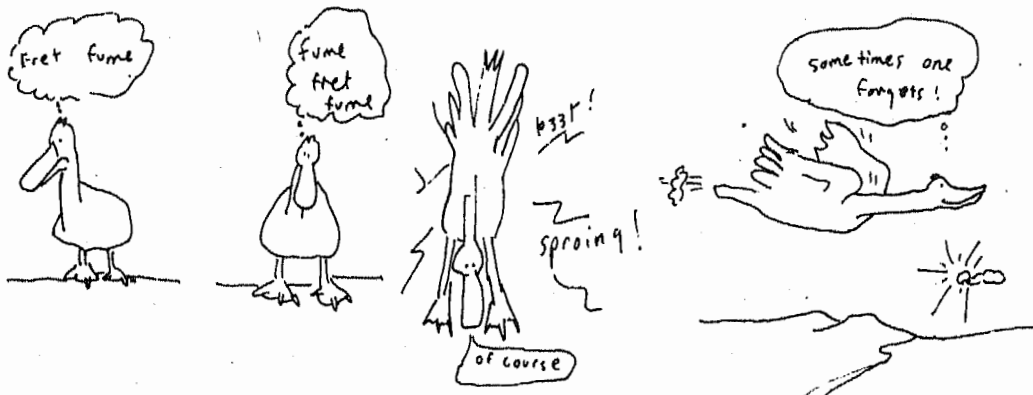
'the apeman cometh' is his latest collection published last year. The direction is the same as the latter two collections but his interest in children's poems has extended. Most of the poems he read while at the festival are from this collection. 'Victor Jara of Chile' is included in this collection - the reading of this poem at the writers week reading shows dramatically that his passionate involvement in the anti imperialist movement has been consolidated. Adrian Mitchell is a political poet from whom the movement has gained some of its inspiration and vision.



Interview with Adrian Mitchell

Int: It seems to me that 'out loud' and 'ride the nightmare' are radically different from 'poems', in fact, the former two seem to be closely related, could you tell me the reason why?

adrian: that is absolutely right, I'll tell you why... when I was at university during the fifties (that was 1952-1955) it was a very anti political time at English universities. I was at Oxford and about that time we did campaign against rearming Germany and against nuclear tests in a small way. It was the beginning of the new left and I was very influenced by Wilfred Owen, as was Ted Hughes. For the people around me at Oxford... the fashion was to write very formal verse, very apolitical verse, and they influenced me quite a lot. I wasn't very political, I did sign petitions and speak at meetings... and I enjoyed writing formal verse and I worked with ballads and sonnets, I enjoyed working in different forms... there were poems though in 'poems' that were written against the bomb. Since then and in 'out loud' I had got involved with more than the peace movement and became heavily involved in the anti vietnam war movement... I'd been in the labor party and then I left the labor party...



I just became more politically active; partly too the left began to use my verse, C.N.D. used them and I started to read them at public meetings, these were the people I was getting the response from and I was becoming freer from academic restrictions and formal hangups.

Int: Some of the poems you read on Monday night seemed particularly related to an attack on the middle class; for example, the poem 'Sorry About That', in particular the poem is very savagely delivered.

adrian: Yes it is a savage poem. I would normally sing it. I wrote it for a play about a rock star who was in a very bourgeois situation. I don't think that it works as a poem and anyway I do it as a mock apology after I have read the poem about Ireland and it clears the way for the poem on Victor Jara to be read.

Int: you read 'to you' as well, the poem strikes me as being a political revolutionary evocation of love.

adrian: Yes I am glad you see it like that. It describes the effects of capitalism on those you love.

Int: In Adelaide we have a movement which is trying to realise a method in which progressive art and literature can best meet the needs of the people. The progressive art movement has done a number of things in this direction, concerts and workshops in working class areas, displays, etc. Is there a similar movement in Britain?

adrian: A left movement in the arts?

Int: Yes.

adrian: There certainly is, an example would be the travelling theatre company of John McGraths, there is an English and Scottish branch. They did a play about the rise of capitalism in Scotland and its effect upon the people. It was mostly done in small halls.

adrian: Albert hunts work I admire very much. He works on the anarchist experience. He is in Adelaide at the moment. People must see his work. I also did some work with a University while I was on a scholarship. I did gangs from the town. I did this through doing public readings in the town at a number of places. I would invite the people to come to a free show. We asked groups to help put on the show and

those were groups who were putting the views of those out that could not normally voice them. It needs love. I really enjoyed working in this way. We could actually see the oppressed triumph.

Int: I don't want the remark to seem abrupt but it seems to me that the left arts movement is a far more qualitative movement than that of the thirties and forties especially in England. At that time the involvement of left artists was only a token involvement at best. Because it is more qualitative it stands much more chance of being effective, therefore the state apparatus will try to smash it, especially now that there is this movement towards fascism.

adrian: again I believe that is true. I wrote a book about it called the 'bodyguard' which I believe is essentially true for today.

Int: Caudwell once stated that a poet could never lead a revolution but he could be its singer or inspirer, in this way the artist plays an integral role with the movement thus

making the progressive artist's position more vulnerable.

adrian: That is certainly true. Every revolution must have its vision.

Int: It seems to me that Victor Jara is an example of this.

adrian: Yes. I have been translating his songs with Joan. Unfortunately still not many people have heard him.

adrian: I don't hope for much, but that hope I am interested in.

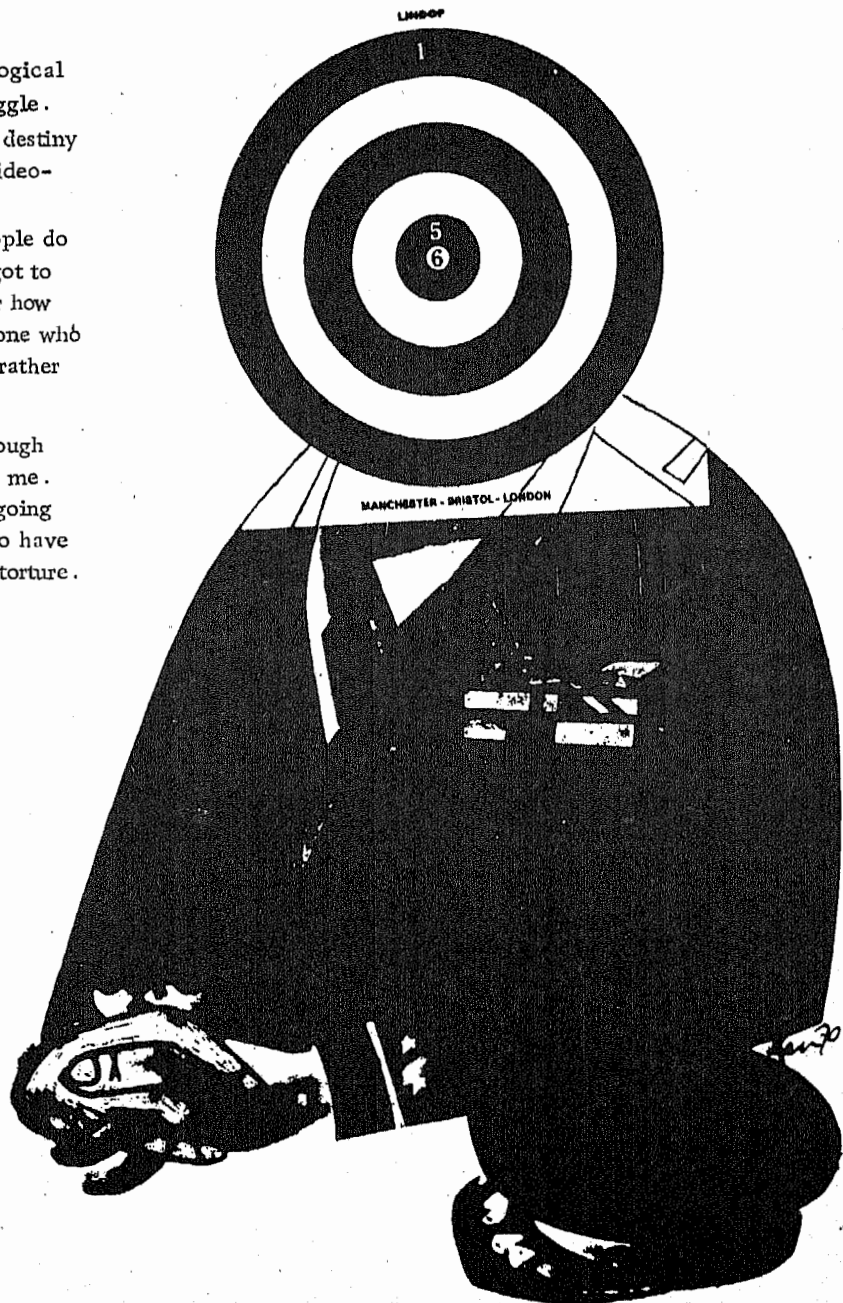
Int: You hold quite a lot of hope with the people.

adrian: Well I have cause I love so many people.

Int: In places such as Britain and Australia the ideological repression is very great and you have the will to struggle. being devastated. Unlike the third world a vision of destiny in one's own lifetime is non-existent because of this ideological repression.

adrian: Again that is certainly true in England. People do not know what is above their heads. But they have got to try and grasp their own destiny. What does it matter how long you live. I was thinking the other day of someone who had lived a particularly short time but I would have rather lived that than live the life of Winston Churchill.

adrian: I still use the word love and peace, even though these words are used crappily, they have meaning for me. Our revolution must be one of compassion. We are going to have to go through the dark ages. We are going to have to love each other...fight. But we must say no to torture.



to you

One: we were swaddled, ugly-beautiful and drunk on milk.

Two: cuddled in arms always covered by laundered sleeves.

Three: we got sand and water to exercise our imaginative faculties.

Four: we were hit. Suddenly hit.

Five: we were fed to the educational system limited.

Six: worried by the strange creatures in our heads, we strangled some of them.

Seven: we graduated in shame.

Eight: World War Two and we hated the Germans as much as our secret bodies, loved the Americans as much as the Russians, hated killing, loved killing, depending on the language in the Bible in the breast pocket of the dead soldier, we were crazy-thirsty for Winston Superman, for Jesus with his infinite tommy-gun and the holy Spitfires, while the Jap dwarfs hacked through the undergrowth of our nightmares - there were pits full of people-meat - and the real bombs came, but they didn't hit us, my love, they didn't hit us exactly.

My love, they are trying to drive us mad.

So we got to numbers eight, nine, ten and eleven,

Growing scales over every part of our bodies,

Especially our eyes,

Because scales were being worn, because scales were armour.

And now we stand, past thirty, together, madder than ever,

We make a few diamonds and lose them.

We sell our crap by the ton.

My love, they are trying to drive us mad.

Make love. We must make love

Instead of making money.

You know about rejection? Hit. Suddenly hit.

Want to spend my life building poems in which untamed

People and animals walk around freely, lie down freely

Make love freely

In the deep loving carpets, stars circulating in the ceiling,

Poems like honeymoon planetariums.

But our time is burning.

My love, they are trying to drive us mad.

Peace was all I ever wanted.

It was too expensive.

My love, they are trying to drive us mad.

Half the people I love are shrinking.

My love, they are trying to drive us mad.

Half the people I love are exploding.

My love, they are trying to drive us mad.

I am afraid of going mad.

the labor party of steadily increasing im- portance to liberal voters

Political commentators have predicted at least nine years of opposition for the Labor Party before it regains the strength and electoral appeal to mount a serious bid for government. They point to the **annihilation** of the Labor Government at the last polls, an antagonistic press and the lingering memory of alleged economic mismanagement as mitigating against a quick recovery of electoral support. Some point to the Menzies era and predict at least two decades of Liberal/N.C.P. Government; the one proviso being that Malcolm Fraser come somewhere near Menzies in terms of overall ability.

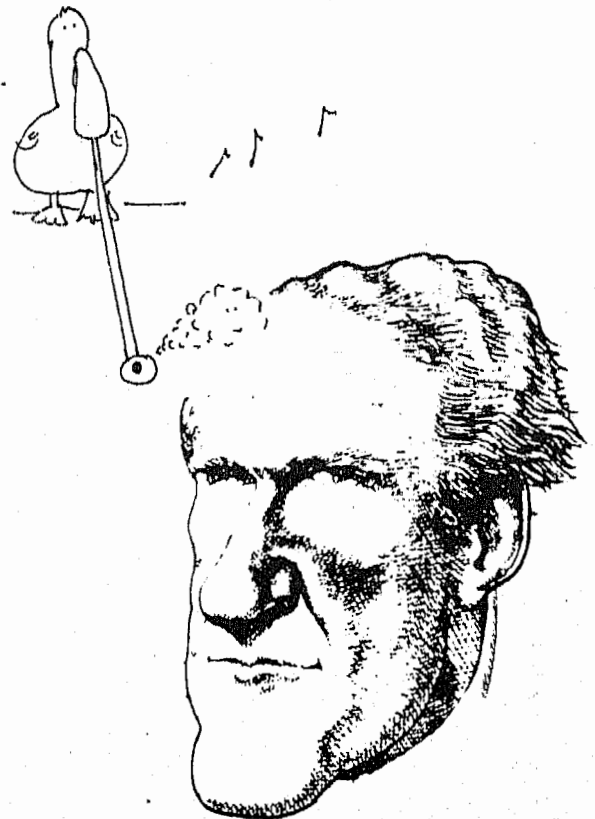
This could all prove correct, in which case it will not only be Labor's traditional supporters who will suffer (through the inevitable reduction in welfare projects) but, ironically enough, Liberal supporters. In other words, under continued Liberal Government it will not only be low-income earners who will suffer, but all Australians.

The reason for this lies in the very nature of the Liberal Party. The Liberal Party is a political grouping of liberal thinkers and businessmen. Its philosophy reflects this grouping... it is liberal in that it has a commitment to the primacy of the individual in all social matters and business-oriented in reflecting the interests of its financial backers. There are few contradictions in such a philosophy, invariably the objectives of liberalism and the free enterprise system are the same.

His philosophy served us well during the Menzies period. In the post war boom it allowed industry to grow unfettered and at the same time led to a society decidedly individualistic and free. Industry may have been allowed to develop a little too haphazardly, social amenities and services may have been woefully neglected and the general tenor of Australian society may have been decidedly conservative, but on the whole things were satisfactory. The economy

was generally healthy, Australians were becoming progressively more affluent, internal social stress was practically **indiscernable** and society was experiencing an unprecedented upward mobility. All in all the Liberal Party's philosophy was right for the times, as is borne out by their repeated electoral successes.

However, the decades to come will not be the decades of the Menzies period. Australia, like the rest of the industrialised world is not going to experience another period of self-



sustaining, self-directing economic growth. Instead, we like the rest of the globe will and are being beset by problems emerging from this growth. The decades to come will be characterised by problems of energy and resource shortage. They will be decades of increased industrial pollution and environmental deterioration. They will also be decades of international unrest as the undeveloped nations, collapsing under the pressures of over-population, famine and disease, desperately attempt to divert resources from the industrialised nations.

They will not be years in which Liberal Governments will govern effectively. Rather, they will be years in which such government will directly work against our best interests by pursuing the goals of a philosophy completely irrelevant to the remainder of this century. **THE LIBERAL PARTY WILL BE HAMSTRUNG BY AN INCREASINGLY IRRELEVANT SOCIAL AND ECONOMIC PHILOSOPHY.**

The remainder of this century will see all industrialised societies undergo extensive changes. Some, recognising the need for basic economic and social re-organisation will emerge from this period of transition relatively unscathed and in many cases actually strengthened. These will be societies with governments alert to the problems stemming from rapid and sustained economic growth. For the most part they will be social-democratic governments with a social-democratic philosophy much akin to that held by the Labor Party: for this is the only political philosophy compatible with western history and custom and yet able to bring about widespread social change. For widespread change we will require - entire economies will have to be restructured from their very base. The free enterprise system will remain but much modified. It will be an economy based on the minimisation of waste, production of goods designed for maximum use and the eradication of products of questionable utility. It will be a less consumeristic economy and one which will seek to minimise its impact on the environment. And in line with social-democratic principles, it will be an economy more responsive to real community needs and less to managerial decisions.

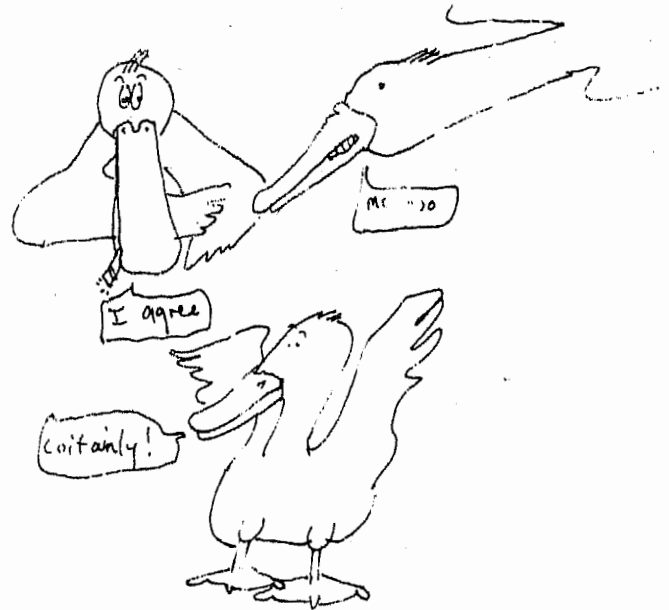
Besides this economic restructuring of the private sector a massive shift of resources to the public sector will occur. This will be necessitated by the need for widespread community action in stemming the deterioration of our cities and larger environment. The community, through its elected government, will have to develop efficient and extensive public transport systems to offset the gradual disappearance of waste-ful private transport from our cities. To cope with the massive growth in our cities which has occurred over the past decade and which will continue more rapidly in the decades to come urban renewal projects of unprecedented proportions will have to be initiated. Only by such projects will we be able to make our cities pleasant places in which to live, both for ourselves and for future generations. And an extension of democracy by means of industrial and participatory democracy, as envisaged by social democrats, will ensure that this necessary increase in government activity (which is in effect community

activity) does not infringe on our personal freedoms. As Tom Hayden, former anti-war activist and now U.S. Democrat Senate candidate explains in the Port Huron Statement, the aims of social democracy are:-

That decision-making of basic social consequence be carried out by public groupings;

That politics be seen positively, as the art of collectively creating an acceptable pattern of social relations;

That politics has the function of bringing people out of isolation and into community, thus being a necessary, though not sufficient, means of finding meaning in personal life;



That the political order should serve to clarify problems in a way instrumental to their solution; it should provide outlets for the expression of personal grievances and aspirations; opposing views should be organised so as to illuminate choices and facilitate the attainment of goals; channels should be commonly available to relate men to knowledge and to power so that private problems - from bad recreation to personal alienation - are formulated as general issues.

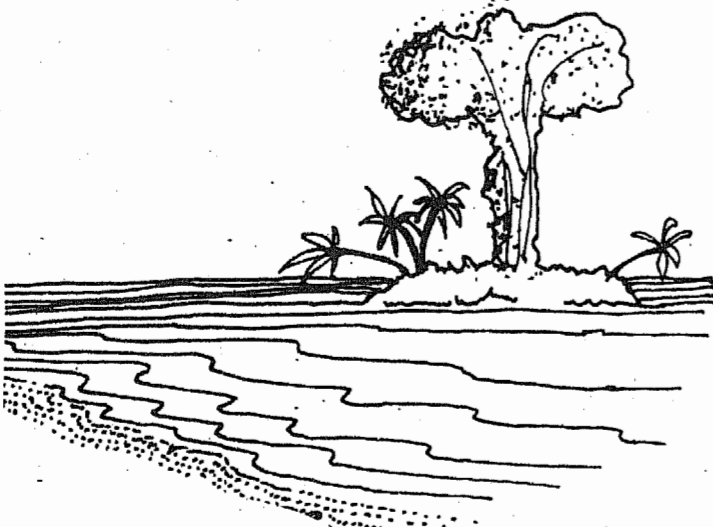
The economic sphere would have as its basic principles:

That work should involve incentives worthier than money or survival. It should be educative, not stultifying, creative, not mechanical; self-directed, not manipulated, encouraging independence, a respect for others, a sense of dignity and a willingness to accept social responsibility, since it is this experience that has crucial influence on habits, perceptions and individual ethics.

That the economic experience is so personally decisive that the individual must share in its full determination. That the economy itself is of such social importance that its major resources and means of production should be open to democratic participation and subject to democratic social regulation.

AUSTRALIA and NUC

LEAR DEFENCE:



Of course, it can be argued that the "enemy" would only want to exploit our reserves of energy fuels such as coal, oil and uranium. However, in order to gain unopposed access to the reserves the native population would have to be neutralised. This is where the nuclear strike argument again rears its head. As outlined in the above paragraph, the major population centres would have to be destroyed (along with all the equipment necessary for the extraction of ore). By mere chance this also entails the wholesale slaughter of the very people who would be impressed to work and coincidentally, the very people with the technical expertise to overall the actual extraction of the ore. It would hardly be advisable, then for an "enemy" to use nuclear weapons against Australia. In any case, I doubt that such an operation (from strike to successful mining) could take place in such a short time that our "allies" would not do something about the situation (That, of course, assumes that the "enemy" is not the US or UK and, remember anything could happen in the next 15 years).

It is my belief that if we were attacked, unfortunately, our plight would be made much worse because the US would not hesitate "to" drop a few on the invading force. That would mean more wholesale destruction in our already ruling country. So, even if we were attacked, the last thing I would want is that the US would try to help us in kind. The second assumption is precisely that it is necessary to retaliate in some way. It seems to me that it is perverse for anyone to use nuclear weapons, but even more so to retaliate with similar arms. If our population centres were destroyed of what benefit would it be to us to know that our attackers were similarly destroyed. Apart from salving some megalomaniac's Malthusian fantasies it would benefit no one, except, if the U.S. retaliated on our behalf, then they would have fewer enemies, maybe. It is interesting to note that the U.S. can now withstand a full broadside of ICBM's from Soviet Union and yet still retaliate in such strength as to destroy that country four times over in strategic terms. However, of what benefit is that? The only "rational" purpose of such nuclear strength is to act as a deterrent and cannot seriously be meant for actual retaliation. Or the other hand, we can hope that our "allies" would "limit" their retaliation by using nuclear weapons only against the invading force. In that case, as I mentioned above, we would suffer twice over. To have one nuclear missile directed against us would be monstrous but to expect and hope that we would be the target for our "allies" is unspeakable. Surely, then, retaliation is completely irrational.

Recently the Adelaide University Liberal Club printed a diatribe of ignorance titled "A Nuclear Free South Pacific Is Desirable, But...." While this screed should (and will) be attacked on its context alone, certain basic assumptions which should be corrected underlie their pamphlet.

The first, and most important assumption made is that, if Australia is to be attacked, then the "enemy" will use nuclear weaponry. This is assent nonsense because of the following reasons:-

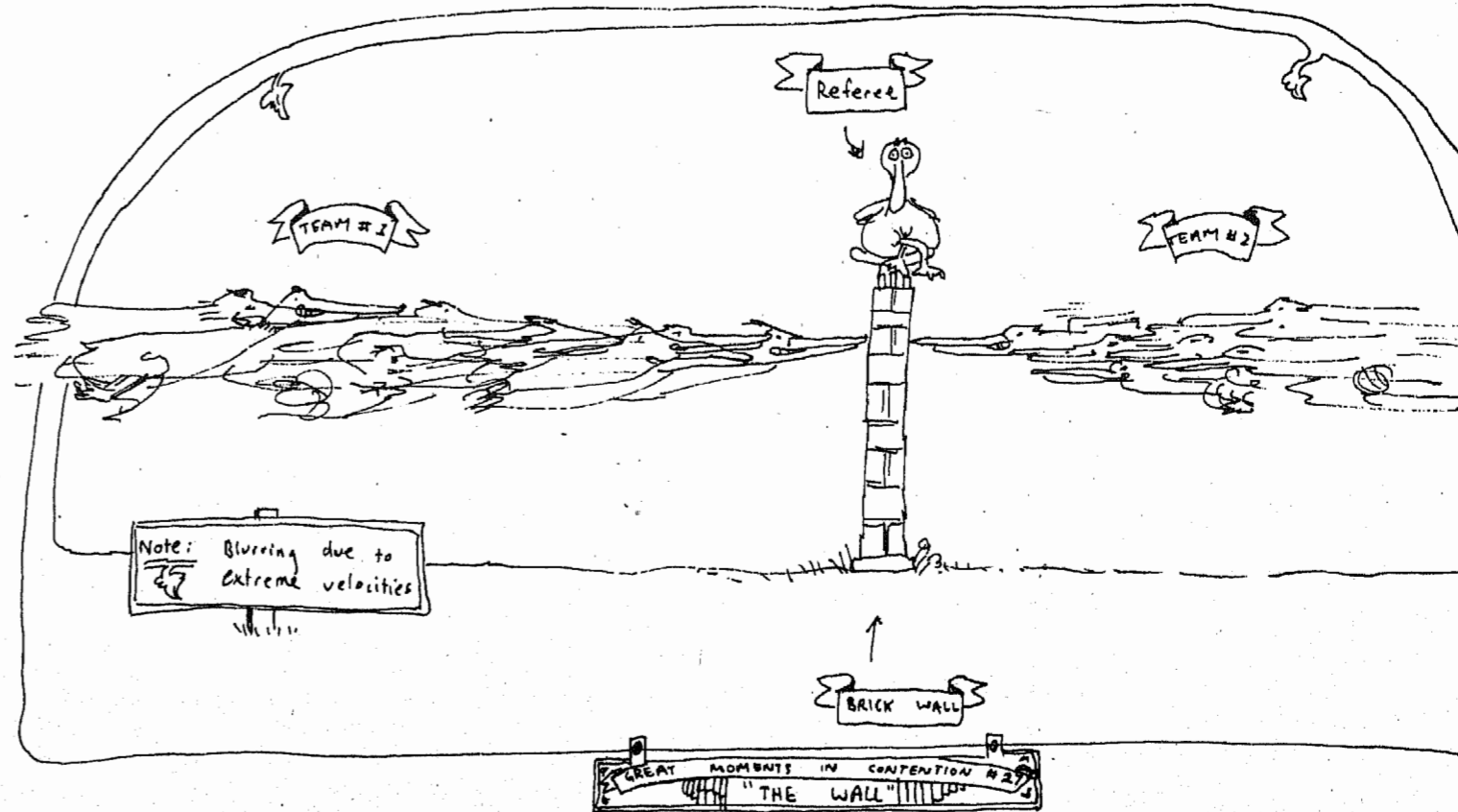
A nuclear attack on Australia would merely destroy those facilities which make our country attractive to the "enemy". That is, the "enemy" would have to wipe out the largest population centres to ensure that no resistance is mounted against his operation. However, by doing so, the destruction (nuclear weapons do not discriminate between targets within the "killing range") would render useless all port facilities in those centres, most of the national railway systems, most of the airports capable of handling large aircraft, most of the petroleum refineries, most of the strategic processing plants - all of those things, in fact, which an "enemy" would need to exploit our natural resources. Therefore, for an "enemy" to use nuclear weapons against us would mean a negation of the very reasons why Australia would be attacked in the first place.

A third assumption is implicit in the nuclear-hawk argument. This is that an attacking "enemy" force would have unlimited potential for re-supply. Following the destruction outlined previously the "enemy" would have to provide "clean" sustenance and equipment for its troops from outside Australia. To date the only known way of doing this is by ships and aircraft. This would need such massive logistic support that I doubt it could be done. The U.S. forces in Vietnam were flat out maintaining supplies for a couple of hundred thousand troops there with their supply routes unopposed. How would an invading force in Australia fare with our "allies" continually cutting their supply lines? Unless our "enemy" could be sure that our "allies" would not intervene. I believe it impossible that an "enemy" would attempt such a course of action.

Having argued against the Liberal Club's tract of wrong assumptions, it is now time to place the opposing positive case in succinct terms. As far as I'm concerned there is only one

way to make ourselves as immune as possible from nuclear attack. We must deny the U.S. permission, publicly, privately and demonstrably, to build bases in Australia and to deny permission for any nuclear-powered and/or nuclear-armed ships to have access to our waters. Of course, we cannot stop access to the South Pacific of nuclear vessels but we can, and must, denounce their presence. Why? If the U.S. at all permitted to maintain bases in Australia, it is just possible that an "enemy" might be tempted to drop one on us by way of a pre-emptive strike. Do you think that it makes sense to allow nuclear weapons in our territory just in case someone, mistakenly thinking we have allowed the U.S. to have nuclear weapons here, sends over some ICBM's? Such circular arguments as propounded by the Liberal Club need to be exposed everywhere they are seen. Of such circular arguments are the stuff of propaganda made.

Noel Usher,
For and on behalf of
Adelaide University Labor Club.



women and doctors



We've all heard the stories of doctors being seduced by their sex-mad women patients, but let's be honest, would you really have the nerve to attempt to have an affair with your doctor? The majority of women would probably regard their doctor with awe, respect and almost fear.

How many women, each time they see their doctor, decide that this time they'll be coherent, positive and calm when they finally get it. And they mentally rehearse symptoms and what's wrong with them, sit down in front of the doctor, forget the lot, and mumble incoherently during the whole consultation. It's hard to describe just what it is about doctors

that makes you feel an idiot, but it's a very rare doctor that can genuinely make you feel confident and satisfied when the consultation is over. We are taught that the doctor is always right, and very few patients question diagnosis or attitudes of doctors, simply because we should be so grateful to them for looking after us.

Unfortunately, along with the myth of the ever-correct doctor, women also obediently swallow medications prescribed without careful consideration of what medications will do to their bodies. That's why an ever-increasing number of women rely on Valium, Aspirin, Codeine, sleeping tablets, and anti-depressants which in no way alleviate the cause of their illness, whether imaginery or not, but merely serve to disguise the causes. But, of course, if the "doctor says it's alright" down go the pills.

page 18

Doctor-patient relationships are very hard to analyse, but basically rely on the woman's ignorance of her body and the continually reinforced image of the omnipotent doctor. We are taught to unquestioningly obey the commands of doctors and if that sounds exaggerated, seriously ask yourself about the times you've accepted prescriptions without querying what the drugs contain and what they do to your body.

Ignorance of one's body and revulsion of internal examinations is probably a major reason for a woman's hesitant approach. You feel a complete idiot if you say to the doctor "I've got a discharge" and he says "Well, you don't think it's something serious, do you?", or you ask a doctor for a smear test and he says, "What's up? Scared you've got a cancer or something?"

Preventative medicine is probably the most effective cure for many women's illnesses, yet many women die each year because of hesitancy in mentioning vital symptoms out of fear of rebuff from the doctor, and the deliberately perpetuated myth that knowledge of bodies is the doctor's concern, not the patient's.

changing our attitudes

If we, ourselves, are taught a lot more about our bodies - that they are natural and not dirty, what a vagina feels like, what causes certain illnesses, symptoms of those illnesses - we would feel more confident in our approach to doctors, and would learn to distinguish our bodily reactions and symptoms.

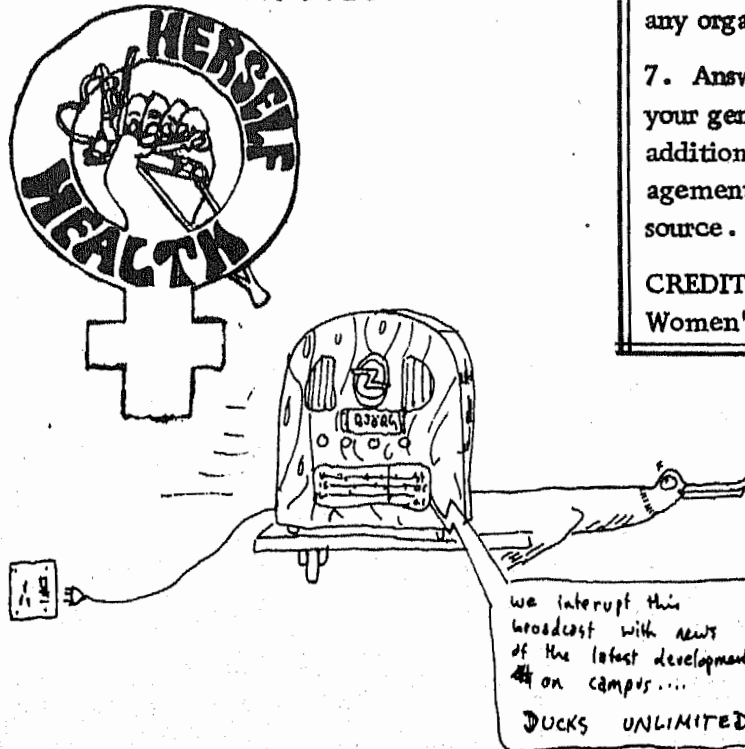
This is why self-examination and women's health centres are so important.

We must start to learn about our own bodies, to make a conscious effort to understand ourselves and in many cases to learn that prescriptions of drugs are not the ultimate answer to all illnesses. To talk to women doctors at women's health centres is a beneficial experience, because those women have experienced what you are experiencing. After all, how can a male doctor know what period pains are like - he'll never get them. To know that problems are dealt with sympathetically is more than half-way to encouraging ourselves to be confident in the face of slightly overbearing, seemingly perfect doctors. Our own questioning of treatment, our own assessment of medicinal values will help dispel the image of the 'perfect' doctor. If you really don't feel up to putting lots of questions, go with another woman who will probably give you and her the confidence to ask questions you both normally wouldn't have the courage to ask.

Remember though, that health education of ourselves doesn't stop at our own bodies. If we are to overcome general conditioning, we must make sure that we continue this education to our little girls so that they don't grow up in the ignorance that their mothers have. To understand and appreciate one's bodies is to be confident in one's whole outlook.

Maureen & Ann

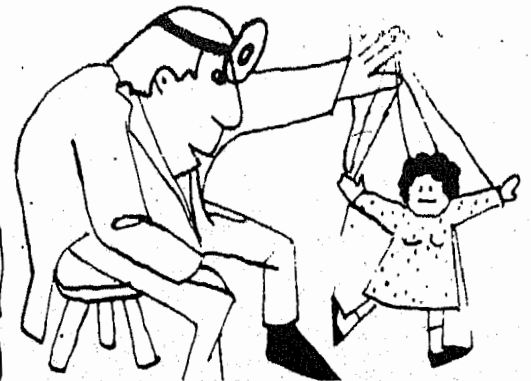
TAKE CARE OF YOUR BODY



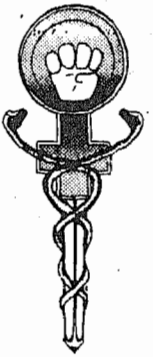
WHAT TO EXPECT FROM YOUR DOCTOR:

1. An accurate diagnosis of your condition, healthy or otherwise, at your request.
2. Results and meaning of any tests or examinations performed by him or by others at his direction, as soon as they are available.
3. Indications for treatment, varieties and alternatives, pros and cons of particular treatments in the opinion of other experts, as well as the doctor's own preference and the reasons for it.
4. Answers to your questions about any examination or procedure he may perform, in advance of or at any time during the performance of it. Stopping any examination or procedure at any moment at your request.
5. Complete information about purpose, content and known effects of all drugs prescribed or administered, including possible risks, side-effects and contra-indications, especially of any combination of drugs.
6. Willingness to accept and wait for a second medical opinion before performing any elective surgery which involves alteration or removal of any organ or body part.
7. Answers to your questions about your body or your general physical health and functioning, in addition to any particular condition. Or, encouragement to seek these answers from another source.

CREDIT: "Our Bodies Ourselves", by the Boston Women's Health Book Collective.



Letter to my hospital, after childbirth...



10th November, 1975.

Dear Sir,

I would like to lodge a complaint with regard to the treatment myself, my child and my child's father received during my recent six-day stay at the King George V Hospital. I am fully aware that my treatment was no different to that of any other woman, but feel that it is important for you to recognize certain considerations which each individual mother is entitled to, regardless of your claims for the maintenance of the present (but definitely past) "hospital routine".

Firstly, one must surely appreciate that for many women bearing and having a child is a deeply emotional experience which has the equal potential of being either extremely beautiful, or unfortunately, frightening and traumatic. A woman during labour is at the peak of her pregnancy. If it is her first baby she is uncertain of the many new things which are happening to her body, and this uncertainty is compounded manifold when a woman is informed that her birth is to be breech, as with myself.

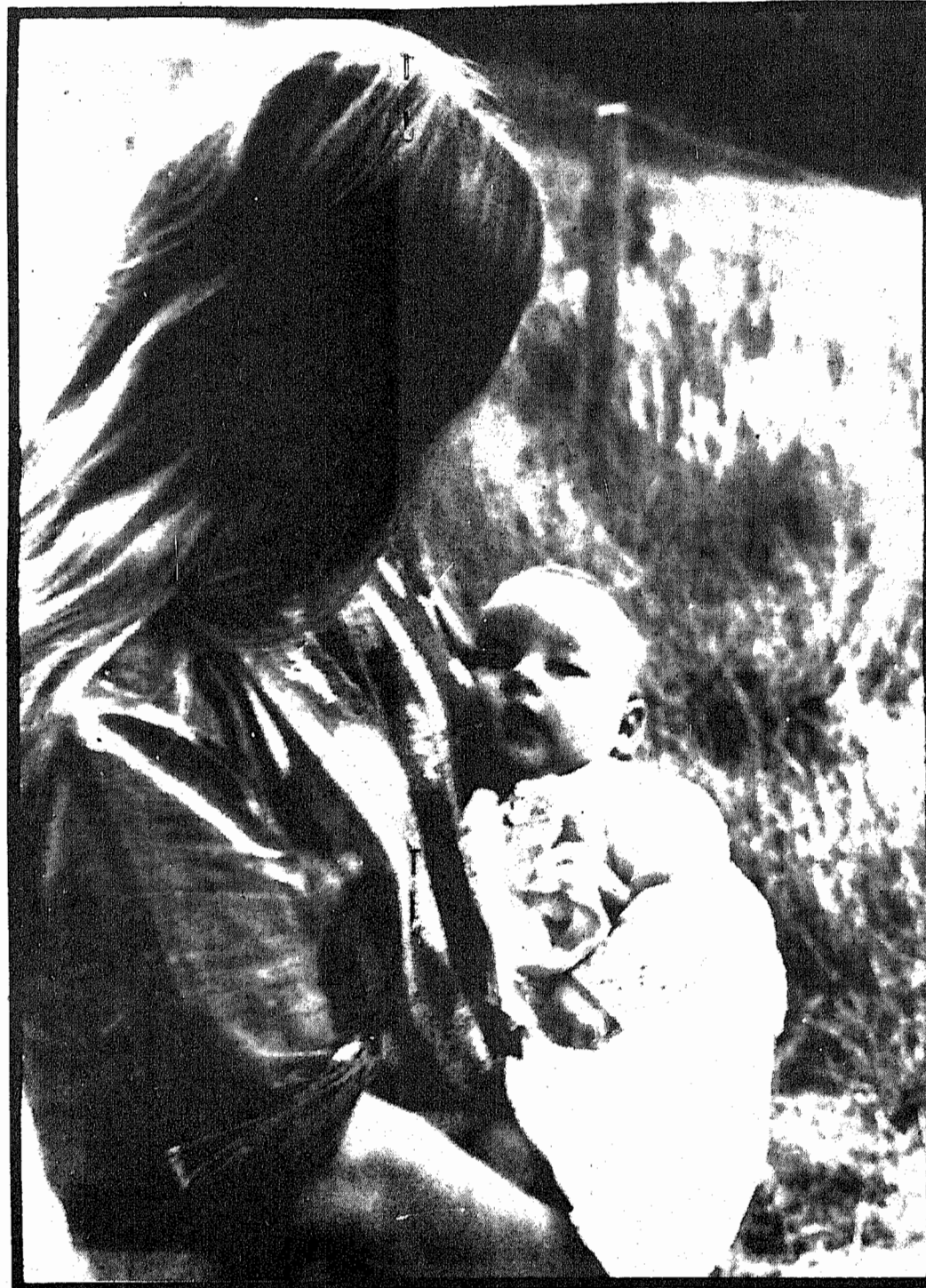
During pregnancy a considerable amount of mental and physical preparation can be made, but it must be made clear that to what extent this can be effective during actual labour depends almost entirely upon the surroundings, treatment and attitude she is exposed to at that time.

I feel it is a great pity, when, after feeling confident and happy throughout my whole pregnancy, that in a matter of a few hours in your hospital I felt confused, annoyed and extremely depressed. I consider your hospital, the attitude of your sisters and your lack of understanding for a woman



"A woman who goes to a doctor must turn over her body to him and at the end of the treatment she gets it back; she is entitled to no explanations, she must not ask questions nor make suggestions."

K. Emmott.



in labour to be appalling and inhuman. What could have been a wonderful experience for me was totally ruined and I hold your hospital responsible. I am amazed and angered that an institution of complete strangers have the power to interfere with what is an absolutely personal experience to the extent of over-riding that persons individual needs and ignoring that persons rights to them; the only redress being to write a letter of complaint afterwards.

I would like you to explain why I had to experience any of the following:-

1. During labour, although perfectly capable of walking, I was forced to lie on an extremely uncomfortable bed. Why are there no rooms available with comfortable furniture, pleasant surroundings and some form of entertainment provided - e.g. Television, Radio, Magazines?
2. Why was it insisted that I take sleeping tablets when it was flagrantly obvious that I would be unable to sleep, as the sisters had the full intension of checking the baby's heartbeat every fifteen minutes?
3. Why was it necessary for me to actually have to ask what those tablets were, and why wasn't I told any more than "just sleeping tablets"?
4. Why was it insisted that I urinate on a bed pan, on the bed, when I had explained that I found that extremely difficult in my pregnant state and was quite capable of sitting on a chair in the room?
5. Why was it necessary for the father to leave the room while I urinated, when I had made it clear that I particularly wanted him with me?
6. Why, when after having been re-assured that the father of my child could stay throughout my labour and the birth, was he continuously asked to leave without being given any reason, not told when he could return, and why was he told when asking a sister what was happening; that he was lucky to be there anyway as he wasn't my husband? I object to this sort of intimidation.
7. Why were trainee sisters, when practising to hear the baby's heartbeat, particularly rough, and after having asked them to be more gentle, why didn't they respond?

8. Why was I merely told "I know" when I complained that the razor blade being used to shave a very sensitive area of my body was blunt?

It appears relatively unimportant to you and your nurses that a woman in labour is experiencing a certain degree of discomfort, and they justify all their actions by saying "this is hospital routine". Obviously so, but is your existing routine necessarily correct? I do not accept that your routine in any way caters to a pregnant woman in labour, other than on the very basic level of delivering a live child and maintaining the mother's life during and after the birth.

The few small and simple things I wished to happen after the birth of my child were denied to me, and to my child and to her father.

Why is it that you expect a father to wait six and perhaps seven days before he can hold his child - after having done all but carrying it physically? Who is the father? He is most certainly not, in this case, a potential carrier of diseases and impurities - and yet was denied all emotional claim to his child for a week.

Can you explain to me why it was that myself and my child were denied demand feeding when I felt this is what I wanted to do and was best for my baby? Why was it that I was ordered to feed her four hourly? Why do you expect a mother to disturb, harass and force a bottle of substitute milk down her baby's throat, when it is sleeping peacefully? Why, if that child is disinterested in eating at 5 a.m., 9 a.m., 5 p.m. or 9 p.m., did she have to lie crying with hunger until her next feed? Do you honestly believe that a baby has a clock in its stomach which triggers off an alarm at the appropriate hospital hours? Who is more important - the hospital or the child?

Why do you allow your system to upset women to the point where they lie crying in a ward worrying about their new child? I saw this happening and experienced it myself. Why, if one is anxious about her baby, is she told "don't worry about it", without any further explanation? Do you think we are total fools and could not understand your medical jargon?

Can you possibly say you appreciate and understand the state of a woman's mind during and after birth and still allow these gross injustices upon a woman's happiness and security, at such an important and potentially fulfilling time in her life?



Why do you huddle babies in little nursery cages under bright electric light after nine months in a dark safe womb - amongst other screaming babies with indifferent nurses watching over, but even so allowing them to scream for hours? What is it that you would be feeling if you were screaming? And why is a baby any different than you - and why is its emotional and physical disposition any less important? A BABY IS ALSO HUMAN.

I wanted my child with me and asked for "rooming in" to avoid this happening - why wasn't it allowed?

WOMEN are not baby making machines which only need oiling and greasing before they function properly. The women in your hospital are people about to produce people - women who have carried a child for three-quarters of a year and have been in labour for sometimes many hours - who have experienced emotional and mental and physical upheaval. The women in your hospital are not sick - they are being women. They have the capacity to lie back after a birth and smile and say - "that was beautiful". How many in your hospital do? You suffocate them with drugs, treat them as invalids and explain away their depression as "third day blues".

Do you realize at all, that occasionally some women wish to be treated as intelligent human beings - who desire the knowledge of exactly what drug is being injected into their bodies, and wish to know exactly what people are doing to

their child and for what reason???? And if that women is dissatisfied with the given explanation, particularly in relation to the treatment of her child, there is no reason as to why she should or must tolerate it.

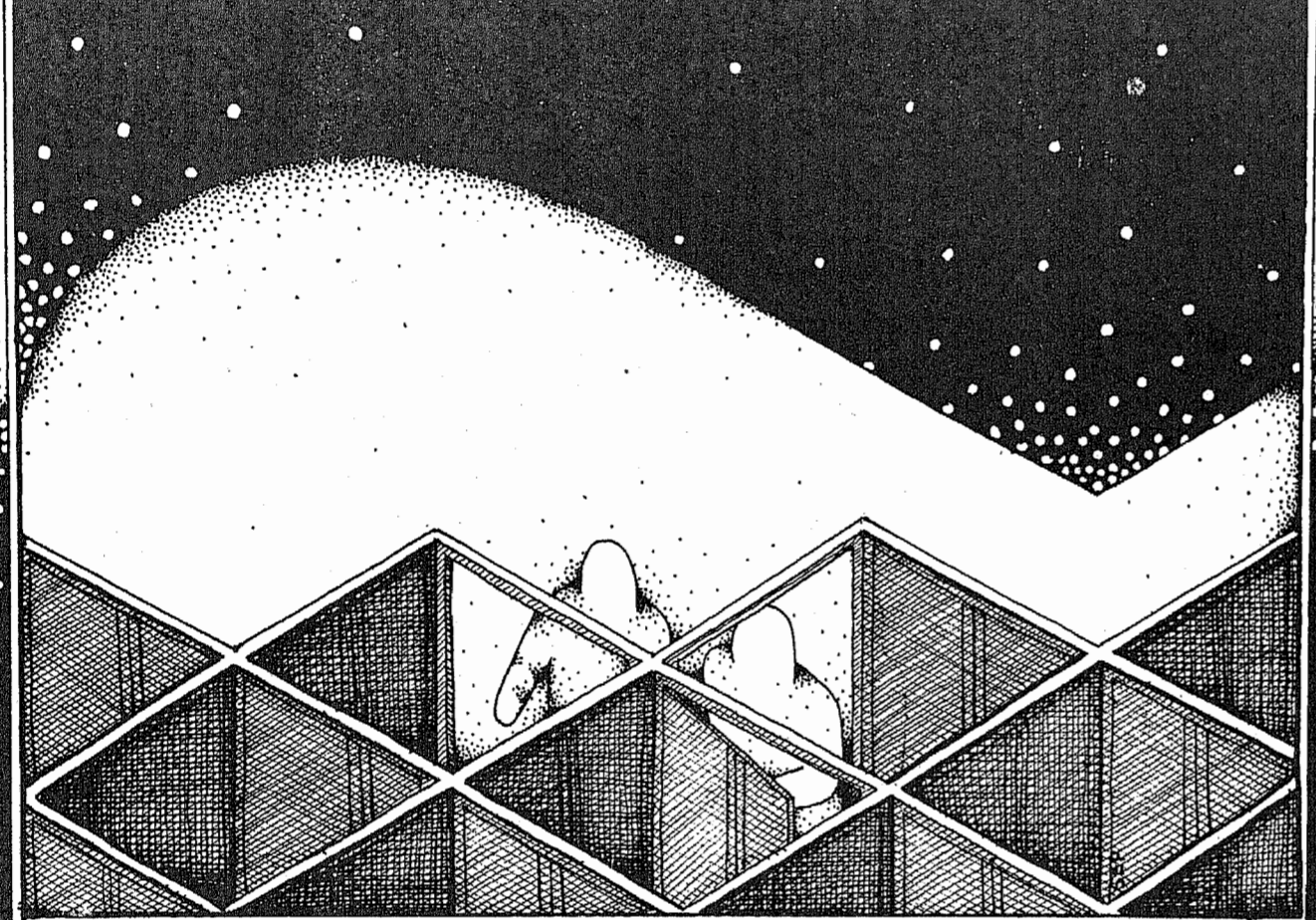
You must remember that you are there for the specific purpose of helping the mother and her child and it is therefore your responsibility to devise and supply a system whereby individual needs are recognized.

I would lastly like to mention that I have absolutely no criticism of my doctor who helped me greatly during my birth. This letter is aimed at you and your hospital only and I have the full intention of publishing this exact letter in various widespread newspapers in this state.

Sincerely,
Di



THE REVELATION OF MR. LIDINUM-



THE REVELATION OF MR. LIDINUM by Peter White.

Ever since last summer holidays I've been looking for a tree. I haven't spent much time at it, I've had other things to do. I'm not the sort of person who's much good at finding things though. My father often says (he's often saying things) that you see truly, only when you're not looking. Well that's when I've been doing my searching, when I'm not looking, at the times I've had to stop and straighten the mud guard on my bike or pick a bit of gravel out of my sandals. That's when I've looked, but always out of the corners of my eyes you un-

derstand. I haven't found it yet, this particular tree, the flock of bird's tree. Perhaps I ought to explain, seeing you wouldn't know what I'm talking about as yet.

"Roll up, roll up, get your tickets here for the greatest mystery mirror maze of all time. Lidinum's Luminous Labyrinth, guarantees to baffle, bemuse and befuddle. Lose your way in the endless passages, in the countless reflections which twist and turn beyond mind's comprehension. Never, since Minos and his Minotaur, has such complexity been realized in confusing corridors of light. Come one come all to the maze

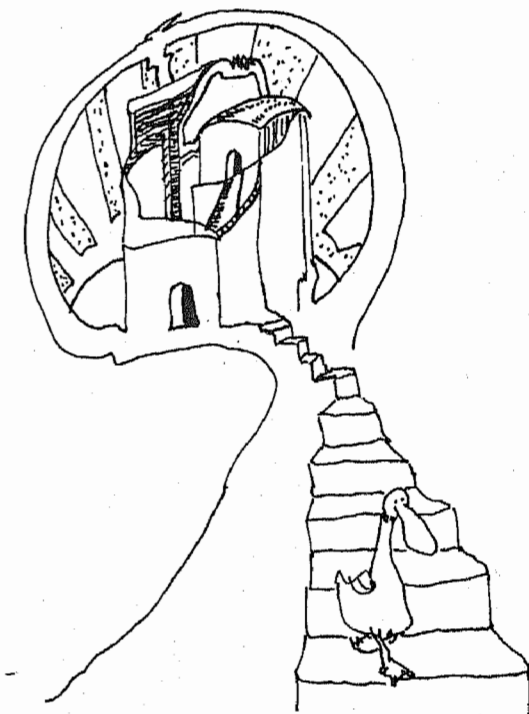
that no man can map. Test your mind, your balance, your courage in this turbulence of twisting twilight. Roll up, roll up, get your...." And on and on the man shouted. Of course I and my brother didn't ever listen to that anymore. We must have heard it about a million times already. He could really talk though, that man. I reckon he was an actor once, out of vandyville, with his name on posters all over the place, sort of destitute now and doing this side show stuff. It's just when you've heard something so many times before, well you don't listen.

We were standing by the entrance to the maze sort of insignificant in the crowd because nobody there knew us. I love that feeling, nobody knowing who I am or who my grandpa is or that my dog's had fleas or that I once came bottom of the girls at speed and accuracy in Grade Four. I called up to my brother, "Have we got enough time to go in?" He with the indifference of a consciously mature thirteen year old who just happened to have been given a large watch for his last birthday, answered vaguely, "Yes we have, it's only half past two. Now you haven't gone and lost your money like last time have you? If we have to go home and get some more we really won't have time."

"Ofcourse I've got it silly, right here tied up in my hanky." My brothers been getting kind of bossy like that lately. It's probably because this is his first year at high school and he thinks he's got to be stuffy and not do what he really wants to do as a result of his greater age and maturity. I get really mad with him when he gets like that. I've even begun to worry that he might think he's too old to go to the maze anymore although I suppose he'd have to be really bad before that happened.

The mirror maze, you see, must be about the most important thing in my and my brother Guy's life and for that matter in the lives of most of the other children in our neighborhood. I remember one Sunday at Sunday School (my mother and father are very religious you know, especially my father, who's got an old walking stick that used to belong to the Devil. He bought it for a shilling at a church jumble sale. It could be worth as much as a genuine holy relic such as a piece of Christ's cloak he told me once, if he could find the right buyer that is). Well on this Sunday, it was about a year ago, we had this very nice Mr. Sloam as our teacher. He was very young for a Sunday School teacher, that is about fifty. My best friend Gabby says she doesn't know how he was allowed to teach seeing as her brother told her that a person has to be at least eighty before they're allowed to teach Sunday School, that's to make sure they're properly good and clean living. Not that I'd believe Gabby's brother. I told my father anyway about Mr. Sloam and how he was too young and all. Well he sat there as I was telling him, still as a dead snake under a hot sky and then suddenly stood up without even looking at me and walked out of the room. He came back again immediately

with his Devil's walking stick and began waving it at me as if it were a magic wand. He did calm down a bit after a while, placed me on his knee and began to stroke the back of my neck all creepily. Then in his S.S. voice he whispered into my ear, "Do you know what my little one I think your Mr. Sloam must look young for his age." Sometimes I'm not only half sure my dad's nuts. Well back to this time at Sunday School, Mr. Sloam was taking the lesson in his black suit with its watch and chain that Guy's friend Alexander says he'll steal some day. Alexanders all bad though you see. Mr. Sloam was being intimate and sympathetic about our childhood problems, not going on about angels and archangels, the blood of the lamb and all that. This Sunday he was asking us what was the most important thing or person in our lives. After he'd finished his little talk he stood with an understanding smile on his face waiting for a reply. There was absolute silence. You could have heard a pine-cone drop on a tin roof twenty miles away. Then there was a bit of scraping of the little Sunday School chairs as some of the kids shuffled. They always do that when they're embarrassed. Kids of nine years would much rather be told about angels and archangels and fire and brimstone than be asked about what was most important in their lives, they're just not prepared for the sort of stuff at Sunday School. You could see from the twinkle in Mr. Sloam's eye that he had expected this momentary reticence. He obviously had great faith in the good sense and exuberance children would display if given a chance.



So he waited, benevolent, letting us take our own time. About long enough to hear five pine-cones drop, that was all we needed and we'd worked out just what old Mr. Sloam was after. Christopher Nombkin was the first to put up his hand. I reckon if we hadn't all been staring so hard at Christopher Nombkin we'd have seen Mr. Sloam jump for joy.

"Yes Christopher" he said "and what is most important in your life?"

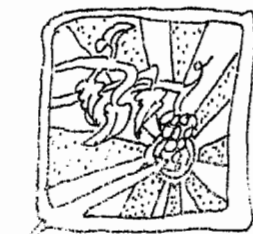
"My dog, Mandy" Christopher Nombkin mumbled Christopher Nombkin is kind of dumb, a bit backward. He would have lisped except he never said enough to give his tongue a chance to slip. He's the kind of boy I'd never call "spastic" even if he'd just thrown my ball away into old Mrs. Jame's front yard because I reckon he's a bit too much like a spastic, sort of wrong in the head to be called one. I might call him a perv. If you call another kid that you have to be quick to add "And I bet you don't even know what that is" before they get a chance to say "Oh Shut up stupid. You wouldn't even know what a perv is". Christopher Nombkin wouldn't think of saying that, he's that dumb.

With that reply Mr. Sloam must have glowed all over.

"You're a very fortunate young man Christopher," he said. Mr. Sloam always calls us young men or young women, it doesn't sound half bad.

"A dog can truly be man's best friend". He gave that last bit, the way he does the bits out of the Bible. Come to think of it, it might be out of the Bible. St. Paul probably said it. My dad reckons old Paul really had it in for women so perhaps he loved dogs instead.

"Now, Margaret, what's most important in your life?" Mr. Sloam continued with his lesson. Perhaps I shouldn't say too much about Margaret, considering that I never got on too well with her. She's fat, not that I'd hold that against her, its just that as well as fat she's mean and stuck up and thinks she's smart and always knows the answer, and all the parents who've got no brains thinks she's sweet. But she's not, she's mean, that meanest kid at school. When Mr. Sloam asked her she settled herself down like an old hen, but it wasn't an egg she was sitting on, no it was the answer she knew was right. She cleared her throat, looked up all eyes at Mr. Sloam and said



Library note : The original copy of this page has very light text in some areas. This is the best copy possible. Please see original document for better detail.

"Well Mr. Sloam, most important are my parents who've looked after me and brought me up in a Christian home and secondly the Bible which has helped me to live according to God's wishes."

Almost half the class were in an advanced state of strangulation after they'd heard that lot and the other half were coughing violently into their handkerchiefs when it was all too much for Christopher Nombkin who fell backwards off his chair. Perhaps he's not so dumb as I thought. Old Mr. Sloam was oblivious to the row. I don't think I've seen anyone look as happy as he did then, except perhaps our old Labrador the morning after she'd given birth to three damp, sucking splats of fur.

I reckon he was just about ready to take off and transmigrate into thin air.

"You Margaret" he said "are a young woman of rare wisdom. yours is a sensitivity far beyond your meagre years."

I kind of felt sorry for Mr. Sloam then, such a nice old bloke and so dumb. It was on account of this feeling that I didn't say anything mean when he turned to me and asked, "Well young lady and what about you is it a dog or perhaps a person?" I didn't even stop to think, it came straight out like a rabbit from a burrow full of ferrets.

"Mr. Lidinum" I blurted.

"Mr. Lidinum?" he questioned.

"Why, Mr. Lidinum of the Luminous Labyrinth, of course."

Lidinum's Luminous Labyrinth was no ordinary mirror maze, ten foot square tent with a few old mirrors which couldn't confuse a blind man. There were mirrors alright, and about an acre of them but that wasn't all. It was the island of twilight that made Lidinum's what it was. The outer regions of the Labyrinth were this enormous mirror maze. I never really learnt it properly. I could find my way pretty well, but then nothing like my brother. He used to go through running with his eyes closed, never bumped his head or harmed mirrors and I crashed often enough with my eyes wide open. Not that I was half bad. I could beat any other kid my age in a

race through and my brother even let me join his team a couple of times. He and the other boys his age had this game they'd play by the hour which led to more than a few fights. One team was hunter, the other hunted.

With the teams at opposite ends the hunted had to get two through uncaught. To begin you had to know how not to get lost and if you didn't know all the corridors like you knew the stains on the bathroom ceiling you soon got trapped. The problem was you'd see a hunter in front and he'd really be behind on account of all the reflections. If you really knew the mirrors you knew just where to ambush. They say Guy, that's my brother, never got caught, at least no-one remembers having caught him and I know why. It was because Guy went through The Twilight. No-one else could. They'd try alright but after wandering about lost in those shadows for half an hour they were easy prey. You could tell before you caught them if they'd been into The Twilight.

At the centre of the maze was an empty space no corridors only shadows. You could never see across it. We tried shining Gabby's twelve volt underwater flashlight into The Twilight once. It wasn't any use. There were always things in The Twilight, ladders, portcullises and if you ventured in away from the corridors, staircases opened before you, empty rooms appeared. Always there were sounds. Sea noises like when I'm trying to go to sleep at our beach shack and the waves keep beating, the sound a train makes when you put your head to the rail and hear it panting a mile off, they're all there. My brother's always seeing the queerest things in The Twilight. One afternoon on the way home he kept mumbling to himself about this girl. I know he'd been in The Twilight for about three hours. A great fir tree had appeared before him, he'd passed by and lost himself in a dense forest. From down the avenues of trees a girl had come dancing, he said her name was Marika, she led him laughing back through the thickets to the great tree. He's strange, my brother. Of course it's not real, all just electronic gadgets, loud speakers and hidden microphones, lenses, projectors and stuff like that, but that doesn't make any difference, no difference at all.

Outside the maze on that morning my brother and I were still standing. I was kicking at the dust with my old red sandals. I'm very interested in dust, especially the dust at the funfair. Guy's friend Alexander once found an old army medal in the dust. He says his father told him that it's three hundred years old. I don't know, Alexander tells as many lies as would the Devil at a Sunday School picnic, but it certainly was a queer old coin, really ancient looking and not a speck of rust. I reckon there's all sorts of stuff in the dust, mostly diamonds of course, a few rare coins and an aboriginal axe-head or two. I kick the dust a lot you know.

Guy was standing, hands in his pockets staring up at the entrance. He always does that before he goes in, as if he's about to be baptised. His hair was kind of funny that day. He's got rotten hair. The wind was flicking it up about the edges.

(continued next week)



EDUCATION NEWSLETTER

TRAINEE TEACHERS CONFERENCE

The AUS sponsored Trainee Teachers' Conference will be held at the Riverina CAE campus which is 8 miles from Wagga (NSW) on the Easter weekend 16th to 19th April.

The programme will be determined by the conference itself but some of the matters to be discussed will include Student Teacher financing, "Trainee Teachers and the Schools", Teacher training in universities and colleges; fundamental assumptions underlying education.

For intending teachers selected to go from Adelaide University, some subsidy will be given from the S.A.U.A. Attendance at the conference, however, is not restricted to delegates. Cost will be about \$40 for accommodation at the Conference and a bus is being chartered to cost \$20 for the return trip. The bus will leave Adelaide University, outside the Student Activities Office, at 8 p.m. on Thursday, 15th April, and will leave Wagga at 1 p.m. on Monday 19th April for the return trip.

A meeting of people from Adelaide University who are interested in going has been arranged for Wednesday 7th April at 5 p.m. in the Student Activities Office.

A regional pre-conference meeting has been arranged for Sunday 11th April at 2 p.m. in the Student Activities Office.

For further information contact:

Peter Love, AUS Local Education Officer
C/o Student Activities Office, Phone 2232412 (leave message) or 2769621 (after hours)

or

John Murphy, AUS Local Secretary
C/o Student Activities Office, Phone 223-2412 (leave message).

EDUCATION GROUP

Change of venue for meetings

From now on the Education Group will meet fortnightly on Wednesdays, at 1 p.m. in the Student Activities Office. The next meeting is on Wednesday 7th April.

All those interested in changing education on this campus or in student welfare issues are invited to attend.



THE NEAT

Another inequitable system

Even with the financial plight of the average student recently receiving tons of coverage through the media, the Government bureaucrats have done it again! They have, laughingly, "means-tested" the NEAT retraining scheme.

The "means-test" consists basically of splitting the NEAT allowance into two distinct portions; \$23.40 per week being called the "training allowance" and \$41.10 per week being called the "unemployment benefit." The idea of splitting the original allowance was to facilitate means-testing of the latter amount, and just to make the job even easier it is not even tested on a reasonable sliding scale of family unit income.

The arbitrarily-fixed cut-off point of the unemployment benefit is set at \$70.50 per week (and, let's face it, would you work for less?) with the NEAT scheme students receiving only the training allowance of \$23.40 per week between the family unit income (e.g. working spouse's income) limits of, at the lower end of the scale \$70.50 per week to, at the upper end, \$238.50 per week at which point even the training allowance cuts out.

The Government in all its wisdom, is therefore saying that a married couple (with perhaps one or two dependant children) receiving a total family income of \$70.50 per week is just as well off as another married couple (perhaps with no children), with a total weekly income of \$238.50. Well I have heard some interesting variations of the "two can live as cheaply as one" theme but that is a little hard to swallow.

The really interesting part of all this is that married NEAT scheme students whose spouses earn in excess of \$70.50 per week are actually better off with T.E.A.S. (around \$30.00 per week as compared with \$23.40) as long as their income does not exceed \$7,600 per annum, for it is at this point that the TEAS means-test scale begins.

It would appear then, that the Government has (for about 85% of NEAT scheme students) affectively shut-down the NEAT scheme without the political controversy that would result from an announcement of just that intention.

Many students who were accepted by NEAT in 1975 for a period of two or more years are now facing financial diffic-

SCHEME

ulties because of the drastic income cuts. Banks, finance companies and landlords insist that you must honour your contracts and obligations, but obviously the Government does not have to.

If you, as a NEAT scheme student, face problems like these ring WARWICK DAVIES on 42 6464 day or night and let's see just how much pressure we can, as a minority group, bring to bear.

Submitted By:

W.B. Davies
F4/21 Frederick Street,
Maylands, S.A. 5069
C/- Economics Faculty,
University of Adelaide.

Changes cause worry

Peter Love.

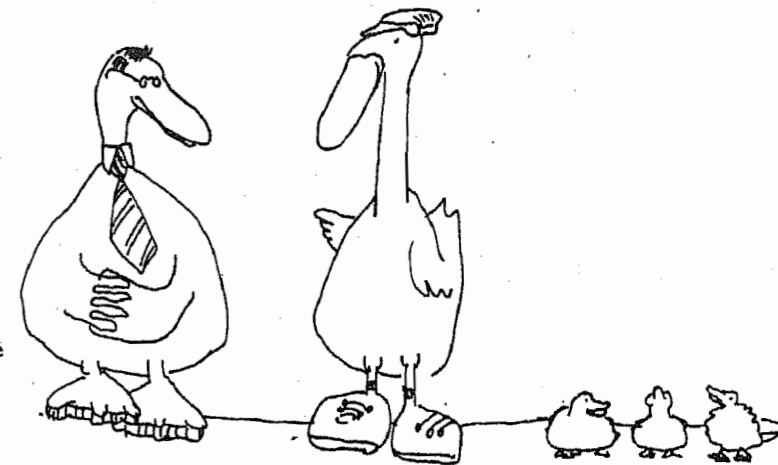
Recently Mr. Street, Commonwealth Minister for Labour and industry, announced that NEAT benefits would be available for more people.

One might be forgiven for thinking that the Australian Government was putting more money into the scheme to enable more people to benefit from it. But No, it was simply more of the usual political rhetoric to disguise the fact that more stringent guidelines were being applied and that the benefits for most students on NEAT would be cut.

In some cases the income from NEAT would drop from about \$100 p.w. to about \$23 p.w. NEAT students were given to understand that the benefits granted to them when they were accepted into the scheme would continue till the end of their courses. Some of them had heavy family commitments when retrenched from jobs and under NEAT were able to continue to meet their obligations whilst studying. Through no fault of their own these people have been placed in a financial predicament which could mean the end of their studies, and that's assuming they could find work.

Moves are being made to get the Federal Government to reconsider its decision on NEAT. At the last meeting of the A.U.S. National Education Policy Collective the following motions were passed:-

1. That a basic principle of the original NEAT scheme should be reaffirmed; i.e. that NEAT assistance should be available to women and men irrespective of their marital status and the means of their marriage partners.
2. That the guidelines for the administration of the NEAT scheme should be a matter of public record and also provided to all NEAT applicants.



Management / Banker
Confrontation.

3. That the Minister for Employment and Labour Relations, Mr. Street, be asked to receive a delegation representative of AUS and AUS constituents on the subject of the NEAT scheme.

4. That the effective level of payment paid to students at the outset of their courses should be maintained.

Following from these motions, AUS will be lobbying ministers and members of parliament and is organising the deputation to Mr. Street. It will also be publicising the issue through the student and other media.

Throughout Australia NEAT students have been meeting and are taking collective action. In South Australia a meeting was held on Wednesday March 24th at the South Australian Institute of Technology.

This meeting decided to form NEAT action groups at the tertiary campuses and where there are a significant number of people affected such as the Aboriginal Task Force at the S.A. Institute of Technology. These groups will publicise the issues, write letters to members of parliament and approach members of parliament and others.

A GROUP HAS BEEN FORMED AT ADELAIDE UNIVERSITY
NEAT students on this campus are invited to contact W.B. Davies (Phone 42-6464) or C/o the Economics Faculty, or Peter Love AUS Local Education Officer, C/o Student Activities Office. Phone 276-9621 (after house - home) or 2232412 (leave message).

Another decision of the NEAT meeting at S.A.I.T. was to sponsor two people from South Australia to join the deputation to Mr. Street at Canberra. A fund has been started by the AUS S.A. Region to pay for the fares and costs involved in publicising the issue.

A public meeting is to be held shortly. Watch noticeboards for further details, or contact Mike Smeaton, Phone 267-3415.

REVIEWS

STYLUS ON CAMPUS

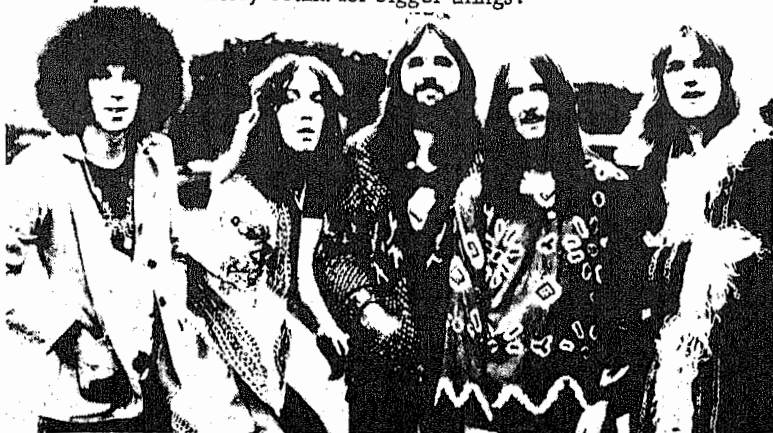
Sabina Wacyk.

The Melbourne group "Stylus" hit the Uni. campus last Friday, as the second featured group for the year presented by the "Jazz, Rock and Blues Club." They presented the audience with an impressive line up of songs, both new and old, featuring such favourites as "Summer Breeze" and "World of Make Believe". The beauty of their lyrics came through strongly in all the songs presented especially in the new track, "So Much Love". The guitar work of the Adelaide born member Ron Peers, was almost faultless: His guitar solos show up his mastery and confidence which undoubtedly will, if not already, make him recognized as one of the finest guitarists in Australia. Peter Cupples on lead vocals added vibrance to the act with his amazing falsetto vocal range, while Peter Lee gave an impressive back up on drums.

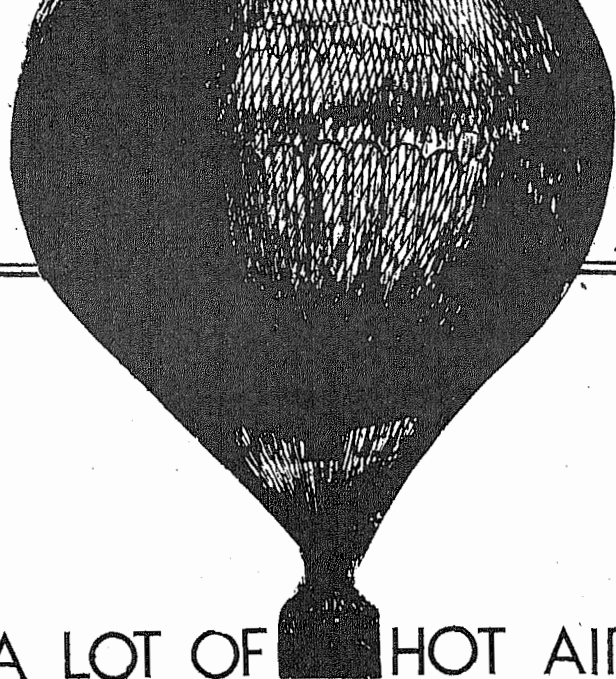
Ashley Henderson's unique vocals were nothing less than superb. His recognizable quality comes through strongly in their new single soon to be released entitled "So Much Love".

Sam McNally on keyboards performed competently especially in his various solo interludes. His use of the moog synthesizer adds a sophisticated sound to many of their funkier tracks. The eleven years of dedicated studying of classical piano seems to have paid off, as he performs with great sensitivity and contributes greatly to the overall sound.

Overall the Stylus concert was of the highest quality. They are one group you should look out for in the future because they are definitely bound for bigger things.



page 30



A LOT OF HOT AIR

A positive thirst for disaster can be noted in the current film-going public, and understandably so.

Times being as tedious as they are (recession-wise), we need to be taken out of ourselves, in fact - we need, for example, to indentify with the hyper-panic of Jaws and to thank God when it's over and trot home to the safety of our beds.

When director Robert Wise began multi-color preparation for the filming of Universal's "The Hindenburg", he thought of the final flight of Germany's spectacular luxury dirigible as a dramatic event, remembered mainly by those who were shocked on May 6th, 1937, by the news of the airship's fiery 'death'.

The film script, (based on the book by Michael M. Mooney and rewritten for the screen by Richard Levinson and William Link) does, on its own, make a good storyline, but I'm afraid that's all. The noted special effects made up of original newsreel with lots of superimposed and double printing, plus even one back projection (and a number of obvious inside studio shots, etc., which are terrible.) The footage is so loosely put together that even a child can see the mistakes.

George C. Scott, as the Vicious S.S., although Anti-Nazi Germany or else, make a good pain in this film. Also (notable) is that their so-called extras, who were big names in the cinema circle only first a few years ago, are Roy Thinnes, Gig Young (Academy Award Winner for "They Shoot Horses Don't They"), and Bugess Meredith.

But don't be fooled by the big name program: This epic film production is bad, lousy and just plain shithouse. So save your bread, pull in some dope, take a bus to the airport and maybe see the real thing!?

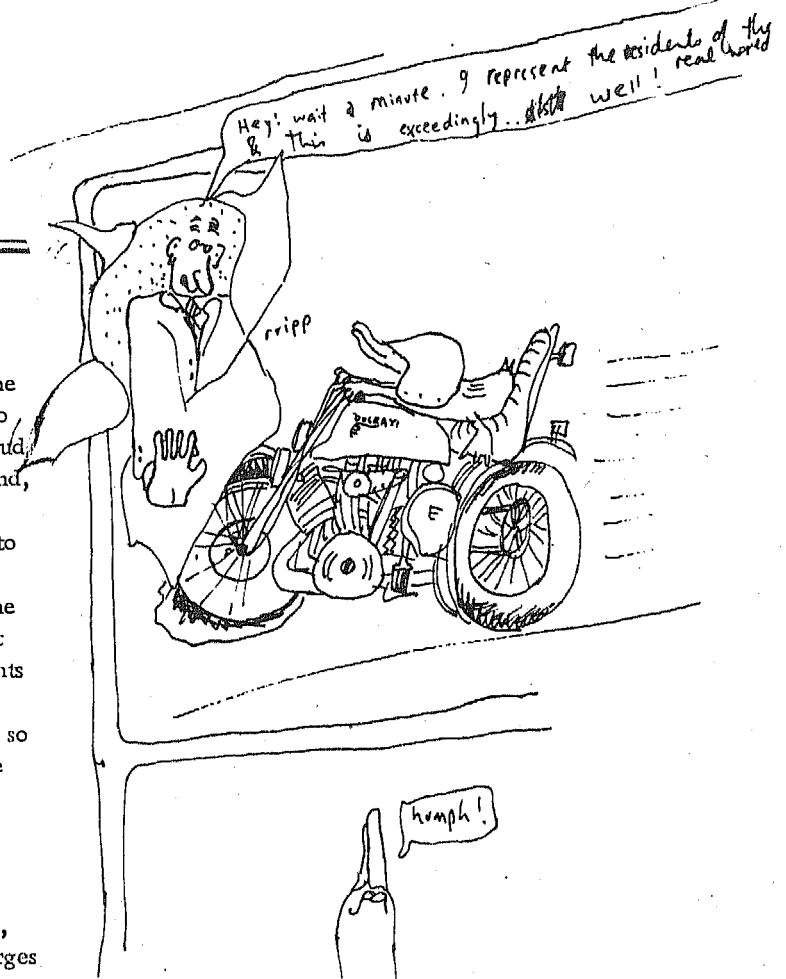
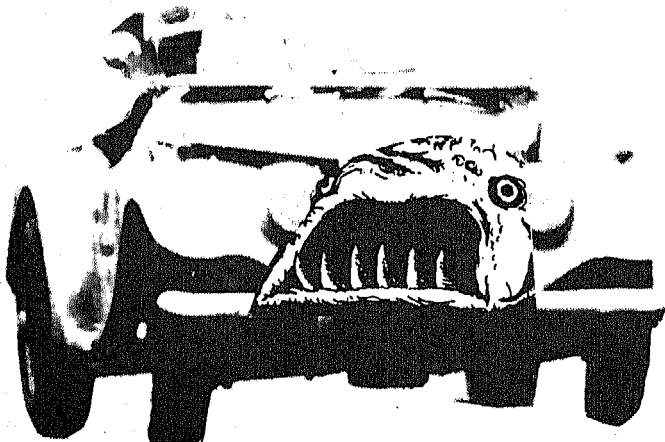
REVIEWS

The Cars That Ate Paris

Paris is a sleepy town somewhere in, perhaps, N.S.W. The people of the town are God-fearing and progress-minded, so they are keen to develop it into something they can be proud of. In the old days they probably made a living off the land, but now that sort of thing is not necessary, even if it were still feasible. You see, just up the hill on the one road into Paris there is a very sharp and dangerous turn. There are many very bad accidents there, especially at night, and the situation is made worse by an old truck which has been left just off the side of the road right in the line of the headlights of any car entering the turn. This truck still has its large rear-vision mirrors, but they are now directed to the front, so that headlights are reflected right back into the eyes of the drivers of the car, dazzling him completely. The result is inevitable: failure to take the turn and a plunge down the hillside, with severe consequences for the occupants.

All this is outwardly very distressing for the people of Paris, and they communicate their sympathy to anyone who emerges unscathed from such an accident. But then there is often much to be salvaged from the cars, and in fact they have found that by playing their cards correctly they can even make a living out of this salvage; for the car is not the only thing that comes tumbling down the hillside.

Paris has found fame in its own little way in the researches of a brain specialist who has taken up residence there. He believes in research by direct experiment, and there are always plenty of patients in need of medical treatment coming into the Paris hospital. It is necessary, of course, for such patients to stay indefinitely, but then not many are capable of think-



ing of leaving anyway; and for those rare few who are, it is always made sufficiently clear that no-one leaves Paris.

So Paris has an income, and it has its share of fame. It is, of course, a microsm of our own society, with people contributing blindly to the maintenance of a system in which they live almost entirely off the products of other people's efforts. In Paris, this is simply carried to its logical conclusion - the complete alienation from the very things which form the basis of one's whole way of life, and hence, eventually, complete abandonment of any semblance of responsibility, except perhaps to the system itself.

It is this final responsibility that the elders of the town still have, but the youths are without even that. They are completely uncontrollable, and spend all their time in their hot rods. This is much to the disgust of the town elders, who complain that what these youths need is to put in an honest day's work. But all such talk is in vain. The youths finally overstep the mark by committing the unpardonable offense of driving over the mayor's front fence and garden. Some firm discipline is seen to be in order, and as an example the offending car is gutted by fire in the main street. The reaction of the disciplined, though not immediate, is planned, inevitable and grotesque.

REVIEWS

SCAPINO.... by Moliere

Translated and adapted by Frank Ford
Icon Theatre Company/Little Theatre, Adelaide University.

Moliere captured the exuberant nature of the Latin peoples well but most English translations lose the fiery spirit through cold aloofness and a lack of sympathy. Parenthetically, I remember a production of Scapino I saw once in one of the Teutonic languages which also had to rely more on the situational message than on the expressiveness of the language or, bound closely to the language, facial expression. Frank Ford's production for Icon overcomes this problem through using his own translation into gangster English-Italian and changing the setting to a Neapolitan cafe in the twenties.

Whatever you may think about the artistic integrity (the ivory tower kind) of the transformation, it works. Damned well. Besides, he added song and dance in the comedia dell'arte style, complete with prologue introducing Scapino as the first and inaugural presentation of the Australian-Italian Drama Society and the audience gets to sing along in 1920s movie manner.

Scapino, he of the title role, is a five star diamond studded platinum plated fixer for all seasons, all occasions and all scrapes. Ian Boyce plays Scapino slitheringly, a slimy obsequious plotter enjoying his much sought after status as the main fixer what counts, laughing into his hand at the misfortunes of others — you can't but love him for he is you in all your mingy pettiness, a human catchall.

The plot is an involved intrigue only a bunch of emotional Latins could get themselves involved in but the large cast offers ample scope for audience participation and identification and inchoate laughter. My favourite was Michael Moody as Argante, who frightens everybody with his ever present violin case (in which they think he carries his submachine gun, but which he uses as a very classy lunchbox for his salami) and his effective rages. And I've never seen a born miser like Geoff Usher as Geronte. I recognised in John Low as Octavio the lovesick Italian boy of the real life Star Cafe I once used to grub at and nearer to life you can't get. John Apostolakis looked and sounded like a cousin transplanted from the Greek fish'n'chips shop across the bay from Naples (pretty big transplant for B.C. — before Chris Barnard).

Graham Duckett was good as Silvestro, as good as he always is, especially his very expressive bottom; in fact, he was so good that I suspect Frank Ford blew his part up well beyond Moliere's original. Still, who cares, except the academics and they don't really count when it comes to the box office. Ernie Roberts, who had the small part of Carlos, "a cheat", could earn a living frightening little old ladies in dark lanes -- A-plus for make-up.

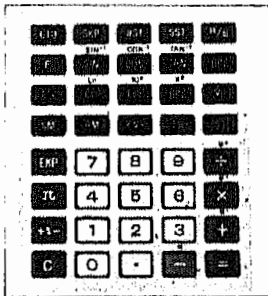
Perhaps because in Moliere's time women parts were invariably played by men, the parts for women are not as effective as those for the men: the script didn't really do fair justice to Lola Blachowicz, Robyn Callan and Lei Costi, giving them mostly histrionics, a little gossip, tears and wide eyes of wonder, a sort of a pre-women's liberation compendium. Frank Ford did however give them a consolation prize of some exciting dancing. Good for Frank. Scapino is a good laugh and an enjoyable experience.



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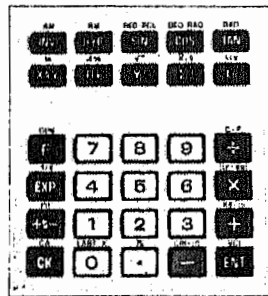
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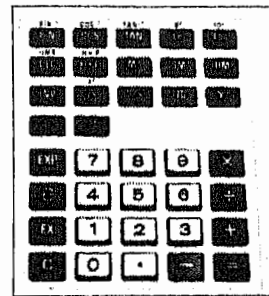
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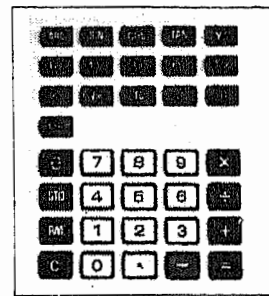
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Jazz, rock + blues



Stephane Grappelli

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Black Lion BLP 20131 (W.E.A.)

Old age certainly hasn't sent French violinist Stephan Grappelli racing to the old peoples home, in fact it is safe to say that the opposite is becoming increasingly true. The last few years have seen heaps of Grappelli records being released, and it is a small wonder that all of these have been very good. Unlike many musicians in old age, he is not content just to play only the music to which he is accustomed and this has led to a series of duet albums with such diverse people as Baden Powell, Jean-Luc Pouty, Gary Burton and Yehudi Menuhin. In addition to churning these out, he has continued to release many albums of his own style of jazz, and it is from three of these that this album is compiled. The advantage of this release is quite clear, one gets Grappelli in three different settings without having to buy all the original albums.

The three settings are: firstly a slightly progressive group led by Roland Hanna and Mel Lewis; secondly what I think was his regular group around the early seventies period, and finally, in duet with pianist Alan Clara. As with most Grappelli records, all the performances are excellent, although I personally preferred the first group, mainly due to the piano of Roland Hanna, and the duet tracks are outstanding.

If Stephane Grappelli continues to be as prolific as he currently is, then the only way anyone will be able to keep up with him is through albums such as this, and on that basis, the album is recommended as a good buy.

Mike Prescott.



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GENESIS
A Trick of the Tail



Genesis

A Trick of The Tail, Atco
SD36-129 (U.S. Import).

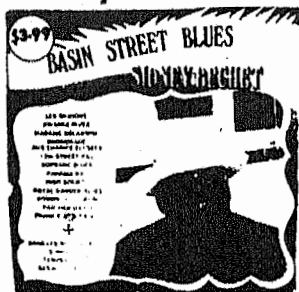
This album will come as a shock to those people who have always thought that Genesis were basically Peter Gabriel with a very competent backing group. Not only is it a very fine album in its own right, but it also succeeds in those very areas where one would expect Gabriel's absence to be a crippling blow, namely the lyrics and pleasantly strange vocals.

Jazz, rock + blues

Genesis are unique among the groups who have an obvious 'classical' influence, and a liking for grand sounds in that they have a genuine sense of humour and that magical ingredient so lacking in the efforts of many of their compatriots, good taste. Genesis are a musical group, not merely a group of technicians. The sound of this record is mostly fairly lush, but not flabby and the recording quality is excellent. This group deserves to have so many thousand of dollars worth of equipment - listen to Squonk (reputedly directed at Gabriel) or the semi-instrumental Los Endos and your shaken faith in English "art"-rock may be partially restored.

Doug Spencer.

Sidney Bechet



Sidney Bechet, Basin Street Blues
Vogue L25151 (Festival).

I cannot claim to be any great authority on Bechet's version of trad. jazz, so I can only give general impressions.

Firstly, some facts about the album. It is compiled from studio and live recordings, but when they were recorded is information not included on the cover. I am sure that it was many years ago as the

studio tracks would appear to have been taken from 78's and the live recording is better, but it is still thin. It must be noted that Bechet has been dead for many years, so there is no crime in this, further, the album has a reasonable price, \$3.99, and it is very long, approximately 54 minutes.

What is immediately noticeable is the superb command that Bechet had over the soprano saxophone, and it is easy to understand why he was an influence to many later saxophonists. As far as my ear for this type of music goes, it would seem that this album gives some good examples of trad. jazz, especially the live recordings, but it may be that one gets such an impression due to the improved recording quality. One track that did stand out was Gershwin's "Summertime", the soprano saxophone of Bechet soared above the rest of the band.

It may be advisable to check the recording quality before buying, but apart from this problem, it could be well worth the money.

Mike Prescott.



Various, Peter and The Wolf.
R.S.O. 2394162 Phonogram.

Yes folks, Prokofiev's Peter and The Wolf, has been rocked up, and if your reaction is the same as mine was upon hearing of this strange record, then your in

for a surprise, as it is really good. I suppose some explanation is needed, but all I can tell you is that it is the brainchild of two unknown persons, a Robin Lumley and one Jack Lancaster, who together wrote all the tracks, except the main theme, which is essentially Prokofiev's. They certainly didn't waste time in employing studio hacks to perform their opus, the cover credits reads like a who's who; those named include Manfred Mann, Chris Spedding, Stephane Grappelli, Eno, Jon Hiseman, Bill Bruford and Viv Stanshall.

The story is exactly the same as the original and is in the same form, except that the music is totally different. Apart from the fact that one can enjoy the music for its own sake, it is also refreshing to hear music that creates the impression it was designed to, and in this respect, it differs greatly from any of the Rick Wakeman pieces. There are several tracks which do warrant a mention, "Duck Theme" waddles along gloriously, "Pond" sounds just like its name, and Stephane Grappelli's violin is very good on "Cat", "Cat In Tree" and "Cat Dance", the last being an amazing trio, with the unlikely combination of Grappelli, Alvin Lee (guitar) and Dave Marquee (bass). The only track that fails is "Rock And Roll Celebration", and this is forgivable as it is short.

This album could turn out to be one of the surprises of 1976 and if it does have some kind of success, then I feel I would be fully justifiable.

Brad + arca



MON 5th

4.15 p.m. - ANGLICAN SOCIETY. Biblical study of acts in Anglican Society Room (Next to Chapel).

TUES 6th

1.10 p.m. - SPECIAL CATHOLIC MASS FOR UNDERGRADS. Chapel - via stairs at the western end of the cloisters.

1.00 p.m. - WOMEN ON CAMPUS. "Where do we go from Here?" General discussion and policy. Lady Symon Library.

1.00 p.m. - EVANGELICAL UNION. Sough Dining Room. Russell Bartlett - Speaker.

7.45 p.m. - DEBATING CLUB. Announce a Grand Opening Meeting. Meeting Room 1.

8.00 p.m. - FRIENDS OF THE EARTH. Meeting of those interested in "Environmental Bike ride to Port Pirie". 177 Payneham Road, Stepney. See page 37 too.



DEBATING CLUB WISHES TO ANNOUNCE A GRAND OPENING MEETING.

Tuesday, 6th April. 7.45 p.m. Meeting Room 1.

At this meeting we will be selecting teams for SADA Debating Competition. We have submitted tentatively, 1 A grade, 2 B grade and 3 C grade teams, with 2 other teams affiliated with AUDC but autonomous in directing their affairs. **THUS WE WILL HAVE 8 TEAMS DEBATING THIS YEAR, AFFILIATED WITH THE AUDC.**

The University will reimburse your \$15 SADA affiliation fee if you join AUDC @ 50¢, payable on this night.

YOU MUST BE AT THIS MEETING IF YOU HAVE INDICATED YOUR INTENTION TO DEBATE SADA THIS YEAR.

All other interested members, come along and see how you can be involved in private debates.

Guest speaker will be present also.

WED 7th

1.00 p.m. - Little Cinema. Hear Freelance Journalist Jill Jolliffe speak on **THE STRUGGLE FOR INDEPENDENCE IN EAST TIMOR**.

1.10 p.m. - CHRISTIAN SCIENCE ORGANISATION. Meets every week in Meeting Room 1 (Behind Games Room). Everyone most welcome.

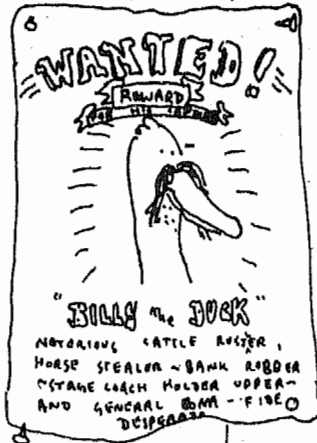
1.10 p.m. - CATHOLIC MASS. Chapel.

4.15 p.m. - ANGLICAN SOCIETY. Celebration of the Holy Eucharist. (Chapel).

5.30 p.m. - YOGA CLUB. Yoga lessons open to students and non-students. In the Lady Symon Library. Bring a pair of shorts (Yoga mats provided). No charge of any sort. You can join at the session if you like.



bread + circuits



FRI 9th

1-2 p.m. - NEWMAN SOCIETY. "Coffee and Conversation" Newman Room, via stairs at the western end of the cloisters. Free coffee, friendly atmosphere!

1.10 p.m. - ANGLICAN SOCIETY. Midday Office (Anglican Society Room) followed by corporate lunch.

SUN 11th

4.30 p.m. - ISLAMIC SOCIETY OF THE UNI. OF ADELAIDE. General Meeting to be held in the Adelaide Mosque. All members are requested to attend.

THURS 8th

1.00 p.m. - L.S.F. Paddle Boating on Torrens. Meet at L.S.F. Rooms at 1.00 p.m.

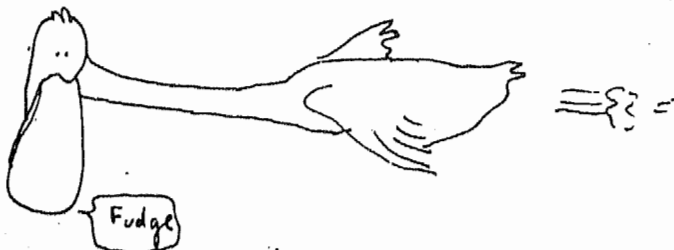
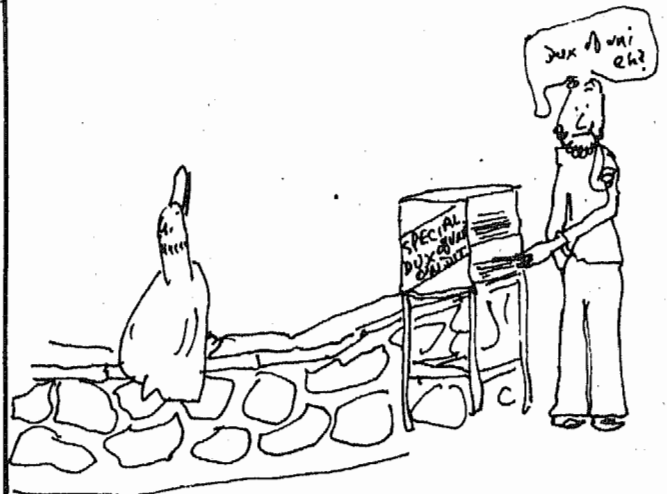
1.00 p.m. - Little Cinema. Hear David Mitchell, sc - Rhodesian and Lecturer in Zoology, Dept. Adelaide Uni., speak on RHODESIA - A COUNTRY IN CRISIS.



1.10 p.m. - CATHOLIC MASS. Chapel.

6.15 p.m. - YOGA CLUB. Yoga lessons open to students and non-students. In the Lady Symon Library. Bring a pair of shorts. (Yoga mats provided). No charge of any sort. You can join at the session if you like.

7.30 p.m. - L.S.F. Singing at Strathmont. If you require a ride, meet at the Uni. Footbridge at 7.00 p.m.

7.30 p.m. - MODELLERS CLUB. Meeting from 7.30 p.m. to 10 p.m. in Craft Room.



 Environmental Bikeride to Port Pirie
All bicycle lovers, nature lovers, ecology activists, or gregarious types will have a very friendly, amusing and constructive time on this ride over Easter. Please come on it, and help it get good publicity. If interested, come to F.O.E. on Tuesday at 8pm, 177 Payneham Rd, Stepney. 

agony column

lemmings unite!

The S.A.U.A. has a nominee on the Theatre Committee of the Union Council and the Safety Committee of the University. These positions are currently vacant - so if you are interested, see Geoff Adam in the Student Activities Office (above the Union's Mens Loos) before Friday, 9th April.

sci fi convention

This Easter (16/3/76 - 20/3/76), Melbourne University will be the site for the Second Inter-varsity Science Fiction Convention. Programme includes talks, discussions and films (Sleeper; Things to Come; Soylent Green; Metropolis; Fantastic Planet; Dark Star; Forbidden Planet). There will also be a Dalek race. Cost: \$10.00

For further information: Contact A!U: Science Fiction Association. Room S4 behind Games Room, Union Buildings.

stop press

women on campus ~

For the past four weeks women on campus have been meeting for regular discussion on Tuesday lunchtimes. So far discussions have proved successful in that they have stimulated interesting ideas and discussion. However we feel only a minority of women are being represented, any impression of clique of 'feminist heavies' is mistaken and we would like to believe that our discussions are relevant to women both on and off campus. So we would like to offer reassurance to anyone interested, or vaguely thinking of coming along, that we are delighted to welcome new faces and everyone who attends adds to the group in some way. Even if you don't say anything you bolster the feeding of group solidarity. Next Tuesday 6th April we are discussing what we want to do with the group for the rest of the year. Lady Symon Library 1 p.m. - **WHAT DO YOU WANT FROM YOUR WOMEN'S GROUP?**

to Sell to Sell to Sell

Yamaha CS-2E 180 Road bike. Good transport for a student \$225 o.n.o.

Phone: 44 6114.

Registration till May. _____

Mint condition, 7,000 KM ONLY. Honda CB500t

Crash Bars and Carrier included.

Excellent town or touring bike.

Also economical.

Only \$1175 o.n.o.

Must sell soon.

Ring: 79 4925 after 7.00 p.m. and ask for David.

trouble with English???

From the week commencing 29th March, 1976, special tutorials will be available for students who are non-native speakers of English and who are having difficulties with written English expression.

Conducted by Mrs. Kay Connolly and Mrs. Jill Burton in Room 2133 of the Barr Smith Library. Mondays to Thursdays until the middle of Term 3.

Telephone the A.C.U.E. Secretary (ext. 2771).

dig tha vibes, in yr feet!

There is no club running at the moment even tho lots of people are interested! Even if you were not a member last year, feel free to do some organizing now... just come to the Students Office and collect the names of others interested from the Contemporary Dance pigeon hole.

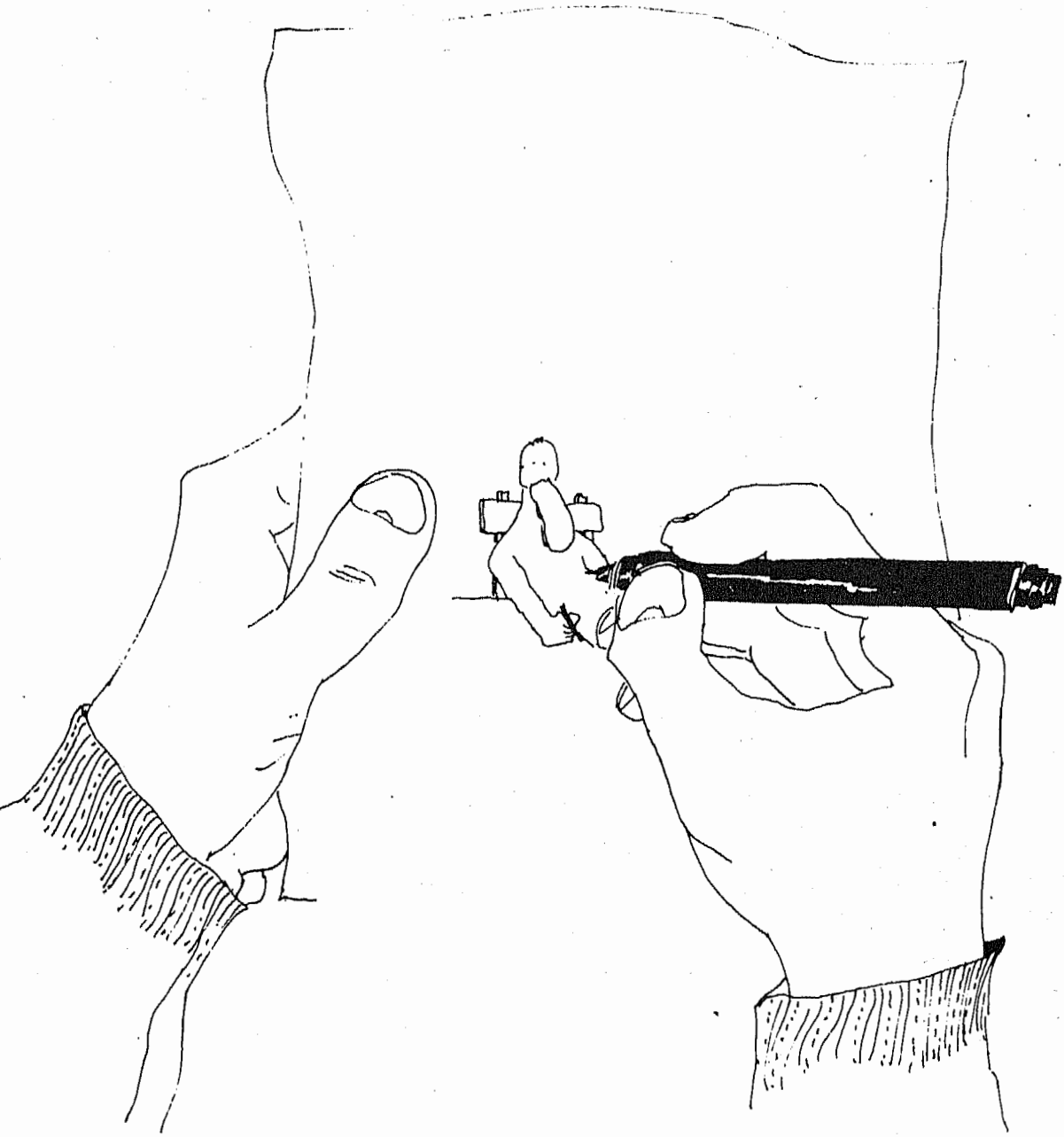
teacher trainées confèrèncé

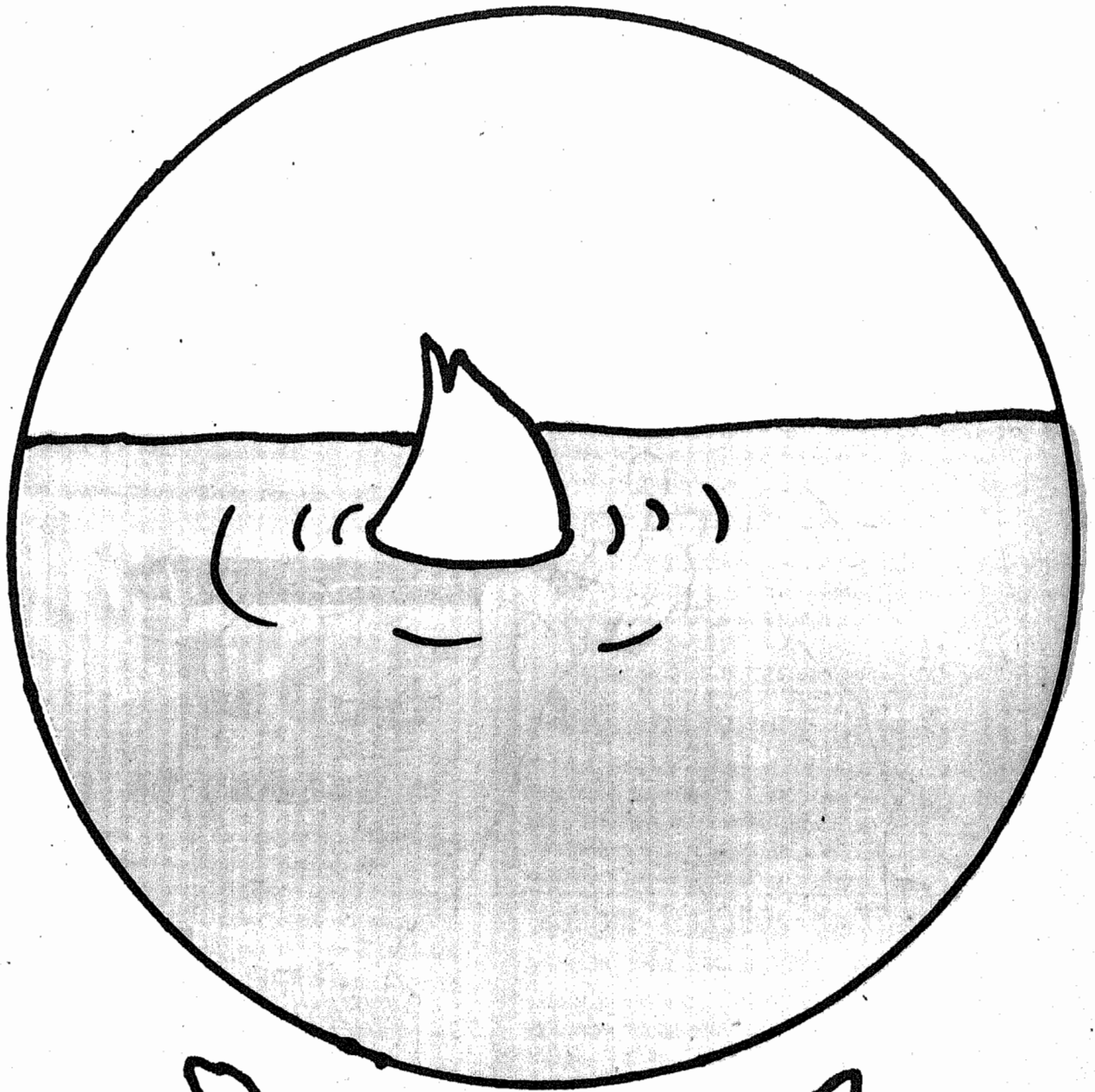
Australian Union of Students.

Second National
TEACHER TRAINEES' CONFERENCE
Wagga, N.S.W.

Easter, 1976.

Ask your Local AUS Secretary or your AUS Regional Organizer for details. Perth 802284: Adelaide 2232412
Hobart 237124: Melbourne 3412032: Sydney 6605051
Would anyone interested in going to the Second Trainee Teachers Conference at Wagga during Easter, leave a note with/contact B. Avery (Computing Science) or with A.U.S. (Students Assoc.)





!A RIVER DIRTY!