

On Dit

Official publication of the Adelaide University S.R.C.

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FAREWELL DEBATE

MOORE, FRIDMAN SCHNEIDER LEAVE WITH A BANG

The Lady Symon Hall was bursting at the seams for the Testimonial Debate last Wednesday, which was one of the best debates for years.

The debate was held in honor of departing moghuls, Charlie Moore, Gerald Fridman, and Michael Schneider.

The packed audience was convulsed with laughter throughout, and each speaker was warmly applauded.

The subject was that it is better to be tight than loose.

Mr. Moore opened the debate with an analogy on monkeys. He dwelt at length on the effects of western civilisation on the particular monkeys at the London Zoo. The pattern of looseness we have set them has resulted in their moral debasement, he said.

Opposing the motion, Mr. Gerald Fridman said that he was taking part only because he had been overwhelmed into doing so.

In support of the motion,

Mr. Schneider pointed out that it is better to be a connoisseur of good wine than a connoisseur of needy women.

He added that looseness has little to offer and that "men won't jump hurdles for women who wear girdles," anyway. It was therefore obvious that tightness is the only state in which man can be completely happy.

The last speaker, Mr. Scott, opposed the motion and he began by pointing out that his notes were merely to remind him of what he could not say.

"Looseness," he added, "is the exertion of will, fulfillment of the personality and a most desirable thing."

The debate concluded with prolonged applause.

Nominations for general elections

The S.R.C. is now calling for nominations for the 12 positions on the Council which are held by members who represent the general student body.

Eight Men's General Representatives (at least two must be Juniors).

Four Women's General Representatives (at least one Junior).

All students are eligible; those who failed to gain Faculty representation may nominate again as General Representatives.

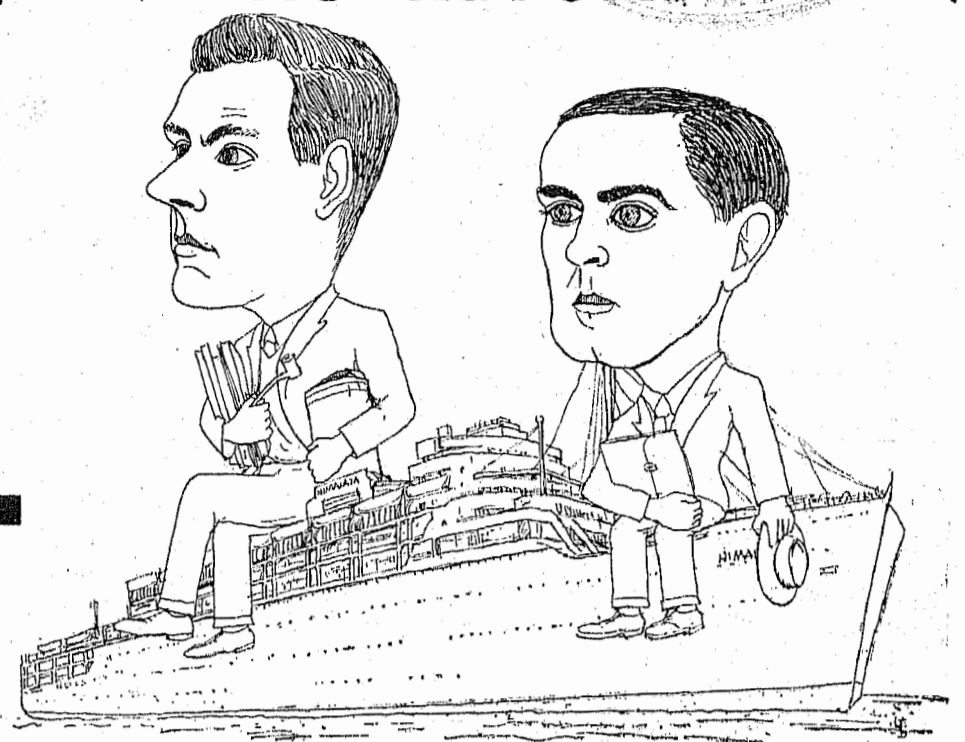
The S.R.C. also calls for nominations for the position

PHARMACY REPRESENTATIVE

Nominations opened on Friday, July 13, and will close on Thursday, July 19. They should be made on forms available from the S.R.C. office.

Anyone with an interest in student affairs or a desire to represent his fellow students is advised to nominate.

AU REVOIR



"On Dit" Cartoonist, Laurence Schneider, says good-bye to Charlie Moore and Ted Pocock.

WUS appeal opens soon ...organising under way

The University of Adelaide has a remarkable record in raising money for World University Service (formerly World Student Relief).

In spite of the fact that we have less than half the student population of at least two other Universities in Australia, we raise more than twice the amount of money every year.

In fact, as far as under-graduates are concerned, the ratio is something like 4:1 in Adelaide's favor.

In fact, as far as under-graduates are concerned, the ratio is probably more like 4 to 1 in Adelaide's favor.

Why is this? There are several answers:

Better organisation. A history of enthusiasm dating from the time when some returned servicemen gave their war gratuities to W.S.R.

Greater staff co-operation. Willingness of at least 200 undergraduates to do a job of collecting, and of nearly 2,000 undergraduates to fork out an average of about 4/- per head.

HOW IS IT ORGANISED?

The S.R.C. appoints a committee representative of staff and students. Such organisations as S.C.M., Aquinas Society, E.U., Jewish Students' Society, and such groups as Teachers' College, are asked to nominate representatives.

The committee meets and chooses its particular and general projects. Usually 50 per cent. goes to a special object such as Indonesian Textbooks, African Medical Scholarship, or, as this year, Aboriginal Scholarship Fund; and 50 per cent. to the World

Appeal for a variety of international objects.

The committee makes lists of all students, dividing them according to Faculties, Years, and Subjects.

One name is chosen from each list, and that person invited to collect 5/- (more or less) from all others on his list. These canvassers number 200-250, and it is their willingness that makes the appeal successful.

Circular letters are sent to Professors and members of staff, University Councillors, and to many graduates.

Letters are sent to schools and other educational institutions.

Collecting boxes are taken to W.E.A. classes.

The Teachers' College has a magnificent record of almost 100 per cent. giving, organised by their own S.R.C. Some faculties also conduct the canvassing in their own way, to suit conditions.

Sometimes special functions are organised, such as international concerts, etc.

A University Christmas card is produced and sold.

The result during the last four years has been that an average of £650 per year has been collected for W.U.S.

The appeal this year opens on Monday, July 23.

What the committee asks of you:

If you are a canvasser, do your collecting as soon as possible, and hand your money and receipt book in at Mr. Hamilton's office.

If you are asked by a canvasser to contribute, make his or her work easier by doing what you can cheerfully.

If no one asks you to contribute before the end of July, drop in to the Warden's office. He will have a few extra receipt books to cater for any who have been overlooked.

Please help us to better our last year's total of £650.

Liberal Union Casey, Holt here this week

Two top Cabinet Ministers will be visiting the University this week to speak at general meetings arranged by the Liberal Union.

Today the Rt. Hon. Harold Holt will be here and will speak in the Lady Symon Hall on Migration Problems.

Mr. Holt is Minister for Immigration as well as Minister for Labor and National Service in the Menzies Government.

On Thursday, the Rt. Hon. R. G. Casey, Minister for External Affairs, will speak on Foreign Affairs at a public meeting in the Lady Symon Hall at 1.20.

We are indeed fortunate to have these two prominent members of the Cabinet with us, both in the same week. With our External Affairs and Immigration policies very much in the news, both Mr. Holt and Mr. Casey will no doubt have some very interesting and pertinent comments to make.

Remember, Holt on Tuesday, Casey on Thursday. Don't miss this opportunity to hear and see these two top political leaders.

PROCESSION August 10

BRADLEY
Procession Director

ON DIT

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EDITORIAL

If one looks at the question of the advisability or otherwise of sending a student delegation to Red China in the light of the recent Union Night address by Professor Marcus Oliphant, who attended a conference of scientists in the heart of the Russian sphere of influence, the Sydney criticism of National Union's decision seems to be lacking in foresight.

Professor Oliphant made it quite clear that the Reds made no attempt whatever either to indoctrinate him or to limit his travel in Russia. He was firmly convinced that the Red friendship which has been so warmly extended since the death of Stalin is for the most part genuine.

Is it a sensible policy, then, for a body of students to disregard this hand of at least apparent friendship?

What possible good can come of refusing such an invitation? Surely it must be obvious to an imbecile that the acceptance of an invitation such as this does not necessarily mean that we as students either condone or support the system of government in China.

The testimonial debate for Bob Moore on Wednesday marked the end of an era in student activities.

With the passing out of student life of this poet, debater, and student organiser, and his illustrious contemporaries, passes the liveliest section of our student life. Only Scott and Evans remain as reminders of the "good old days" when students could act like students and still score first class honors.

Husain downs British in Mawson address

Professor Yusef Husain spoke of India's progress since independence at the first Union night of second term in the Mawson Theatre.

Professor Husain, who is Professor of History at Osmania University, Hyderabad, India, is on a lecture tour of Australia under the Colombo Plan programme.

He said the 18th century British in India held aloof from the people, whom they exploited in an effort to consolidate their own position.

It had been intended that the dynamic society of the West should influence the static society of India.

After independence was achieved in 1947, it was noticeable that many Indians began to imitate British ways. This imitation was not desirable, he said.

Following the 1947 break-away, all the States except Kashmir were absorbed by India and Pakistan. Kashmir, which was close to both India and Pakistan, finally ceded to India.

India inherited a legacy of troubles when the British left, famine being one of the chief worries.

The First Five-year Plan, instituted in 1950, aimed at increasing agricultural yields. The Second Five-year Plan is bringing industrialisation to India. There are 108 new irrigation projects in hand, and it is expected that 15,000,000 acres of land will be irrigated by the damming of rivers.

Community project plans are very comprehensive, and sanitation, health, and school problems are being solved. But with limited finance, and India's population soaring beyond 360 millions, there are many difficulties.

"The British Government never cared for the education of the villages," said the professor. During British rule

there was only 10 per cent. literacy among villagers, but due to the Indian Government's systematic approach, this had now been increased to 14 per cent.

When Britain left, there were no heavy industries except textiles and sugar. Today, however, plans are being prepared for iron, steel, and chemical works. Finance is the greatest obstacle, but by taxing the rich and accepting overseas help, the position may be eased. British and Russian companies have offered to establish

large manufacturing plants in India, and these offers have been accepted.

In an effort to foster culture, every State has kept its own language. There are fourteen different dialects. After Independence, there was some opposition to the English language, but leaders realised that India would be out of touch with avenues of culture, such as science and literature, if the English language was stamped out.

"In spite of all their faults, we have learnt a lot from the British," concluded the professor.

Max Harris hammers middle class morals

Actions and behaviour are largely dominated by circumstances, there being no fixed system of morals for the individual, said Max Harris in an address on Middle Class Morals in Australia on June 27.

But there are, he explained, two kinds of morality.

The first consists in an innate or instinctive code of behaviour which can, in a primitive society, replace an institutional code. This latter, the other kind of morality, involves laws and long established traditions.

"It is possible, then," said Mr. Harris, "to conform to one kind of morality while flaunting the other," and he quoted the example of a business man, ruthless, perhaps, to the point of immorality in his commercial proceedings, while leading a perfectly blameless life other-

wise. Likewise," he added, "all of us have, under certain influences and institutions, the capacity to become first class concentration-camp Nazis."

"In many cases," continued Mr. Harris, "modes of behaviour have changed so much that the law, having become solidified, is out-dated." Mr. Harris went on to explain that a discussion on middle-class morality involved a description of an individual in relation to his institutions.

"The average Australian," he suggested, "is not too bad, being tolerant, humane, and generally lacking any violent prejudices." However, he added that our tolerance often extends to antiquated laws, and that our 'couldn't care less' attitude to these things often shocks the peoples of other countries.

"Capital punishment and our censorship laws could be quoted as an example of this," he said, while the attitude of the law to psychiatry was yet another instance of out-dated institutions and laws made to suit conditions of the past still being used.

Dr. Derek van Abbe then concluded the meeting by praising the incentive value of Mr. Harris' speech, which, he said, should lead the way to many future discussions.

Scholarships

Many scholarships are available to students of the University of Adelaide which enable them to study in Universities in U.S.A., Great Britain, Europe, Japan, and our own National University at Canberra. Students with an eye on overseas post-graduate work should keep watching the notice boards in the Refectory for information on availability, eligibility, and conditions of these scholarships.

Red science outstripping us — Oliphant

Russian scientists are surging ahead at a rate which will undoubtedly carry them past the United States and Great Britain, according to Prof. Marcus Oliphant.

Prof. Oliphant said this in an address to students at the University.

He recently attended a conference of scientists in Russia.

Russia, as a result of a policy consistently pursued for 20 years, had a greater number of scientists than any other country in the world.

GREATER NUMBER

Prof. Oliphant said that as a result Russia was progressing at an extraordinary rate in the applied sciences.

The calibre of technical work was exceptionally high, he said. There were 500 men in Russia who were able to discuss questions of a highly technical nature at the conference he attended.

There were only 50 men

of a similar standard in Britain, he said.

In Moscow alone there were 11 great institutes devoted to the physical sciences.

The University in Moscow was the most prominent building in the city, and cost \$130 million to build.

BEST PAID

Prof. Oliphant said that scientists were the most honored and best paid men in Russia, and for this reason there were many aspiring scientists there.

Russia's biological and agricultural sciences were held back a generation by political dogmas.

But these had made great progress since the death of Stalin, he added.

ARE YOU DEAD

keen?

FOOTLIGHTS CLUB
1956 PRODUCTION

All students desiring parts in 1956 Production, to be presented in December, are asked to attend a

SPECIAL GENERAL MEETING,
5.30 p.m., WEDNESDAY, JULY 18
LADY SYMON HALL

Or notify Club Secretary, c/o S.R.C. Office, by then.

Singers! Actors! Dancers!

CRITICISM OF THE NUAUS

Red China delegation causes stir in Sydney

Heated argument is raging over the decision of the National Union Executive to accept the invitation of the "All China Student Federation" to a delegation of 10 Australian students to tour China this year.

Chief opposition seems to be coming from the University's Newman Society. Fr. Pryke, Catholic Chaplain of the University said in a statement to the student paper *Honi Soit*: "Touring Red China as the paid guests of the Government (or a subsidy) is itself a form of collaboration with a Government that is propagating a way of life which is against the true nature of man, intrinsically wrong, aggressively anti-God and anti-Christian."

"By refusing the invita-

tion for the basic principle that we oppose the ideology for which Red China stands we can show the people of Australia and the Near North that we are not going to be softened up in our opposition to it. And as the foreseeable effects of the visit would do more harm than good, it would be wrong for a Christian student to support the proposal."

Professor Fitzgerald, Professor of Far Eastern History at the National University of Canberra said that in his opinion the invitation should be accepted. He added that

the delegation chosen should be as widely representative of Australian students as possible.

NUAUS president, David Teplitzky supported the proposed tour and said that we should accept the fundamentally different ways of life and that a delegation such as this would provide the opportunity for contact at a student level and the chance for ten students to obtain the understanding which was necessary if there were to be friendship between Red China and ourselves.

The president of the S.R.C. was non-committal on the matter while representatives of the S.C.M. the Liberal Club and a past student editor were in favor of the Delegation.

No active criticism of the scheme has yet been voiced in Adelaide.



Warden of the Union, Mr. F. T. Borland, who has announced the W.U.S. appeal for this year.

In the Faculties

Dental Students' Society

The Annual Dental Students' Ball will be held at the Burnside Town Hall on Thursday, July 19. Dancing from 8 to 1. Admittance by invitation only. Convener is Bruce Thompson, assisted by Brian Souter and Norman Vowles.

Invitations are available from the convener, his assistants, or the Year Reps. A licence has been obtained till midnight. This will prove to be the best dental ball of all time. The choice

of a smaller hall with the same seating capacity of previous years will certainly produce a more intimate atmosphere.

The guest speaker of the next meeting of the Dental Society will be Mr. John Collins, from the "Advertiser." His talk on the running of a newspaper is certain to be highly interesting, and freshers and members of the junior years are urged to attend, as are students in the clinical years.

The meeting will be held in the Lecture Theatre at the Dental Hospital, Frome Road, at 7.30 p.m., on Wednesday, July 11, at 7.30 p.m.

—J.L.K.

AQUINAS SPEAKER DOWNS OPPRESSION IN RED CHINA

There is no religious freedom for Catholics in Red China, according to Rev. Fr. Fitzgerald, who was a prisoner in China for three years and a missionary for some years prior to his imprisonment.

Fr. Fitzgerald's talk, in the George Murray Hall, was sponsored by the Aquinas Society.

Only twenty-seven out of 6,000 foreign missionaries remain in China, said Fr. Fitzgerald.

More than a thousand of the 2,000 Chinese priests have simply disappeared.

Fr. Fitzgerald's sincerity was remarked by many of the audience after the talk.

Forced public confessions were a prominent feature in Communist tactics.

After many public confes-

sions a man will think that he belongs, body and soul, to the State.

Fr. Fitzgerald saw a 14-year-old boy accuse his father of treason.

He spoke of the breaking up of the family which Chinese tradition has for centuries, given a prominent place.

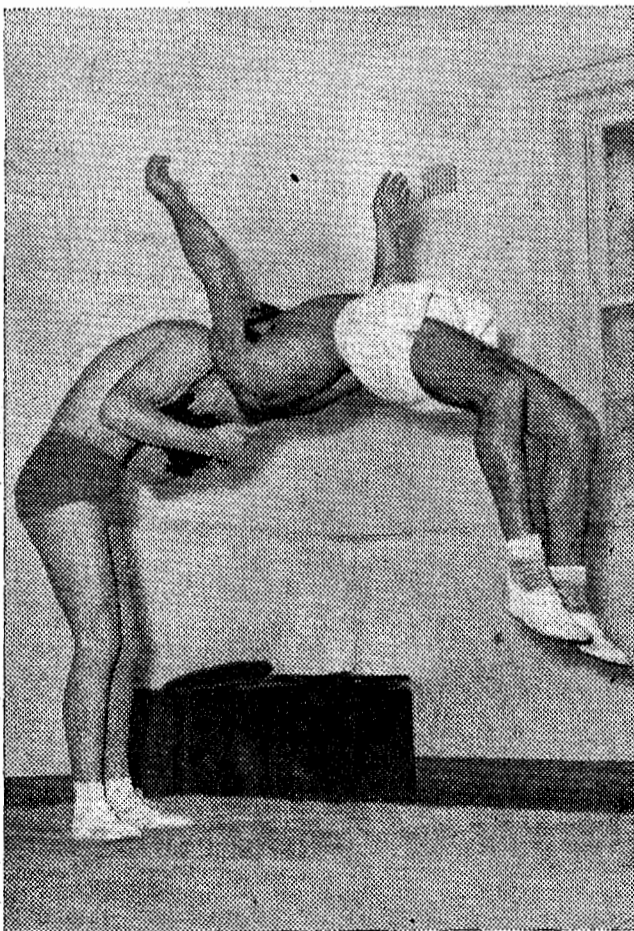
No person may spend a night away from home, or travel more than three miles, without permission.

Fr. Fitzgerald once asked for permission to go on a sick call.

The answer was: "Come back to-morrow. We'll think about it."

Four months of a six months' course in business and banking were taken up with Communist indoctrination.

The many suicides, Fr. Fitzgerald said, reflects the terror, unrest and dissatisfaction of the people.



Members of the Boxing and Wrestling Club, photographed during a training bout for Inter-Varsity which will be held in Adelaide this year.

Debate lacks fire

Another large lunch-hour crowd attended the debate, "Can Virtue Hurt You?" in the Lady Symon Hall on July 3.

Uninspired attempts to philosophise resulted in a debate which lacked fire.

Messrs. Moffat and Shearer supported the motion.

Opposing the motion, Mr. Reintals said that virtue "has something to do with morality." "We only know it is there when it has gone." He also asserted that women are not at the root of all evil. He added that he quite agreed with the opposition.

A learned exposition of the philosophical aspect of the case was delivered by Mr. L. Schneider, who spoke against the motion.

The motion was carried.

Pharmacy Ball

JULY 21

DANCING, 8 p.m.—12 (Midnight)

TWO BANDS :: SUPPER

Tickets from S.R.C. Office

Table Bookings, UW 1972

INTERNATIONAL CLUB

CONCERT

will take you round the globe.

THE "HUT"

AUGUST 2, 3, at 8.15 p.m.

Admission, 3/-

Proceeds to Charity

• In the last of a series of three articles by novelist James T. Farrell, he writes on the novel *Bread and Wine*, by Ignazio Silone.

JAMES T. FARRELL REVIEWS BREAD AND WINE BY SILONE

Bread and Wine, by Ignazio Silone, is the story of Pietro Spina, a fascist revolutionary.

Spina returns from exile to do practical organising work in fascist Italy.

The time of the story is just prior to and during the first days of the war against Ethiopia.

In order to escape detection, Spina has treated his face with an iodine formula. As a result he looks old, although he is only in his early thirties. Also, he is sickly—apparently consumptive.

Complex

The motivations for Spina's return are complex. His former teacher, a gentle, honest and independent old priest named Don Benedetto, considered Spina to have been his favorite pupil. The honesty and the humanity of this priest's Christian feeling had inspired Spina. Spina, himself, is a saintly type.

The need for sacrifice, for martyrdom is deeply rooted in his nature. A former classmate says of Spina that in 1920, he wanted to become a saint: in 1921, he joined the young Socialists who were atheists and materialists. In the course of the novel, Spina, himself, reveals why he has returned to do dangerous and conspiratorial work inside of Italy. He declares that he came back to be able to breathe.

He had always been bored with theory, and he returned to act, not to think. His return is, also, a voyage of self-discovery.

It will enable him to test his character and his ideas. The political party to which Spina belongs is clearly the Communist Party, but he is already, at the beginning of the story, more than half disillusioned. Life in exile circles has seemed to him to be remote. Also, after opposing the opportunism which he saw in the Church, Spina has come to fear that he might have succumbed to the opportunism of a political party. He asks himself questions such as these:

"Is it possible to take part in political life, to devote oneself to the service of a party, and remain sincere?"

"Has not truth for—that is for Spina—become party truth? Has not justice for me—again for Spina—become party justice?"

"Have not party interests ended by deadening all my discrimination between moral values? . . ."

False identity

Back in Italy, Spina must live a sub-rosa life under a false identity. He may only reveal his true identity to a few comrades. He poses as a priest, and lives among the peasants close to where he was born. He finds his native land to be of spiritual deadness, or moral paralysis, of fear. At one point in the story, he says:

"We live in a society which has no place for free men."

Again he declares:
". . . on the degradation of man into a frightened animal, who quivers with fear and hates his neighbor in his fear,

and watches him, betrays him, scolds him, and then lives in fear of discovery, the dictatorship is based."

Underground

Spina moves back and forth between Rome and the country districts, seeking to keep the underground organization going. This organization is constantly broken up by the police. There are repeated arrests.

One of the main tasks which the organization carries out is that of distributing leaflets. These are sent from abroad by the party. Their slogans and appeals do not touch Italians living day-by-day, and minute-by-minute under the heel of the dictatorship.

The underground work seems largely to be vain and useless, to call for needless sacrifice.

War

Not long after Spina's return, the war against Ethiopia is unleashed. There is a celebration in the village where he is staying, with loud speakers, with party men and carabinieri to create and force spontaneous enthusiasm from the peasants. There is here all the trumpery of a fascist spectacle which has been organized by the bayonet.

The drama of Spina's quest is accompanied by constant illustrations which reflect the immediate, day-to-day life of the peasants. Their sayings, their problems, their work, their fears, their relationships with one another are all registered. This gives Spina a passing flow of life with which to test his own theories, his attitudes, his ideas.

He acquires a reputation for being a saint. Peasants come to him with their problems and their troubles: they come to him to confess: they almost believe he can work miracles. And he has an opportunity to learn and re-learn much about their way of life. Practically all that he learns and perceives refutes the theories of his party—theories nursed on abstractions and in exile.

While he is thus learning, thinking and observing, he, also tries to re-knit the underground organization, and to do practical work. He tries to create links between town and country, between workers and peasants. But these efforts are feeble and pitiful. The underground workers are quickly arrested. Over and over again, the task of recreating the organization must be undertaken. The methods of political activity being carried on are, briefly, ineffective. They lead to martyrdom. They leave no impression on the people of the country.

Experiences

Experiences such as these, suggested here, lead Spina to conclude that the real task of human liberation is not likely to be achieved by put-

ting words into new formulas, nor by changing the color of the shirts worn by political activists. Rather, human liberation requires a new way of living. It demands an act of conversion.

In this summary, I have not alluded to the quality of Silone's novel. It is rich, varied and full of contrasts. It is a living work. The language and sayings of the peasants, the incidents of their lives, the vignettes of officials, of professional men, clergymen and of underground revolutionaries and peasants all contribute to creating a sense of varied life.

Saintly

I have already remarked that Spina is a saintly type. When he abandoned his Christian religion and became a revolutionary, he did not change his character. The pattern of his emotions is, we come to see, much the same as it was when he was a youth. He has pretty much grafted new words, slogans, new names for his aspirations onto his emotions.

This is a very important point in the novel. It explains and motivates Spina's interpretation of life in Italy on his return: it accounts for the emphasis which Silone gives to words, words as a means of deception, as means of propaganda. Desiring truth, simplicity, an opportunity to sacrifice for his fellow men, Spina has grasped certain political words. He returns to find that these do not correspond to reality. They are as far off from reality as are the propagandistic words of the dictatorship. Thus, does Spina conclude:

"Our love, our disposition for sacrifice and self-abnegation are barren if dedicated to abstract and inhuman symbols; they are only fruitful if carried into relations with fellow men. Morality can live and flourish only in practical life."

The symbols of Christianity divorced from what he considers to be the inner spirit, died for Spina in his youth: the symbols of Socialism as he grasped them after his denial of religion are dying for him as he lives incognito in his native land. He sees men living as sheep; while others live as lions. Neither the sheep nor the lions will vindicate man and man's destiny. And also, Spina begins to suspect that his own party will only produce a different group of lions.

Conversion

Conversion, then, becomes an act of manhood, for Spina. It is to be achieved by coming into direct human relationships with one's fellow men. An act of martyrdom, of self-abnegation must be for one's fellow men.

Formally seen, the attitude here expressed can be interpreted as one which seeks to weld Marxism and Christiani-

ty. But for Spina, this is not a question of formal problems, formal attitudes. It is a question of finding some resolution of his nature in concrete and living experience. And Spina's own quest, his own needs, his own thoughts are further dramatized by the parallel problem of a girl who plays a central part in the story. This is the girl, Chrestina. She is a spiritual type, and desires to enter a convent. She must remain home in order to take care of her aging family. Conversations which Spina has with her crystallize his own thoughts. He keeps a notebook which he titles "Dialogues with Chrestina."

She is like a sister in spirit to Spina. Her moral and personal problems are similar, in kind, to those of Spina, even though the question of revolution does not enter into her thoughts.

Must flee

In the end, when Spina must flee across the mountains to avoid capture, and she learns of this, she follows him with warm clothing and with bread and wine so that he may not suffer. She does not find him. She is far from home, in the snows, and wolves approach her, howling for prey. This end has a symbolic character.

Chrestina is like a modern Christian martyr. She is the prey of the wolves, but for an anstrant faith, an abstract symbol, but rather because she has tried to perform an act of service and of mercy for a living human being. Chrestina's sacrifice reveals the kind of sacrifice which Spina seeks to make. Her destiny is the kind of destiny towards which Spina is moving.

Two levels

The novel is written as though on two levels. It is a realistic one, but it is wrought in such a manner as to carry with it a level of symbolism. It is a parable. Underlying its realistic narration, there is a Christian symbolism. The title would suggest this. Bread and wine here is not only the basic food and drink of the peasants: bread and wine are the substances changed into the Sacrament of the Eucharist. Spina wants, in effect, a new bread and wine, a new sacrament for modern man.

Thus, towards the end of the book, he says:

"The bread is made of many grains of corn. . . . Therefore it stands for unity. Wine is made of many clusters of grapes, and therefore it stands for unity, too. Unity of similar, equal, and useful things. Hence, also it stands for truth and brotherhood, things that go well together."

Finally, I think that my readers should be reminded that the time of this novel is the 1930's, and that it was written in that decade.

Spina should be seen as the revolutionary of those days who is in the process of changing his mind, and of re-seeking a goal.

There is a contemporary

character to the novel as of the 1930's. At the same time, Spina remains a living character, and this novel remains, in my opinion, a rich, eloquent, utterly honest and moving work.

The development of Spina was carried further in a sequel, "The Seed Beneath the Snow." There, Silone carried out all of the implications which were integrated into "Bread and Wine." I would personally advise interested readers who find "Bread and Wine" rewarding to read this sequel, also, and to see how Silone did seek to draw out the significance of the evolution of Spina which he began here in this novel.

A-BREAST OF THE TIMES

TOGLIATTI TALKS

The riots of Poznan are a reminder that in Eastern Europe Communism only achieved power through Russian occupation. In China, on the other hand, Mao Tse-tung was the leader of a popular nationalist movement. Communism has something to offer to peoples who are living in dire poverty.

This is the secret of its strength in Italy, where the brilliant and dynamic leader, Palmiro Togliatti recently startled the world with his denunciation of Stalin and defiance of Khrushchev.

It is just a century ago that patriots were fighting for the unity of the Italian Peninsula. Led by the romantic figure of Garibaldi, whose incredible exploits with a mere 1,000 men and two sixty year old cannon are still a legend, they welded warring states into one nation.

It now looks as if this supreme effort sapped Italy of all its strength in the ensuing years. The basic factor, however, is the poverty of Italy in material resources, without which it will not regain its former prowess in intellectual fields.

Instead, the country has turned to experiment in alternative methods of government to satisfy its people.

After World War I poverty and disorganization enabled Mussolini and his followers to march successfully on Rome. This was the birth of a new political philosophy, combining statism with syndicalism.

Facism did not meet its death at the hands of a more satisfying philosophy, but was one of the casualties of the second World War. For 22 months the fate of Italy lay in the balance.

Unemployment, inflation, and balance of payments deficits made a coup-d'etat possible, but the democratic elections of

Scientist looks at socialism

A member of the Labor Club asked me, as a scientist, to write on what I think of Socialism.

Socialism is a word that has different meanings for different kinds of people. I take my meaning from the writings of students of the subject, such as Sidney Webb, H. G. Wells, G. D. H. Cole, and Raymond Postgate.

In newspapers and the reports of Parliament you may find the word used to imply a rather nasty sort of totalitarianism.

I think that this is not a very scholarly usage, and I do not accept it. To me the essential qualities of socialism are two, or perhaps three: socialism is advocated for the purpose of achieving the "greatest good for the greatest number," and it implies that the whole community accepts, as a democratic responsibility, the job of planning the production and distribution of its wealth—using "wealth" to mean all the good things in life, material goods like food and clothing, as well as immaterial services like education, art, and sport.

That is, democracy and planning are the essence of socialism. When I was younger I would have said that it followed, almost as a corollary of the planning, that the community must also own all important industry. Now I am not so sure that this is necessarily included in the simplest meaning of the word.

TRAINING

The second point that I should make in explanation of my position is that the training that a scientist gets, especially long experience in scientific research, should enable a man to harness his imagination, cultivate his powers of observation, develop his faculty for criticism, and in general to maintain a

detached and objective attitude of mind towards any subject of enquiry.

There is no need in this world of antibiotics, atom bombs, and automation, to labor the point that this attitude of mind is good for arriving at truth about inanimate nature and organisms other than man.

ENQUIRY

Some of us scientists even manage to maintain this attitude of mind when we are enquiring into political and sociological matters.

To the extent that we may do this we may be better at discovering reliable facts about socialism than a non-scientist whose education has been chiefly in the humanities.

But the accumulation of knowledge by itself may be a sterile business unless knowledge leads to action. The necessary intermediate step between knowledge and action is the making of a "value-judgment." A man is not likely to act to achieve a goal unless he has decided, in the light of his knowledge, that the goal is good.

There is no part or scientific method that can be used for making value-judgments.

So, if I come down on one side of the fence or the other and say that I think that socialism is good or bad, I cannot claim that in this I am being scientific. The most that I might claim is that I have been scientific in accumulating the facts on which I judge socialism.

Written for the Labor Group by Dr. H. G. Andrewartha, Reader in Zoology

It seems to me that socialists and non-socialists have a lot in common. Most non-socialists would probably agree that they, too, would like to achieve the greatest good for the greatest number.

FREEDOM

Thomas Jefferson was one who decided, after much serious thought, that this could best be achieved by allowing the individual the greatest possible freedom in pursuing his own welfare in his own way. Our modern Conservatives differ little from this view, except that they have come to recognise the necessity for a great many economic restraints that Jefferson never dreamed of. It seems to me that the chief strength in the Conservative argument is that we can find plenty of empirical evidence that this system enables the community to harness, if not direct, the enormous amount of energy generated from the selfish self-interest of its citizens.

It also seems to provide (on the principle of balance of conflicting interests) a certain amount of security against the risk of totalitarianism which might be expect-

ed to increase as a large community becomes increasingly organised.

WASTE

On the other hand, socialists point to the wastefulness of this system, and claim that it still leaves untapped vast resources of human enterprise and enthusiasm, which would be available to a community that deliberately planned for its own welfare.

This is a plausible and attractive hypothesis, because one feels intuitively that an intelligent species like man ought to be able to achieve his goal more fully by conscious directed effort towards the goal than by relying on the chance concomitance of undirected movements.

Non-socialists point out the great technical difficulties in planning the economy of a large community, especially one that was bent on remaining a democracy. But scientists are perhaps less likely than other sorts of men to be dismayed by the difficulties implicit in the socialists' hypothesis, because they are constantly meeting examples of insuperable obstacles that are surmounted by imaginative and well planned work.

SCIENTIFIC ATTITUDE

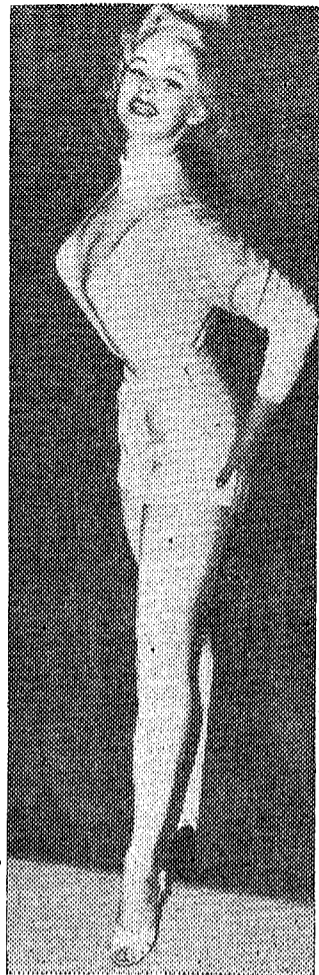
It is possible to bring something of the scientific attitude to bear on recent history, and it seems to me that time is on the side of the socialists. Many of the planks of the policy of our modern Liberals would have seemed to be most outrageously socialistic to the contemporaries of Jefferson. Progress towards socialism tends to follow a certain pattern in our democracies.

Outrageous proposals for reform are advocated by the parties of the Left until, eventually, they cease to be outrageous either because, through the passage of time, they become familiar, or else the march of technical and social progress has made them inevitable. Then they are enacted, as likely as not, by the parties of the Right, who claim full credit for them. I foresee that this process will continue for some time to come, but at a faster pace.

The technical progress that is foreshadowed by the invention of nuclear energy and automation, together with the appalling famine that will spread over the world during the next half-century unless we check the rate of increase in human populations, are likely to force the community to plan its economy more and more.

It may even happen that the parties of the Left may find it less important to press for an increase in the pace of planning, and more and more important to fight for the other essential quality of socialism, which is the preservation and extension of democratic liberties.

On Dit, July 17, 1956—5



1948 were held without major interruption. The Socialist Democratic Party which drew much of its support from the Roman Catholic Church, emerged as the government. Its victory was substantially aided by the influence of the village priests on the women, who were entitled to the vote for the first time.

In 1953 a record Marxist vote of 41.3 per cent. tipped De Gasperi out of office, replaced him with the less conservative Scelba, and gave Togliatti the position of leader of the most powerful Communist party in Western Europe. That the Marxist following was split by the Nenni socialists detracted little from his power.

Italy became the first Western European country in which it was possible that a Marxist party might triumph by ballot rather than bullet.

Since then the Marxist strength in Italy has declined. But the sources of its power remain.

Industrial output has surpassed pre-war levels. However, poverty in Italy is still acute. It has been highlighted recently by the strike of 4 million farmhands for better work contracts. Two million workers are still unemployed, yet the rate of population increase is very high.

Italy suffers from an almost total lack of raw materials, such as coal and iron. Half the population is still employed on the land, 80 per cent. of which is either mountainous or barren. Absentee landlordism in the south of Italy has left the peasants poor and backward.

Like its predecessors, the new Segni government seems to have done little but rely on American aid to solve its problems. Dependent on splinter groups for its majority, it has little real power.

Unless Italy can divert more of its manpower to industry, it may make a third experiment in political philosophy.

—M. P. S.

"The Secret Tent" or "Ego Triumphs Over Super Ego"

The Secret Tent, by Elizabeth Addyman, was presented by Theatres Associated at the Stow Hall, and despite the efforts of producer Joan McDonald the play tended to drag.

Nothing is more annoying to a budding Larry Kent than to follow clues for two acts, and then to find his corpse appearing just in time to see the curtain being lowered for the second interval.

The "tent" referred to in the title is 100 per cent. psychological. It represents that part of the mind which everyone possesses, and which contains those things better concealed and forgotten.

In this play it is the dim, distant, and perhaps a trifle dirty past of a happily married woman who is officially the mother of two children, and unofficially the producer of a third.

The part is played by Audrie Martlew in a most capable and convincing manner. She showed that she is making the most of her frequent radio and stage appearances.

The husband, played by Ron Lea, leaves a lot of room for improvement. His part is an extremely difficult one, which calls for a full range of emotions.

Mr. Lea, I feel, lacks the

stage experience to portray the variety of emotions required of the part he played.

Mother-in-law trouble was presented in no uncertain manner in the form of Marjorie Shapley.

Her role was that of an utter snob, who for that reason had a definite dislike for her daughter-in-law. She emerges in the third act as a mediator.

Miss Shapley's acting was very good, but it was embarrassing to hear her fumbling her lines.

Cues were dropped, the prompt was clearly audible, and bad corrections of misquoted lines added fuel to the fire.

For a part as important as that of Miss Shapley's there is no excuse for this. As I have said before, her characterisation was very good.

The remaining characters acquitted themselves well in the roles they had to portray. Max Height, as a police inspector with a heart, supplied us with continuity. James Leigh, as the village

idiot, provided the pathos. Bim Arnold, as the governess of a girls' reform school, gave us the background, and Maxene Franklin, who gave a very impressive performance, added humor to the play.

Production, in the capable hands of Joan McDonald, ran smoothly, with no apparent hitches on her part. All in all she chose her caste well, and I feel that perhaps harder rehearsing of certain characters and parts may have eliminated some of the drag, and would have made fuller use of some of the many complex aspects which the plot offers.

The lights, though simple, were effectively handled by Philip Keenihan. The set left much to be desired. With the exception of a beautiful warming pan hanging on the wall, the set resembled the waiting room of a country railway station more than the living room of an old cottage in East Kent.

JOHN L. KAUFMAN.

"MERDEKA!" is the cry

"Merdeka!"—the demand for national independence—is a word which soon becomes familiar to the visitor to the British Colonies of Singapore and the Federation of Malaya.

He will see it pasted on the walls, he will hear it shouted in the streets, and he will soon become conscious of the extent to which this cry for freedom permeates all aspects of Malayan life.

As in nearly all the South East Asian countries it has visited, the International Student Delegation found that problems of colonialism and of education are inseparable in Malaya. The Delegation spent ten days in Singapore and Kuala Lumpur discussing local educational problems and the programme of the International Student Conference and the Co-ordinating Secretariat (COSEC) — on whose behalf they travelled — with students and educators.

Probably Malaya's most acute educational problem is that of language. Malay, the various dialects of Chinese, Tamil and English are widely spoken. Yet English alone is the medium of instruction at all state secondary schools and at the country's sole state University, the University of Malaya in Singapore. Backed by Chinese commercial interests, many private Chinese middle schools have grown up, especially in Singapore. A recent All-Party Government Commission in Singapore recommended that these schools should in future receive state support, while another development has been the foundation by Chinese businessmen of the new Nanyang Chinese University to absorb students from the Chinese schools. With an initial enrollment of 330 in faculties of arts, science and commerce, this private university was formally opened while the Delegation was in Malaya.

FEW SCHOOLS

The Malays have fared considerably worse. Largely a peasant people scattered throughout the Federation far from centres of education, the Malays have not been commercially strong enough to provide their own schools as have the Chinese. Not one Malay-medium school exists in either Singapore or the Federation, and facilities for Malays at the English schools are so restricted that only a small and very able minority have been able to filter through to the university.

Partly because of the language factor, partly because of the university's youth (founded in 1949) and partly because of its extremely high standards—perhaps the highest in South East Asia—the University of Malaya has at present only 1,300 students out of Malaya's 7 million people, and only the faculties medicine (reputed to be one of the best in the British

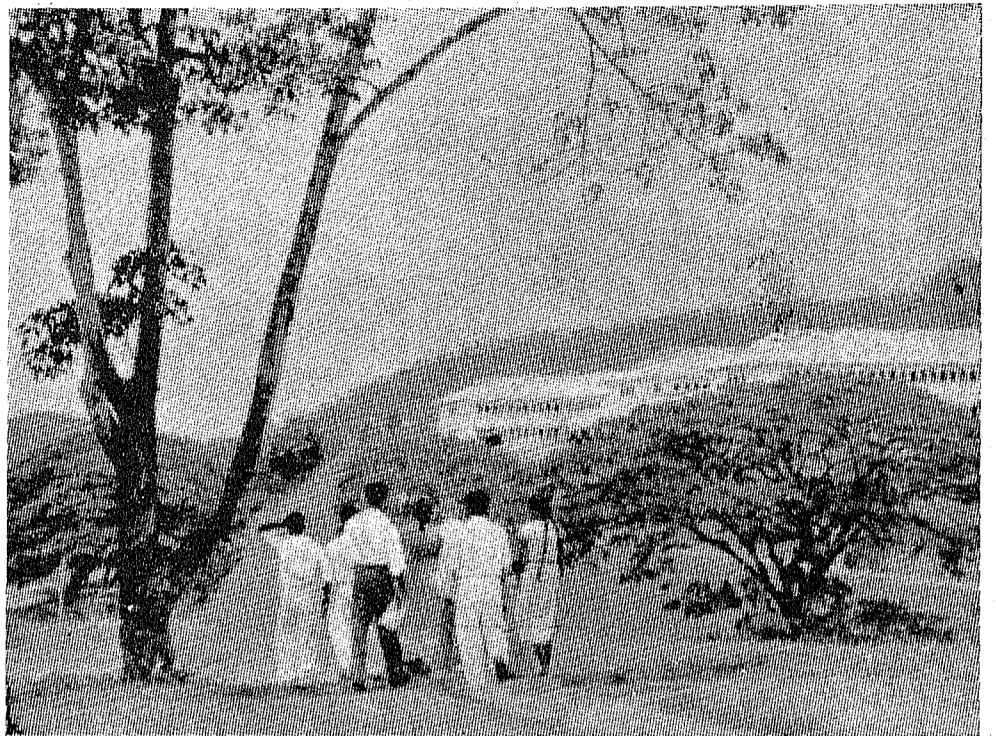
Commonwealth), science and arts. Faculties of law and engineering are planned to start soon.

One of Asia's most multi-racial universities, its student community comprises Chinese (61%), Indians (13%), Ceylonese (11%), Malays (10%), and Eurasians and Europeans (5%), who work and live together in an absence of racial disharmony. Yet political conflicts do exist, to some extent polarised around the Socialist and Democratic Clubs.

CONTROVERSY

Controversy has also centred around the role of the university student in the "merdeka" struggle. While the Delegation was in Singapore, the Labor Front (Marshall Government) newspaper, "The Starr," attacked the student for standing aloof from politics, accusing him of being "most concerned with going into an occupation which will bring him the highest income."

Yet a week later the leaders of all student groups signed a joint "merdeka" declaration, stating that "British rule in Malaya in depriving the basic right of self-determination has resulted in economic exploitation and hindered the achievement of full self-respect, moral strength and spiritual peace . . . we, the students of Malaya, declare we are with our people in their struggle for justice, peace and happiness."



One of the seven halls of residence which accommodate all the students at the University of Ceylon at Peradeniya. The Peradeniya campus was visited recently by the International Student Delegation to Asia, and has been chosen as the site of the Sixth International Student Conference.

CEYLON HAS PROBLEM

Ceylon, host to the Sixth International Student Conference this September, is faced with a task similar to that of many of its Asian neighbors—how to develop an educational system which will meet the country's needs from the colonial system inherited at the time of independence in 1947.

Together with many other Asian countries, Ceylon's educational problems are

those of limited facilities, staff and equipment, poorly developed secondary education, and language difficulties.

At present English is the language of instruction in the university, but the most important indigenous language is Sinhalese, with a minority speaking Tamil. The future political and cultural development of the country is very much dependent on the balance between these two languages. The use of English seems definitely to have a limited future. This was strongly demonstrated in results of the last election in April, which was contested partly on the basis of language, and resulted in a victory for the parties favoring a more rapid change from English to Sinhalese.

Higher education is centred in the University of Ceylon, which has one of the most beautiful campuses anywhere in the world at Peradeniya, 60 miles from the capital city of Colombo. Rapid expansion is under way at the Peradeniya campus, which now includes the Faculty of Arts. The Faculties of Science and Medicine are still located in Colombo, but should move to the new campus by 1957. There are also a Law College and a Catholic College in Colombo which are not part of the University.

All these institutions were visited by the International

Student Delegation to Asia during its week-long stay in Ceylon, the last stop on its four-month goodwill visit to South-East Asia.

Unique among many of its Asian counterparts, the University campus at Peradeniya is completely residential. The halls for men and women are large, comfortable buildings set out on spacious grounds. Yet both students and faculty have found that it is difficult to build a vital cultural and social programme from the beginning which will respond to the aspirations of the students for the cultural development of their country.

The Colombo and Peradeniya sections of the University each have their own Student Councils which administer various student activities, and also publish excellent magazines. The students have been attempting to form a National Union of Students, but opposition from the University authorities has unfortunately prevented them from doing so. However, representatives from both Councils organised a national delegation which attended the Fifth International Student Conference, and the Council will be joint hosts to the Sixth I.S.C.

Historian talks on philosophy

"Indian philosophy through the ages" was the subject of Professor Husain's address on behalf of the International Club.

A historian, not a philosopher by profession, Professor Husain outlined the growth and development of Indian philosophy from the influx of the earliest Aryan tribes to the present day.

There are six schools of philosophy in India, each containing some facets of truth. Different beliefs are treated with tolerance and respect. Such tolerance is reflected in politics, too.

A dominant idea is that of an all pervading reality of which every man is a part. Reality is not considered as a separate, divine being. This satisfies the intellectuals but to many it is a dangerous

idea, for it can degenerate into one thinking himself divine and refusing to recognise his moral and social responsibilities. The Muslim teachings of a personal God and the brotherhood of man have appealed more to the masses.

In recent times Indian thought has been influenced by the entry of the British, for Indian philosopher have been stimulated to study European thought.

The ancient language of Sanskrit, in which many of India's sacred documents are written, is kept alive in the universities.

● Other references page 2.

K.: "What is A.U.M.?"

S.: Adelaide University Magazine, you clot"

Letters from our readers . . .

IRATE

Sir,
In the "On Dit" of June 29, in the report of the Staff-Student Conference, these words appear:

"The low level of conversation and public discussion in the University, the inadequacy of the Dip. Ed. course, and the low intellectual standards of A.T.C. students, are all to be deplored."

This I take to be a summary of an harangue delivered by myself upon that occasion: It is, at least in its third item, a rather misleading one. While I do not now wish to speak of the first two of these claims—though these I am ready to defend—I must say something about the third, for as it stands it is at once a brutal, sweeping, and foolish condemnation, which I cannot let pass as a true account of my views upon the matter.

I shall try briefly to explain what I meant at the time.

During several years which I spent at the Teachers' College I had impressed upon me the markedly frivolous and indeed puerile spirit which flourished among many of the students.

A wide-spread lack of enthusiasm or pride in their profession, an apathetic, if not contemptuous, attitude to learning, and a devotion of large amounts of time to frivolous occupations of a social or sporting nature, were marks of this spirit, and I felt always that these were grave faults in a Teachers' College.

This is an account of many College students as I knew them, and I see no reason to imagine that things have much changed.

These are the faults which I sought to draw attention to, and I fear your summary

hardly makes this clear.

Sweeping condemnations spring from ignorance, or prejudice, or both: Your summary appears to attribute to me a sweeping condemnation of all A.T.C. students: in so doing it is totally at fault. I am neither ignorant of, nor prejudiced against, the Teachers' College (nor, a fortiori, both). I have known, and know, many earnest and intelligent people who have been College students, people who have become, and will become sound and sincere teachers, and for the latter class I feel great admiration.

I trust that what I have said here provides a truer picture of my views upon the matter than does your published summary.

Sincerely Yours,
M. C. Bradley.

The report of the Staff-Student Conference was an extract from the minutes of the Conference.—Ed.

ASIANS TOO CRITICAL?

Dear Sir,—A lot of water has flowed under the bridge since the International Club of the University of Adelaide held its "Asian Week" festival.

The particular Thursday night of that week, during which many an Asian, or, rather Malayan, student bitterly criticised every aspect of the Australian life, will linger in the minds of those few Australians present.

They were appalled at the criticism levelled at them.

One of the students went as far as to say that the standard of Australian education is pretty low. This he apparently does not mind, since he is here in Australia taking advantage of the Australian education.

What a pity that those students who had so much to say are those who, so far, have had only a glimpse of the Australian way of life, and have not even bothered to mix with the Australian community.

They are all living in a little Malaya, a little India, and a little China of their own.

Certainly it is very understandable that they want to be with their own kind, but to what end?

Are they here only to take full advantage of what they can get, ignoring the Australian world around them, and when, having done so, going back to their respective homelands with just a word of "thanks" to say at the end?

The Editor regrets that he is unable to publish all letters received in this edition. They will be published as soon as possible, however.

The Asian students here their own countries. They can mar or "make" the friendship. Please do not mar it.

Surely the two world wars have already taught us a lesson. The Australians have put out THEIR HANDS. Why not put OURS out and accept their friendship?

The Australians want to do all they can to help us, because they admire our courage and our traditions. I have no doubt that the students here are rather hesitant to clasp those hands, because they are suspicious.

This suspicion of theirs is based on the fact that they have been suppressed by the British (if you can call it suppression) at one time or another during their lives.

I wonder if I may make a suggestion to my fellow Asians? And if so, will they take it in the spirit in which it is meant. Get out of your little Indias, little Chinas, and little Malayas, and live singly (if possible) in a private Australian home. In that way you will get to know the Australians, but more importantly, they will get to know you.—Yours sincerely,

AN ASIAN.

Sam Abraham discusses . . .

NEUTRALISM IN ASIA

To understand neutralism, one must look back ten years and study the growth of nationalism in Asia and how neutralism has evolved from it.

The advent of the Japanese in S.E. Asia in 1941 brought an impetus for world freedom. The conclusion of the war saw the birth of political independence, and with the growth of nationalism foreign control in Asia had to end.

However, there are still imperialists in Afro-Asian countries, who hold the belief that Asians are not prepared to rule themselves. Such a belief can be most detrimental, for it dampens national spirit, which is dear to Asians.

Nationalism in Asia has evolved from imperialism.

Once these countries gained their political independence, their future policy had no other choice except to follow a policy of non-alignment.

Nationalism and Neutralism are closely affiliated, for when India, Indonesia, Burma, and Ceylon gained their freedom, and followed a policy of non-alignment, it was a strong psychological urge to emphasise their independence from a Colonial Power.

Asian neutralists resent the word "neutral," for it sounds negative, and suggests unfairly a lack of responsibility, whereas a country that has not aligned itself to either Power bloc has

to review each case on its own merits.

But Asian neutrality goes farther than all of this.

We see that India's foreign policy is based on the Gandhian ideal of peace and truth, and of friendship and goodwill with all nations.

India's relations with other countries are governed by the "Pauch Shila," the five basic principles of mutual respect for territorial integrity and sovereignty, non-aggression, non-interference, equality, and mutual benefit and peaceful native co-existence.

The 29 Afro-Asian nations at Bandung made a 10-point Declaration embodying the five principles of co-existence. To-day India, Indonesia, Burma, and Ceylon offer the moral aspects of life, such as co-existence, tolerance, and love for one's fellows, for these are the very things that mean so much to a land of varied peoples and religions.

NO CHOICE

Hence there is no choice for South Asia but neutrality.

Asian neutralists defend this policy by emphasising that their main problem since freedom is to solve their internal problems, and keep the promises to the millions

who stood by them during the fight for freedom. Hence the outside world, whether it is Russia or America or Australia, can help by giving economic aid—with no strings attached—not even military bases.

This is why Asian neutralists oppose the idea of military posts, for in their view no military alliance makes a contribution to the easing of tension, and expansion of such alliances would increase rather than decrease the chances for relieving tension.

Asian neutralists are suspicious of alliances because if you are protected by someone you will have to conform your policy accordingly, and all the military strength will eventually come from other peoples than yourself.

They call it "colonialism by the back door."

AGGRESSION

Asian neutralists do NOT accept the western idea that China intends further aggression. They believe that China will move out of its borders only if it believes the West is preparing to attack China. Thus a military pact such as S.E.A.T.O. will increase the military chances by China.

The crux of the whole argument is that the West expects Asia to dance to its tunes.

The days for such a philosophy are over.

The future of Asia is never again to be decided at Washington, Whitehall, or Canberra—but in Asia.

The West has failed to understand the Asian mind, the Asian trend of thought. The West must welcome the growth and rise of Neutralist Powers, and not expect them to adopt a policy the West wants them to. The West expects too much, and does not recognise existing good for Asian neutrality is one of safeguarding national integrity, and fulfilling the aspirations of its millions who so faithfully and patiently fought for freedom.

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INTERVIEWS A recruiting team of overseas and local Shell Officers will conduct final interviews in Adelaide on or about 6th August.

Preliminary interviews will be arranged to select final applicants for the visiting recruiting team. For further information and for appointment for interview phone LA 0301—

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FOOTBALLERS GO UNDER TO WALKERVILLE

Home team

'Varsity A's suffered a further defeat on July 7 at the hands of Walkerville, who now have a clear two-game lead at the head of the Amateur A1 premiership table.

Although they were handicapped by heavy conditions it was obvious that laxity on the part of the players was the main cause of this defeat. Big Frank Hambley, however, kept them in it all day with a great exhibition of wet-weather football.

Despite the present bleak outlook it would appear that, with a little more enthusiasm, the Blacks can again go top, for they have a first class 18, if not a first class team.

The B's, sad to relate, vary weekly, they play brilliantly one week only to fold badly the next. Almost always, though, they collapse in the last quarter.

The C's, last year's keenest team are unaccountably unsuccessful this year and are closer to the bottom of the list than the top. Despite urging by Fat Rogers, they don't seem to be able to hit that winning streak.

Stars of the club at the moment are the D's. They have only been beaten once and appear almost certain to take out the Sturt District premiership. Captain Greg Smith, John Lill, Dave Porter, Tag Luke, Graham Levy, Spider Webber and Dasher Davey are all turning on great football and it'll need a tank to stop these boys, now. Moreover, they've been

Thirty odd years of tradition have ended in the University Football Club. Harry "Longun" Wilson died on Sunday, apparently suddenly, but actually after a long illness. "Longun," for everyone who has played football, cricket, rugby, athletics and many other sports, was not just a trainer in the football club. He was an integral part of the team. He knew every member of the club by their Christian names, not as Mr. Wilson, but simply as "Longun," a great friend, a person about whom you can say "nothing was too much trouble." His help was for the love of sport and the people he met. The word trouble just had nothing to do with "Longun," his job was enjoyment, not work.

practising on Wednesday nights!

The E's have battled on grimly in the face of great hardships, Jelly, Smythe, Ferry and several other stalwarts doing their best every week. They never field the same team twice, though, and it's hardly surprising that they aren't top.



Members of the Inter-Varsity Soccer Team who staged their Inter-Varsity here this year.

● Stars in Simpson Cup

Nolte hits them straight

Big-hitting University golf star, Bryan Nolte, has made great strides forward in South Australian golf this season.

He began the season by only just managing to find a place in the Glenelg Simpson Cup side, and played in seventh position, but finished up by making his way up to third position by continued brilliant performances.

As Glenelg only just lost the Simpson Cup to Koo-yonga on percentage, this was no mean feat.

Both times Glenelg met Koo-yonga, Nolte turned on brilliant golf.

On the first occasion he met the star youngster Graham Keane, who was leading amateur in the 1954 Australian Open, and accounted for him 2 and 1 after a great two under par round of 72. At the second meeting he played the 1954 State Amateur Champion, Dick Foot, and beat him also 2 and 1, after a two under par round which included two eagles and a number of birdies. (Man, that's crazy!)

Last Saturday week, with Glenelg playing Grange, and only needing a win to reach the Simpson Cup, Nolte was 4 down with 5 to play, and thinking his match was needed for his team to win, he turned on some mighty golf,

and clinched the match at the 21st with a birdie 3.

In the Glenelg Club Championships, held a few weeks ago, Nolte led the qualifiers, and won his quarter final and semi-final, and then met former Australian Amateur Champion Bob Stevens in the final.

Because of the very bad weather conditions, Nolte finally went under to his more experienced opponent 9 and 8 in the 36-hole match.

Because of his very good showing this season, Nolte stands a good show of being included in the State team if he can find time from his final year. Engineering studies to make himself available.

● Women's basketball

INTER-VARSITY PROSPECTS BRIGHT

Prospects are bright for the Women's Inter-Varsity Basketball, which will be held in Melbourne this year from August 13 to 17.

Last year, without our full side, Adelaide was runner-up. The team which has been selected to go this year includes the full "A" team which has improved considerably, plus three strong "B" team reserves.

During the last three weeks the "A" team went down to Crusaders and Teachers' College, who are both well up on the premiership, but scored a very creditable, though narrow win over Cheerio by 1-

goal. The defence line, Bronwyn Greet and Heather Ross, has been functioning really well, but the attack play has been scambly and ineffective.

The B's are still well on top, having lost only one match throughout the whole season. The C's are gradually crawling up the list owing mainly to the vastly improved defence play but the D's have struck a number of strong teams and have lost the last three matches.

Rugby—The B's

RUGBY IS A MANLY GAME, AND TO WIN YOU HAVE TO BE FIT, INTELLIGENT, AND ON THE BALL.

When the B's played West Torrens a couple of weeks ago they had apparently been out the night before or were in a state of mental apathy. This was most disappointing for we had such high hopes that the B's might join with the A's in a most successful season.

There is a need for closer co-operation; more time at practices; less talk in the field as well as a definite desire to improve their Rugby in such things as handling, passing and tackling.

The B's still have a chance to redeem themselves and can easily still win the premiership at the end of the year.

The A's have been up to expectations and their play and hard finishes have been a joy to watch. Woodville, after being victorious last time, succumbed to some excellent play. Old Collegians also collapsed under our powerful attacks.

Our barbecue was a great success (in spite of last minute panics about the weather).

The skies were clear, the stars were out and the pro-

ceedings were dominated by hot music and . . . etc.

The popularity of this function certainly justifies another.

"SPORTSTORY" . . . No. 1

Colin Ames writes featuring . . .

JOHN MARRIOTT

Born in 1930, Norwood league footballer John Marriott has come a long way in the past 26 years. He first played football

for Marrayville Primary School. He continued with Norwood High and later with Adelaide High, where he won the Gosse Medal for fairest and most brilliant player in 1948.

Marriott was "discovered" by Jack Oatey, and began training with Norwood in 1947, while still a school boy. His unusual physique encouraged the league team to play him, but the move was somewhat premature for it was not until the following year that he gained a permanent place in the side.

In 1951, he entered upon his final year of dentistry at the University. His Varsity career was also successful for he is now one of the most prominent dentists in the Norwood district.

LACROSSE

The "A" grade lacrosse team has shown great improvement lately. The last 4 matches have resulted in 1 win, 1 draw and 2 losses, these latter being by 1 goal (against East Torrens) and 2 goals (against Brighton).

On both occasions the A's were leading at the 3rd change, and were only beaten in the last minute against East Torrens.

The "B" team has slumped again, having lost all of the last 3 matches to West Torrens, Sturt and Burnside respectively.

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