

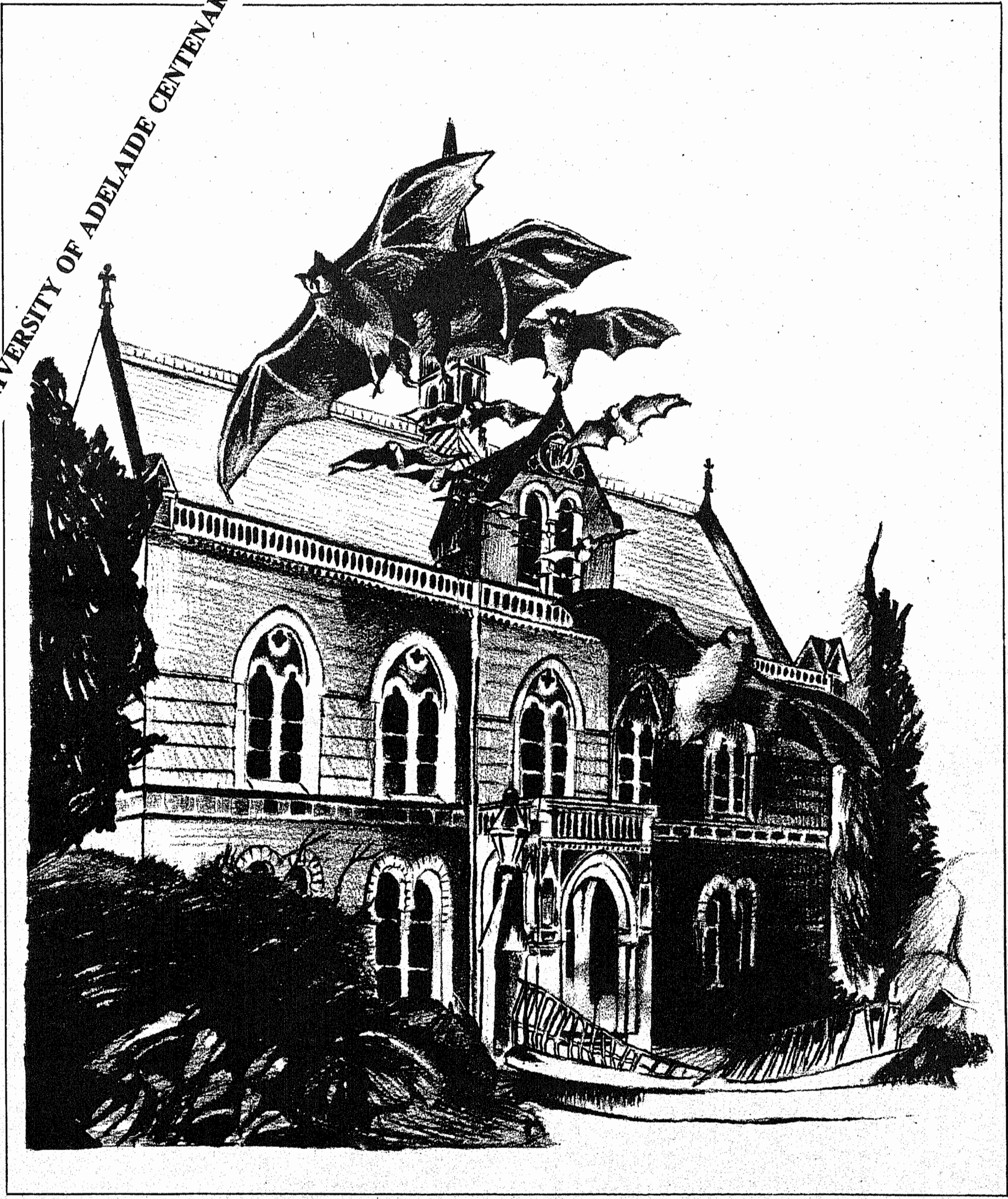
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# ORBIT

Volume 42, No. 1 March 1, 1974

UNIVERSITY OF ADELAIDE CENTENARY 1874 — 1974



# 1974:

# On Dit

ON DIT 1 was edited by Rosemary O'Grady & put together by David Hall, Lynne Ashby, Peter Otto, Mary Verner, Peter Flynn, Paul Paech, & printed & typeset at The Smedley Press, 33 Hastings Street, Glenelg.

## ON DIT PUBLICATION DATES 1974

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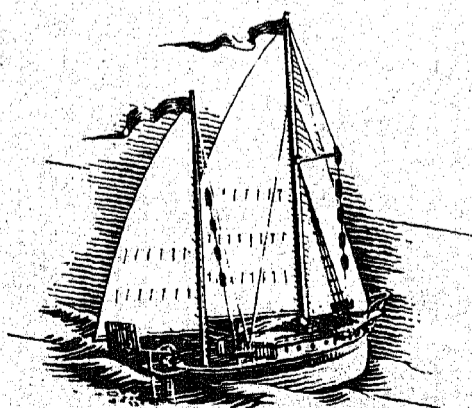
Copy should be submitted on one side of paper only, preferably typewritten; always double-spaced, with WIDE margins and plenty of room for sub-editing.

## EDITORIAL

It is a newspaper's duty to print the news and raise hell, said the Chicago Times in 1861. But a famous editor of The Times, John Delane, had already put it far more responsibly, nine years earlier.

"The first duty of the press is to obtain the earliest and most correct intelligence of the events of the time, and instantly, by disclosing them, to make them the common property of the nation" he said. This is as thorough a guide to any editor as this editor knows. This is how On Dit will be administered during 1974, staff and intelligence provided, making early and correct intelligence of events in the University, in Adelaide, in South Australia, in Australia, the common property of the students at this university.

The first number is necessarily lean and hungry, produced single handedly and without any sense of design. The second will be an eye-opener.



CRUISE TO MURUROA

# NO JACKS FOR PHIL

HRH The Duke of Edinburgh's standard will fly from Bonython Hall, along with the Australian flag, but there will be no Union Jacks visible in the University grounds that day. The Duke of Edinburgh will open the Centenary Celebrations (March 2).

The University will celebrate University Day with a half holiday on March 1, enabling staff to enjoy the light afternoon tea with white wine which will be served between 2.30 — 4.00 p.m. that day, in the Union.

On Saturday, March 2, the University will confer a D.Sc. degree upon His Royal Highness in a Centenary Congregation at the Festival Theatre, at 8.00 p.m. This will follow a Public Day during which the University's various historical exhibitions will be open to the public between 9.00 a.m. and 5.00 p.m.

It is expected that H.R.H. will take a short walk on the campus on the morning of Monday, March 4, before leaving for Murray Bridge. H.R.H. will return from Murray Bridge in the Royal Train. It will be the first time the special cars have been used by a royal personage since their construction in 1939.

On March 5, H.R.H. leaves South Australia for Western Australia, however royalty watchers will have a further glimpse of the objects of their devotion when H.M. and H.R.H. return to open the Festival of Arts.

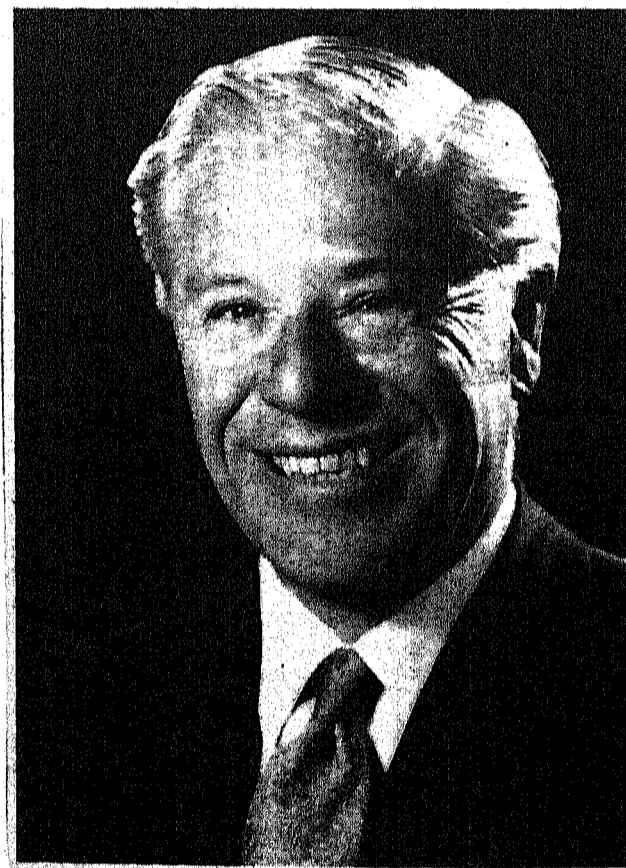
During Orientation Week the Asian Graduates come into their own with an intensive course of buffers, seminars, visits to departments, meetings with professional colleague (white colleague workers) and a cultural night. On Sunday, March 10, Asian graduates will visit the Barossa Valley, and on Friday, March 15, there will be a golf day, followed by a banquet in the evening.

On Dit staff will be trailing the overseas graduates with cameras, tape-recorders and notebooks, and will report the success or failure of the programme in On Dit 2.

## CONNECTIONS



Willard Hall, Wakefield Street,  
Monday, March 4, 8.00pm,  
Greenpeace Pacific.



Geoffrey Badger

If you think there is a page missing — you're right. Sports' page will appear next edition. In the meantime:

### Contents:

AUS page 5  
Consumer report (speed reading) page 7.  
Poets cornered page 4.  
Letters page 6.  
Reviews page 6.

In medieval days the teachers and students in the centres of learning banded together into a sort of scholastic guild for protection from the civil authorities. This was necessary because many were foreigners and they were not protected by the local laws. The scholastic guild, or association, or community of masters and students, eventually became known as a university; and I think it is the essence of a university that it should be a community. It is not just a place where you pay your money and, after a suitable time, receive a piece of parchment which is your degree.

Of course it is pretty hard to have a sense of community when there are nearly ten thousand students and more than a thousand staff; but in recent years we have tried to involve all students and staff in the decision-making processes and I think we have made some progress in this respect. Most of the involvement is through committees and there are now committees on all sorts of matters. Nearly all these now have student-members as well as staff.

The University Administration provides the different committees with the background information and other records needed for informed decisions, and it is the job of the Administration to put the decisions of the university committees into effect. The Administration is sometimes known affectionately as 'the front office' or, less affectionately as 'the bureaucrats'; but, whatever the name, the Administration keeps the academic record of every individual student, looks after the University's money, pays the staff, and purchases the equipment ordered by the academic staff. It administers the research moneys and keeps in close touch with the community at large.

The Vice-Chancellor is the Chief Executive Officer. He has a seat on the University Council and serves on nearly all the University's senior standing committees on financial and academic matters. The three senior officers in the Administration proper are the Registrar, the Academic Registrar and the Bursar.

The University Union is a sort of community within the community. It runs the Refectory and fosters the many extracurricular activities of its members. The Union has its own Administration, with the Warden of the Union as its Chief Executive Officer.

We cannot regard ourselves as belonging to a medieval university by any stretch of the imagination; but we are celebrating our centenary this year, and, by Australian standards, we are pretty old. There will be a number of exhibitions, concerts, Open Days and visits by distinguished academics who will be known as Centenary Visiting Professors. I hope you will attend as many of these functions and lectures as possible. It will, I am sure be a memorable year.



# a lefthanded guide to

Essay - Writing  
by  
reseh divad\*



Guru Who?



People Who Look For Peace Get It

This is the story of a dope-mad sex crazy rock'n'roll fan who became a govt. clerk. I've forgotten many things, and many things have been left out, but I hope you get the picture.

My father was a middle class atheist who believed in the beauty of nature, and taught us (my family) accordingly. As a child I was brought up experiencing the beauty of the outback and the Flinders Ranges. Then from the age of when I was 10 we lived in Crafers, between huge trees, blackberries, green fields and well-to-do houses. We went canoeing on the Murray. But as soon as I went to high school (A.B.H.S.) in the big city I forgot all that and the highlight of my life was going to the Woodville St. Clair Youth Dance, standing around in check pants, and cigaretted, chasing all the plastic blondes in Roman sandals. From this first, my life became a series of unreal acts.

I went to Adelaide University in 1969 and immediately became a marxist revolutionary. Cigaretted, I studied politics and philosophy, and thought communism was the answer. I went in demonstrations, waved red flags (everytime my father saw me on TV he had a fit), carried shields and batons, wore helmets, shouted 'Ho, Ho, Ho Chi Minh' a million times, threw rocks, charged police horses, plotted killing Commonwealth Cops in coffee-bars, and engaged in hysteria. But one thing saved me that year, and that was a wonderful long bourgeoisie holiday in the snow (suddenly paid for by my father) in which I skied and experienced again the peace and stillness of nature. There was something there, in the serenity of mountains, that other things lacked.

At the end of 1969 I went to Dampler in North-Western Australia. Working amidst huge mining development I realized that the working class were as materialistic as anyone else. They bashed up my long-haired friend called Dave. Dave used to look at tropical sunsets, dropped acid, got me interested in Buddhism, and gave me speed. I found that some of the workers believed in God. I got friendly with a Catholic who had incredible ESP powers. But most of the time I just got involved in drunken parties and found that the w.c. were not money-hating heroes.

In 1970, I went back to Uni. and adopted anarchism as a philosophy. I had once wanted to be a social worker! I went on more demos, but they were sadly outdated by now. I left home and my hair grew long, about six inches below my shoulder line. I wore black. I became a regular at North Adelaide pubs like the Lord Melbourne and went to wild parties. About July, I went to Melbourne and got picked up by some hippie girls who rang bells, sold worthless bits of tin as Eastern bracelets to week-end hippies, and stayed in a commune of about 30 people above a clothes shop in Little Bourke St. I smoked dope, saw Woodstock and listened to Indian music. I visited 'pads.' When I got back to Adelaide I moved into a house in Chisholm Ave., Burnside, with about 20 other people. I smoked a bit of dope, but also got blind drunk every night for 6 months. I had no money, and lived off the charity of the girls who hung around the Burnside swimming pool. In between drunken parties I read Zen.

At the end of 1970, I read about Beatniks, especially Kerovac, and hitch-hiked to Sydney and all over the Eastern states. I saw the futility of Italians with big cars. I picked grapes in Mildura for half a day.

## [1] OBJECTIVE

With essays counting for a progressively higher proportion of the year's marks, it is necessary to have a clear idea of the object of writing them. It is to **MAKE YOUR LECTURER HAPPY**. You will achieve this if you remember;

[a] Arts subjects are exact sciences and the truth is never in dispute.

[b] Your lecturer is an infallible guide to the truth whose lightest word is law.

The basic technique to simple. Take a speedwriting course and attend every lecture faithfully, jotting down the pearls as they fall from the lecturers lips. Then serve the whole lot back to him with appropriate expressions of adulation. If you

do disagree on any point (inadvisable), be careful to give no supporting reasons for your opinion and to take a truculent tone, so that he can salvage his self-esteem by writing you off as a rathag. Remember, a secure lecturer makes for a happy student.

## [2] PREPARATORY READING

You will probably get a reading list on each essay topic. By previous arrangement with the authors, all recommended passages in modern sources will be aimed directly at the topic as set and contain no irrelevant material, so selection is unnecessary, and there is no point in paying much attention to the

wording of the question. They are not quite so infalible as your lecturer but are almost so; if you do spot any contradictions between different writers, it is tactful to pretend not to notice.

Ancient sources are another matter. They are, unfortunately, prone to contain irrelevant material and are often lacking in those easy generalizations which lend such a smooth flow to an essay. They should, accordingly, be used as little as possible; e.g. don't read Shakespeare if you can read books about Shakespeare, or [better still] books about books about Shakespeare.

Books not on the reading list should not be read [this advice is probably not necessary, as you won't know that they exist].

As you will read every book on the reading list and nothing which is not on the reading list, it is quite unnecessary to let the lecturer know which books you have read; unless of course you think that to copy out the reading list also your name, class, the essay topic in full, and anything else you can drag in] will add to the bulk of the essay, which may be important [see PLANNING].

## [3] PLANNING

As many lecturers mark by the yard, the chief objective is to make the essay as long as possible. Any restriction on length given is just a little joke on the lecturer's part and should be ignored. Most topics do not admit of indefinite expansion (and such expansions can involve an unnecessary amount of work)

so length is best achieved by saying the same thing over and over again in as many different ways as possible [see QUOTATIONS]. A formal 'plan' may either interfere with this or betray it, and so should not be used. However, if a controversial question is asked, you should be careful to answer it fully in the first paragraph. This serves the immediate purpose of letting the lecturer know you are on his side. If you wait to adduce the evidence first, you may find it confuses your mind and makes theorizing difficult; it may also lead you into the snares of ORIGINALITY (which see).

## [4] QUOTATIONS

As all books say the same thing [see PREPARATORY READING] but in different words, and repetition is desirable (see PLANNING), a good essay should consist mainly of quotations of parallel passages from different writers.

The correct formula to introduce a quotation is the words "I think that". Inverted commas should not be used, nor should works be acknowledged in footnotes [which makes the page look untidy]. Do not be afraid that the lecturer will spot that you are quoting; he does not read the books on the reading list [being omniscient, why should he?] and his memory span will probably be sufficiently short to protect you against the unlikely chance that another student has used the same quotation. Paraphrase may be resorted to on occasions, but has disadvantages; you may fail to paraphrase correctly, or your style may be far less impressive than that of the original, so that the lecturer feels 'let down'.

## [5] ORIGINALITY

If you have followed my previous advice, you will find this unnecessary. But if you insist on inserting your own puny opinions, let the expression of them be as vague as possible; otherwise the lecturer may fear a potential rival, and your mark will suffer accordingly. Some lecturers work by average length or words rather than overall length of essay, so it is advisable to cultivate appropriate sesquipedalian circumlocutions.

## [6] CONCLUSIONS

These come at the beginning [see PLANNING]: but there is no objection to repeating them at the end or, indeed, at intervals throughout the text.

Well, good luck, and do let me know how you get on, won't you?

graphics advice wanted for layout.

\* jnr.

Continued p. 7.

# POETS CORNERED

At present I am not  
writing a reply  
to your blue letter of lost causes.  
It depresses me.

I am not describing your hair  
or your skill at the piano  
with my Neolithic, vaudevillian lyric.  
Nor do I remember  
any August storm by the sea.

I am otherwise occupied  
constructing a poem of fifteen lines  
which will be the key  
to something or other,  
and keep me busy  
until a replacement arrives.

STEVE EVANS



The Visibly Vicious Vulture,  
who wrote some Verses to a Veal-cutlet in a  
Volume bound in Vellum.

MESSAGE FOR OUR CHILDREN  
We're sailing by starlight;  
our tail-lights  
red  
threading through the countryside  
Dim streak of white before us,  
we pass through your town  
in the early hours of morning  
with the radio off

We've forgone martyrdom,  
slipped out of your description  
without disguise  
and now night — slide  
smooth as silk  
of unbroken sky above us  
until we're well away.

We're bourgeois, fat and forty  
and  
except for food and petrol  
we're not stopping.  
It's all yours;  
do what you want  
we won't be coming back

I. L. Twining



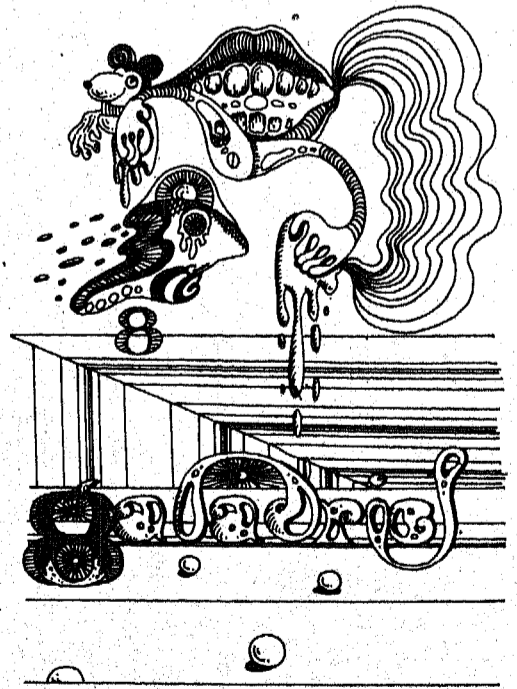
FOR JOHANNE . . .

Reeds blow  
crying tears,  
as the frail ladies  
gather their skirts  
about shattered knees.

streets stink  
of blown seeds  
that etch our bones,  
upon the pavement  
near odd-sighted men,  
streaming along gutters  
grown by tiny hidden-feet.

I can't tell if you've seen the holy-man,  
but he walks bare-breasted,  
through the confines of sterile city — drawers,  
slowly raising squalid hands to crucify  
an outline of you — dear Johanne — in every living-room hall,  
to answer the prayers of lonesome poets who never play the game.

David Hall.



## What is A.U.S. and what does it do?

The Students' Association is affiliated with the Australian Union of Students (A.U.S.) the national student organisation representing tertiary students from Universities, Colleges of Advanced Education and Teachers Colleges (53 institutions, 200,000 students).

Students become members of A.U.S. by the affiliation of their Student Association, Unions, etc. to A.U.S.

## Conferences

Policies are determined by the twice yearly councils of A.U.S. at which all the member campuses are represented. Specialist conferences of people working in specific areas of activity are held through the year, e.g. Education, Race Relations and Cultural Affairs.

## Administration

Between council meetings, control of the Union's affairs is vested in the national executive which meets five times a year. The Executive consists of the President, General Vice President, Finance Committee Chairman plus one member elected from each of the eight regions throughout Australia. Day to day policy is carried out by national officers (who are elected by the council of A.U.S.) with the support of four professional officers plus a technical and support staff.

## Regionalisation

In an effort to increase campus activity on a regional basis, the Union is embarking on a regionalisation programme with the election of full time regional officers.

## Benefits of A.U.S. membership

The value to the student for membership in A.U.S. is threefold:

First, you can gain direct tangible benefits such as travel schemes, insurance (such as the accident insurance currently being considered by the Adelaide University Union) and receive copies of the A.U.S. Newspaper, National "U".

Second, you receive benefits obtained by A.U.S. representations to government and other official bodies.

Third, you receive the benefit of A.U.S. activity in national issues of concern to members. The activities of the departments of the union are outlined below.

## Aquarius

The Aquarius Foundation is the cultural department of A.U.S. Some of the activities run by Aquarius are Arts festivals, such as the one recently held at Nimbin in northern New South Wales; summer schools in areas of activity such as drama, film making and video, and modern dance; campus tours by Australian and overseas artists.

## Media

A.U.S. publishes "National U" a national student newspaper on a regular basis throughout the academic year. It is distributed to all member campuses across Australia and is issued free. It keeps students informed of events on the student scene. Contributions of articles, photographs, cartoons etc. are invited. In 1974 it is proposed to set up a national video campus circuit.

## Political

The size of A.U.S. membership makes A.U.S. a strong pressure group within Australia on national affairs and issues in Australian society with which students are concerned. Students have been active in recent years on issues such as conscription, the environment and race relations with campaigns co-ordinated on a national level by A.U.S.

Tours of international speakers to campuses and travel by students on A.U.S. schemes help to increase student understanding of international affairs.

## Race Relations

The functions of the Race Relations Department are two-fold. To educate whites on racism attitudes and to provide backup for black individuals and organisations fighting for their rights.

## Overseas-Student Service

The overseas student service of A.U.S. attends to the special needs and problems facing overseas students in Australia. Much of the work of OSS lies in making representations to governments and educational instrumentalities on behalf of individuals facing difficulties of any sort.

Representations are made on average, twice a week to these bodies.

The OSS is at present continuing discussions with the Government on the introduction of a new approach to the whole status of overseas students in Australia.

## Travel

The travel department provides cheap charter flights to over twenty countries directly and fifty countries indirectly, at an average of less than half the normal fare. Extra facilities include the national student card, cheap insurance, international student identity cards and special travel guides. Over 17,000 students travelled with A.U.S. in the 1972-73 vacation.

## Environment Social or Community Action

This year again there will be a full-time officer devoted both to co-ordinating and providing resources for campers groups and doing field work.

## Student Insurance

A relatively new service section — at present provides a scheme, on the East Coast of Health and Medical Benefits Insurance at less than 25 p.c. of normal costs. We also run a number of cut-rate pharmacies. We are attempting to introduce the Health Benefits Scheme to S.A. — to continue until National Health is introduced.

## Education

This is the most important department directly affecting student welfare. It also works for changing community attitudes towards educational innovation and for a change in society generally. Some of the benefits which have resulted at least in part from A.U.S. activity are —

1. Abolition of tuition fees.
2. Living allowances assistance.
3. Extension of available tax deductions.

The department engages in

1. Attempting to increase student say in government, education policy and the running of their own institutions.
2. Carrying out investigations and formulating proposals on such matters as housing, textbooks, libraries, student health, counselling, employment, teaching and learning.
3. Establishing a resources centre which keeps information on all types of teaching and learning and on welfare areas.
4. Publishing books and other material on educational matters.
5. Arranging tours by educationalists such as Ivan Illich, Brian Jackson, Ralph Nader, and Herbert Chitepo.
6. Supporting innovation in education such as the learning exchanges.

In the Student Association you have an A.U.S. Committee that is involved in action in all the above areas. If you feel that you have more to give of your time than just to your studies, this is an ideal form for action in a variety of fields.

General Student Meetings on 1) Palestine Wednesday — March 13, 1 p.m. Barr Smith Lawns. 1st speakers for and against still required. 2) A.U.S. Free Rise. Friday — March 15, 1 p.m. Barr Smith Lawns.

The following International Motions of A.U.S. Annual Council will be considered for ratifications.

1. A.U.S. informs the National Union of Israeli Students that A.U.S. does not recognise the existence of the state of Israel or of the N.U.I.S. as the official student union in that region.

2. That A.U.S. recognise the General Union of Palestinian Students as a legal student union in that area of the Middle East known as Israel (in reality occupied Palestine).

3. That A.U.S. reaffirm E7 of Annual Council 1973.

7. A.U.S. condemn the exploitation and degradation of the Palestinian people as carried out by the Arab nations and by Israel.

8. That A.U.S. open a dialogue with the Palestine Liberation Organisation in Beirut with a view to disseminate literature on the resistance through the organs open to A.U.S.

9. That A.U.S. examine the student unions of the Arab regimes, to ascertain whether they are progressive organisations or simply apologists for their various reactionary regimes.

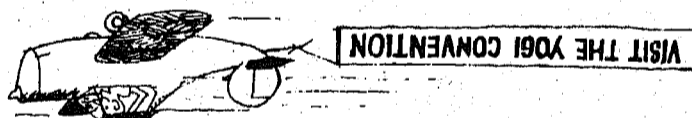
10. That A.U.S. call for the release of all members of the Palestinian resistance held in jails in occupied Palestine (Israel), the Arab countries and Greece. This includes all Jewish political prisoners not officially members of the P.L.O. held in occupied Palestine.

11. That A.U.S. support the liberation forces of Palestine.

12. That the Palestinian people have the historical cultural, and moral right to the land of Palestine, presently embraced by Israel.

15. Any realistic settlement of the "Middle East problem" must accommodate the rights of the Palestinians in order to have any chance of resulting in permanent peace.

16. That copies of these motions re N.U.I.S. be sent to the Minister for Foreign Affairs, the Israel Embassy, Australia and the P.L.O. A broad-sheet will be circulated shortly with cases stated for and against.



A.U.S. Environment Social Action Officer. Applications close in 2 weeks time for a full-time national / field officer or submission for alternative uses of the allocation by multiple officers. Further enquiries direct to A.U.S. 97 Drummond St. Carlton, Victoria or Ralph / Peter students Association.

At its August Council last year the A.U.S. decided to impose a voluntary levy of 10c on all its students through its constituents to assist the liberation movements of Southern Africa in their fight against oppressive, racist white minority governments.

Late last year, Adelaide University students at a General Student Meeting increased the levy to 50c and it is on this basis that we have been collecting so far at enrolment week.

We are not prepared to make an allocation of students association funds — the money collected should be a personal commitment by each individual.

The funds collected by ourselves and other campuses has been earmarked to purchase a badly needed printing press for ZANU (Zimbabwe African National Union) in Dar Es Salaam.

We will continue our work for majority government and recognition of basic human rights. If you wish to be active during this year contact A.U.S. Action Committee / Anti-racism Information Centre — Students Association.

# BOOKS



## HORNPIPES AND FUNERALS. David Lake.

2. U.P. Paperback Poets 13. \$1.25 . . . as in "Hornpipes and Funerals", as in Sir Philip Sidney. Poetry, the blurb tells us, may be grim but must be fun. Yet nothing in excess, it seems.

David Lake is a graduate of Cambridge, and his poetry, though not unattractive, is riddled with Oxbridge self-consciousness. He is the kind of poet who would quote Gove Vidal, who would write an Horatian ode to his cousin Christopher, who would demonstrate his familiarity at riddles — you don't do Anglo-Saxon for nothing — by serving up THIS as a poem:

"The Curate's Grace for his egg:

Te Deum/.tat twain Asi  
In the beginning Nothing split  
And nothing was the cause of it.  
From zero less than nothing dropped —  
Panned out at once everything popped —  
The shouting stars, God with his thunder,  
And old Minus chuckling down under.  
All things are well, and nothing as well:  
God's in his heaven, all's right with hell.

One gets more than a hint of this kind of cuteness at frequent intervals throughout the book. From "Fungi" — a treatise on man and mushroom, we get this example of the plagiarist's craft:

"And now we mushroom men  
Have spored, and rotted all the earth.  
Noisy upon our peaks in Darien  
We claim the seas, foreseeing future dearth  
Of food and ore, . . ."

Which suggests that he is also familiar with the lexicon, but little else.

When a poet exhibits as much contempt for man/womankind as Lake does in "Fungi" he is, in my opinion, immediately suspect.

Consider:

"But nature is not mocked.  
Those violent whom the gods destroy they first drive mad:" One searches for an original phrase, and one searches for it in vain.

However, the poet has certainly captured the McLuhanese of tricking-out a page in filigrees of type, and the design of the book and the shape of the poems is each pleasantly professional and visually gentle. He writes "Contraries" in a circle, without beginning or end — and this is an achievement of form that, while perhaps arguably unnecessary, is at least impressive.

Lake takes his title from Sidney and his theme from the Elizabethans — that, to quote the blurb, "celebration of life is continually sharpened by . . . awareness of death". Thus the first poem of the collection "Gorgen's foal" describes Pegasus in terms of "offspring of the death of Death". But in this case the sharpness — which one supposes is to be found in contrast — does not succeed, as Pegasus has never been made to appear attractive. So the message is one of harshness, blood and death — and lacks finesse.

One of the most endearing pieces is entitled "At a Country Station", and for the first time one does not have the feeling that one is being taught something. Here, the poet is not armed to the teeth with his pretensions. He is merely painting a picture, and a couple of characters, and like an artist with a live-drawing, he accomplishes it neatly, cleanly and without trying to slam home a moral.

In 1970 Lake wrote "With What Measure" — which runs, in part:

"How money everywhere of late  
Begins to chip and decimate! . . ."

which is topical enough. But he spoils it with weak allusions.

"Epistle: a student poet to the Muse", is good — and carries the conviction of a man who knows his ground. But it is alarming to think that one only writes well about what one knows. I would not like to confine myself to such a philosophy of writing. Therefore I am compelled to conclude that the poetic virtue David Lake most wants is that of originality.

He has a penchant for classical allusions; an apparent fascination with Horace, and a feeling for Julian the Apostate — all of which make one think he's been reading a great deal of Carafy and Seferis.

There isn't much really wrong with the poetry. I wouldn't advise a poetry-lover to not buy it. Nor would I do the opposite. It's just rather precious. For example — this title: "Drunk by Moonlight, but very well met, and quite a Party." Poets nowadays must half-kill themselves dreaming up long-winded associations like that one to hang on top of their offerings.

I apologize for nit-picking. But reviewing is nit-picking work. It's an entertaining book of verse, or worse.

ROSEMARY O'GRADY.

## Nu-Plastik Fanfare Red

Judith Rodriguez

The Australian writer should be inspired to labour at the side of his desk lamp in an effort to use the resources of the Queensland University Press and the Angus and Robertson Group. With the advent of a series such as Paperback Poets, which is now distributed here and widely overseas, we can share an encouraging development in Australian literature. The reader has been immediately rewarded for a whole buck twenty-five. At least, such is the case with Nu-Plastik Fanfare Red. You won't enjoy it for its rhythm, rhyme, or metre, but rather its original expression of everyday places, people and events.

Its prose: with a plain matter of fact quality — a quiet comprehensive book which indicates a well rounded development of her philosophy on life:

"Talking of people I love

I grope for traits

to dignify and endear them, move

you nearer my place, where its a celebration to forgive".

Rodriguez has an enviable ability to entice the reader to want to read more. This is because she has the capacity to appreciate humanity in all of its facets — from "the boy over the road going on twelve drums" and walking along" warm streets under the reawakening bougainvillea" to the "poppy has grown into oblivion".

She conveys feelings of strong family ties, an eye for architectural space and a feeling for human relationships. She is also partisan in her views, yet honest in conveying her understanding of the secular age in which we live. Several of the incidents she recounts illustrate her feelings, but few as strongly as "black and white, mostly white".

The publisher is to be acknowledged for his presentation of the book. The cover design is commendable. However, the advertisement for British Paints is unnecessary and unwarranted. But what of "Persus" or "Sunflowers in Iron".

ROD LAWRENCE

## letters

Dear Sir,

If possible, I should like to place an announcement in your publication. I am desirous of writing to young ladies in your country and would like to start some sincere friendships by correspondence. Am 29 years of age, University educated, a resident of the island of Puerto Rico now living in U.S.A. Would appreciate hearing from women 16 to 20 years of age. I enjoy folk music (especially in Spanish), soccer, tennis, and swimming. Can correspond in English, Spanish, or in stilted, limited French.

Thank you.

Ronald Webster Day  
P.M.B. 95.942  
Atlanta, Georgia,  
30315  
U.S.A.

My Dear Brothers and Sisters,

"Night is over and we children of night must die when dawn comes leaping upon the hills; and out of our ashes a mightier love shall rise. And it shall laugh in the sun, and it shall be deathless."

So spoke our beloved prophet, Kahlil Gibran, some years ago.

He was referring to the "dawn" of the Aquarian Age, which this planet is now experiencing. The "night" of course is the darkness of materialism from which the world is now emerging. And since we are on the planet, we must therefore be the "children of night" to whom the prophecy is addressed. In other words, we were born into the darkness of a world still asleep.

The death of which he speaks — "we children of night must die" — is of course a symbolic death: to the world of greed and selfishness we must die, so that we may be born of the spirit. For it is greed

which adds to the illusion of separateness — our separation is illusory in that it is transient. This feeling of separation causes much pain and suffering, and is the cause of all darkness in the world today.

"Our ashes" refers to the ashes which will be left of this society after it has been purified by the fire of love — "his sacred fire" (The Prophet p. 11). This society as most people now know it will very soon be destroyed by that which partly created it — fear and selfishness. By February 1974 America will be a disaster area, and the rest of the world will be in a fairly bad way. There will be much suffering, and this will last for about ten years. But have no fear, because everything that happens is being watched through the loving eyes of our Father. He will never abandon his children. In fact this world crisis is being brought about with his blessing, for it will eventually benefit all of us — instant Karma. "A mightier love" refers of course to this New Age when it is in full motion — after the fire of purification has destroyed the negative aspects of the civilization it shall know new heights, infinite heights. Where people are now guided by fear and selfishness, they will soon be guided by love and a spirit of giving.

The symbol of the sun represents our Father. By saying that this "mightier love" shall be deathless, the prophet is in effect saying that love will rule the planet permanently . . . after the ten year crisis. Such is the promise of the aquarian age, and should you have any fears or questions, please write to me. I am Stephen and will always be with you.

Stephen  
P.O. Box 198,  
Mentone 3194

# ONDIT STAFF REQUIRED

Reporters who can write...  
Photographers who  
can compose...

Sub-editors who can read...

Tea and coffee makers — angelic...

Illustrators of genius...

Layout artists with style...

Couriers — speedy...

but safe...

and sure...

...and... and... reliable!

Apply student activities office

## ASIAN GRADUATES' PROGRAMME

4 — 15 MARCH

Registration for the Asian Graduates' Programme, and in particular for the Seminar "Australian-Asian Educational and Cultural Relations: Past, Present and Future" on 5 — 6 March, is open, and registration forms are available from the Centenary Celebrations Secretariat, Library Complex Stage 1, Room 1.06.

Members of the University are asked to note that only those who register for the Programme can be admitted to any of the Seminar sessions.

# refshauge...

## SPEED FREAKING

Speed Reading courses are mushrooming in Australia, and their claims are becoming more attractive and compelling to the consumer.

Hence, the Students' Representative Council of the Australian National University considered the intensive evaluation of such a course worthwhile when offered it in mid-1972. The course was run by Speed Reading Centre (ACT) a division of Staff Training Centre Pty. Limited which operates courses at Sydney University and in most capital cities in Australia as well as some overseas centres.

## on reading

The claims of the company, contained in their prospectus, included:

1. 100 p.c. to 400 p.c. improvement in reading efficiency;
2. better comprehension and appreciation;
3. accuracy in analysis of material;
4. greater ability to study, think, learn and communicate;

as well as such intangible benefits such as "confidence, enjoyment . . . less effort in reading".

The evaluation consisted of two phases. First, a test course was run and this was carefully evaluated by two ANU psychologists, including Mrs. Lyndon Rose, Lecturer in Efficient Reading. Secondly, the material used in the course was carefully scrutinised by the two psychologists and other Australian experts in the field.

The highly critical report by Mrs. Rose and the other psychologist, Mrs. Merrelyn Butterfield, was considered by the SRC and ample opportunity made available to the commercial firm to comment upon it. After consideration of these comments, and having sought further expert advice, the SRC adopted the Rose-Butterfield Report unanimously and refused to approve the reading courses.

In summary, the conclusions of the Rose-Butterfield Report on the course were:

1. The claim that reading speed is doubled was not confirmed when properly equated tests were used;
2. The tests used by the Centre in the pilot course to measure improvement in speed were not equated for difficulty, and hence could not accurately measure reading improvement;
3. The material in the lecture notes was, in many places, not in accordance with current research;
4. The use made of various devices in the course was in some cases in-expert and misleading.

In addition, the following points about the materials were made in the Report and confirmed by other researchers.

1. The material the Centre uses in its courses, such as that on peripheral vision regression and sub-vocalisation, has been shown to be inaccurate by research.
2. The material used, even when accurate, would be of limited value to tertiary students;
3. The fact that the tests are of unequal difficulty makes them useless as evaluative devices, and the use made of them could be called misleading.

In reply to these criticisms, the Centre claimed that the criticisms were not valid, and secondly, that some of the claims that were criticised had not been made by them.

Their argument on the first count consisted mainly of quoting their "practical experience" as opposed to the academic research used or referred to in the Rose-Butterfield Report. This experience they claimed to have gained from "the subjective experience of instructors and students". The SRC carefully considered a number of cases and decided they were rather hollow.

For example, the Centre claimed that "sub-vocalisation can be decreased by training". Certainly some sub-vocalisation is detectable by watching or feeling the lips and larynx, and noticing movement not accompanied by sound. However, sub-vocalisation includes the more common phenomenon of larynx activity unobservable by such means. Observation of this activity requires the use of electrodes placed opposite the throat muscles, which can then be fed through a microphone and amplifier. It was clear that the Centre had used no such techniques to support their claim.

Further, they had failed to add, as had been demonstrated by at least four international researchers that any decrease made in sub-vocalisation has attendant depressive effects on comprehension. Nor did they mention that a limiting factor in reading is not the speed of seeing the words, but of transmitting material seen along the optic nerve to the brain and there processing the information. We see much more than we read.

The SRC considered that the answers provided by the Centre to the criticisms of their courses in these regards were not substantial.

Under the second head, the Centre defended its course on the grounds that claims which were criticised had never been made.

In some cases, interviews with course members revealed that the claims had been made, or at least the claims represented the impression left with course members. In at least one case the claim was dismissed as a slip by a Centre employee, implying, though, that it had been made.

In other cases, internal evidence in the lecture notes provided clear proof that the claims were those of the Centre. A reason offered to the SRC that the material was old and those presenting the course did not necessarily agree with it is hardly substantial.

The reason most strongly pressed by the Centre was that the Rose-Butterfield Report had not taken into account the results of "some thousands of students who have undergone the course in Australia and overseas", and that the results in the Report showing that the last test used in the course was easier than the first was based on an unjustifiable claim that the average rate for untrained graduates on the last test was an improbably high 407 words per minute.

As the course incorporates a money-back guarantee, one would assume that there is some assessment device to show that improvement of the level claimed does in fact occur. The device used by the Centre — and the Centre never contradicted this — is the comprehension test programme used by the Centre — the difference between the first and last tests indicating the improvement in performance.

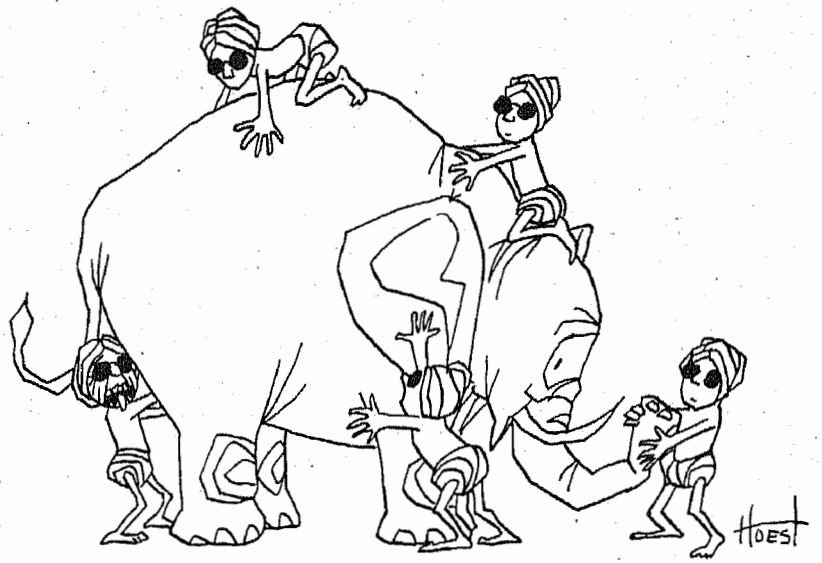
It is however, clear that there must be a basis of equality in the tests so that the variable (speed of reading) can be isolated and measured. Otherwise it would be like getting someone to read five pages of a book then three pages of the same book and claiming that because the latter test was completed more quickly, the reader had read faster! Or, more appositely for this purpose, like comparing the number of words read per minute of a higher mathematics text with that of a light novel.

In fact, the Centre agreed that the tests they used were of unequal difficulty, but claimed without research or experimental support, that they could still be used to determine reading improvement. The SRC, acting on the Rose-Butterfield Report rejected this claim completely. Thus the very results, upon which the Centre bases its proof of success, was doubted by

Next Week:

Harry on Consumer Protection Group.

O'Grady on Libel.



the SRC and hence its claims were wrong.

For these reasons, the S.R.C. adopted in full the Rose-Butterfield Report which it had commissioned, confirmed the findings of the Report and refused to approve or be associated with the courses run by Speed Reading Centre (ACT) or its parent company, Staff Training Centre Pty. Limited.

Further copies of the Rose-Butterfield report are available and all the other reports and correspondence can be made available on request and in particular a reply by Speed Reading Centre (ACT) relating to the Rose-Butterfield Report. The SRC is concerned that the public should not be misled by commercial firms making misleading or inaccurate claims, and hence authorises the widest possible distribution of this Report and associated papers.

RICHARD REFSHAUGE  
President

## PEOPLE WHO LOOK FOR PEACE GET IT

Continued from p. 3.

Again in 1971 I went back to Uni. I tried TM and got high, tried astral travelling and got high, but neither gave me satisfaction. I read about yoga and Timothy Leary and dropped some LSD in April, at midnight on the Henley Beach Jetty. All I heard was Dyland and all I saw was Beatle landscapes, but I knew then that there really was another state of reality, a far more beautiful one than this. I lived in a filthy hippie house, got into tripping, smoking dope, and feared being busted all the time. I would look wistfully out the window to the tune of "Let's Twist Again". I kept going to pubs and picking up dolly birds.

Rock dancing became my religion. The main thing in my life was going to rock concerts, painting my face and crashing uni. balls and parties and doing wild dancing. I loved ego-tripping, because I could really take the stage and crowds would stop dancing and just watch me. I was in my element.

Then one night I suddenly awoke from deep sleep to see a brilliant white light shoot from the centre of my forehead and fill the universe. I was awestruck, and realized that this was the light I had seen while tripping, and read about in Scriptures. I determined to find out who or what could give me this experience without artificial means, but more maya was to come.

At the end of 1971 I went to the Gold Coast in Queensland, and lived there for the summer holidays. I lived with an American, a pusher and his wife who had a beach-house, a car, a boat, and surfboards. I was in the D.P. Heaven, and sat in on the nightly beach party, complete with kegs of beer and vegetarian foods. My hair became white and my skin black. I loved being a beach bum, lying there with surf and sand and beautiful golden maidens. I went to Noosa Heads and got lots of magic mushrooms. They were better than acid. Gold tops and blue meannies were the real thing, man. It seemed like paradise, and yet it didn't give me peace. Excitement, but not peace of mind.

So in 1972, yet again (anticlimax) I went back to uni. We lived in a house opposite the British Hotel. It became a dope den. We got stoned every night (same old story), got involved in the camp scene, mandrakes, shooting up (one of my friends who lived there later died of an overdose). Lots of parties. A drag. I did a lot of off-the-side pushing, as I had always done, because I knew where to get the goodies. I finally dropped out (in my final year) not because I couldn't have passed but because I didn't want the security of a degree. I had always got distinctions for psychology, but I had seen long ago that the Western social sciences know nothing about reality. But by this time I also despised hippies, never having got anything real.

I got into magic, into Don Juan. I went back to Queensland, to escape from all the boring musos. I knew and lived with. So, knife in my belt, I (and friend) plunged into the jungles and communes in Cairns. But mushrooms, black magic, Queensland police, and homosexuals didn't turn me on anymore (and we got into serious trouble with all 4), and so I went back to an old haunt, the suburb of Carlton in Victoria.

Again (it was 1973) I got into pushing and narrowly escaped the narcs (I was losing count) and a few years in jail. By this time I was getting too lazy even to steal and shoplift; as I had delighted in doing since I was 14. We sat round the hookah. I had no home, and accompanied rich girls to restaurants, steak and wine parties, and discos.

G.P. 9.



"It's like a tantrum, only better organised."

# FILES



By mid. 1974 it shall have been two years since Watergate. And possibly, by June 17th, all President Nixon's bridges will have been burned behind him. At present we are still waiting. We are still at the stage of ghastly anticipation, where we say that nothing the man or the country could do now would surprise us — yet we wonder what new trick will be pulled out of the pack.

Four journalists, Buschel, Robbins, Vitka, Nordland, have combined forces in the USA to produce **THE WATERGATE FILE**, "intended to be a useful tool in the hands of the informed citizen, to help him form his own opinions as events continue to unfold". This file is available "Upon Request" at Link Books, 33 West 60th Street, New York, 10023, contact Ms Kristin White. It retails at \$US3.95, which probably puts it at around \$A3.00. But you can't, it seems, get it here yet — and if you're like me, and you're not either passionately American, or studying American History, or American Politics, or Democracy, or Abnormal Psychology, you probably shan't feel moved to write away for it.

It is not written by the **WASHINGTON POST** reporters, Bernstein and Woodward, who were responsible for the original Watergate flood — and so it is, of necessity, something of a blue pencil / pasteup job. But it is a compelling one, and makes for good reading, even to who, like I, wait only for the notice of impeachment and skip all the rest.

The style is brisk and journalistic, with plenty of bold black leaders and some clear, precise layout. Photographs are good, particularly that of Martha's Mouth complete with unmatching ear-rings and brooch (or do they call them "clips" in America?) and neatly-martialled teeth.

The extraordinary hodge-podge of American politics is treated with a hometown attitude of both acceptance and contempt. "The Sabotaging of Ed Muskie" is one of the less savoury episodes on Watergate. It's a classic example of the old goughle-waffle that no politician was ever elected to power because he under-estimated the vulgarity and mindlessness of the voting public.

It's all there — Miami, the 'Mexican Connection', the ITT scandal that set the world boat arocking agin last year in fear of the power of multi-nationals — Katherine Graham and the *Washington Post* — the sabotaging of George McGovern — up until the 'Hearsay and Innuendo' stage. By then the element of drama had become the most dominating feature of the whole chapter of conspiracies.

Miraculously, in late October 1972, President Nixon was able to announce to the world that "peace is at hand". **CREEP**, (Campaign to Re-Elect the President) was elated, they paid for the vital broadcast. Nixon won the '72 election.

There are interesting articles about Daniel Ellsberg — the man who thought about how to get out of Vietnam, and about the Pentagon Papers trial, and the death of J. Edgar Hoover. And finally there is the opening of the Senate Watergate Committee hearings. Appendices provide a Who's Who of events, excerpts from the official transcripts, and excerpts from the President's statements. The file carries a vast amount of material for anyone who cares to investigate it.

On second thoughts, perhaps I would write to Link Books for a copy. It's the sort of thing you could pass on to your grand-children one day — along with a copy of the Report from the Warren Commission, and the Universal Declaration of Human Rights. It could make fascinating reading.

## position vacant — student centenary activities officer

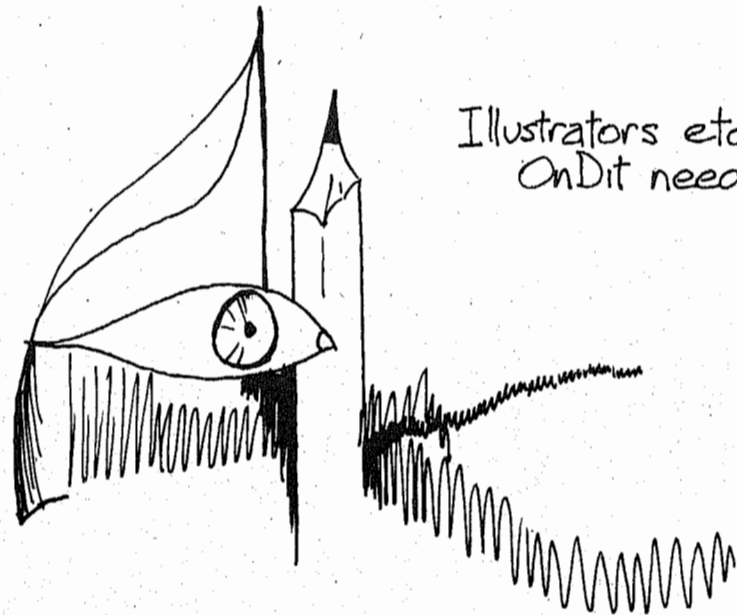
\$2500 p.a.

Applications close Wednesday March 6th.

Apply to: Mrs. Osman  
Student Activities Office  
Ph. 22 34333 ext. 283

Interviews: Thursday 7th, 6 p.m. onwards.

## ART SCHOOL TALENT



Illustrators etc.  
OnDit needs you

### OPEN DAY DISCUSSION

The Open Day Committee has arranged a meeting of Departmental representatives to discuss arrangements and ideas related to the Open Days on 31 May and 1 June. The meeting will be held in the Bragg Lecture Theatre at 2 p.m.

### HALF HOLIDAY ON FRIDAY

Council has declared Friday, from 1 p.m. onwards, a University holiday and has invited staff as a whole and their spouses to visit the historical exhibitions which are being mounted in various Departments. A light afternoon tea and white wine will be served in the upper refectory of the Union from 2.30 p.m. to 4 p.m.

Members of the public are being invited to inspect the historical exhibitions on Saturday between 9 a.m. and 5 p.m.

## BY-ELECTIONS — Union Council AND SAUA

Union Council 1  
SAUA Treasurer  
Social Activities Committee 2

Closing date for nominations Friday, March 15.

Nomination forms available Student Activities Office.

Ballot boxes will be in office Tuesday 19th,  
Wednesday 20th,  
Thursday 21st,  
until 5.00 p.m.



This page was reserved for an article explaining International Women's Day.

Un-fortunately the copy presented to the editor was illegible. After three attempts to sub. edit, she abandoned the whole piece.

She says "unfortunately", because March 8th. is an important date in the history of sexual politics, and in liberation struggles in general; not simply because that was the day that the rag-trade women workers of New York marched in protest against bad conditions, but because 66 years later women everywhere are still not entitled to the conditions those workers advocated.

We regret the fact that the article was unsuitable for publication.

...from p. 7.

I left Melbourne and went to stay on a huge farm with an old girlfriend of mine. I went for long walks, ate too much acid and mushrooms, tried to shoot and rifle kangaroos and eagles and parrots and emus, chased rabbits, got chased by wild horses. I was exhausted. Finally I came across a sand-dune in the scrub, fell down, and screamed out to the clear blue sky where was truth?

I was going crazy, I just couldn't see any point to anything. My friends came to me and told me that they were going to nightly meetings called Satsang, the Company of Truth, where Knowledge was described. I freaked out about that and refused to go. I got drunk and raged and raged against Guru Maharaj Ji, that fat money-maker, who was supposed to be the True Revealer of Light. I was full of hate and suspicion. I had read my Gurdjeff and about the sufis, and I knew that I had had 'spiritual' realizations. According to my friends, I had only to wait and a saint, a pure channel for Guri Maharaj Ji, would come from India to show me truth. This confused me, as a few days before I had determined to go to India (getting money for my trip and begging) and find a Perfect Master. We would sit around log fires and talk about Meher Babalate into the night.

But gradually a feeling of tugging came into my heart, and I knew I was denying myself. My friend, a girl I was staying with, realized this before me and when she asked I replied out of the blue that this was for me. So I went to Satsang, and immediately knew that the force I felt was really real. The next day I went to a friend's farm, where it was dope and girls. But as soon as I put on the record player it was Traffic "All I can do is cry". Then I cried too, because I knew that after all these years of searching for something I was getting close to the edge. When I received knowledge (in 1973) I saw that Selfsame incredible Light. Since, then, by meditating on it, an incredible peace has come into my life. Now I am just a mild-mannered clerk pottering around happily and finishing my degree.

Looking back, it seems that all our lives, we are looking for the One, that world we have lost, the innocence of childhood, that land of Noddy books, fairy tales, and Disneyland films. That is the place of pure happiness that I have just began the journey to. I hope that all those who are still lost in the forest, or do not have peace, will come and join me and everyone to work for peace on this earth.

Love,  
Igor Jacoby,  
20.2.74

← In future, such articles will be treated in the nature of advertisements and an account will be issued.



# COMMENCEMENT BALL

featuring  
**AZTECS**

Friday 8 March  
8pm - 2am  
Barr Smith Lawns

Madder Lake: Astrakhan  
Salvation Air Force  
REGGIE

Free Beer & Cider  
on tap  
soft drink, coffee

ONLY \$3 SINGLE FROM SQUA OFFICE

A LIME FRESHAD

What's the biggest rock 'n' roll band in Australia?

THORPE!

What's the loudest rock 'n' roll band in Australia?

THORPE!

Like it or not, over the last ten years Thorpie has built himself up to an almost unassailable height in this country. And rightly so.

On stage he boils, he rants, but he never stops rockin. Like him or not, all eyes will be on Thorpie when he stars at the O.H.M.S. Ball.

Supporting the AZTECS will be MUSHROOMS Madder Lake, featuring material from their second MUSHROOM ALBUM, "BUTTERFLY FARM". For blues fans, Salvation Air Force and for everyone, Astrakhan the hardest working band in Adelaide.

Special guest comperes will be "The Face for '74" Reggie, and Bon Scott of Fraternity (remember them?) fame.

As always, free beer alnight, plus free cider. Not to mention soft drinks. And to top it all off, the Special Guest, Her Majesty the Queen.

So . . . . .

If you're a Royalist, a Greaser, a Freak, or a Drunk. The O.H.M.S. Ball has some Energy for you.

We respectfully request that you get your arse in to the S.A.U.A. Office and get your ticket (a mere \$3)

THIS WILL BE A NIGHT TO REMEMBER.

Guru Maharaj Ji's eldest brother

Dal Bhagwan Ji



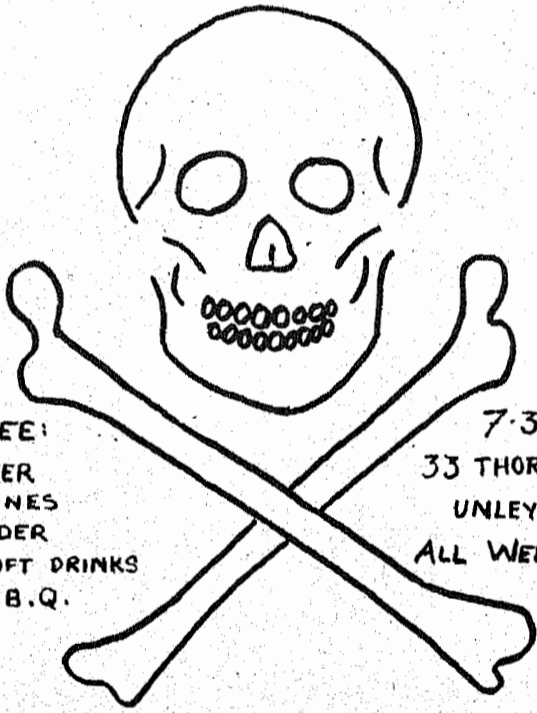
WILL BE IN ADELAIDE 9th 10th 11th MARCH

Come to 178 GROTE ST. at 7.30pm  
For further information ring 223 5780

Bal Bhagwan Ji speaks.  
Monday, 11 March  
Union Hall 12.00 - 2.00

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OF  
A.M.S.S.



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7.30 p.m.  
33 THORNGER ST  
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THURS 7 MARCH

MALES \$ 2.00  
FEMALES \$ 1.50

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FOR A BANK  
SO WE CAN OPEN  
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When you want to open a cheque account, check with ANZ Bank. Because we have the largest spread of bank branches throughout Australia, you'll find there's one near you... to give you the service you need.

We'll prove to you that a cheque account with ANZ Bank is the way to save time - as well as money. And of course you have a safe, quick and convenient means of handling your finance. It's a great feeling to have a big bank right behind you. Come in soon and ask for the manager.

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Friday, 10 a.m.-5 p.m.



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IS COMING TO TOWN -

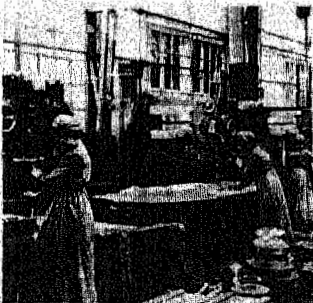
Arts & Crafts, Music,

Poetry, Dance, Theatre

Clowns, Acrobats,

Publications, Food from

the Nimbin Community  
Adelaide: 7 - 17 March.



March 8, 1908.

International Women's Day.



The Absolutely Abstemious Ass,  
who resided in a Barrel, and only lived on  
Soda Water and Pickled Cucumbers,...

... Admiring advertisements in  
Adelaide's avant-garde,  
article-ridden, artistic  
and avaricious paper —  
ON DIT.

This space is available  
to advertisers.

# ON DIT STAFF

In 1974 On Dit need:

Reporters — all fields.

Writers — with style.

Proof readers — who can spell.

Reviewers — conscientious.

Cartoonists — who are satirical.

Satirists — who are satirical.

Couriers — who can drive.

Subs — who can compose.

Artists — who can draw; lay-out.

Designers — only rebels from Faculty of Architecture etc. need apply.

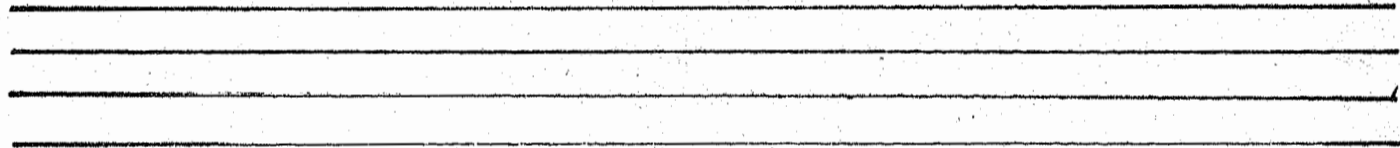
Tea and coffee makers — patient.

Photographers — humble but gifted.

Capitalists — who can sell advertising.

1st editorial meeting — Tuesday March 6 1.00 p.m. On Dit Office. Western end of cloisters. Be prompt.

Design skill needed, layout important, balanced page essential. Egoists not required.



## INTERNATIONAL WOMEN'S DAY

Friday March 8th.

Friday Night — Stalls in Victoria Square.

Saturday Afternoon — Programme in Trades Hall — South Terrace  
Child-minding facilities provided.

Details: Adelaide Working Women's Group  
Bloor Court  
Adelaide.

