

On Dit

"The Adelaide University S.R.C. Paper"

Vol. 20, No. 3

April 21, 1952

One Penny

NINETY - EIGHT DAYS TABU AT WOODSIDE

"Woodside? 'Swonderful . . . that is, to be out of it." This is the not entirely surprising attitude of our 150 recently returned Woodside warriors to the period of ninety-eight days which they spent as members of the 16th National Service Training Battalion. Surprising, though, is the general agreement that they could have done what they had to do in exactly half the time without any loss of efficiency.

This raises the important question whether a considerable amount of the Australian taxpayers' money and of her young men's valuable time is being wasted because of the system of N.S.T. is essentially inefficient. It raises, too, the question of whether National Service Training, because of the traditional bungling that goes with it, may not defeat the very end for which it was instituted, and instead of turning out young men who are alive to their duty of national defence, produce a pronounced apathy for it.

FAIR TO MUDDLING

In statements made last week to "On Dit," ex-trainees revealed that conditions at Woodside fell far short of those necessary to encourage the youth of Australia to form a healthy approach to the period of its compulsory military training.

National Service is, in principle, so essential and so vital a feature of the Australian way of life that any defect in its practice, leading to discontent among those who are subject to it, should be aired in the early stages of its development. If this is done the responsible authorities can prevent the flaws in the system from becoming ingrained, and what could and should be an inspiration to the youth of this country from deteriorating into, at best, a mediocre attempt to put into practice an ideal of national importance, and, at worst, a necessary evil.

We do not wish to give the impression that the University members of the 16th National Service Training Battalion have returned with nothing but complaints. They enjoyed their period in camp, they made friendships, and the life was healthy enough, but there were

incidents that rankled and spoilt the over-all picture.

What were these things?

- Complaints about the food were foremost.
- Complaints about the general inefficiency of organisation were frequent.
- Complaints about the time taken to teach what had to be taught were universal.

Among other things a trainee thinks of his stomach. Complaints about the food were not that it was insufficient, but that it was monotonous and unattractive. The stores were all that could be wished for, but their handling and presentation were bad. The general standard of cooking was lamentably low. With Woodside and Ministers of the Crown boasting of the most modern army kitchen unit in Australia, a staple diet of grey, fatty, almost-always-cold meat, metallic mashed potatoes, steamed cabbage, canned peas, and macaroni pudding serves as little justification for the vast amounts spent on the already installed kitchen and the unit about to be installed. Besides this:

- On two early occasions trainees were served with maggot-infested meat.

- On two other occasions cockroaches were discovered in the soup served to trainees.
- On another occasion the soup was contaminated by broken glass.
- The milk was always watered.

Such conditions, we venture to suggest, do not lead to a healthy respect for army life, nor, consequently, for the principles of which it is a manifestation. Nor does inefficiency command respect. Of the dozens of examples of bungling, muddling, and red-tape-ism quoted by trainees we refer only to one because it occurred most frequently. "It was a regular thing," said one trainee, "to have one section sergeant order the dress for morning parade; these orders would then be countermanded by the other section sergeant, then by the platoon sergeant, then by the platoon commander. Finally, we would receive over-riding orders from company headquarters. Then we would be paraded again at night for not having been dressed and on parade on time."

Such inefficiency breeds, we venture to suggest, not only discontent, but eventually apathy and an even greater inefficiency.

AN ANSWER?

But far more serious is the complaint contained in "we could

have done it in half the time." Could the period of National Service Training be cut to half its present length without seriously impairing the efficiency of Australia's armed forces. Surely the best judges of this are those who have had experience of the system—the trainees themselves. And they seem to agree that it could be done. They agree, for example, that even without previous experience in school cadet units, a trainee could comfortably complete his basic training in forty days. It was agreed, too, that one did not need the advantage of a higher education to perform this feat, but that trainees, going into

camp from industry and commerce had probably a greater ability to pick up the technicalities of army life than did the average University student.

If he had previous experience in a School Cadet Unit, the trainee was only new to . . .

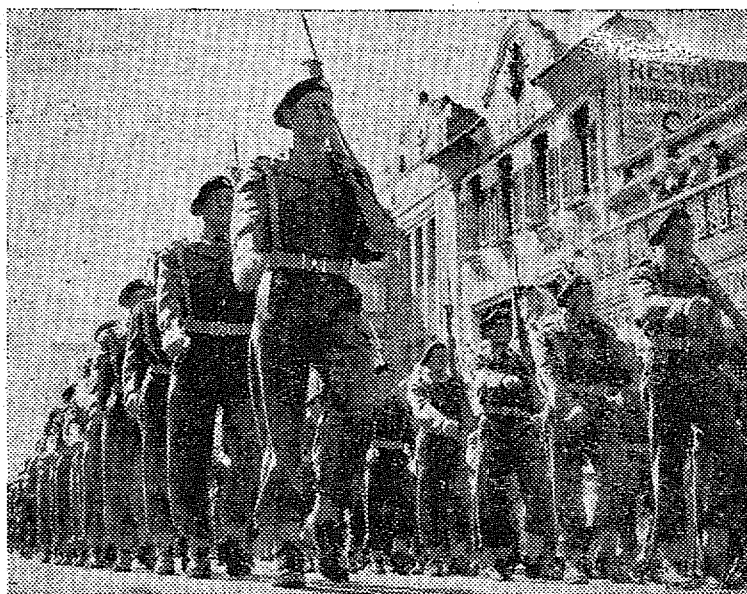
- Bayonet drill.
- Gas drill.
- The slow march.

The possibility of a reduction in the period of National Service Training is important for two reasons:

- (1) At a period when increasing production is being constantly advocated by the political leaders of

(Continued page 2, column 3)

Read all about this Wednesday's big Bentley show. The spectacle of the year. Details on Page 3.



Heads up, shoulders square! The finished product! But does it need 98 days to get those heads erect, to square those shoulders, to finish the product? "News" Photo.

WHAT PRICE FREEDOM?

The world press has sent the names of Michael and Victor Mehra, Donald Hammond and Harry Sibley down to history as the perpetrators of this year's most successful April Fool's Day hoax—the "Atom Document Hoax." But despite Sir David Maxwell-Fyfe's report to the House of Commons we feel that the Harwell atom scientists could not have felt one half so foolish, nor one half so uncomfortable as the young Adelaide men who were duped by the press gang morality of the hoax dreamed up by the "News" and the Director-General of Recruiting (Lieut. Gen. Sir Horace Robertson). The indignation of every right-thinking South Australian has been roused by the trick played upon these young men.

On April Fool's Day the "News" conducted a street "quiz" during which a number of young men were asked to give reasons for their non-membership of the C.M.F. Put on the spot, they gave their reasons, not perhaps well considered or even convincing reasons. But who can give a well considered, convincing reason on the spur of the moment when he is being stood over by a reporter and being subjected at the same time to a series of makeshift suggestions? It would take a fairly practised man to summon, sort and expound his theories under such conditions. More than likely had the young men in question had time for reflection they would not have said what they did say. Perhaps they said the first things that came into their minds. The "News" published their statements.

The following day they were subjected each and everyone of them to a personal attack by the Director of Recruiting (Lieut. Gen. Sir Horace Robertson) who took them one by one and tore their "excuses," as they had now become, to pieces. "Red Robbie" is a straight thinking forthright soldier who knows when and how to speak his mind and is respected for these qualities. He is the type of man that Australia needs to head its recruiting forces. It is all the more to be deplored therefore that he was partner to such a despicable and completely unethical trick.

Perhaps the replies given by the young men concerned do strikingly illustrate the noticeable trend in Australia at present to "let the other fellow do it" as the General suggests, but surely if such underhand tactics are to be employed in the campaign to increase the numbers of our armed forces this tendency is going to increase. For from disgust will come the attitude "let the other fellow be the mug, I'm not going to stick my neck out."

Yes, we agree with the General that Australia does need more fighting men, and that the price of liberty is eternal vigilance. But it is not the type of vigilance that snoops round corners in the hope that sooner or later it will be able to catch out some poor unsuspecting fish and make an example of him.

Such methods, as adopted by newspapers must be exposed for what they are. We hope that this was a newspaper stunt and that Sir Horace was an unwitting participant and not an initiating force. In this case the General we feel needs to adopt a more careful vigilance. On the ethics of a "news story at any price" when it results in such public ridicule as did this we feel we need not comment.

Australian men will realise national dangers and appreciate the fact that their first duty as citizens is to secure the integrity of their homeland without this sort of thing. The Australian likes a clean fight.



For some the smile was on the other side of the face. "News" Photo.

Argonaut

"THE OUTLINE OF HISTORY," by H. G. Wells 22/-

"UNIT OPERATIONS," by G. G. Brown, 103/6

Book Shop

224 NTH. TCE. ADELAIDE

On Dit

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Edited by Brian Bergin

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EDITORIAL

One cannot but be alarmed at the result of the publication in the last edition of this paper of the critical analysis of "The Call," alarmed not at the criticism of the writer's views, which was only to be expected, but at the questioning of the right of this paper to publish such an article. When a member of the University Council, well known and respected in University, Legal and Religious spheres, can write "it is a matter for shame that it should have appeared in a paper that carries the name of the University of Adelaide on its front page and should occupy some three pages of that paper," there must necessarily arise cause for considerable alarm. This is but one characteristic example of the criticism which has been levelled at "On Dit" for its publication of "You too can have morals like Franco's," criticism which, we suggest, shows a depressing and deplorable lack of insight into the true function of a University newspaper.

It might be well, therefore, at this stage, to remind both the University and the community at large just what is the privilege and duty of a University newspaper. In a city traditionally known as a University city, it is sad to reflect that a publication such as "On Dit" should have to justify itself; but when the Editor finds himself beating his head against a brick wall of closed minds he feels it is a duty due not only to himself but to those with a perverted view of the function of a University paper, which incidentally most probably arises from a perverted view of the function of a University, to take up his chisel and do a little timely chipping at the very base of this brick wall.

A University, believe it or not, is built on debate. A University is traditionally an institution in which every side of a question may be put, pondered upon and, if not finally pronounced upon, at least thoroughly considered. A University such as ours, believe it or not, exists only by virtue of this freedom of debate. Therefore anything that seeks to limit this freedom strikes at the very foundations of the University itself. It is a shocking testimony to the moribund state of Adelaide's intellectual life that the right of "On Dit" to publish a one-sided statement, and we freely admit that "You too can have morals like Franco's" was a one-sided appreciation of "The Call to the Nation"; it was meant to be, it had to be, since a writer presenting a case to which he sincerely subscribes cannot but be one-sided, should be questioned by such eminently respected leaders of the community as have done so.

"On Dit" publishes this week an article written at the Editor's request by the Master of Lincoln College which is a reply to the article which appeared in the last edition. Mr. Hambly's article is no doubt, in its own way, just as one-sided as was the Analysis, for Mr. Hambly is presenting a case to which he sincerely subscribes. In presenting this reply "On Dit" is fulfilling its own proper function in fostering debate, and consequently reflecting, as we have said, the proper function of a University.

Let us, therefore, have no more of this puddlemuck thinking; it degrades those who indulge in it, it degrades a community that fosters it. "On Dit" will continue to publish matter which it considers should be placed before the community, which should be thought about and discussed by the community, and which would not even reach the community were it left to the larger, "popular" newspapers, hide-bound by the very persons who have seen fit to heap criticism upon the head of "On Dit," to take the initiative.

You, our readers, can do much to support us. We hope that you do not need to be spoonfed with ideas. As members of a University we hope, nay, we believe, that you are capable of ideas of your own.

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The Case Of Prof. Cragg

As a further contribution to the discussion in our last edition of the withdrawal from the Chair of Zoology of Professor J. B. Cragg, we publish the following letters which were sent to the British press by the Vice-Chancellor (Mr. A. P. Rowe) and published in England on or about November 19, 1951.

To the Editor of the "Times":
Sir,—Publicity has been given to the refusal of a professor in a British University to take up an appointment in the University of Adelaide, because of a Statute dealing with political activities. The Statute, made when the University was founded in 1876, prohibits a professor from sitting in Parliament or becoming a member of any political association. For most of the staff of the University, including, I fear, myself, the Statute was a discovery and is being discussed for the first time. Some regard it as outdated but less so than a Statute of Oxford University which prohibits "hunting wild animals with dogs of any kind, ferrets, nets or snares." Others feel that acceptance of the whole programme of one political party is incompatible with that openness of mind which should characterise University life. At any rate, the issue is not an active one in Adelaide and never has been. Where goodwill and understanding exist there is little point in bringing into operation the ponderous processes involved in deleting a Statute which has caused no difficulty.

During the current expansion of the University of Adelaide, many distinguished men have joined us from British Universities, and I am sure that not one of them has felt the slightest restriction of his activities. There are many freedoms, and a University life is so full and exciting that many feel that it is good to be free from the impact of those whose loyalties and efforts are directed towards active political work. If unexpectedly the Statute became an important issue I am sure that the Council of the University would take a most liberal view of the wishes of the staff.

A. P. ROWE,
Vice-Chancellor.
"The Times," 19/11/51.

November 12, 1951.
Dear Sir,—All will welcome your watchfulness against attempts to destroy academic freedom in Universities. It could, however, be inferred from your

recent reference to Professor Cragg's withdrawal after acceptance of a Chair in the University of Adelaide that some new and sinister encroachment on academic freedom is happening in this University. In fact the Statute barring Professors (and only Professors) from becoming Members of Parliament or members of political associations is as old as the University itself. Many well-known men have been subject to the Statute; for example, Professor Horace Lamb for ten years and Professor Sir William Bragg for twenty-three years. The existence of the Statute has come as a surprise to most of my colleagues and, I must confess, to me. The possession of academic freedom is not an issue in this University. I feel sure that the Council of the University would be willing to initiate the ponderous process of removing a foundation Statute if there were any feelings on the matter amongst the staff, but there is none. Indeed some of my colleagues feel that obsession with politics and the acceptance of the programme of one political party are incompatible with a full and wholesome University life. For myself, I have made no attempt to formulate my views on a problem which does not face me here. During the past three years, six members of British Universities have joined the professorial staff and found academic freedom to be no less accepted or cherished here than in the other Universities they have known.

Yours truly,
A. P. ROWE,
Vice-Chancellor.

The Editor,
Manchester Guardian,
Manchester.

In a private letter to the Vice-Chancellor, the Editors of "Nature" made the following observation: "As a general principle, the Editors think that such statutes have very largely outlived their usefulness, but whether it is practicable to go through the lengthy process of removing them at the present time is evidently a very different question."

S. R. C. Constitution Amended

At a Special General Meeting of students convened by the S.R.C. on Friday, April 4, S.R.C. Vice-President Bob Reid proposed to amend the S.R.C. Constitution by moving the motion "that the four Men's General Representatives on the S.R.C. should not necessarily be from different faculties."

This motion had the effect of nullifying the provisions of Clause 4 of the S.R.C. Constitution which required that no two Men's General Representatives should come from the same Faculty. The motion was seconded by Nick Birchall and was carried by a large majority.

A further amendment to the Constitution was proposed by Jeff Scott, who moved that "The number of Men's General Representatives on the S.R.C. be increased from four to six."

Sneaking to the motion, Mr. Scott said that there were many people who desired to become members of the S.R.C. but who had hitherto been persuaded from standing for election because other members of their own faculty were standing. This motion, he said, would be a further improvement on the first amend-

ment, in that every opportunity would now be available to people who were leaders in student affairs to obtain positions on the S.R.C.

Mr. Scott's motion was seconded by Mr. Charles Stokes, and was carried by a small majority.

Medical Students NEW ADDRESS!
MALCOLM McNEIL wishes to advise that he has moved to
240 Rundle Street
(8 doors East of Tavistock St.) where he carries full supplies of
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JOURNALS
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240 Rundle Street — W 2031



CLEANINGS OF GLUC

TWO convicts of Norfolk prison colony, Massachusetts, won a debate against the Oxford Union touring team, Richard Taverne and William Rees-Magg.

MEDICAL students put fluorescence into the fountains in Trafalgar Square on Christmas Eve, coloring the water blue. Thousands of gallons of water had to be drained off and replaced.

THE School of Natural Philosophy has been converted into an entrance hall for the 350-year-old Bodleian Library, thus fulfilling the wish of the Library's founder "to make ye ascent more easy and graceful to ye first great library."

TEACHING staff of the Turin University and technical schools struck successfully for salary increases.

THE Students' Council of McGill University, Canada, voted unanimously for a "no activities week" before the December examinations, during which there was no sport, the billiards room was closed, and papers were stopped.

A RECENT Public Opinion survey at St. Andrew's University, shows "that the Ex-Service-man makes the best student." Townspeople and University staff testified that he was "more mature, broadminded, socially adjusted, and purposeful" than his fellow undergraduates straight from school. He was also more able "to lead social activities and enliven academic discussion more critically."

Despite his better appearance and orientation, the survey found the Ex-Service student a heavier drinker. He was "wilder, and over-free with his money." Mr. Ralph Elliott, lecturer in English, also found the Ex-Service student a worse examinee "scoring top marks in an essay and bottom marks in an exam."

The results of the survey were published in "Echoes," the Students' Representative Council Magazine, and was conducted among 74 non-students, 34 non-Ex-Service students, and 20 Ex-Service students.

IT is estimated by the "Daily Telegraph" that out of the 15,000 students at Oxford and Cambridge, 66 per cent. take jobs in the vacation. Altogether 40,000 students found casual employment over last Christmas.

The National Union of Students found work for about a thousand; 600 in the Post Office and a further 100 at Euston as porters.

THE Editor of the Cambridge Medical Society Magazine, J. H. Clark, Caius, who resigned recently after the Society had passed a vote of censure, will not seek re-election. Clark said this week that he had "realised before publication that the Michaelmas term issue would probably arouse comment, but the sort of incoherent foaming of the mouth which started to flow was something of a shock." He thought that "medical students nowadays are suffering from a premature hardening of the mental arteries."

BUILDING licences have been refused for most of the college building made possible by the Besse benefaction of £150,000 to Oxford University.

THE Cambridge Professor of Medieval History, the Rev. M. C. Knowles, who is a Benedictine monk, was awarded the honorary degree of Doctor of Letters recently.

TARTAN spats have appeared in Oxford, worn with cavalry trousers. But have you seen Bergin's new waistcoat?

THIS IS A GOOD ONE, IS IT NOT? YES, IT IS!

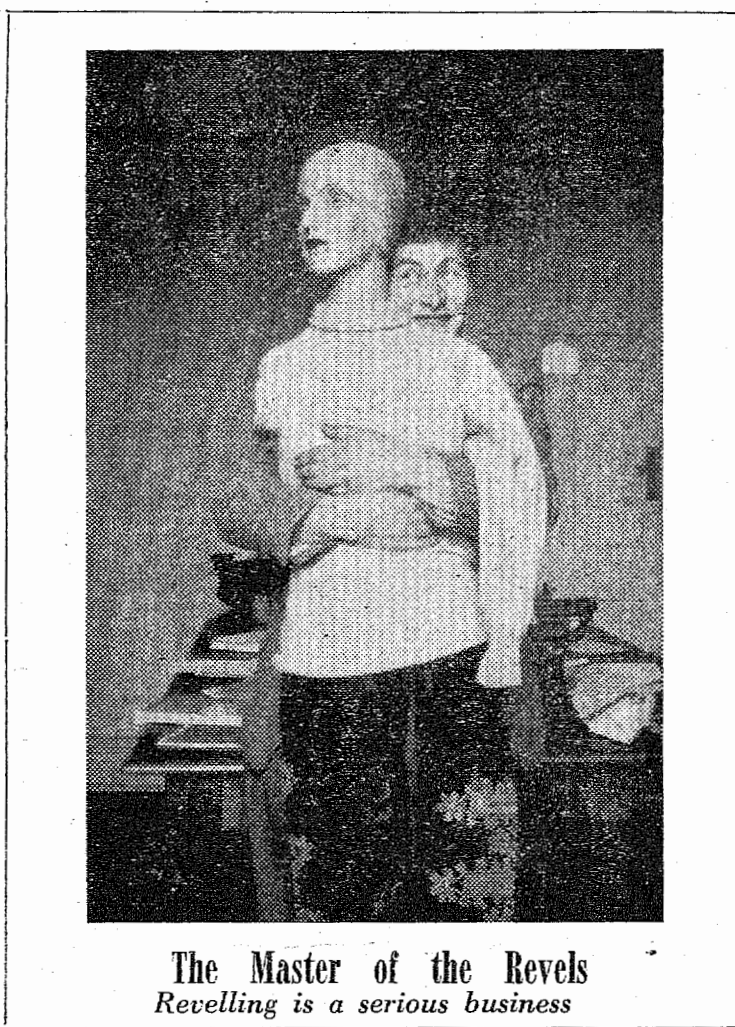
Greetings, gentlefolk! This week you are to be treated to what promises to be the most spectacular, stupendous, super colossal, thrilling star-studded extravaganza ever to be presented for the entertainment of the undergraduates of this University!!! What show, you ask? With pride the S.R.C. announces that on Wednesday of this week, April 23, at a special ceremony in the Refectory Cloisters, Richard Makepeace Bentley, star of such well-known B.B.C. radio shows as "Take it from Here" or the "Bentley Half-Hour," "Bentley's a Laugh," "Breakfast with Bentley," "Ignorance is Bentley," and "Bentley Questions," will be admitted to the title and dignities of Yeoman Bedell of the University of Adelaide.



The Yeoman Bedell
Edwards can tab

You at the back there! Are you reading "On Dit" during Professor Jeffares' lecture? You are! Well write me an essay on the Literary Antecedents of Mrs. Beeton with special reference to the journals of Dorothy Wordsworth. Now where were we?

Ah, yes, folks, don't forget that date, April 23, or the place, the Refectory Cloisters for the most magnificent lunch-hour show of the term. Interviewed this week the S.R.C.'s newly-appointed Master of the Revels, Mr. Cecil B. de Bergin, stated "I can guarantee that this will be the most spectacular, stupendous, super-colossal, thrilling, star-studded . . ." (See below.)



The Master of the Revels
Revelling is a serious business

"My Life's Ambition"

The history of the negotiations which culminated in Mr. Bentley's acceptance of the appointment to the position of Yeoman Bedell was outlined at a special press conference granted last week by the President of the S.R.C. (Mr. Neville Reid). After announcing that he would not stand in the way of Mr. Roger Opie should he wish to return from Christ Church, Oxford, to conduct personally his campaign for the Presidency of the 1953 Council, Mr. Reid expatiated at some length on Mr. Bentley.

"Late last year," said Mr. Reid, "the S.R.C. received a petition from a number of students requesting it to consider offering the position of Yeoman Bedell to Mr. Bentley. Mr. Graham Gibbs, who held that post graciously, offered to stand down in favor of Mr. Bentley, and the following correspondence passed between the S.R.C. and Mr. Bentley."

November 22, 1951.

Richard Makepeace Bentley, Esq.
Dear Sir,

The recent elevation of your distinguished colleague, Mr. James Edwards, M.A. (Cantab.) to the Rectorship of the University of Aberdeen was received in Australian academic circles not only with considerable comment but also with a certain amount of anxiety. This anxiety is based, Sir, upon the fear that you may develop an Oedipo-persecutio-inferiority complex about the exalted position that your distinguished colleague, Mr. James Edwards, M.A. (Cantab.) occupies in learned circles.

May the Adelaide University Students' Representative Council be permitted, Sir, to express its conviction that you are no less distinguished in your sphere of life than your illustrious colleague.

With this conviction in the forefront of its mind the Council at its last meeting decided un-

nanimously to offer you the position of Yeoman Bedell of the University of Adelaide, a position which we feel sure you would grace with the utmost dignity.

The position of Yeoman Bedell is of a disciplinary nature involving supervision of certain undergraduate activities. We feel, therefore, that your absence in England is a further qualification to be taken into account in offering you this appointment. May we hasten to assure you that you will not be called upon to attend afternoon teas, to carry the mace in procession, to deliver lectures upon any subject whatsoever or to preside at meetings of such University Societies as Moral Disarmament or Alcoholics Unanimous.

We trust, Sir, that you will be able to see your way clear to accept this position and so bestow upon the University of Adelaide the dignity that your colleague, Mr. James Edwards, M.A. (Cantab.) bestows upon our Scots sister.

Yours sincerely,
HELEN NORTHEY.

YOUR PROPOSAL SO SUD-
DEN OVERWHELMED
QUOTE MODEST UNQUOTE
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FAVORITE GIRLS NAME.
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REST IS NYLONS.
—RICHARD MAKEPEACE
BENTLEY.

March 12, 1952.

Richard Makepeace Bentley, Esq.
Sir,

Greetings from the students of the University of Adelaide! It was with the greatest of pleasure that the Students' Representative Council of this august institution received your acceptance of the post of Yeoman Bedell. We feel that your acceptance has brought not only great honor but also incalculably raised the dignity of life as it is lived by the students of this seat of learning.

We beg that you will find it in your heart to forgive our tardiness in acknowledging the honor that you have conferred upon us, a tardiness that finds its justification only in the fact that your telegram of acceptance arrived after the summer vacation had already commenced.

Plans are now afoot for your installation. Although this must necessarily, and we beg to state, unfortunately be done by proxy, yet will the ceremony lack nothing in appropriate pomp, circumstance and dignity. Following the deep traditions of the academic life, the ceremony will be marked with the splendour of medieval pageantry that one normally associates with a function of such importance.

(Continued page 8, column 4)

Installation Plans

Late last Friday evening the Master of the Revels granted the Editor of "On Dit" a brief audience in the Saloon Bar of the Richmond. The Editor recorded on his tape recorder the following enlightening conversation

M. of the R.: Well, what do you want?

Editor: Make mine a Scotch and water, old man.

Barman: Have you heard the one about . . . ?

M. of the R.: Two Scotch and water.

Editor: What can you tell me about your plans for the installation of Dick Bentley as Yeoman Bedell?

M. of the R.: I can assure you that it will be the most spectacular, stupendous, super-colossal, thrilling, star-studded extravaganza, etc., etc.

Barman: Three bob, thank you!

M. of the R.: Say when, old chap.

Editor: When. You plan to hold an Academic Procession, I believe.

M. of the R.: We do! The Procession will robe in the Arts Building and proceed to the Cloisters by way of the Bonython Hall, the Elder Hall, the Conservatorium convenience, the Car Park and the Vice-Chancellor's house.

Editor: What will be the Order of Procession?

M. of the R.: The following people will process in the following order:
The Caught Chester (Mr. Jonathan Cole).
The Coarse Commentator (Mr. Murray Haddrick).
The Companions of the Bath (Misses Lorna Seedsmen and Marie Guinand).
The Mistress of the Ward-

robe (Miss Helen Northey).
The Wardrobe. (Position Vacant).

The Loughboy (Mr. Duncan Campbell).

The D.D.T. (Mr. Nicholas Birchall).

The Holder of the Privy (Mr. Charles Stokes).

The Orator Publicus (Mr. Nicholas Wilson).

The Public Orator (Mr. Jeffrey F. Scott).

The Master of the Revels (That's me).

The Deputy Yeoman Bedell (Mr. Graham von Richt-hofen Gibbs).

The Mace Bearer (Mr. Charles deQuetteville Ash-lynn).

The President of the S.R.C. (Mr. Neville Reid).

Editor: Anything else I should know?

M. of the R.: Yes, it's your round. Mr. Jim Bettison will mark the occasion by handing over to the President of the S.R.C. for safe-keeping a souvenir brought back from this year's Congress. The Orator Publicus will deliver a Latin Eulogy and the Deputy Yeoman will deliver Dick Bentley's reply, which we received this week and which is a little beaut.

Barman: Time, gentlemen, Please!

Editor: Well, thanks, old man. Goodnight.

M. of the R.: Goonight, ole fellah!

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PAGES FROM A SUMMER JOURNAL

By a Member of the Wits Club

January 7 . . . and so I shall watch my reaction to this sojourn, trying to achieve honestly a detached observation. When one is aware that one is being watched, even by oneself, it is fatally easy to act, to build a facade. But when the watcher is oneself, such deception is harder to get away with.

January 9:
An evening devoted entirely to Beethoven: a 'cello sonata, the Walstein and the fourth and fifth of the symphonies. Michael plays the Walstein and we listen to passages from the Geiseking recording. Then Peter leads Michael into an involved discussion on the fingering of certain passages, so that, knowing nothing of the "pre-war Peter's edition" or of the "Ricaudi edition," I find time to sit back and give thanks for a little culture in a rough place.

January 12:
Dink and Ivan yarn to me for hours of "Hool-em-up" Stewey, who has the reputation of having been the district's Baron Munchausen. Stewey is alleged to have said, among other things, that he once, while working underground, saw four acres of ground fall at once, and that on another occasion underground it was so hot that Stewey and his mate had to make mud-packs and throw them against the cracks in the back to keep back the flames.

Saturday, January 19:
Today, when the temperature reaches 108 deg., Dink introduces me at the Masonic and the Caledonian, where we spend the afternoon drinking K.B. at the former and West End Export at the latter. By about half past six I am beginning to mix my words. After the evening meal I lie on my bed and fall asleep. When I awake I find I am alone in the house.

Monday:
. . . I note, too, that the young man is lord here — the young people are strong, virile and exceedingly prepossessing, while the old people are so unattractive that, at times, one feels one's own flesh creep when it looks upon them. . . .

Wednesday, January 23:
After a day of the most extreme physical discomfort I have turned on the radio and tuned in to a performance of the Beethoven Fifth. These moments of music each evening (last night there was Hayden and Mozart), fill me with delight and contentment. They make the heat and humidity of the day bearable.

Spend the evening reading "If It Die . . ." which "Chou" gave me for Christmas, which I started to read on the 'plane on Boxing Day, and which I have not taken up since, although I had it with me on the tedious fifteen hour train trip back here after the New Year.

January 25:
I realise this evening how my reading of late has been colored by an inability to concentrate at length. I read nothing but the newspapers and Gide's journals, where the fragmentary nature of the work requires only fragmentary and no continuous thought.

January 25:
At six o'clock this morning I was woken by rain; and never before have I been excited by a mere fall of rain. Although I have been here but a month, I have become so much a "native" of the place, that I seem to have lived through the whole of its drought and not these last few weeks alone. It is Sunday.

I should like to work on a study of the character of Andre Gide, as it is revealed in these two passages from his Journal: "Jamais un homme, je ne serais qu'un enfant veillé" (1906), and "Je ne suis qu'un petit garçon qui s'amuse—double d'un pasteur protestant qui l'ennuie." (1907).

January 27:
Once again the weather inspires one to do no more than sit back and be appreciative. I finish reading "If It Die . . ." and plunge into Wakeman's "History of the Church of England," which I read more as a discipline of the mind than for the substance of the book—although I must admit that it is eminently readable.

January 28:
Tonight I take up once again "Numquid et tu . . ." and, as before, I am defeated by it. No spiritual defeat this time, but what amounts almost to material defeat—I cannot understand it; I can make no link between the passages of Scripture which he quotes and his subtle commentaries on them. But then did I when first I read this?

February 4:
I continue my reading of Gide (the 4th volume of the Journals), finding constant delight in the sincerity and the pertinence of his mind and writings.

"It is easy to remain a conservative when one is well taken care of oneself, but little touched by the misfortunes of others," and "At what moment (even in your own life) would you dare to say: This is it! Don't move!" and "the social question! . . . if I had encountered that great trap at the beginning of my career, I should never have written anything worthwhile."

February 7:
It may well be that when the time comes for me to leave this place, I shall have lost some of that easy conservatism that Gide writes about, perhaps I shall have come closer to a radicalism, to a more vital approach to life. But as yet this sojourn finds its symbol in that qualifying "perhaps."

February 17:
After lunch Ivan drives us out along the Wentworth Road for some distance, then branches off past the Pinnacles. The complete dryness, the stretches of red and yellow sand, the barren creek-beds, the stunted jockey-cap bushes, yes, and even the birds, black crows, the silver-grey and red gulls and the cruel but graceful hawks fill me with a longing for all that is green. Even the massive outcrops of rock, jutting their pinnacles into the sky, have not enough majesty to compensate for the uninterestedness of the country. I think of the week-ends that I have spent at Stirling, green week-ends among green hills that run with swift streams, I think of the time that we wandered into that blackberry entangled creek overhung with moss-covered willows, of the spot among the aspens where the foliage, dripping still with the recent rain, formed a green arch overhead, and I

long for a landscape into which no dusty brown intrudes. What would the world be, once bereft Of wet and of wildness?

February 19:
. . . the magnificent loneliness of the lives of the men who hew the ore from those stopes, or cut blindly away forging a drive, perhaps not even knowing whither they are bound, aware only that there is before them a solid rock-face through which they must cut their way for months, for years. Deep in the guts of the earth, isolated by the broadening darkness, lit only by the light of their helmet-lamps, these pairs of "mates" work their shifts among the dust, the heat and the clatter of their Long Toms. . . . Walking away from one cavernous stope I could feel free from the prejudices of my easily acquired conservatism. . . . No, I shall not soon forget the loneliness of their lives, nor that, were I to tell them that I thought that their lives were lonely, I should be greeted with derisive laughter.

Tuesday:
From Max Picard's book I note these passages:

"What the flight wants is this; to be primal, original, creative as God is. . . . Revolution is used to bring about the original and creative situation. The point of revolutionising things is not that they may be rendered different, but that they may be returned once again to the beginning. Whatever is primitive is emphasised in culture, in art, in history. Man wants to be present at every beginning imitating God."

"Only this endures in the Flight: discussion. Discussion is prior to whatever is being discussed. It is the mechanism of the Flight. Within it everything can make a sudden appearance, everything is reduced by it to a dead level. When something is lost in the discussion, one fails to notice it. . . ."

"Whithersoever they may flee there is God. . . . Ever more desperately they flee, but God is already in every place waiting for them to come."

February 22:
From The Wits comes tonight this telegram: "W.W.W. meeting tomorrow afternoon, come down. Three came back." I would to God I could make the Richmond tomorrow to say farewell to Edgar.

Saturday, February 23.
I spend the afternoon wandering, alone and happy, with my camera. While I am photographing the ruins of the old workings on Block Fourteen, I am approached by the watchman, who informs me that the taking of photographs is forbidden on the lease, and that I must leave immediately. But after we had talked for a few moments, during which I make my apologies and profess my ignorance of the regulation, he drops his rather abrupt manner, and we spend a pleasant hour chatting of all manner of things and part, both, I think, grateful for the encounter; he because it relieved the monotony of his occupation; I, because I had turned somebody who was prepared to be an "enemy" into a friend.

February 29:
And so the last days begin, and I find sadness in the thought of leaving the friends that I have made. The Sandersons, the Thieles, the Bartleys—Mavis, Max, Steve, Frank, Albie—all of them have brought me closer to life, to the contented living of a day to day existence. One of the memories that I shall cherish of this place is Albie's greeting as I went down to the Drill Shop one afternoon: "Here's young Adam; he's not a bad —!"

The opinions expressed in the following article are not those of the Editor of "On Dit" or of the S.R.C. The article is published because we believe that it will be of interest to students.

THEY TRIED TO BAN US

Over a month ago two of us from Adelaide University set out on the road for Sydney. We thumbed our way and arrived there three days later.

Hundreds of others were making their way there — 25 from Melbourne University— S.C.M.ers, laborites, overseas students and a liberalite; 2 from Perth Uni., and Brisbane, four students from New Zealand. 436 from Victoria, 60 from South Australia, 150 from Queensland, 68 from New Zealand, 50 from Western Australia, and thousands from New South Wales.

We came from the Universities, the offices, the mines, ships and wharfs, from the churches and the cultural organisations, from the shops and the factories; sportsmen, cricketers, athletes, footballers, cultural workers, artists, dramatists, film producers, New Australian dancers, and overseas visitors.

We were delegates to the Youth Carnival for Peace and Friendship—some of us arrived there, some didn't. It is well worthwhile to ponder why the Government refused visas to the 28 young people from China, who were not permitted to come, the leaders of the Youth of China, sports and cultural leaders, working youth and pea-

sants, students and Christians. Why did the Government refuse a visa for one of the leaders of the Y.M.C.A. in China. They banned delegations from India and Burma, from South America and North America, from France and Italy, and from many other countries. They were not able to ban our Carnival. Delegates managed to get in from New Zealand, from Somaliland and one from Scotland. We enjoyed ourselves, and we did something for world peace and international friendship.

We saw the best of the world's films:
—Old Australian Ones.
—British.
—French.
—Chinese.
—Russian.
—American.

The one I remember most is Chinese (their industry is only two years old). "The White-haired Girl." Its story is of a young girl who meets with great suffering in a small peasant village. The story and music and songs are so simple that it would be possible to understand it even if it were without English sub-titles. The film of a Russian folk-tale, "The Golden Seed" is very vivid in my mind also.

Every day, both morning, afternoon and evening there were literally hundreds of different choices to be made. Would I go to the cricket match, or the football, the athletics, or the swimming, the chess, or the table tennis, the trams of Sydney, the films, or the theatre, the ballroom dance or the folk dance, the Trade Union Club (beer on from 10 in the morning till 10 at night), or the Italian, Russian, Greek or Chinese Club for lunch or dinner, and so on.

It was a great experience talking to people from all walks of life; discussing our own particular problems and aiming at real solutions. You may ask how many people participated

in the Carnival—well 2,364 were delegates, 3,330 entries were finalised in all events.

1,544 in sport; 300 in art; 104 in drama; 300 in dancing; 140 in photography; 96 in hobbies; 350 in children's work; 47 musicians, including the Haydn Beck Symphony Orchestra; and 28 in the song section; 15,000 people took part in the opening day, and 30,000 people saw us in our final procession through Sydney.

Towards the end of the Carnival we held a Youth Forum. It lasted a whole day. Hundreds of delegates and non-delegates took part in this, and anyone who had anything to say about anything got up and said it. We resolved to remain together. We recommended the holding of similar Carnivals in each State at the beginning of next year.

The Christian Youth Forum was held at the time of the claimant, and again hundreds of people flocked down to the beach at Cronulla for a very serious discussion, led by Revs. Alf Dickie and Frank Hartley (both of whom had just returned from overseas tours of countries behind the "iron curtain)," and Rev. Alan Brand, of the Glebe Methodist Mission, on Christians and the peace movement.

Here again there were many differences of opinion, but with only two dissentients, they resolved to continue with the movement, as one delegate said: "The peace movement without Christians is like a husk without its vital kernel. We Christians, if we are prepared to work with anyone, including Communists, for world peace, will be able to teach them a lot and at the same time learn a lot from them." "We must remain together and find a common policy for world peace, and invite all others of whatever political and religious belief to work with us." All of us who went to Sydney would wholeheartedly support him.

Finally, much has been said by Government, film and newspaper about the "subversive" nature of the Carnival: "All I can say is this—if it is "subversive" to look at films from overseas, if it is "subversive" to play sport, of all descriptions, if it is "subversive" to send symphony orchestras and dance teams to factories and wharfs, if it is subversive for people to invite youth of all political and religious opinion to come from overseas to Australia, I am "subversive," and so are hundreds of thousands of other Australians who financed the Carnival, and who sent thousands of delegates to Sydney. So are the many leading sportsmen and cultural people including Dame Mary Gilmore and Lady Beeby, who sponsored the Council. So are the taxi-drivers and cafe proprietors who gave me free rides and meals because I was wearing a Carnival button. So also are the fine policemen's teams who participated in the sporting events of the Carnival, and so is the chap who on the final day told me that we were a well-behaved bunch of Australians, and that he had enjoyed his week of special duty guarding the citizens of Sydney from us.

It will be good when the majority of the Australian people join with us—and they will—and kick out from office all those who dared to call us "subversive" because we met in the playing fields and in the theatres and hall to do something for the greatest need of our time—world peace and international friendship.

By
Alan Kennedy



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The following article is a condensation of an appreciation of D. R. Davies, published by the Dean of Sydney, S. Barton Babbage, M.A., Ph.D.

FROM COMMUNIST AGITATOR TO CHRISTIAN MINISTER

D. R. Davies exemplifies a progression from discipleship of Marx to discipleship of the Christ.

As a boy he worked in the coal-fields of Wales. "My childhood days were spent in wretched poverty," he writes. "Before I was thirteen I was already working down the coal pit. A South Wales coal mine at the beginning of the century was the finest school in the country for experiencing social injustice. It was altogether unnecessary for me to read Marx to appreciate the fact that the worker was exploited. I felt it every day in my flesh and blood. In a childhood and youth deprived of opportunity, I developed an extreme interest in the social question, which made me a socialist in politics and a liberal in theology."

He studied strenuously and read widely; more especially in the realms of politics and theology. He accepted the theological liberalism of the time, with its sceptical radicalism and its confident humanism. "A good case could be made for the thesis that this passion sprang from a deep inferiority feeling. It was a sign of intellectual inferiority to be orthodox. On the contrary, it was a work of superiority to accept the liberal ideas of Christian thought. All the authorities, so we argued, rejected orthodoxy and argued a one-way traffic, and in order to be in the stream we had to do the same. . . ." This theological liberalism was allied to a belief in humanism. According to the humanist, history is "the record of man's steady, if painful, rise from the slime to civilisation, which shows an unbroken advance in morality, justice and goodness. . . . It is the belief that man is capable of creating a just and perfect society, that by education and organisation he can become completely rational and righteous."

The first world war administered a shock to these liberal and humanist ideas of inevitable progress. "The war crashed in on the romantic dreams of a heaven on earth," he writes. "Progress came to a halt. And for four grim tragic years civilisation was transformed into a slaughter house. It utterly confused the liberal mind."

Consequently D. R. Davies turned more to a political and trades union activity, in an endeavor to achieve, by direct action, the eagerly desired state of the workers' paradise. But political activity led to further disillusionment. "What folly destroyed my liberal view of human nature and shattered the Marxian synthesis was the gradual strengthening of the State in Russia. The Communist had always stated that they would voluntarily give up political power, and that after the revolution the State would wither away. But instead of withering away by so much as an inch, the proletarian dictatorship of Russia extended for miles. It grew stronger, more intense, more efficient, more brutal and stupid. I realised from all this that radical social change does not mean radical change of human nature."

In his book "On to Orthodoxy," which is, in a sense, Davies' political and spiritual testament, he reviews this desolate and distressing period. "In a profound sense the final collapse of the faith and hopes of a lifetime was a death in life. The spiritual desolation of it, the moral pulverisation of it all, can be understood only by those who have gone through some similar experience. I had a feeling of helplessness, of not knowing where to turn. For many months I found occupation in trying to organise a committee to promote a People's Front in British politics. I did what I could to support the Republican cause in the Spanish Civil War. . . ."

What was it that led him finally to an acceptance of the Christian's faith? "The first step," he writes, "was the abandonment of illusions about human nature and the unflinching acceptance of the grim fact of man's inherent sin and evil, and his powerlessness to save himself. Powerlessness, in other words, to overcome the basic contradiction of his being,

namely his will to power." This initial step led him, in due course, to the acceptance of the fundamental Christian insights regarding man and his destiny. It further led him to ordination in the ministry of the Church of England in 1941.

D. R. Davies immediately applied the insights he gained from the Christian faith to the sociological and political problems of our contemporary society. In books such as "Secular Illusion or Christian Realism?" "Down Peacock Feathers," "The Two Humanities," he has developed the thesis of his own experience, contrasting the popular conception of human nature as basically kind and good, with the Christian conception of human nature as basically evil and corrupt, in need of faith in a God, who is both all powerful and all loving.

"If man at rock-bottom," he says, "is to be trusted, what objection can there be to giving exceptional men absolute power to govern mankind?" He points out that this was Plato's assumption, who said that philosophers should be kings. Is there any valid objection to this theory? Let me quote D. R. Davies for himself: "Suppose, for the sake of argument, that man is not to be trusted? Suppose that down at the root there is not unselfishness, but the most persistent, untiring self-will? Then the argument against dictatorship, even of the most gifted and exceptional, becomes absolute; for the more power you give to him, the more sure he is to abuse it. It was a Christian historian, Lord Acton, who said that 'all power corrupts; absolute power corrupts absolutely.' And that is the unvarying experience of man in every age. Popes may exercise power in the name of Christ; but they create hell just the same. . . . Stalin started off with visions of working class emancipation, but having got absolute power, he created a tyranny. As William Morris expressed it: 'No man is good enough to be another man's master.'"

D. R. Davies is of particular interest as a Marxist turned Christian. In 1946 he gave a lecture before the Philosophical Society of Great Britain and Ireland entitled, "Christianity and Marxism." After an able resume of Marxist philosophy, he compares and contrasts Marxist teaching with the Christian faith. He concludes: "If men today to whom Christian theology and values have become so strange and alien, can be brought to see Christian dogma as sociology, the road to the reascendancy of Christian theology will be open and will be trodden once again. The Marxist analysis of our capitalist society has made no mean contribution to the possibility of this in our time. It is most significant that the theologians who wield the greatest influence today, men like Berdyaev and Niebuhr, have been men who have felt the spell and the power of Marxism. So, in the affinities and resemblances of Marxism to Christianity, Marx, without knowing it or intending it, has revealed the ultimate bankruptcy of mere humanistic thinking at its best. And what shall men sav, when at last they taste the bitterness of that bankruptcy? What but the words of the disciples of old—"Lord, to whom shall we go? Thou hast the words of eternal life."

THE MASTER OF LINCOLN WRITES ON THE CALL

I am a member of the Methodist Conference, one of those bodies which "it will no doubt take some time to admit their error" in supporting the "Call to the Nation." While I am still unrepentant, let me say a word in favor of support for the "Call." The article in the issue of your paper published on "All Fools' Day" last (is that day a notable anniversary?) seeks its prime justification for discrediting the "Call" in the writer's estimate of the character and purpose of those who sired it—the Callers."

"Coins," said Sir Thomas Browne, "are to be judged by their metal, not by their superscription." (I trust the monetary metaphor will not be adduced as evidence of my support of the "capitalist" system).

Neither can it be pleaded that "The Call" ought not to be considered apart from the "Callers" by those responsible for an article in which the Christian ideal is lauded, without any reference, explicit or implicit, to its Propounder.

Of course "The Call" is an inadequate document.

Composite authorship always requires mutual accommodation between those accepting responsibility for issuing a public document. That is possibly the explanation of the curious internal inconsistencies in the article under consideration.

So must brevity of statement always leave the gate wide open for unscrupulous critics to imply that fundamental matters not touched upon have not been considered, neither have the right conclusions been approved. A comparison of the length of "The Call" itself with that of its "first critical analysis" will provide all the evidence necessary under this head.

Agreement on the question of diagnosis does not always carry with it complete agreement on the treatment to be prescribed, or on the prognosis of the disease, which latter are points so frequently raised in the criticism of "The Call" itself.

To approve "The Call" is fundamentally to agree with its diagnosis of the cause and its prescription for the basic treatment of our present ills. Far from being "shallow, superficial and fallacious" (though why both "shallow" and "superficial" must be used is not self-evident), the diagnosis offered in "The Call" is debated by those who are not prepared to believe that "the fault . . . lies not in our stars, but in ourselves." The blaming of environmental conditions to escape accepting personal responsibility for the present plight of mankind is shallow and fallacious thinking.

As to the treatment, the Methodist Church, at Christmas last ("the Fascist attaches great importance to anniversaries") showed in a public statement, necessarily and commendably brief, that it would go further in the matter of prescribing treatment than did "The Call." Every Christian believes that spiritual regeneration must issue in social revolution. And it was the Founder of Christianity who said—to paraphrase the English Version of the New Testament—"Acknowledge first the rule of God, and all these material things, food, clothing, shelter, will be added unto you."

"Emotive" language," the critical analysts will say; but the critics of emotive 'myths' (a technical term as their own inverted commas indicate, used emotively, and unexplained for the unthinking or unenlightened reader) do not regard it as unworthy to use "emotive" headlines.

The article fails to achieve its purpose, because it sets what it calls a "critical analysis" alongside a lengthy quotation, uncritically offered as part of its total subject matter. The analysis is comparative rather than critical, and might have used as the standard of comparison, with equal pertinence, excerpts from the article quoted from the A.L.P. "Herald" in lieu of words from the lips and pen of the late, and not greatly lamented, Benito.

"Through 'The Call,' there is an almost mystical adulation of the concept of 'community.'" Yet, the article quotes with approval the dictum that "Socialism is the production for need—planned production to meet the

needs of ALL MEN." You may speak of "all men" but not of "community." You may speak of "the brotherhood of man" but not of "community of thought and purpose."

"The Call," by its "myth of High Moral Purpose," "cleverly fosters the illusion that it is above criticism"; but there is nothing of this "myth" in the statement that Socialism's "moral dynamic is a spirit of Christian service to the Community" (!). What of the piety and vagueness of the moral injunctions of "The Call," when it is affirmed that "Labor accepts the moral challenge of The Call?"

"The Call" offends when it speaks of law and order, for it is gratuitously insinuated that it seeks social regression, and the maintenance of some of the injustices of the present social order. At the same time, the social ideal is defined as "a socialist economy in the political framework of a parliamentary democracy." Surely both an economy without law and a framework without order are contradictions in terms.

The deprecation of a plea for unity above party politics reveals "an ignorant or stubborn refusal" to see what "The Call" is asking. These two things belong together.

The use of the phrase "free society" in "The Call," so we are informed, "does not, of course, commit it (why not them, the 'Callers?') to the support of British parliamentary democracy." That suggestion is as unfair as would be one that the omission of the word "British" before "parliamentary democracy" in the "Herald" quotation means that the A.L.P. is not committed to the support of British parliamentary democracy.

In a free society, there will be diversities of opinions in all areas of life, including the political. Dialectical materialism and the philosophy of right-wing authoritarianism which also derives from Hegel, would both resolve the antithesis between unity and diversity by a unity under compulsion—no true application of the dialectic method. The only resolution of this antithesis is a unity-in-diversity, politically, a unity above still-existing and still-recognised party allegiances.

The Labor call during the recent referendum that it was "more important than a dozen elections" was only another way of seeking to lead men, in a particular case, to rise above party loyalties, a call which, to judge by the result, some Liberal voters were ready to answer.

For the writers of the article to differentiate between the existence of national dangers and "the great problems of our time," calling the former "the myth of crisis," and presumably regarding the other as simply facing facts, is not being at all liberal or radical.

Those who support "The Call" have already acknowledged the fact that they "are all cads," and are responsible, each in measure, for the "maladjusted social conditions" that exist.

While to "fear God and honor the King" fosters the "myth of religious purpose," there is presumably no religion at all in the purpose "to build a new society upon the Christian ideal."

The Master of Lincoln College, the Rev. Frank Hambly, wrote the following article at the request of the Editor as an answer to last week's article on "The Call to the Nation," "You, too, can have morals like Franco's!"

The Communists and the "Callers" have a perverted liking for parsons, but in what category do we place the Bishops of Armidale and Goulburn, and the Rev. Colin Williams? What perversion is it that prompts the Critical Analysts to cite them in support of their case against "The Call?"

Leadership ceased to be a myth when "Labor's leader came forward to give Australia (what nationalism!) one of the greatest examples of moral courage and statesmanlike leadership." Neither are the Glories of the Past a myth when, "since 1891, the Australian Labor Party has fought for the practical application of the moral principles of Christianity which 'The Call' seeks to restore." Nor is it nationalistic for the A.L.P. to incorporate the word "Australian" in its title.

Still, there is something red-blooded and wholesome in the Labor reaction to "The Call," which is conspicuously absent in the biased comparison offered in the analysis of those who, in the present political context, apply to themselves the bastard title Liberal-Radical. (Perhaps they will italicise half the title so that we may know which side of the fence the majority of the group are for the moment, sitting.)

I also have great sympathy for the point of view that "The Call" is "designed for the Unthinking," for, unfortunately, that designation covers a great number of the members of the Australian community. Such people need the color of emotive abstracts to give some direction to their lives. (How many myths have these last two sentences fostered?) In fact, as you may have guessed, I prefer "The Call" addressed to the Unthinking to the uncritical analysis which may possibly dupe the pseudo-thinkers into believing that with them is all the wisdom of this present time.

One word, too, for the "Callers" themselves. They have thought deeply and sincerely, and have reached some opinions which, in a democratic community, they are entitled both to maintain and to express. So also are the critics of "The Call," both the thinking and unthinking, free to express and hold their varying points of view. Insofar as these are well-grounded and/or sincere, they, too, deserve respect.

Last of all, we must see what is the nature of democracy. Democracy can only function effectively where there is recognition of the fact that no one man, or group of men — be they judges, churchmen, or political partisans of the right or left—sees the whole truth. We all live under the tension of opposites, which we find ourselves unable to reconcile completely.

The fundamental tension in the political sphere is that between authority and freedom. They are the two foci in the democratic political ellipse. When either is made the centre of a circle, tragedy ensues. Those



THINGS AND SUCH

When I get a Call, I gotta go

Call 1

Dear Sir,—

The "Critical Analysis" of "The Call" published in "On Dit" of April 1 provides strong evidence of the need for "The Call" itself. I refuse to believe that the writer represents any considerable section of the University students, or that the article will have been read (if at all) with anything but distaste and indignation by the great majority of University students, for they will see nothing clever in the writer's glib jeering at the ideals of "The Call" and at the public-spirited men who have realised the moral and spiritual recession in this community, and the need to give the lead to public thought and action which "The Call" contains.

It was a tedious undertaking to read through the article to the end in the hope of discovering what could have inspired so pernicious and bitter an outburst. After having read the article I do not yet know what the purpose of the author was, except to draw attention to himself and to create a controversy about issues that were never thought of by the authors of "The Call," who are concerned with topics as remote from party political issues and the modern ideologies as the Bible. "The Call" draws attention to "the danger we are in from moral and intellectual apathy, from the mortal enemies of mankind which sap the will and darken the understanding and breed evil dissensions," and its signatories, six of whom are the heads of the leading churches and six the State Chief Justices of Australia, call "for a new effort from all Australians to advance moral standards."

The author of the article might have said, by way of criticising "The Call," that the moral standards of Australians are already high enough, and that "The Call" is superfluous and a work of supererogation. Many people would not agree with this criticism, but it could arouse no one's indignation. This writer does not do that, but proceeds to manufacture a fantastic theory that Mr. Paul McGuire, in association with Sir Edmund Herring, the Chief Justice of Victoria, is in course of preparing a totalitarian dictatorship for Australia, and that Mr. McGuire has succeeded in imposing on the heads of the churches and upon the Chief Justices, and made them willing instruments in the implementation of his wicked plan. Such fantastic and baseless conjectures are quite out of place in an article alleged to be devoted to the

"critical analysis" of "The Call," and are calculated to promote bitterness, class hatred, suspicion, and confusion, and to further no useful purpose whatever.

The "Myths" listed in the article with so much elaboration and specious reasoning are mostly supported by quotations from the writings of Mussolini, said to resemble in spirit the message in "The Call." It need hardly be said that the fact that the devil can quote Scripture for his purpose does not alter the truth in what he quotes. Mussolini saw, for instance, the necessity of maintaining good order in his community. But to quote him as having ideas in common with Sir Mellis Napier's statement as to the "rule of law" is the worse kind of perversion. The "rule of law" to which Sir Mellis, in common with those who believe in the free and democratic way of life, believes is the precise antithesis of the rule of tyrants and the reign of terror which Mussolini and the other dictators have practised.

It is unnecessary to analyse the article at length. The slightest reflection will disclose its distortions and malevolence. It is a matter for shame that it should have appeared in a paper that carries the name of the University of Adelaide on its front page and should occupy some three pages of that paper.

Yours faithfully,
A. J. HANNAN.

Call 2

Dear Sir,—

Never in all my life have I read such a gross mis-interpretation of the truth as the article concerning "The Call," which appeared in your last issue. The fact that the writers cannot see anything of the moral and spiritual degradation around them, which appears in the selfish and money fever present in so many people today, marks them as the very persons to whom "The Call" was especially made.

Let me illustrate, with an example from the Bible, just what they did in their article. If we take portions of the verses (Matthew 27: 5, Luke 10: 37, Timothy 4: 12) and put them together, we get something like this: "And he (Judas) . . . went out and hanged himself. Go thou and do likewise, but be thou an example of the believers." This example, although it is extreme, serves to show that by taking a few words or a sentence of any piece of writing out of its context we may make those sentences mean almost anything we please.

Perhaps if the word "moral" used in "The Call" were replaced by the word "spiritual," we could see more clearly the true meaning of this document. If people would only realise the power of Christ to change human lives by a rich spiritual experience, then good moral behaviour would follow naturally. Nowhere, in the article, did the personal names of the writers appear; perhaps they were ashamed because they "loved darkness . . . for their deeds were evil."

Yours faithfully,
ROBERT J. MIERISCH.

Call 3

Dear Sir,—

All thinking University students must have been horrified to read in "On Dit" the attack on "The Call" and those respected men who signed this document. Not only does the article attack "The Call," but it also attacks religion, democracy, morality, order and unity.

As the article proceeds it is perfectly obvious that the writer is abusing his position by using the students' paper, "On Dit," for party political propaganda.

The writer, while professing to be an ardent supporter of the Labor Party uses Communist technique when he attacks all worthwhile institutions and likens them to Fascism. He also has the audacity to filch the highly respected name, Liberal, and stated that the article was prepared by the alleged "newly formed Liberal Radical Group," an organisation of which students have never heard.

"The Call" inspires us to live Christian lives in service of God and our fellow men, and I join with the great majority of University students in wholeheartedly supporting it.

Yours, etc.,
I. B. C. WILSON.

Relief

Sir,—Protest I must—the article re the University Jazz Band on the back page of last week's edition of "On Dit" must not be taken by all those who ridicule and dislike jazz, as the truth. Those who are not of these, will, no doubt, have realised the utter absurdity of it.

The Adelaide University Jazz Band, stars of the last two conventions? How is a star then to be judged? By the critics and the general applause, I think. In neither case then was this band stars of the 1950 Sydney nor the 1951 Adelaide convention.

We must, I know only too well, admire and revere the old jazzmen of New Orleans, the originators of all so-called "pop" music, swing and all forms of jazz. However, to play only as they played is absurd. Their music was the crude, and often tuneless and ugly beginning of what jazz was to become. The "blue" feeling was there, I admit, but without technique how can it be fully expressed in any art, especially music.

I have listened to the University Jazz Band for some years now and have always heard the same tunes in exactly the same method. To copy note for note the solos of Dodds and Oliver is all very well for beginners, but the desire to create for themselves ought to come to all jazz musicians who have been playing as long as these boys.

The music they play has already been played by every average little jazz band all over England, America and Australia, but most of them eventually grow out of it. It should be a grounding for producing something original and of their own creation.

If every jazzman was as unenlightened as our friend Ron Smith (who is he, anyway?) there would be no jazz records played other than the old King Oliver's which, I suppose, with copies of them by the University

Jazz Band, will comprise the entertainment at the Jazz Club. Heaven forbid!

I feel that I must also criticise Ron Smith's criticisms of the individual musicians.

Alex Frane may play the Bunk Johnson and Oliver solos identically, but to compare him with Louis Armstrong is completely ridiculous. It is because Louis rose from the "traditional" rut that he has risen to such creative heights. McCarthy's playing is monotonous and uninventive, Heuzenroeder has no command over his instrument at all, so it is impossible to comment, and the rhythm section is both dull and dead.

I can only say to this band, please, please, get out of your deep and dreadful rut. Enlarge your ideas and your listeners' enjoyment and appreciation will, no doubt, do the same.

BARBARA KIDMAN.

Call 4

Sir,—So "On Dit" has joined the Communist papers and that interesting publication "The Rock" to attack Sir Edmund Herring, his fellow signatories to the Call, and Mr. Paul McGuire. May we presently expect further "critical analyses" on such subjects as Nuns and Gin or Wild Nights in a Monastery Garden? If so, we do earnestly suggest some effort to acquire the elements of critical method.

It is not criticism to extract a few comments from remote newspaper reports and present these out of the whole context of a writer's thought and life. Mr. McGuire's books must represent his considered views. They reveal over many years his resistance to the Monstrous State (the phrase is his)—see, e.g. "There's Freedom for the Brave." It would have been the merest decency, intellectual and moral, in your contributor to have referred to the main body of McGuire's thought and writing. And anyone with the pretensions of your contributor should at least give source and context when he plucks some phrase from Sir Edmund Herring whose general mind and life and record is certainly not represented by it. Your contributor's methods might serve the minor purposes of junior debating societies. But they are deplorable at what innocents may assume to be the University level.

The technique of your contributor is strikingly exposed again in his passage on what he calls "Church View." He has cited one committee established for a special purpose. He has ignored the comments of its own President. He has made no reference to the many statements of strong support for the Call from church authorities throughout the country. He has ignored the sixteen sermons preached on the Call in St. Paul's Cathedral, Melbourne, during Lent by the Archbishop, two Bishops and the Dean. Is this grossly one-sided presentation "critical analysis," or is it an effort at cheap debating tricks? And, if so, why? Is it merely from a trivial mind or is it a deliberate attempt to smear men who have served their country well and seek to serve it further? Is that why a quotation from Sir Mellis Napier is linked with one from Mussolini, though there is no evident connection between the two?

And, indeed, the use of extensive quotations from Mussolini is exceeding curious. Does your writer think that mere juxtaposition makes an argument? Or does he think that his trick will mislead the ingenuous?

We have struggled to find anything in his series of "myths" worthy of an answer; but what can you do with his shifty evasions and unsubstantiated accusations, except feel slightly sick?

Does he dispute the fundamental doctrine of St. Paul that we are members one of another?

Does he deny that he owes the work of other men the food that he eats and the education that they have tried to give him? When he speaks of semantics (a strut before the freshers) does he himself attend to the meanings of the words that he uses? If so, the exercise that he proposes breaks down at once.

We could toil painfully through the series of "myths." They are aptly called, for he conjured them to his own purposes. But we are much more impressed by his evident regard for the long article quoted from a Labor paper. The resemblances in style and method between this article and the stuff in which it is now set are very striking. Could the writer of the one be the writer of the other? If so, tut, tut . . .!

With this stuff goes the misrepresentation of facts and motives which infects the whole effusion. Who is meant by "the Callers" unless the signatories? Which of them "heaped the vilest abuse on Dr. Evatt?" Which of them are sincere, which not?

But we give over. The more we consider this smearing, the nastier it could seem. We should prefer to think of it as the depressingly familiar mental antics of a perennial undergraduate. Should he seek another subject to excuse his continuing presence here, we recommend to him a course in logic, however elementary. He certainly has some industry; if he studies to improve, he may yet discover the other intellectual virtues.

B.R.C.
P.J.K.

Call 5

Dear Sir,—

There is to appear elsewhere in this edition, I believe, a satisfactory answer to Mr. Jeffrey Scott's scare-mongering charges against the well-intentioned "Call to the Nation." I desire merely to point out some of the more glaring political illogicalities in his fabulously long article.

In the first place I consider it grossly unfair of the Editor of the last edition of "On Dit" to publish a photo of Mr. Paul McGuire and Mr. Rowe in relation to alleged Fascism, when that photo was in fact taken several years ago in conjunction with World Student Relief. This is not the only example of obscure context-snatching which occurred in "The Call" criticism publicity.

The Vice-Chancellor is accused of having incited trade unionists "to ignore the advice of their chosen leaders by voting 'Yes'" at the Anti-Communist Referendum. If my memory serves me rightly (and I rather think it does in this matter), the "chosen leader" of the "Labor" Party (Dr. Evatt) made a longer statement than the Prime Minister in supporting "The Call." Surely, Sir, Mr. Scott is not going to "heap the vilest abuse" upon the learned Doctor, who was only once again making manifest his "moral courage and statesman-like leadership" by supporting "The Call?" In any case, I should hate to think that Mr. Scott did not class such worthy gentlemen as Messrs. Cosgrove, Chambers, Mullens, Keon, etc., amongst the "chosen leaders" of the A.L.P.

According to Mr. Scott's article, Professor Finer once pointed out that the Fascist attached "great importance to anniversaries." Therefore, says our Fascist scaremonger, because "The Call" "was promulgated on Armistice Day" it is automatically Fascist. I wonder how long Scott the lawyer has been believing in syllogisms for proving cases. However, at least he has been consistent by publishing his criticism of "The Call" on April Fool's Day.

CHARLES STOKES.

An Invitation . . .

- Every student will find it necessary to operate a banking account after leaving the University.
- Why not start now with The National Bank, where the opening of even a small account brings you many benefits and advantages?
- Besides experiencing the convenience and facility of making payment by cheque, you will lay the foundations of goodwill with your bankers, which may be very useful in after years.
- Call at the nearest branch of The National Bank for a friendly discussion with the manager.

THE NATIONAL BANK
OF AUSTRALASIA LIMITED
(Incorporated in Victoria)

CLUBS AND SOCIETIES

Swimming Club

Last year a few enthusiasts decided to reform the above club which had been dormant for some time. Membership of both sexes grew pretty quickly, and it was hoped to send a team to the Inter-Varsity Carnival held in January in Melbourne.

Some of the most important members had to withdraw due to National Service Training and the trip was abandoned. Special financial concessions were obtained from the manager of the Olympic Pool, and a special training allowance from the Sports Union cut the cost of training to a nominal sum.

A beginners' class was conducted with some success during lunch hours. No pupils were drowned.

A water polo team has also been formed, and an experienced coach will be available this year.

We hope to continue all the above activities during the coming season, and we are confident that a team for the Inter-Varsity meeting will be available.

In the meantime we hope to conduct a keep-fit class, for evenings and social gatherings.

Membership fee is 2/- per year.

All interested are invited to the meeting in the George Murray on April 30, at 1.15 p.m.

Officers of the club: President, Mr. B. F. G. Apps; Secretary, Mr. J. H. Seidler; Treasurer, Mr. J. B. Murchland.

Camera Club

The Adelaide University Camera Club, which started last year, offers facilities to anyone who can hold a camera. An excellent darkroom, with an enlarger and other equipment is available for use by members and evening meetings include talks by well known photographers, including G. Zeising and Keith Cook (who recently won first prize at the International Exhibition). The membership fee is only 5/-, and this entitles members to use the darkroom and equipment in it. Subscriptions may be paid to J. Ward, in the Biochemistry Department, J. Carey in the Geology Department, or to other committee members.

The first evening meeting for the year will be held on Thursday, April 24, at 7.30 p.m., when

a talk will be given by Mr. Cronin on "Press Photography." Some colored transparencies will be shown by Mr. A. Klee-man, a member of the Geology Department staff, who has recently returned from England.

Further meetings will be announced shortly, but reserve April 24 for the first meeting.

S.C.M.

The S.C.M. proudly announce that the greatest mission ever held in this University will take place in June this year. The chief missionary will be the Rev. David C. Read, Chaplain to the University of Edinburgh.

Born in 1910 in Scotland, he graduated from Edinburgh University in 1932 with first-class honors in English History, and four years later as a B.D. with a distinction in Dogmatics. His studies have taken him as far as Montpellier, Strasbourg, Paris and even to Egypt and Palestine. He was ordained minister of the Church of Scotland at Coldstream in 1936. When war came, he joined the 51st Division of the British Army as a chaplain, was captured in 1940, and interned in Germany until the end of the war in 1945. His appointment to the Edinburgh University as chaplain took place in 1949.

Here is the type of man you will see, hear and meet. David Read is a frequent speaker at student conferences, and spoke at the British Council of Churches Youth Conference at Bangor. He has conducted missions to St. Andrew's University and Queen's University during 1949-1951.

He broadcasts frequently, and has preached twice before the Royal Family at Crathrie. In these last few years as well, he has travelled on lecture tours in America, also in France, Germany, Switzerland and other European countries.

You will agree this is a man worth meeting. And you will be meeting him in June. Watch noticeboards and "On Dit" for future details.

Choral Club

For those who enjoy part singing, a Union Choral Society has been formed, with the purpose of encouraging beginners and non-choir people to gain enjoyment from what is a very pleasant pastime. The inaugural meeting of the Society, which is open to graduates and undergraduates, was held last Friday, and the Society will

meet regularly every Friday (lunch-hour), under the direction of Mr. John Winstanley. There are very active Union Choral Societies in Sydney and Melbourne, and a yearly Inter-Varsity Choral meet is held, in which it is hoped Adelaide will soon be able to participate.

You do not have to be a Conservatorium student to join the Union Choral Society, nor need you be able to read music. So long as you can tell when the notes are going up and when they're coming down, and you have some kind of voice and find enjoyment, you are eligible for membership.

E.U.

"The greatest crime is that which offends against the most highly ethical laws, and violates the most holy person." This thesis was put forward by Mr. S. Millar, B.A., B.D., when speaking on "History's Greatest Crime" at the Evangelical Union lunch-hour address on Wednesday, April 9.

As we survey history, stained as it is with the blood of many crimes, we see one offence which stands out above all others—the Crucifixion of Jesus Christ.

Why did such a murder take place? From the evidence of the historical records (the four gospels), we can find that Christ did not suffer on the Cross because He was a political agitator—as some would-be agitators like to think. Neither was it because He was a religious reformer—though the religious leaders of His day resented His criticisms. The New Testament provided us with the answer—Christ was crucified because He claimed to be the Son of God, and refused to recant such an assertion.

Justice acquitted Him of any crime—"I find in Him no fault at all" was the statement of Pilate the Roman governor. And yet the best legal, cultural and religious systems of the day joined to contribute to the enormity of history's greatest crime—and crucified the Son of God.

Socialist Club

In January of this year the Australian Student Labor Federation held its Annual Congress in Melbourne. We learnt the A.S.L.F. now had ten student organisations affiliated to it, six in Universities, two in Teachers' Colleges and two in Technical Schools.

A.S.L.F. CONGRESS

The discussions at Congress centred around three subjects—the nature of our clubs, the needs and rights of students, and the main question of policy for this year. The discussion and decisions can be summarised as follows:

"The affiliated clubs of A.S.L.F. are organisations of students, graduates and staff of educational institutions who aim at a socialist Australia, in which the people who work with hand and brain shall own and operate the means of production, distribution and exchange."

"We welcome into an organisation all socialists—Christian socialists and Communists, Labor Party and Fabian Socialists, syndicalists and non-party socialists. We join our clubs to discuss Socialism, to work for a Socialist society, and to resist the bad effects of capitalism on our country, our people and our culture."

Will you join with us?

DEANS of women's colleges forbade the distribution of an "Isis" questionnaire on "Oxford and Religion."

RUGBY IS BEST

The Rugby Club held its Annual General Meeting for 1952 on April 9. Professor Portus was re-elected President, and Secretary Price's report was adopted. Much comment was aroused by the sensitivity of Price's literary style; members being outwardly affected by the phrase, "Gentlemen, I have the honor to present. . ."

Eighteen Vice-Presidents were elected, including Ken Tregoning and A. J. de B. Forbes, who are both at the University of Oxford. It was asserted by Ashwin that Forbes could not afford the guinea donation, but after lengthy discussion it was decided to elect him just the same.

Bert Evans, one of the prominent medical scholars of St. Mark's College, who is the only University sportsman to earn his "blue" by putting his head down, closing his eyes and putting his bottom up, was appointed Club Secretary.

Amongst the freshers who were welcomed into the club by the President were Tiver, Allgrove and Hone. The writer would like it recorded on these pages that he extends to them a warm welcome and invites them to stand him a beer whenever convenient.

Last year's coaches, Messrs. Morgan, Bothan, Hone and Portus, were re-elected, and it is confidently expected that

they will be able to do this year the same magnificent job that they did last year. Without their efforts we could not have won the A Grade premiership.

The season opens on April 26, and it is heartening to see that last year's captain, Mick Hone, is on the job again. Amongst the veterans are stars of the calibre of Black and Probert in the back line. The forwards, who, of course, carry the whole side on their backs, can welcome to the scrum again Turner, Ayoub, Brett, Evans, and possibly the writer. He is not sure about his welcome!

Remember the old Rugby Crew, On the oval behind the Zoo, At five on Tuesdays and Wednesdays we're there.

Hone gallops around like a fifteen stone hare And then there's the whistle we all wait to hear:

Signalling off to the Pub boys, and let's have a beer. Come and join us, come and join us.

Come and join our happy throng.

FOOTBALL IS BEST

At the Annual General Meeting of the Football Club for 1952, a new clause was added to the constitution, allowing for the election of Honorary Life Members of the club. The Presidents, Dr. C. B. Sangster and Dr. N. S. Gunning, were unanimously chosen to be the first recipients of the honor.

Following the A's success in winning the Jubilee premiership of Amateur League last year, Dick Bennett, the retiring Secretary, was able to present a highly satisfactory report on the general healthiness of all club activities for 1951. New officers elected were: Secretary, John Lawrence; Treasurer, J. G. Martin; Assistant Secretary, P. B. Tunbridge; Temporary Selection Committee, R. L. Elix, J. A. McLeod, J. Walsh, D. E. Leske and George Tilley, ex officio.

A position which the club has tried to fill for some time, that of captain-coach of the B team under George Tilley's guidance, was accepted by Jim Whittle, a recent graduate and an old stalwart of University football.

Committees were also chosen to organise the Inter-Varsity Carnival which will be held in Adelaide during the second week of the May vacation. Sydney, Hobart and Melbourne teams will be our visitors and the club will make

every effort to uphold Adelaide's reputation for "turning it on."

A bridge evening with supper and prizes will be held in the Refectory on May 3. For those less seriously inclined a canasta room will also be available.

Prospects at the moment seem to indicate an even more successful season this year. With the first match on April 19, two practice matches have so far revealed enough talent to give the selectors severe headaches, and to make the three teams powerful enough to easily win a place in A1. Already the older players are showing the form that won a premiership, and there is an outstanding group of first year players, of whom Hill, Pak Poy, Greet and Duncan have been particularly prominent. As last year, the C's will play Amateur League A3 and matches will be arranged for the D's so that everyone who comes to practice on Tuesday and Thursday evenings under State Coach George Tilley, will have a game on Saturday.

FREE PUBLIC LECTURES

in the MEDICAL SCHOOL, FROME ROAD

8 p.m., Wednesday, 30th April. Dr. H. Messel
ATOMIC ENERGY FROM OUTER SPACE
Chairman: The Hon. the Premier

3 p.m., Sunday, 11th May. Professor J. G. Cornell
STANDS FRANCE WHERE SHE DID?
Chairman: Sir Edward Morgan

8 p.m., Wednesday, 21st May. Dr. W. R. Adey
THE BRAIN AND OUR EMOTIONS
Chairman: Dr. F. Ray Hone

3 p.m., Sunday, 1st June. Mr. G. H. Lawton
BUTTER v. GUNS: TRUMAN'S FOURTH POINT
AND THE COLOMBO PLAN
Chairman: Mr. E. R. Dawes

BRING YOUR FRIENDS

SCIENCE BALL

Make up your parties now for this unique occasion. It will be the ball of the season. Eight Beautiful Debutantes will be presented by Mrs. A. P. Rowe

to Sir Mellis and Lady Napier.

The young ladies to make their debut are: Diane Howlett, Ruth Humphrey, Gilian Lowe, Gillian Montgomery, Margaret Reed, Judy Senior, Marion Sizer, Jeannette Thomas.

Place: THE REFECTORY. Date: MAY 27.

Bookings: Union Office.

Price: 12/- double (including supper).

BACK PAGE COTTAGE PIE

COLONIALISMS

And Five Loaves

Plans to feed Royal Tour crowds. Governor catches large shark. —Tiser Poster.

This Modern Age

Many berths, no labor. —News headline.

Friendship

Here the New Australians may take advantage of the young voluntary helpers. —"Good Neighbor."

Desperanto

"Daddy. This is Fenton Cooper. Fenton is a Political Science student at Yale. Say a few words in Political Science for Daddy, Fenton." —Humor.

Big and —

Wanted. Young lady with experience in underwear. —Tiser.

Unusual?

Widower wants housekeeper. Own room. —Tiser.

Youths' and Men's Wear

Have you seen . . . Brian Bergin's hat? Brian Bergin's vest, with unpleasant buttons? Brian Bergin's moustache? (Brian Bergin's editor.)

Myer's superwarm padding for wear under overcoats.

Medlin's tastefully battered hat?

The deer-stalking caps, magnifying glasses, and long-handled rakes so popular with the reporters of a well-known week-end paper?

Beards?

All the military garb about the place?

Mr. Conroy's patented paint-removing giggle suits?

Hugh Williamson's well-worn leer?

Charlie Stokes' rather familiar suit being pressed in a most liberal fashion?

Neville Reid's new troubled appearance?

Skelton Resartus:

So many beards and downs, So many student clowns, So few academic gowns, Saw I never.

"Speculation on basic wage rise." Wait and C Series?

Wholly set up and printed in Australia by E. J. McAlister & Co., 24 Blyth Street, Adelaide, and published by the Adelaide University Students' Representative Council.

Antaciel de Witt

THE W.E.A. BOOKROOM

Cheshire: PRIVATE INTERNATIONAL LAW	70/-
Graveson: CONFLICT OF LAWS	49/6
AUSTRALIAN STANDARD ENGINEERING DRAWING PRACTICE	21/-
Richardson: FORTUNES OF RICHARD MAHONEY	21/-
Vogel: PRACTICAL ORGANIC CHEMISTRY	82/-
Vogel: QUALITATIVE INORGANIC ANALYSIS	84/-
Perry: CHEMICAL ENGINEER'S HANDBOOK	161/3
Sch: ALTERNATING CURRENT MACHINES	63/3
Stirling & Woodall: PHYSICS	70/-
Urquhart: CIVIL ENGINEERING HANDBOOK	97/9

PERSONALITY OF THE MONTH

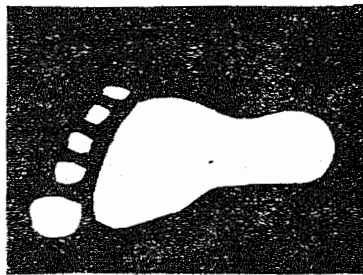
"All glory, laud and honor" we render unto those who had any part whatsoever in the recent "footprints" rag. They have acted in the full spirit of the Vice-Chancellor's address to Freshers, when he said that "if you have a University rag, make it a rag worthy of the University."

We venture to suggest that never has there been a rag more perfect in its planning and in its execution. To draw those huge yellow footprints (each in itself a work of art) from the very doorstep of the Vice-Chancellor's residence, across the car-park to the men's lavatory, past the Conservatorium, up the steps of the Bonython Hall to the edge of the carpet of the centre aisle—to bolt from the inside and to wire up every door of the Bonython; and finally to fly from the flagpole of the Bonython that wonderfully worked skull-and-crossed-bones flag—all this, we say, is the work of minds before whom we bow in humble obeisance.

What is even more wonderful (in view of the number of people that must have been involved) is that not a whisper of who was responsible has leaked out to the student body, let alone the University authorities, or the police. The nearest the authorities seem to have got is to say that "it is thought that undergraduates were responsible," which does not get one very far.

No, far from setting the police onto the perpetrators of this rag, the University authorities should humbly seek them out and beg them to take over the administration of this University. Able as the present administration is, we venture to suggest that their minds would boggle at the thought of such dynamic ideas executed so perfectly. Those footprints drawn (not stencilled, mind you!) at the dead of night; the wiring up of the Bonython so that, although the flag was discovered about 7 a.m., it could not be hauled down till 9 a.m.; the complete anonymity of the large numbers that must have been concerned; the widespread hilarity and amusement that the incident has caused—these entitle this rag to be broadcast throughout the world as the most successful student rag so far this year.

For those who failed to see the connection between the footprints, the Vice-Chancellor, and the Bonython, we offer several tentative explanations. In the first place, of course, it was Commemoration Day—the day when degrees are conferred, and one of the few



times the Bonython is permitted to be entered by undergraduates; secondly, the footsteps may echo an unfortunate incident last year when the University authorities, interpreting strictly the conditions under which the building was given, refused to allow the final of the Inter-Varsity debates to be held there.

Enough of speculation! The deed stands clear and unmistakable. Because of the bright spark it has brought into the drab lives of staff and students at this University; because of the brilliance of its conception and execution, we say to those responsible:

"Hail to thee, blithe spirits, May your shadows never grow less."

R.L.R.

CHIT-CHAT

Cheers, dears.—It is nice to be back among you once again, raking up all the dirt and scandal, cocking our ears every time we pass the Lady Symon basement, scanning the social columns of our contemporaries, and doing all the nasty things that become a Social Editress.

Our wee Scottish laddie spent Easter casting an eye over the Lorna round the Blue Lake.

Marie Guinand is believed to be laying in a large stock of Blue Gillett.

Helen Northey spends most of her time these days looking up stairwells. Don't go up them stairs, Helen!

Neville Reid, we believe, has bought himself a pink coat. No doubt he feels that he should be properly dressed when he goes fox hunting.

Nicholas Wilson was seen Learing with a young lady.

Don't go up them stairs, Helen!

Guess who? "When she shuts her eyes I just feel like drowning. I'm talking to her and she shuts her eyes and I forget what I was saying."

It is rumored that a certain young lady who is well known for her vocal abilities, was seen the other night at a very late hour, proceeding down Pennington Terrace. No doubt she was returning home from a choir practice.

And talking about choir practices, did you hear about the well-known rake who rang the Nurses' Quarters of the Children's Hospital and by some queer trick of fate got on to the Cathedral? It's quite true!

Now to get to work on the Commencement Ball. My dears, it really does make you feel so decrepit when one sees all these bright young boys and girls who were still in short pants when one arrived at the University, gallivanting all around the place and doing the most unconventional things, which they no doubt class as dancing.

Our well known air-ace is, we believe, in a flat spin these days. If he is not up in the air himself, at least his thoughts are.

Please, Helen, don't go up them stairs!

Tell me all about Charlie Stokes' love life?

And talking about Charlie, have you seen the latest edition of "Woman's Day," Page 23, where he is described as Charles Stone left (wing?) on the shelf? with two girls?!

Helen, come back!

An Open Invitation From The Warden

The Editor, "On Dit."

Dear Sir,

I should like, through your columns, Sir, to issue an open invitation to all students, graduates and members of Staff to an "Open Night," which I am having in the Union each Friday of the Academic Year. The next Warden's Night will be held on Friday, May 2, from 8 p.m.

The object of these evenings is to bring together members of the Union in a friendly informal way, and to provide an opportunity for social contacts that will cut across the boundaries of faculty and other societies.

The programme will vary from week to week, and suggestions of any sort will be welcomed. Mr. Derek Van Abbe produced a one-act play the first evening, and some overseas students gave a short musical programme. A cup of coffee and biscuits will be available. My wife and I are looking forward to meeting as many of you as can come.

Yours sincerely,

FRANK T. BORLAND.

N.S.T. CAMP

(Continued from page 1)

Australia, industry and commerce can ill spare its young men for their period of compulsory military training. For this reason a reduction in the period of training, if it is at all possible, as it appears it is, would be a national advantage.

(2) To those not engaged in industry or commerce, in other words, to students, a reduction in the training period would mean an opportunity to find employment which would ensure them of a measure of financial security during the following year of their studies. There was today no student who can afford, either financially or morally, not to seek employment during the summer vacation. The days of the leisured, privileged, and idle undergraduates are forever gone.

For these reasons, the inefficiency of its working, and the waste of its overall length, the whole system of National Service Training might profitably be examined by responsible authorities before it becomes traditional and embedded with traditional waste and inefficiency.

BENTLEY LETTERS

(Continued from page 3)

It will be, of course, necessary that you should reply to the installation address which will be delivered in Latin by the University Orator, and we should appreciate, therefore, the early receipt of your Address in Reply, preferably in Latin or Greek. Should you have little Latin and less Greek, we will not look askance at an address written in Basic Urdu or Black Russian Sorbanie.

HELEN NORTHEY,

We have read a recent edition of the "Truth." When asked to comment upon the matter contained therein, the Warden, whom "Truth" saw fit to describe as the dregs of the University Council's inspirational bucket, commented as follows:

I am not a reader of "Truth" but my attention has been drawn to the compliment paid me by that paper in publishing my photo in august company on the front page. My reported statement was true only to this extent, that I declined to comment or to be interviewed by that paper. Apart from that I found the article amusing. The suggestion that the events of last week have rocked my confidence in students to the foundations, betrays a deplorable lack of a sense of humor. My appointment to this University was as Warden of the Union, not "Warder"; and I need neither Truth's sympathy, nor their advice as to what the job entails.