

# On Dit

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

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May 13, 1960

One Penny

## NO EDITOR YET But "On Dit" to go on

Following the resignation from the Editorship of "On Dit" of Mr. John Heuzenroeder, no new Editor has yet been appointed, but "On Dit" will continue to appear next term.

A motion was passed at the meeting of the S.R.C. last Tuesday which guaranteed the continued production of "On Dit" this year.

The motion, moved by Mr. R. J. Blandy and seconded by Mr. Finnis, read as follows:

That the S.R.C. Executive be directed to produce as many issues of "On Dit" as necessary until a competent Editor can be obtained; and to report to the next meeting.

## Union Cuts S. R. C. Budget By £1,000

At the Union Finance Committee Meeting on Tuesday, May 3, a motion was passed which cut the S.R.C. Budget by approximately £1,000.

The reasons given for this unprecedentedly large cut were two:—

"This is the tightest year for money ever in the Union because of the expansion of all-round activities and the increased number of students, and because of the £14,000 development project on the University sports grounds.

\* The S.R.C. Budget rose this year by 30 per cent. over the 1959 level. This increase was due to the proposed expansion of Union Nights into something really worthwhile, the 25 per cent. increase in the cost of producing "On Dit," a considerable debt held over from 1959 and various smaller items.

The Union Finance Committee considered this 30 per cent. increase was too great.

Mr. Richard Blandy, S.R.C. Treasurer, pointed out to the Union Finance Committee at its meeting that these cuts would mean one of two things. Either the S.R.C. would not be able to put its policy of rejuvenation into effect or it would have to run up even greater debts into 1961.

### "Forced us"

When interviewed last Thursday, Mr. Blandy said that neither of these courses was considered desirable by the Union Finance Committee "but by their action in imposing the heavy cuts they have, in fact, forced us into this very position."

It was, however, considered possible that the cuts may be reinstated at a later date, if the Union Finance Committee receives assistance in its development projects from the Universities Commission.

Discussion of this matter at the S.R.C. Meeting on Tuesday night produced three motions, all of which were passed.

1. That the S.R.C. budget be cut by £150 only and resubmitted; the cut to come from the Union Night's budget.

2. "That the S.R.C. representatives on the Union Council be directed to oppose a cut in the "On Dit" budget under all circumstances."

3. That the S.R.C. representatives on the Union Council press for a Union fee rise and that the S.R.C. receive a fixed proportion of this fee.

It was pointed out that this is the arrangement in all other Australian Universities, with the possible exception of Western Australia.

These were:

1. That the 1959 case for representation be put again to the Council, with some modification, particularly in connection with communications between the University Council and the S.R.C.

This 1959 proposal was for a student, the President of the S.R.C., on the University Council with observer status only. It was stated by an S.R.C. member that this arrangement circumvented all the objections which have been raised by the University Council.

2. That graduates of three to eight years standing be circularised with a view to urging them, in their capacity as Senate members, to vote for a graduate who would be nominated on behalf of the



Presentation of the C. B. Sangster Cup for Inter-College sport by Father Michael Scott. Receiving the cup on behalf of Lincoln College is Alan Hutchinson.

## EXECUTIVE REPORT ON REPRESENTATION

In accordance with a previous motion asking the S.R.C. Executive to report to the S.R.C. at its next meeting on the action it intends to take on student representation on the University Council, three suggestions were brought forward at last Tuesday's meeting.

S.R.C. when elections for five positions on the Council occur in November this year.

3. That efforts be made to press for student representation on the Council of any second University which may be set up in this State.

Mr. Jenkin, last year's S.R.C. President, then moved that all three Executive suggestions be put into effect. This motion was passed.

The main task of the Local Abschol Committee in Adelaide is to raise money to supplement the Fund in Melbourne from which all our Scholarship holders are financed in everything they need. This year, with the responsibility of our first student we feel that we must make a really worthwhile contribution to this fund which is essential to the success of our Scheme. And so, next term, when we begin our programme of interesting lunch-hour speakers and films, we hope to receive your full support in raising money for this endeavour which concerns us all very closely as University students to watch "On Dit" for further publicity of Abschol activities.

### PANEL APPOINTED

The panel of judges to pick the most suitable tie design of those submitted in the recent S.R.C. competition, was appointed at the S.R.C.'s last meeting.

The panel consists of five members: Father Scott, The Vice-Chancellor, Mr. Basten; S.R.C. Secretary, Mr. Finnis and S.R.C. members, Miss J. Gray and Mr. George Meija.

Over 40 designs were submitted to win the S.R.C.'s £20 prize.

Articles are required for Adelaide University Magazine (A.U.M.) on any subject in which you are interested. Articles are to be handled in at the S.R.C. Office or to the Editor of A.U.M., Mr. D. W. Cooper, of St. Mark's College.

## REPRESENTATION AT LAST

At last Adelaide University has its first student under the Aboriginal Scholarship Scheme of N.U.A.U.S.! Faith Coulthard, a fully qualified nurse, has already contributed to the welfare of her people—as a nursing sister at Point McLeay and as a Welfare Officer in the S.A. Department of Aborigines. Now, this year, as a Scholarship holder, she is studying for a Diploma of Social Studies and hopes to enter St. Ann's next term. We are very proud to be able to assist her at the University and wish her great success in her course.

The aim of Abschol is to encourage and assist Aboriginal students to attend our Universities. Since 1953, when the Scheme began, there have been only 3 Aboriginal students in Australian Universities. One of them, Margaret Williams, is the first Aboriginal student ever to graduate from any Australian University. She holds a Diploma of Physical Education, is teaching in a Melbourne College, and is hoping soon to complete an Arts Degree.

Abschol should be proud of this contribution to the welfare of our native people. It may seem only a drop in the ocean of work which must be done, but a major fact of our task is to let our Aborigines know that we want them in our Universities, and thus to provide the desperately needed incentive to use the intellectual potentialities which it has been proved they possess.

This, we believe, is the best contribution that we, as University students can make towards the welfare of our native people: by gaining for them respect and personal friendship we may help remove any prejudice and discrimination in our country. This is what we, the general student body, have professed as one ideal by expressing concern at the crisis in South Africa.

SARA HANSBERRY,  
(Local Abschol Officer)

## HAVE YOU REACHED THE AGE OF CONSENT?

Then it is time you knew a few fundamentals about politics. Daddy can't help you; he only reads the newspapers. Get the facts—

Join the Labour Club.

See Terry McRae or Dereence Stevenson at the S.R.C. Office or the Law School.

1960 University Examinations begin, for fifth and sixth year Medicine and fourth and fifth year Dentistry on October 30.

For all other courses, Examinations begin on November 6.

Public Examinations may begin on November 20 or 24. The Third Term and the academic year end on December 9.



Women's Basketballers, from left, Patricia Trott, Patricia Porter, Sue Woolcock, Annabel Cutter, Judy Nancarrow.



**EDITORIAL**

# SOCIETY AND THE CAPITAL CRIME

The execution of Caryl Chessman on Monday of last week may remind some, especially in the manner of its reporting, of the execution of Julius and Ethel Rosenberg, alleged Communist spies, at Sing Sing prison in 1953.

Both events have certain similarities.

Writing of the execution of the Rosenbergs in their book, "The Offenders," Giles Playfair and Derrick Sington remark on the "apparent lack of concern that the loathsome business should be carried out as quietly as possible. In fact, it was as nearly public as the law could allow it to be. Tiers of seats were erected in the execution chamber at Sing Sing prison to accommodate an invited audience of record size. (The Warden of the prison was responsible for "inviting" the witnesses. He could presumably have been instructed or advised to limit the number to the minimum required by law.)

"Several press reporters were included among the Warden's guests, and the next morning they faithfully, and in minute detail, shared their experience of the proceedings with their readers, describing how the Rosenbergs had amazed the prison officials with their calmness in the face of death, and how their bodies had smoked and burned after the electric current was turned on. Photographs were taken, and published, of the bodies of the executed couple laid out in a funeral parlour. The American people were permitted

a sadistic orgy, and thus the defiance of world opinion was intensified and the victory for Communist propaganda made more resounding."

The report of Chessman's execution in the "Advertiser" was hardly less restrained; "Sixty witnesses saw Chessman led into the gas chamber... They heard the click as the cyanide pellets dropped into the vat of sulphuric acid below the chair... They saw Chessman take long deep breaths as the gas reached his mouth and nostrils... They saw his body twitch convulsively and strain, then become rigid and finally still. The final feeble heartbeats registered on the amplifier."

What is the difference, the factual, objective difference between these ritual slaughters and the occasions "when a person of sound memory and discretion unlawfully killeth any reasonable creature in being, and under the King's peace, with malice aforethought, either express or implied"?

There is only one difference. The word "unlawfully." The quotation is the definition of murder in the State of South Australia.

"suffer death"  
The very first section, apart from those con-

cerned with definitions and treason (i.e. Section 11) of the Criminal Law Consolidation Act 1953-59 (South Australia) states: "Any person who is convicted of murder shall suffer death as a felon."

In other words the State has erected machinery which will allow it to do acts which it can kill others for doing. By labelling, at its own discretion, the one act as both "lawful" and "unlawful," only according to who does it, it frees itself to commit virtual murder, in public, and with impunity. It is the ultimate refinement of injustice.

If you kill a man, you destroy most of the available evidence which could lead you to an understanding of his actions. If you kill a killer, you will never know why he killed.

So why does the State hang some criminals?

### Why hang them?

If they are hanged because the State wants some form of retribution or retaliation, then we are groping in a fog for something we will never find. What is the use of retribution if it does not make any more likely the decrease of crime?

Perhaps we merely believe in just punishment. If so, why keep Brown under the "shadow of death" for months longer than Stuart? Was there some measurable difference in their relative guilt?

If our guiding principle is the reduction of crime, then the State should not set its populace such an outstanding example of refined killing. We should, in fact, preserve and study our criminals to find the springs of their actions.

"In Sweden," to quote again from "The Offenders," "murderers are not executed; nor, unless they are adjudged incurably insane, are they kept in confinement for the rest of their natural lives. Ten years is the very maximum sentence they are likely to serve, and upon their release they are considered to have paid their debt to society in full. Regardless of how brutal and shocking their crime may have been, they carry with them the faith of the Swedish Penal Authorities in their capacity to lead fruitful and peaceful lives in the free world: a faith which statistics show is almost invariably justified.

"However horrifying a crime, the proper way to answer it is, we submit, not with capital punishment. For that is to answer horror with horror. That is to behave not only primitively and hysterically, but shortsightedly. That is to impede any true study of the varying causes of crime. And when, and only when, these causes are understood, can crime itself, no matter of what sort or on what scale, be ended."

## Have you ever been lost?

All alone in a strange place, where the people don't talk the same way as you do, where they wear strange clothes, do strange things, have strange customs and laws, where they don't understand, don't seem to try, where you've no friends, where you don't belong?

To this nightmare add the slaughter of one's loved ones, the rape of one's country, the destruction of one's home, the terror of the strafing plane, of the whining shrapnel, the bloody marriage of birth and death in a cellar and the frightful dash, across barbed-wired frontiers.

And then the waiting for a bus of 15 years, in unimaginable squalor and poverty where boredom and idleness eat away all hope so that the old men sit in the sun waiting for death and the children squat in the hut watching the creating of life.

This is the fate of the Refugee.

Once there were many millions of Refugees, now there are only a few million still waiting for that bus that will take them to a land of hope, of friends, a land where they can live and work and belong. But those still waiting need someone to lend them the fare.

### Shelters

The people who live at the bus stop are doing a lot to help those Refugees still waiting — they built them shelters where they could wait and gave them some bread to keep them alive.

But the people at the other end, at the destination, these are rather selfish, smug people who tell those still waiting that they certainly can't lend them the fare if they are incapacitated and cannot work to pay the money back and who would have to be supported by those awful Friday badge-days.

And these people go out to their football, dodge out at half-time to lay a couple of quid with the local S.P. bookie, go to

the pub and booze till 6 and then go home where they sit, with full belly, watching TV.

### Just Sit

But the people at the bus-stop don't go out; they just sit and wait for the bus or death or a new baby and vaguely wonder which will come first.

Those bus-stops are all over the world — in Europe, the Middle East, Tunisia and Morocco, Hong Kong and Korea.

These Refugees only want some help so that they can restart their lives so disrupted by war and "Man's inhumanity to Man." With this assistance they soon repay their adopted country — consider the case of two Germans who fled the Nazi regime — one an old man, the other a child; Albert Einstein and Mr. Elliott, Senior Lecturer in English at this University.

Australia's target towards the huge amount of money needed for these millions of derelict people (not so large when one thinks of the money spent on cigarettes, etc.)

is only £500,000. (England a less prosperous country with but five times our population recently doubled its target to £4 million). S.A.'s target is £50,000 (1/- for every person in the State) of which only a fifth has been given and the World Refugee Year ends on June 30.

### Shibai

A.U.D.S. is doing its bit to help by giving the net proceeds of the premiere of its next show "Shibai" to W.R.Y. "Shibai" is subtitled "An Evening of International Theatre." The season is May 18-21 and bookings are at Cawthorne; prices for the premiere are 10/- and 15/-.

Don't leave it to A.U.D.S. to do everything — money and cheques (made out to "World Refugee Year Appeal") may be left at the S.R.C. office, Advertiser, or Red Cross House, Stephens

Place addressed to:—  
The Organiser,  
World Refugee Year Appeal,  
Red Cross House.

## WHAT "THEY" ARE DOING

Questions have been directed to the S.R.C. about whether its support of the South African Aid Fund Committee recently set up in South Australia indicates any change in the traditional S.R.C. attitude of apoliticism. It is likely that this attitude will be discussed when the S.R.C.'s Constitutional Committee brings down its report to the S.R.C. in a few weeks time. At present it may be said, however, that the S.R.C.'s support for the Aid Fund is neither intended nor believed to indicate any change in the traditional policy.

The Executive of the S.R.C. has established a panel of judges to select the winning design in the S.R.C.'s competition for the design of a University tie. The Vice-Chancellor, Mr. Basten, and the Master of Aquinas College and Chairman of the Union House Committee, Fr. Scott, have agreed to act as members of the panel of judges. Over 40 designs were submitted. The prize is £20.

### "ON DIT" STAFF

Editor:

John Heuzenroeder.

Chief of Staff and

Local A.U.P. Secretary:

Richard Broinowski.

Reviews:

Tony Lea.

Sport:

John Rosewell.

Clubs and Societies:

Alison Woodroffe.

Politics:

William Baynes.

Cartoons:

Barry Warren.

Business Manager:

Betsy Holt.

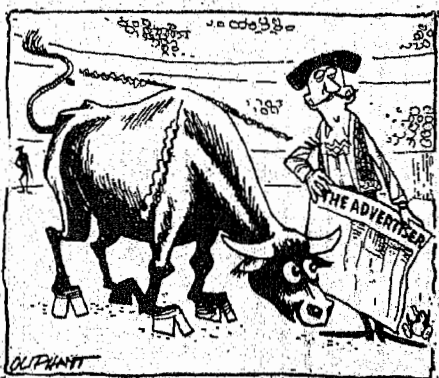
Photographs:

Michael Pryce, Wayne Anthony, Hyman Devere.

Reporters and Columnists:

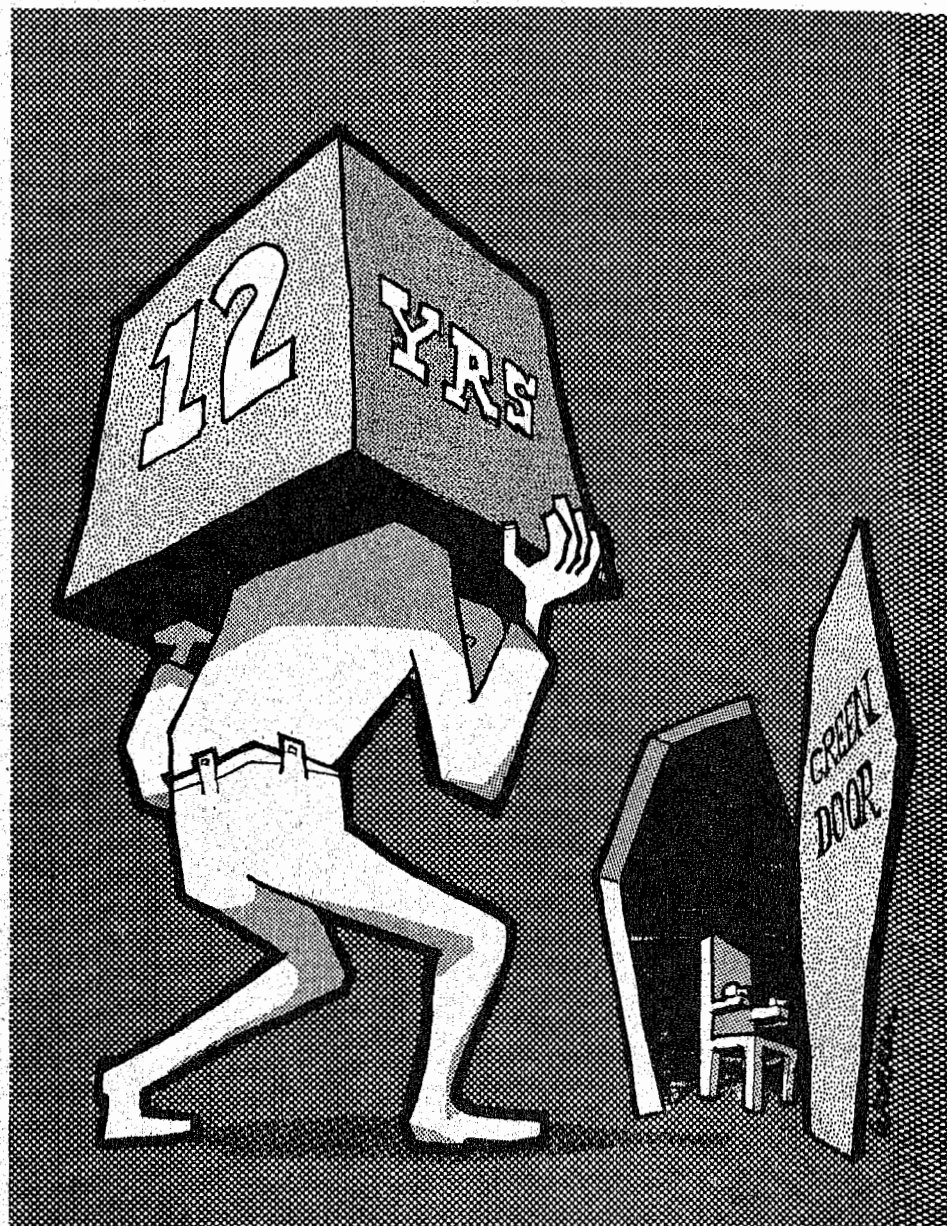
Ian Harmstorf, Jennifer Binks, Terry Shanahan, John Finnis, Anne Honey, Sue Melville.

## EVERYONE



## The Advertiser

It gives you MORE







## GLEANINGS OF GLUG

### UNREASONABLE?

A fresher took his younger sister to a meeting in the Lady Symon Library. The girl was too young to understand what the speakers were talking about and became very bored. At last she stretched out her legs, made herself comfortable and put some chocolate in her mouth.

"Hey," whispered her shocked brother, "take that chocolate out of your mouth and put your feet in."



### POME AGAIN

In summer when the sun is hot

And its not worthwhile to work a lot

The Uni. girls are occupied

Hunting by the river side; Down on the Torrens, lying in the clover.

But winter brings a maternal air

Domestic are these lasses fair

And trap their men with coloured wool

With knitted nets they catch the fool

Slip one, knit one, pass the slip-stitch over.



### ICICLES

Have any of the University authorities ever considered utilising the large fireplace in the Refectory?



### UNNECESSARY INQUIRY

Extract from a letter to a local insurance company from an anxious policy-holder:

"Please be so kind and let me know how much I still owe on the insurance books, and if anything happened to me, will you please let me know where to go?"



### PUT HIS FACT IN IT

Will someone please remove the dignity traps in the Union Hall? One august member of the English Department accidentally got his fact stuck in one of the "smokers please" tins.



### JE NE PARLE ANYTHING

A.: Are you going to "Le Misanthrope?"  
B.: Well, no. — I don't understand French and they are not advertising English sub-titles.



### ALL, ALL ALONE

"Oh, to have a little flat!" She sighed, and gave a groan  
"I wouldn't lead an evil life,  
I want to be alone."  
Her parents didn't understand  
They never would relent,  
So she ran away, she found a room  
And paid her first month's rent.  
So now she sits alone at last  
Her words betray her mood,  
"What go is independence,  
Without light, or soap, or food?"



For those who do not attend the Literary Society's meetings, here is a remark made there:

"Milton's 'Paradise Lost' is the biggest white elephant in English Literature. Do not read it because the more one does not read it, the saner is one's outlook on it."

# ANGLICAN SOCIETIES TO DISCUSS FEDERATION

The most important move in the history of Australian University Anglican Societies is to take place at a conference during this year's May vacation. The main topic of discussion at the Conference will be the desirability and extent of a National Federation of Anglican Societies.

Preliminary steps were taken during January, when representatives of Anglican Societies from New South Wales, at the time in Adelaide, met members of the Adelaide Anglican Society to discuss possibilities of a national movement. Since then, a sub-committee has been formed from the Universities of Sydney, Newcastle and New England to organise the first national Conference.

The Conference will take place at Morpeth, New South Wales, from Friday, 20th May to Tuesday, 24th May. Eight delegates will be attending from Adelaide, and other Universities to be represented will include Sydney, Newcastle, New England, Brisbane, Melbourne, Hobart, and Canberra.

This is a vitally important step for both the Anglican Church in Australia, particularly for Anglican students in Australia. It would seem

that this is further indication of a marked "Anglican Revival" in Australia, and, judging from overseas reports, throughout the world.

### Addresses

The Rev. Gordon Griffiths, Vice Warden of St. John's Theological College, Morpeth, will act as Chaplain to the Conference, and will lead four studies to provide a background for discussion.

These addresses are structured on the pattern: Contributions to the Church overseas—Crying Need of the Church in Australia and lack of University Contribution.

What part can we expect Universities to play?

Topics for discussion have been divided into three main headings:

1. "Aims and Problems of Anglican Societies in the Universities". This will include such questions as — Why should Anglican Societies exist as distinct from S.C.M. or E.U.? What is to be the relation of the Anglican Society to other

Christian organisations in the University? Is the Society to be a proselytising body for the Church of England? The relationship between prayer life, study, and social activity in such a group; the advisability of graduate groups, etc.

2. "How each Anglican Society hopes to affect the Church in its diocese and its particular University."

This would include the relationship of such a student body with its own diocese, and the effect such a body ought to have on the University.

3. "Possibilities of the Anglican Society Movement for the Church and the Universities of Australia."

Questions for discussion on this point would include the general aim of a federal movement of Anglican Societies; how federated we should become; the relationship with A.S.C.M. or I.V.F.; in what ways could we expect to co-operate at present? And what would such a movement contribute to Church activity, and on individual society?

### Preparations

The University of Adelaide has one of the oldest and biggest Anglican Societies in Australia, and the delegation from this University should be able to contribute a great deal of thought and discussion at such a Conference.

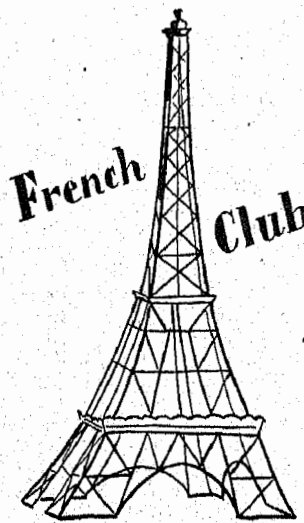
Intensive preparations and preliminary discussions are now taking place in this University to present a concrete policy for consideration at Morpeth.

A report of the findings of the Conference is to be circulated throughout Australia, at the conclusion of the Conference.

teams. The first B team is also fourth with 8 points, while the B II's have 7½ points and are equal fifth (out of ten teams). The C grade team (3½) is in sixth position out of seven teams.

During the vacation there will be matches on the 18th of May and 1st of June, players are asked not to forget these nights.

## CLUBS AND SOCIETIES



## NEWS

The French Club's weekend held at Mylor Baptist Camp from 6th to 8th of May was a great success. With two consecutive camps being so much enjoyed by all members, the weekend is bound to be a permanent feature of the club's activities.

Our first meeting, next term will be on Wednesday, June 22, in the Lady Symon Hall.

**Pensee pour la Quinzaine:**  
La parfaite raison fuit toute extremite,  
Et veut que e' on soit sage avec sobriete.  
Moliere: Le Misanthrope

### LITERARY SOCIETY

The Literary Society held its third and most successful meeting on Tuesday of last week, when four members of the English Department staff, Messrs. A. W. Rudrum, A. M. Gibbs, F. H. Mares and K. B. Magarey discussed the proposition that "Milton's Paradise Lost is a

much over-rated work." This was both thought-provoking and very entertaining, and the large audience thoroughly enjoyed it, although few were willing to enter the discussion or challenge the experts. It seems a rather unfortunate characteristic of Adelaide student and audiences in general, that they are far more happy to listen than to talk.

It is hoped to repeat this symposium form of meeting next term, a possible topic being the poet Spenser. Also in preparation is a paper by John Heuzenroder on Ernest Hemingway.

The Society would also like to congratulate Mr. Gibbs on a most successful experiment conducted a few weeks ago. This was a lunchtime reading of modern poetry, in which staff members and students took part. It was well attended and enthusiastically received, and there have been many pleas for repeat performances, of the work of particular poets and groups of poets. We hope that this can be arranged next term, perhaps one reading at least to be held at night in addition to the lunchtime ones.

J.P.

## CHESS

The last round of Interclub Chess resulted in two wins to University teams.

### Match Results

A Grade — University defeated Caissa II, 4-1. Winners — Cuntala, Lidums, Hester, Irving.

B Grade—University I v. Norwood Colts, 2-2 (1 adjourned). Winners — Araszkievicz, Tokmakoff. Adjourned game—Bryant University II defeated Caissa, 4-1. Winners — Gibson, Sag, Sosula, Leach (forfeit).

### C Grade—Bye.

### Progress Points

In the A grade University (8 points) is fourth in a competition of eight

## LETTERS TO THE EDITOR

### PARKING

Dear Sir,—For those of us poor students who cannot afford to travel by M.T.T., and who have to rely on the common car, some consideration please!

This is becoming a very real problem now, as the parking capacity of the University as laid out at present has reached saturation, as also those streets which are within reasonable walking distance of the University. I would like, therefore, to put forward some suggestions:—

1. The tired-looking garden area between the Barr Smith Library and the Refectory to be paved, while leaving those trees which are worth preserving, or alternatively planting new ones, placed so as not to interfere with the stowage of as many cars as possible. There are many handsomer, more suitable and fast-growing trees available now for this purpose.

2. The areas between the Union Hall and the Maths. Buildings, and behind the Barr Smith library, by the cycle sheds, to be used for parking areas and the latter also planted with shade trees.

3. Proper provision for rubbish disposal to be made to eliminate the frightful and insanitary rubbish dump behind the Mechanical Engineering Building, and this area to be used for cars of the Engineering staff.

4. The progressive re-marking of some existing parking lots for more efficient use of space.

I admit that asphalt is not as beautiful as lawn, but the addition of fine trees could do a lot to compensate for this and the frequent maintenance and watering required for lawns would be eliminated.

Yours, etc.

LUDI KRAUS.

Dear Editor,

You're so wonderful I want to name my baby after you if it's a boy if I have one, if I get married.

Dear Sir,—It is very heartening to see that a committee to collect money for the South Africa Aid Fund has been set up in Adelaide, that students are helping the public to increase the relief fund for sufferers of the Sharpeville area. We are all pleased to have an opportunity to support our words of protest with some concrete help.

I would like to point out that other victims of

the apartheid policy are non-white South African students who from now on will be confined to segregated universities where chances of an adequate education are very much reduced.

For this reason a proportion of the funds to be collected next term in the annual W.U.S. appeal will be set aside to assist such students as was stated in an article in the last edition of "On Dit." The appeal will in no way overlap the South Africa Aid Fund. We hope readers will realise the necessity of supporting both these causes.

Yours, etc.,

J.G. (W.U.S. Rep.)

Dear Sir,— In your column "Abreast of the Times", on 14th April, in "On Dit", you said: "Instead of following the present policy of the Australian Government and pandering to that outmoded power, Holland, we take the positive view and make real friends with Indonesia."

While I agree with "make real friends with Indonesia" as a policy, I resent the statement about Holland being an outmoded power. Why should the honour of a nation be slated by you merely because that nation is no less a power but has been surpassed in might (in quantity thereof, not in quality) by two very much larger nations.

Furthermore, sir, "relics of 18th century European power politics" reads like a piece of jealousy — ridden left wing propaganda, and it would please me and a multitude of others no end if you would desist from such statements in future. It would do you well to remember that it was one of these European powers that gave us our freedom, and freedom of speech, which you abuse so well.

Yours etc.,

D. M. BROADBENT.

### REPUTATION

Dear Sir,—Recently I have been in hospital, and while there, talking to ordinary men and women, I have realised that the University is completely misunderstood by a number of people. Many think that an arts degree is drawing, etc., but this is a minor point.

We are considered a race of louts, all of us with too much money, the idle rich. Our discussions of South Africa are regarded as purely for the fun of oration — the "Glory of the Gab" I suppose would sum it up.

I would therefore suggest, in order to counter these unfortunate and almost libellous mistakes, that the S.R.C. takes measures to publicise us in a better fashion. Speakers or teams of speakers from the University should be provided for anyone who wants to hear, and, in fact, Trade Unions, Clubs, Churches, and every other organisation should be contacted, asking them when we can talk to them.

Let all our facts and figures be explained; our passes, failures, costs, Commonwealth Scholarships and such assistance. If the S.R.C. itself is unwilling to let the outside world know, then publish bulletins on such things for us, so that we can defend ourselves.

Yours, etc.,

M. PENN.

## "AUSTRALIAN LETTERS"

### SOUTH AUSTRALIA'S

### EGG-HEAD

### QUARTERLY



## "Backstage"

### The Function of Theatre

Morality has always claimed the theatre as a centre for the spreading of its gospels. The Public has also demanded to be amused. In England the all-embracing moral code of the medieval play (e.g. "Everyman") was confused by the Renaissance lust for life, which in its highest form (e.g. Shakespeare) is above everyday morality. This was succeeded by the salacious and supposedly satiric wit of the 17th Century, and the suggestive sentimentality of the 18th Century which culminated in the ultimate prudery of the Victorians. Enlightened morality was so bedevilled with subsidiary codes such as Honour and Decorum that in these later centuries its scope was confined to sexual behaviour. This, of course, being a delicate subject, morality was forced to relinquish its crusade, at least in the theatre. Cut off thus from the realities of life, drama became synonymous with entertainment in its most superficial sense (e.g. Melodrama). The realist revival of the late 19th Century is still struggling against audience apathy.

### To Choose A Play

The Inter-University Drama Festival is to be held here in August. A.U.D.S. has submitted four plays to the Festival Committee, one of which will be chosen to open the Festival. In their selection the old problem was again prominent: should Theatre have another function than amusement?

A tentative "yes" is apparent in their first preference, Pirandello's "Six Characters in Search of an Author." This tells of a family who walk into a rehearsal and inform the producer that they have a story which should go on stage. It appears that they have not only lived this story, but they are still living it, and are therefore the only actors capable of presenting it. The difference between being and seeming is here explored. This is a striking, thoughtful and dramatically effective play which demands to be performed.

### Tension, Romance And Simplicity

The other submitted plays are "The Shrike," "Death Takes a Holiday" and "The Broken Jug."

"The Shrike" is the tense, emotionally gripping story of a man under observation in a mental hospital. He must relinquish himself to the care of his possessive wife in order to escape commitment. We feel he is judged by the bourgeois moral code of the staff instead of by scientific evidence.

"Death Takes a Holiday" is a concession to those who want an evening's escape to unreality. Death takes human form to discover love, then returns with his girl to eternity.

"The Broken Jug" was inspired by a Flemish painting. Hence it is physically static, but psychologically penetrating as it delves into the minds of the village judge,

## Horses, horses everywhere

Art criticism by Laurence Schneider

It might have been a country pub, but the bartender sat behind a desk, and there was no beer.

Show ponies, mounted police, stockdroving horses, draught horses, racehorses, steeplechasers... the lot. All these and more were to be seen at the Royal Society of Arts Gallery last week. To prove her versatility, however, Cathleen Edkins displays also a few landscapes seascapes and still lifes, which, although generally better than the horse-scapes, are obviously meant to take second place.

A tree-feller might paint pines and a meteorologist paint clouds, but they make a mistake if they expect the spectator to want to determine age of trees or predict weather by them. To treat a horse as an interesting organic form in sympathy with some background of trees or hills is one thing: to attempt to display meticulously the anatomy of consistently well-bred, well-fed, well-known horses with equally well-known riders with the background just slapped in to add realism, is another. Miss Edkins appears to be an expert on horses, and she consciously paints for fellow experts.

It is the society portrait painter seeking fresh fields and in them she finds the same opportunity for flattery sentimentalism — and

sales. (Surprisingly enough, she made very few sales, but her prices were high.)

### GUM TREES

The Heysenesque poses of her gum trees are pleasantly, if a little prettily painted and at least here one does not have to be a eucalyptus oil manufacturer to appreciate them. Miss Edkins' technique is, on the whole adequate to her task, but as an artist it is a redundant one. She should have been active in the period of war artists like Septimus Power: maybe she would have enjoyed the challenge of the battle-lines in 1914 where great draught-horses pulled heavy guns. But if it is only a record of the event that is needed, today one might, with more safety and economy, take a camera.

## The Long and Short

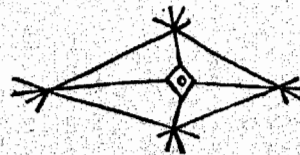
It is most refreshing to see a good play and a good performance, as was the case with Jean Marshall's production of "The Long, the Short, and the Tall," for Theatres Associated last week.

Willis Hall has dealt very thoughtfully with an

aspect of modern warfare — the reaction of a group of soldiers to a prisoner whom they didn't really want to take. The conflicting and fluctuating attitudes of the group of soldiers to their silent Japanese captive were exciting dramatic material, but more important than this was the way in which the audience was made aware of the human involvement in the callous mechanism of war.

Of the eight men in the cast, Leslie Dayman was outstanding as 877 Pte. Bamforth, C. His portrayal of the rough, tough, talkative soldier did not falter, as he skilfully handled moods of defiance, anger, sympathy and hilarious wit. Such a performance is a delight. Also commendable were Frank Foster Brown as the sergeant, and Ron Brown as the Japanese. Sandy Clarke marred an otherwise satisfactory performance by a lot of superfluous gesture and facial movement. Malcolm Gerblich's Corporal was the least convincing, but on the whole, they were just as one would expect a group of soldiers to be. The play flowed very smoothly throughout its continuous action, assisted by most striking effects, particularly at the final curtain, when an approaching searchlight flickered and flashed outside the darkened patrol hut.

Jean Marshall and T.A. deserve our congratulations.



M.P.

## S. O. S.

How about helping RIGHT NOW in producing the 1960 University Revue.

The Footlights Club is looking for people who are interested in writing script for this year's Revue, which promises to be the biggest, brightest and most spectacular ever staged in the WHOLE WORLD. In fact, it will be "The Greatest Show on Earth."

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## LE MISANTHROPE



—By courtesy of "The Advertiser"

J. P. Delage and Anouk in "Le Misanthrope."

For an Adelaide audience not well accustomed to such perfection in theatre, Bernard Dheran's production of Moliere's *Le Misanthrope* for Le Theatre du Vieux-Colombier de Paris was a new kind of experience. The acting of French classical comedy (and tragedy) is an art which has been developed with more precision, and guided more by tradition, than Shakespearean drama, which may be taken as a rough equivalent in English, and this production was distinguished above all by polish.

Before the performance, I had some qualms about the modern evening dress in which the play was performed. Although this kind of change is generally accepted now as valid, indeed fruitful, it did seem rather paradoxical that many people would see their first performance of Moliere in French, without the traditional 17th century trappings. However "Le Misanthrope" is of all of Moliere's comedies, perhaps the most suited to this kind of presentation, and, with one's absorption in the drama, the costuming ceased to be a question of real importance. Before our eyes, the truism about the universal application of great comedy was fully vindicated.

Jacques Dumesnil gave a splendid performance as the misanthropist Alceste, in which sight was never lost for long, of the ridiculous side of Moliere's semi-tragic figure. Even his final speech, beginning, "Trahi de toutes parts, accable d'injustices, Je vais sortir d'un gouffre ou triomphant les vices," was spoken "in character," to the accompaniment of those deliberately monotonous and extravagant gestures, which conveyed the excessiveness of his attitude so well throughout the play. Yet we did feel adequately the tragedy of the situation for Alceste, long before this final laugh at his expense, as the curtain falls. Perhaps a single criticism might be made, and that of his appearance. He was a relatively old Alceste, and it is important to Moliere's obsessional (*idée fixe*)

type of comedy, that we do not regard Alceste as a middle-aged grouch. These early impassioned denunciations of society are as much those of over-serious, youthful enthusiasm as of delusion. After all, he is still young enough to court a 20-year-old Celimene. We ought to feel that, aside from his obsession, Alceste could have been one of the young Marquis, and his appearance only, prevented this. A too old Alceste is, I think, a lesser comic figure; in becoming too plausible, he loses his unreasonable passion and his incongruity.

The art of movement and gesture was carried to perfection in the performance of Madeleine Delavaivre (Celimene), whose range of emotional tones, as the coquette, was truly remarkable. Her encounters with Alceste, in which she moulds his emotions at will, and the scene with Arsinoe, were done with delightful sensitivity. In a uniformly strong cast, special mention should be made of Giselle Touret's aloof and calculating prude, Arsinoe.

The performance was an important event for Adelaide, and we can only hope that its great success will induce the French Government to give us some more French theatre. However, when I asked a member of the company about this, he shrugged, and muttered darkly about "the way the world is ruled with money," so we can indeed, only hope.

BRUCE J. REID.

### ON THE NEED FOR FRIENDS

I like to think I am a strongish reed;  
And yet I stand in dire need of friends,  
People to love, embrace and ridicule,  
To swear at, learn from and observe;  
Bright souls with clear human qualities  
To populate my personal reality;  
Myriad-coloured canvasses on which to press  
The wandering pencil of my consciousness.  
I know this to be true, and quite devoid  
of vague ideals—  
I stand in dire need of friends,  
Nor can I have too many.  
And without any,  
The private purpose and ends,  
The poems and the scholarship,  
The loves, the reverence, would all  
Would all deflate, evaporate  
In lunatic irrelevance.

R.I.P. BULKELEY.



We reprint here the significant portions of the article on Anzac Day which appeared in "Honi Soit" and which set off some extremely ridiculous public comment by men who should have known better.

## THE SPIRIT OF ANZAC

First of all, the maintenance on a national scale of a festival devoted explicitly to the glorification of war and the creation of hysteria is a comment on either the sincerity of official appeals for World Peace and International Co-operation or the intelligence level of the R.S.L. and kindred bodies.

The spirit represented by Anzac Day is one of the most pernicious which the human spirit possesses. The R.S.L. calls it patriotism. Perhaps a better word would be jingoism. The same feeling which motivated Hitler's Germany and Tojo's Japan makes old soldiers march on the 25th of April each year. Fundamentally the idea is that Australia is best and is going to be better. "God, who made us mighty, make us mightier yet" is a sentiment which gloves over the mailed fist of conquest with the sentimental security that OUR way is right. Anzac Day is a palpable demonstration of mob hysteria, a perennial reminder of man's eternal arrogance and stupidity.

It may be objected that Australians do not pay very much attention to Anzac Day and its connotations. The processions of the Household Guards are as pernicious and dangerous since they represent the tyranny and repression of monarchic despotism. Anzac Day, many may claim, is merely an opportunity for entertainment, the "panem et circenses" of the Australian populace. These features of Anzac Day cannot be denied. Few Australians are directly influenced by the ideas behind Anzac Day; the procession is entertaining, if you find the sight of cripples and paraplegics being pushed along in convoy entertaining; no doubt the oft-repeated clichés monotonously restated by politicians of both parties are spiritually uplifting and morally edifying to the crowds. However, the root fallacy of Anzac Day is something which is seldom examined.

If we examine the reasons which the R.S.L. adduces to support Anzac Day and its policy towards Returned Servicemen in general, we shall find that basic to all of them is the idea of obligation. Those who survived owe an eternal debt of gratitude to those who gave their lives; those who stayed behind are under an obligation to revere those who went. War service is regarded as an indication of worth and is adduced as character reference by a number of institutions. "Lest we forget" is the catch cry of the R.S.L., and it is assiduous in never letting us forget what happened 20 years ago.

The R.S.L.'s conception of war is rather idealistic. The armies of World War II were not composed of eager-eyed volunteers filled with a burning desire to restore peace and co-operation. They were composed of conscripts who joined for many reasons, one of which was that they would be fined or gaoled if they did not enlist. That they went to war is to their credit perhaps, but not so much so that we should exalt their deeds 20 years from their performance.

The R.S.L. has considerable influence in the community, particularly in the lower middle and lower classes. It provides a safety-valve for grievances against the established authority, much the same as Eric Baume. Being but human, the R.S.L. wants to retain its influence and continue to wield an indirect hand in national affairs. Since the war is over and the process of rehabilitation largely completed, the need for the R.S.L., if there ever was one, has considerably diminished.

Since the R.S.L. has set itself up as the champion of ex-Servicemen's rights—as if these differed in any way from those of any other group—it must continually find grounds for complaint in order to justify its existence.

Recent examples over the last couple of years have shown the R.S.L. scraping the barrel of grounds and magnifying the grizzling of individuals into a national scandal. The plain fact is that, apart from providing beer and poker machines, the R.S.L. has outgrown its purpose.

A further aspect which might repay concentrated study is the herd instinct which the R.S.L. encourages; the spineless mob psychology which operates at the lowest common denominator of emotional stimulus. The insecurity and lack of balance which are betrayed by the huddling together for protection is surely disturbing in people who are supposed to be the defenders of our great heritage.

The over-emphasis on the death of old comrades is yet another feature of Anzac Day celebrations. This neurotic morbidity or melancholia is recognised by psychiatrists as one of the deviations from the norm which is the mark of the unbalanced personality. Such phenomena as saluting the "Little Digger's" empty chair and the maudlin drunken sentimentality of reunion reminiscences are symptomatic of this.

There are people who have memories on Anzac Day, people who do recall the foolish waste of war. We tend to forget this in the tawdry splendour of the procession and the windy emptiness of official platitudes. This propensity for aggression in the name of religion, freedom or whatever is the current cant slogan, is a distinguishing characteristic of the human race. Most other life forms face the eternal conflict realistically; conflict inherent in the idea of life and it is Utopian to imagine otherwise. Man is the only creature who seeks to apologise, to justify his idiocy by an appeal to high-minded aims. The more nauseating aspects of this appeal are exemplified by the R.S.L. with its glorifying in war and its stupid nationalism. War is stupid; perhaps it is inevitable. It is not beautiful, as the R.S.L. would paint it. Nor is it sentimental. Anzac Day is a protracted sentimentalising of a brutal, unlovely phenomenon.

Under the name of patriotism, men have slaughtered each other, abused each other, distrusted each other. Patriotism has been responsible for more bloodshed and misery than any other emotion; under patriotism, hate, small-mindedness and ignorance combine to present a noble facade to the enemy.

The whole idea of love of country can be interpreted as insecurity and the desire to atone for some unnamed sin. Since we are usually required to die for our country or to suffer in some way in order to save it, the notion of guilt and penance is not implausible. If this is so, then we can see the seeds of a national neurosis already sown and fertilised by the propaganda of the R.S.L. National pride has driven men from conferences; national pride has delivered irrevocable ultimatums; national pride has forced actions on those who were unwilling. And this national pride, this patriotism. What sort of poor, hump-backed, twisted worm is this? Nothing more than greed, self-interest and the fear, not of losing what we have, but of not gaining what we wish to have.

An incidental point which may or may not have any significance, is that the event which Anzac Day principally commemorates, is perhaps the greatest disaster suffered by the Allies in World War I. This would be the same as if the Germans held celebrations commemorating the glorious fall of Berlin, or the Japanese went berserk with happiness over the destruction of Hiroshima. Perhaps defeat imparts a sense of proportion.

The points which I have tried to make are these: 1. That Anzac Day is conceived solely as a means for continuing the fallacy that war is an ennobling activity, and as such, the ceremony deserves the sternest condemnation.

2. That the R.S.L., through the Press, radio and TV, and, especially, through Anzac Day and the attendant propaganda, attempts to disseminate the notions that ex-Servicemen are in some way specially privileged, that we owe an eternal debt to them, and that any legislation which interferes in the slightest degree with any of their rights must be blocked, however liberal its propositions.

These two aims are maintained by appeals to such sanctions as The Common Good and our patriotic obligations. The cursory examination to which I have subjected these postulates may perhaps move some to view them more closely, and perhaps realise the fallacies upon which they are based.

I do not want to prevent people remembering their own personal griefs on this day. I just object to the prostitution of these griefs in a bonanza of emotionalism, hypocrisy and alcohol, in an incongruous admixture of religion and fleshly lust in the celebrations which we call Anzac Day.

I do not know, nor do I greatly care, if these views are widely held. All I know is that to me the ceremonies of Anzac Day stand for all that is bigoted, ignorant and intolerant in humanity.

—E.R.

# ST. MARK'S REVUE

The chinking from the audience which welcomed the first act, set the tone for the rest of the night.

The audience was determined to enjoy the show regardless, and quickly responded to the enthusiastic cast. Emphases, and there were hundreds of them, were overlooked since this was one of those rare occasions where everyone on stage was known to everyone in the audience. The play was not the thing; it was the people who were in it. The producer, Russell Rechner, seemed to encourage this ambiguity, for I am not sure if it was a revue of a few impromptu charades at a private party.

If it is to be judged as a revue, the show comes off poorly. Most of the cast read their lines, not spoke them; any stage direction was often completely absent, and because the scripts were too wordy, action was slow and any "slickness" in the production was lost.

## Bombast

The latter was the worst fault. In some of the acts there was the material for satire (although well used many times before), yet instead of it being sharp and witty, it was bombast and crude slapstick. In the skits "If the Town Fits," "In the Gloaming" and "Culture Carnival Club-home," this fault was seen at its worst. Since these three acts followed one after the other, the cast was lucky it had a sympathetic audience.

Other acts followed much the same pattern. "Royal Garden Blues" made an attempt to be topical and, if nothing else, was a refreshing contrast to Dorothy Kilgallen in "The News." "Home Was Never Like This" was the best performance of how not to do a duo act that I have ever seen, and "The Vice-

man Cometh" was material for the Reader's Digest, not the stage.

Bruce DeBelle and Mick



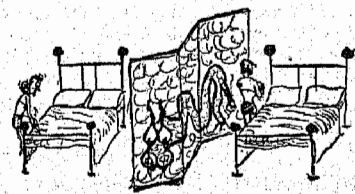
Burr, however, did make one realise that this was not the local school Speech Night after all. Both had sufficient stage presence to hold their audience and their acts had some wit. May I single out the Boy Scouts for special praise, but why did they have to make their act into a vehicle for still another of those Freudian Jokes? The act was far wittier without this.

## Salome

The ballet, a St. Mark's favourite, was performed with grim abandon. The choreography was well done and the endurance of the dancers amazing. "Salome" was a colourful slapstick and the final was rowdy and cheerful.

It is, perhaps, unfair to judge the revue too harshly since most of the cast are on stage only once a year. I thought the remark, "It's only the 15th revue, it doesn't come of age for six years yet," rather hard. The enthusiasm of the cast, especially that of the singers, was the best feature. This did give a spontaneity and freshness to the show.

Still, six years . . . !  
B.W.



## HE WHO MUST DIE

This is a very good film and deserves most of the praise accorded it. Set in Greece, when that country was under Turkish domination, it relates how one village living peacefully in subjection, reacted to the arrival of fellow Greeks who had been massacred by the Turks for revolting.

Some show compassion, but most, led by a strong-minded priest, drive the refugees off and justify their action speciously. One man, whose kindness of heart will not permit him to connive at such dealings, by his example provokes dissension and stirs up sympathy for the refugees. Two lessons are made or rather emerge, naturally; that if Christ were to return he would be crucified quickly and that his message still brings violence and opposition — good warring with evil.

### Not didactic

But is it not in method a didactic film? The stage is set as the annual Passion Play is being prepared for and thus, without strain, the message is made credible, even inevitable. The film moves slowly, with no fuss, a leisurely progress through apparently casual scenes

which make the "big" scenes all the more effective. Camera work is unobtrusively good as is the acting, which does not draw attention to itself.

I found the film a shade too slow. Also there is a weakness in the failure to show adequately what the hostile priest is really motivated by. We never quite know whether he is just a cold, mean person, or one who is genuinely convinced of the value of security and the honour of anarchy. The film wavers, that is, between being "psychologically" true and attempting rather to deal with ideas. However, despite its tendency to try too much, it is a very human film and one which seems all the time to be a transcript of something really happening. Naturally, vagueness will creep in, for life is not art.

A. HYSLOP

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# Abreast of the Times



Once again our own home-grown Imperialist is abroad, no doubt to kinder faith in the dying "Imperialist idea."

Mr. Menzies has assumed the mantle of Winston Churchill; like the latter, he is a kind of legacy from the Victorian era, but unlike Winston, Menzies is right out of his time.

Prior to the Second World War some of the Victorian ideals and ideas on Empire still held firm.

A little gunboat diplomacy could still be useful. Asia was still a pawn of Europe, and the white man's supremacy was virtually unchallenged.

In such a world Churchill was still, to a large extent, at home. But after World War 2 radical changes became evident . . . that is to all but the "last great Imperialist."

For some obscure reason, Menzies has failed to keep with the times. His thinking is still orientated to Europe and a desire to keep the Empire together . . . that is the white part of the Empire. At the time of writing the outcome of the Prime Minister's conference is still in doubt.

But one thing seems certain, that is that if Menzies is not careful he will be accused of collusion with the other white nations in order that South Africa not be branded as the outcast among the Commonwealth nations.

Professor Hancock says in his study of the Commonwealth that its only justification is its "unity in diversity." South Africa cannot live by this code and therefore does not justify her place in the Commonwealth.

It would appear to be so much pious talk that South Africa can be made to see the error of her ways.

Tremendous pressure has already been placed on her and the only result has been still more repression.

Menzies, of course, would claim that the whole thing is "internal." This argument is so fallacious and so historically inaccurate that it is obvious to all.

Yet for some reason Menzies sticks to it. Whether this is because he is scared of criticism of our own aboriginals is doubtful.

It has been said in the past that Australia always operated a "swap" vote with South Africa over internal matters. Australia voted that her black problem was internal, and if natives ever came up in the U.N. South Africa would support us.

It is just possible that with a thousand moral questions confronting him, Mr. Menzies has decided that it is more moral to keep our word to South Africa than protest against the murder of innocent people.

Again, like a true Imperialist, he must never see one white nation let another white nation down.

This, of course, is absolutely in the best tradition. It is necessary that all these upstart new black nations do not get too many ideas about themselves.

And so we offend millions of Asians to the North of us, give a spokesman to the world who belies the spirit of contemporary Australia, misjudges the thought of its people, and makes us to be weak and amoral.

And all because our chosen leader persists in two pernicious ideas—that the Commonwealth is more important than right or wrong, that it is more important than morality, that it transcends everything else. And that it is bad form for one white nation to let the side down . . . when the side consists of another white nation.

Thus does the "Great Imperialist" stalk abroad. Out of touch with reality, out of touch with his people, aware of little else but the need for great personal statesmanship. It is a pity that the type he envisages met its demise in the late 19th century.

# S. AFRICA... THEOLOGY

Reprinted from "The Anglican"

22nd April with permission

The Archbishop of Cape Town has told leaders of the Dutch Reformed Churches that the Church of the Province of South Africa will not associate with them in any council or interdenominational body unless they repudiate apartheid.

There are, in fact, three divisions of the Dutch Reformed Churches in South Africa. The largest, the Nederduits Gereformeerde Kerk (N.G.K.) has nine times as many adherents as the two smaller groups together. Somewhat more liberal in approach is the Nederduits Hervormde Kerk, which was established in the Transvaal in the middle of the last century by the Trekkers, and which lost contact for some time with its parent body. The third, and smallest in numbers, is the Gereformeerde Kerk, which deliberately seceded from the N.G.K. in 1859 as a protest against "liberalism" in that body!

Variations in doctrinal emphasis between the three groups are of real importance only to themselves. Each is based doctrinally upon an interpretation of historic Calvinism drawn directly from the Netherlands of the seventeenth century, reinforced with intellectual iron by a number of brilliant and supremely logical Scots divines during the nineteenth century. The very heart of this Calvinism is the doctrine of predestination. There follows logically from this the concept of an elite, a chosen people, singled out by God for some special destiny. Wrapped up in this Calvinism is a type of literal Biblical Fundamentalism which all Anglicans, in company with the overwhelming majority of the rest of Christendom, would reject as not rational, since it involves refusing to use our God-given faculty for critical thought.

Although Calvinism—especially in its social and political implications—is inherently authoritarian, there are a few distinguished members of the N.G.K. who might almost be called "liberals" by ordinary Western Christian standards. Thus, Dr. Ben J. Marais, Professor of Theology at Pretoria University, has denounced the attempt to base the policy of apartheid on the Holy Scriptures. With Professor P. V. Fistorius, Dr. B. B. Keet and others of a small group, his views have now been decisively rejected by the N.G.K. Unlike the English Puritans, the French Huguenots or the Scottish Presbyterians, who fought bitterly for freedom of conscience against Anglican or Roman majorities, the South African Calvinists have always enjoyed a majority position. It was the circumstances of Calvinism in England, France and Scotland, which saw the reinforcement of religious liberty and self-determination; not the doctrine. In South Africa, as wherever Calvinists have enjoyed a majority, the Church has become wholly identified with the State, and with the

Government which represents the elite.

The definite statement of the attitude of the Dutch Reformed Churches to all the policies of the South African state is contained in Fundamental Principles of Calvinist Political Science, issued by the N.G.K. in 1951. It lays down that the State is "born of God and His infallible goodness"; while authority is "God's mercy-gift to a sinful race." The authority of the Government within the State is not only "God-derived"; it is "indivisible." "The Humanistic classification of titular, legal, and political and popular sovereignty is not tenable," the Fundamental Principles state. Completely rejected is the concept of the separation

of powers between legislature, executive and judiciary. However, it is stated specifically that the State does not encompass all life "universally and totally, as the totalitarian State does." It is acknowledged that those who cannot take part in politics are "politically unfree"; but the document states that the right of each individual to a vote is of itself unimportant: "here franchise is pure vanity of Sovereignty, rebellion against God."

The "Christian franchise" is a "trust", to be used "by the mature with a responsibility towards God." By identifying "maturity" then with "Christianity" (i.e., Calvinism), and rejecting the notion of the fran-

chise for "every man merely because he is a man" this document specifically advocates withholding the vote not only from "immature communities" but also "those in open rebellion against God"—i.e., Jews and communists. The greatest liberty which can be allowed non-whites, the document states, is through "expressing their wishes, and even criticism"; but anything more would not be "in their own best interests." The general conclusions of the Fundamental Principles include these: "Both Scripture and History show that God demands Christian States. This is only possible with a Christian political confession flowing from a believing heart 'aimed' at God."

## Playfordism in Perspective

— by Terry McRae

### Three misconceptions in S. A. Politics

**That the Liberal (Country) League is Liberal.**

This provincial little Tory party, led by a gentleman referred to by Mr. Galvin, M.H.R., as the "little dictator," has the effrontery to call itself liberal.

In fact, it is conservative and reactionary in every aspect of its "policy." Its "policy," by the way, consists of one page of large print summed up by Don Dunstan, M.P., as saying: "God Bless the Queen! God Bless the Empire! Dog is man's best friend!"

"Policy" is hardly the word to use because in Federal and State politics the L.C.L. has one criterion of action: EXPEDIENCY.

One can judge just how "liberal" the government is by reviewing some of its actions in recent years.

Firstly we might review the facts behind the "headlines" projects which are publicised regularly and to good propaganda effect. Everybody knows the story of the new deep-sea Port which moves from location to location in time with bye-elections.

The fact that over 60 per cent of these projects never eventuate is never pointed out, as Mr. Jennings M.P., said at a recent University meeting.

### Education

Then, education: the Premier's views on education are well-known. It will suffice to recall the famous speech made at Adelaide Boys High School in which the ideal symbol, or the peak of South Australian education endeavour appeared to be the figure of a "Laboratory Assistant". Literature and the arts were regarded with something approaching a patronising sneer.

As to University education the situation may be summarised by an example taken from the recently-published "If the Gown Fits" by Mr. A. P. Rowe who for ten years was Vice-Chancellor of Adelaide University:

### Dunstan

Take schools, hospitals (Mr. Dunstan M.P. has

referred to the R.A.H. as "as public scandal and through no fault of the doctors"), finance, roads—everywhere only reaction is found.

An excellent example of the mentality of Playfordism is the recent banning of five songs from the Tom Lehrer show. These songs picked at random from a large collection were said to "be offensive to public morals" and Lehrer was prohibited from singing them.

It was the usual system of morality acting to "guide" the majority of the masses. It exposed South Australia to ridicule and sneering amusement which was quite justified.

Scores of visitors to the Adelaide Festival of Arts will always bear in their minds the ludicrous figure of four burly cops from the Vice Squad ready to raid a poetry reading function should any "naughty sonnets" be read.

To Lehrer might be on the right track when he says that he feels only pity for the "local functionaries" in this Government "because they have to leave the room every few minutes to wipe the boot-polish from their tongues."

### That the L.C.L. is Democratic

Tory members of the community are often so misled by propaganda as to think that the L.C.L. stands for democracy.

Democracy, from the point of view of the A.L.P. means free elections, equality of voting, free speech, and equality of opportunity for all.

It is staggering that people sincerely believe that a system where sections of the community have two votes as compared with others sections which have one vote can be democratic.

Why should a farmer have two votes whereas a shop-assistant has one vote?

There is only one answer: The L.C.L. stays in power purely and simply because they have provided the most conservative members of any community—the country "squatocracy"

with a preponderance of voting power.

At the last elections the A.L.P. had an overall majority of many thousands yet did not form a government.

### Gerrymander

The "gerrymander" is a very necessary part of the Conservative mentality. It is the idea that a small "educated" group should control the majority for their own good (in South Australia the old State institution known as the "wowsers" has a great influence and this accounts for ridiculous licensing hours, banning of wine-tasting, etc.)

The gerrymander is also the idea that a majority of electors cannot be trusted to vote the right way. And in order to assure "progress" the preponderance of power must be given to a limited favoured group, an insult to the community. Dr. Soekarno could learn a lot about guided democracy on a trip to South Australia.

### That Playfordism is Here to Stay

It is not. The tide of fortune is running out for L.C.L. Despite the gerrymandered electorates, the A.L.P. has only to win two seats to form a government.

People generally are tired of the negativeness of the Playford Liberal Country League. They would prefer to be ruled from Parliament House, North Terrace. They are demanding a new approach to South Australia's problems—less words and more action.

The State A.L.P. can provide a new progressive government, e.g. as Attorney-General. Don Dunstan would introduce some badly needed law reform as present referred to by the Government as "lawyer's law" and passed over.

The A.L.P. has the ability, the determination and the ideals (something always lacking in government based on expediency) to provide South Australia with what was just as badly needed in the U.S.A. in the 20's—A new deal.

# W. U. S.

NATIONAL CONFERENCE  
MELBOURNE — MAY VACATION, 1960

Applications are invited from students interested in attending this conference in the second week of the May vacation.

For further information see members of the W.U.S. Executive:

CHAIRMAN - - - - - George Melja  
VICE-CHAIRMAN - - - - Paul Zimmet  
SEC./TREASURER - - - - Hugh Reeves  
or contact the S.R.C. Office.



# Science and the Supernatural

— by D. J. Robertson

**It is apparent that in this enlightened age of science the vast proportion of people still maintain a belief in the supernatural — in a creator and creation.**

This fact may be attributed to the mitigated teachings of scientific knowledge. Before a child reaches the age when he is capable of confronting this controversial question in a rational way, he has been conditioned towards a religious belief in some form or other by teachings at school, by the churches, and in the home by parents and friends who were similarly brought up in this way. Thus at the age when he would normally be capable of enquiring rationally and deciding the question for himself he has been rendered incapable of doing so. It is admitted that the throwing aside of childhood teachings is a difficult task requiring much confidence in one's own decisions, a quality not much encouraged by religious organisations.

Let us look at this question of creation and creator.

The existence of the Universe is scientifically explained by cosmic evolution. The existence of organisms within the Universe being explained by organic evolution. Changes and events resulting in development and expansion being dependent on certain known natural laws and a chance factor.

## Universe

Current evolution may have begun with an explosion expansion of inconceivably condensed materials of the Universe "monobloc" a number of billions of years ago. This expansion of material and the build up of the elements from preceding neutrons, protons and electrons, providing the initiation of the evolutionary process that finally resulted in the Universe as we know it. Energy and matter (which are inter-convertible) probably existed long before this, in some form or other. The nature of energy would appear to suggest that it has existed eternally, at least in terms of man's existence.

Those who are unable to conceive such an immense system occurring in the way explained by evolution prefer to believe in the supernatural (God) and that all things were the creation of this God. They place themselves however, in the position of accepting this even less conceivable notion (God) as the thing which happened from nothing. Further, the word "create" in the sense used by supernaturalists occupies no place within the entire space-time area covered by the two terms "cosmic evolution" and "organic evolution". We therefore have a gulf between the two terms "evolve" and "create".

This gap can be illustrated by an attempt to go beyond the elemental neutrons, protons and electrons.

## From nothing

When confronted by the problem of deriving these components from nothing most people

think in terms of a creator on no better basis than imagination, myth or wishful thinking. Nevertheless this is where the task of a creator lies. Making all the protons, neutrons and electrons from nothing. Such is the stupendous and difficult task believers place upon God a creator. Perhaps not so difficult if He were capable of creating himself from nothing.

But nowhere does science attempt to deal with the impossible barrier between "evolve" and "create". Nothing that we know or experience in any area or discipline permits the smallest move in that direction. The fullest meaning of the word "create" probably applies nowhere in nature, but only to this figment of mystical thought.

The idea of God a creator does not only creep into explanations of the beginning of the Universe. It is claimed to be ever present as a "directive force" in every process of development and change, and that scrutiny of the natural world provides us with evidence of the supernatural. It is often stated that evolution is God's "creative method".

## Saint Nero

This view is in direct contradiction of a merciful God. For the natural processes of evolution have been far from merciful.

Volcanoes and earthquakes are age-old parts of evolution of the earth's crust. Through the ages these have caused the death of countless millions; an act far from merciful. In the words of Bertrand Russell, "If indeed the world in which we live has been produced in accordance with a plan we shall have to reckon Nero a saint, in comparison with the Author of the Plan".

With reference to claims of the ability to detect the supernatural from observations of the natural the evidence shows strongly that such observations prove the claims to be incorrect. I here quote Yale philosopher, Charles A. Bennett, who stated in 1926 "The fate of the older rationalistic attempts to infer the supernatural from the natural shows clearly enough that the undertaking is hopeless".

Science teaches us that the occurrence of organic evolution is dependent on nothing other than known natural laws and chance. Variations of existing forms occurring by mutation followed by natural selections. Such changes, occurring over many years followed by selection tend to increase the fitness of the population. The better adapted or more highly specialised species tending to cope better in the fight for survival. Specialisation by mutation followed by selection is directly determined by chance.

In the process of evolution facts indicate that above the level of the atom the primary direction of change has been

from the simple to the more complex. There is a build-up from simple atoms to more complex atoms, from the simpler molecules to more complex molecules. From these molecules simpler organisms developed (which were little more than highly complex molecules exhibiting one or more aspects of "life" — self reproduction, nutrition, etc.) and by evolutionary process this process of change, specialisation and natural selection continued up to the most complex organisms in existence.

Within these complex organisms only the highest animal forms developed consciousness.

Thinking, thus, is the most recent and highest development in the whole evolutionary process. But no matter how great this consciousness or mentality should develop, it is beyond all known biological history, expectation and principle to presume it could develop a part which was not part and parcel of organism. And to propose, or assume that a "Conscious-Super-Thinker God" as the first or earliest entity and to characterise that "Thinker" as devoid of all molecular organisation is to violate much of the best that man has learned about himself and about the part of the universe most accessible to study and test.

In the face of scientific knowledge and the known natural laws of science and evolution we cannot credit God as a creator of the Universe nor can we hold that he is the directive force behind the evolutionary process.

## The great myth

The notion of a God thus remains as a mythical and superstitious faith, neither of which (myth or superstition) holds any place in our enlightened age.

There seems to be nevertheless an inherent desire in man to look beyond the natural to a God. Man obtains satisfaction of sorts in having a faith in such a being. Some religions teach that faith is superior to reason or scientific knowledge, and that we can only "know" God by intuition; meditation and revelation; through which we must find the proof both for His existence and goodness.

This method of "knowing" God is historically old, being employed with more conspicuous results long before man surmised or used experimental methods as a tool to truth. A belief in such a God is based on faith, and knowledge of God may only be had through faith by meditation, intuition and revelation. There can be no obvious evidence.

In contrast to faith and religion, science is a logical, objective way of obtaining knowledge and providing explanations in terms of natural laws, of the way in which all that is natural, operates. It is a pursuit of truth within the bounds of reality.

# THE TRUE SPIRIT OF ANZAC DAY

Over the last few days we have been encouraged to swallow the bald "truth" of Anzac Day. What is the real truth of Anzac Day?

We are told that many men distinguished themselves in a gallant action showing that Australian soldiers are true to a high fighting tradition. The fact that the action itself was unsuccessful and that a large portion of the men were killed or wounded, shows that the whole idea of war and combat is futile and, indeed, mere folly.

Why then do we march, beat the drum and read cryptic verse in a monotone voice on this day? We say that we are doing honour to the dead, who "Paid the Supreme Sacrifice." But really we honour these men, and more their deeds, because they showed true nationalism.

It is, in fact, a nationalistic display honouring men who showed a "true nationalism," a "pride of their country." The thing that should be emphasised in Anzac Day should not be the nationalism, but purely the opposite; the folly of war shown by the mountainous number of deaths in the war, and if not worse, the shattering effects the war has on the participating countries. If this was integrated into the public mentality, international disputes would not be resolved in the public mind by a call to arms, but a call to the conference tables and all such peaceful means.

Indeed, I believe if this intense nationalism was

turned into a more humane cosmopolitan outlook, there would be less international differences. War, really, is bred of the baser instincts of man. This greed for power, wealth and supremacy. I believe that this feeling of international peace, through a realisation of the folly of war, is necessary to Australia, especially to help in integrating the immigrants from countries disrupted in the last two wars. Thus, I say, we should hold up Anzac Day not as a day to shower glory on the dead, but to mourn their loss through the folly of war.

P.O.C.

Mr. R. L. Reid was a student of this University in 1949-52. He graduated in Honours Politics, was a member of the S.R.C. from 1951-52 and Vice-President in 1952. He did postgraduate work as a student and tutor in politics between 1953-54 and took up his present post of Lecturer in Politics at this University in 1957.

## WE DON'T WANT FUSS.

— A Review of A. P. Rowe, If the Gown Fits. (Melbourne U. Press)

Mr. Rowe, our former Vice-Chancellor, has written a book about us—the Senate, Council, Staff and Students of the University of Adelaide. Any book about any university is a sufficiently rare event to provoke some argument and discussion, but one by A. P. Rowe about the University of Adelaide must certainly raise blood-pressure to new heights even if in typically South Australian fashion, argument is absent and comment confined to a few tight-lipped asides on the author's ancestry.

### PLOY

Like the thorough, true-blue Englishman he is, Mr. Rowe uses a nicely sophisticated form of "gamesmanship" to support his case for changes in administration, teaching and research at the University of Adelaide. Roughly, his "ploy" is as follows: Admit "that Adelaide is a good university by Australian standards" and that "years of progress and reconstruction" took place under your leadership, but then declare that such is your faith in universities that you hoped for even greater things. This "ploy" allows you to trot out every criticism you have of the place and to get in a few swipes at professors and others with whom you have quarrelled, all in the most genteel fashion and with every appearance of injured innocence. Moreover, commentators on the book fall between two stools and are made to look singularly foolish in the process.

Either, like Sir Marcus Oliphant in "The Sydney Morning Herald" they accept all your criticisms and in a wild, confessional

outburst damn university staff as lazy incompetents who are grossly overpaid; or, perhaps even worse, they try and score off you by a few well-chosen remarks. Into this latter category falls our Deputy-Chancellor who at the second Commemoration tried to meet Mr. Rowe's point about lack of culture in Adelaide science graduates by referring to the poetry readings in the Mawson Theatre during the Festival of Arts!

### ONE STORY

As a connoisseur of the art of "gamesmanship" one can admire Mr. Rowe's successful use of it, even if one cannot help but feel that like the subtitle of his book on radar this work should be called "One Story of the University of Adelaide."

Why should the professors of this university meet in secret conclave to pass, in Mr. Rowe's words "a vote of no confidence in me which was presented to the Acting Chancellor who was the only member of Council with whom I had clashed at meetings," or to put it on a lower level, why was the S.R.C. in 1952 provoked into intensive lobbying of the Council against the Vice-Chancellor over the banning of Inter-Varsity Debates in the Bonython Hall? Throughout the story of all his problems and frustrations at the University of Adelaide, Mr. Rowe seems blithely unaware that difficulties in personal relationships may have been more important than what he calls the "Professor-God myth," and that his solution to the administrative chaos of faculties, boards and committees, the appointment of full-time deans of faculties with wide powers, would require a number of men with peculiarly developed qualities of patience and tact, drive and enthusiasm if it were to operate in the way he envisages.

### SURVEY

Fortunately the book is more than an exercise in "gamesmanship." It contains the result of Mr. Rowe's important student survey which followed one group of students from entrance in 1952 to gradu-

ation in 1956. His findings concerning a relationship between the occupations of students' fathers and "apparent culture standards" (the E factor) and between academic performance and this cultural factor are presented with diffidence, but are backed up by a statistician from the University of Melbourne who "considers that "the evidence for the author's conclusions from the data is much stronger than he concedes." It may be of some comfort to Engineering students, whose E factor is by far the lowest of those given, to know that Mr. Rowe considers that the numbers of students concerned was not high enough to enable the different faculties to be analysed with confidence. Moreover, until the number of participating dental students became too small for analysis the dental faculty "occupied, by a considerable margin, the bottom place for E factor."

Finally, all observers of the Adelaide scene will be stimulated by the author's general observations about the society in which he found himself — the quiet pigeon-holing of ideas, the smiling, though nonetheless effective smothering of change and the hushing up of any strenuous debate. In all this, two incidents stand out — the intervention of the omnipotent Sir Thomas Playford to veto the name proposed for the Chair of History and Political Science (hurrah for academic freedom!), and the comment of the Chancellor, Sir Mellis Napier, after Mr. Rowe's first Council meeting: "We don't want any fuss."

R. L. Reid.

Better to be silent and thought a fool than to speak out and remove all doubt.—Abraham Lincoln.

★

Said a man to his wife down in Sydenham, "My trousers, now where have you hiddenham? It's perfectly true, That they weren't very new, But I foolishly left half-a-guidentham."



# SQUASH

An encouraging start has been made by most of the teams in the Pennant competition. The Men's 'A' team were rather lucky in their first two matches when they were unable to field their strongest side.

However in their third match against College Park they registered a good win after some very interesting matches. P. Pak Poy, the club captain, although suffering from a back injury, continued his winning run and won comfortably in four sets. L. Ravest playing in position two made a good comeback in the fifth set to win 10-8 after being down 8-3 to State player, G. Arch. Bob Morris completed the win by brilliantly winning his match in five sets.

With N. Wheaton and A. Zeltins on the verge of striking form, the A's look set for a good season.

The Men's B team, led by F. Hogarth, have some experienced players in their side and this year are playing in a higher grade. The team comprises B. Davis, G. Webber, G. Smith and P. Somerville.

They started well by winning their first match but had a bad lapse in their second match and lost. However, they should continue winning as the season progresses.

The Cs have also started well and have won two of their three matches. The team is still changing due to challenges and once they settle down should prove to be a good side.

## Staff side

The star men's side is, of course, the staff side

who were premiers of their division last year. Needless to say, their side, capably lead by B. Apps, with strong support from M. Brearley and T. Elliot, have handsomely won their matches so far. They are competing in a higher grade this year and it should be interesting to see how they fare.

## Ladies

So much for the men — equally as important are the ladies' sides which have, in the past, not been so strong. However, this year a lot of interest has been shown by the ladies, under the capable direction of Julie Shaw, who is also one of the leading players.

Both teams have not yet settled down, and although the B's nearly won their second match it should not be long before both teams begin to register some victories. In order to improve them this year, coaching lessons are being given every Sunday at 9 a.m. in the Aquinas College Courts, and anyone interested is invited to come along.

This year it has been decided to have Club Championships for both men and women and these will be held in the beginning of the Second Term.

Entry forms are available at the Sports' Association office.



Peter McLeod winning the relay-race for Lincoln College.

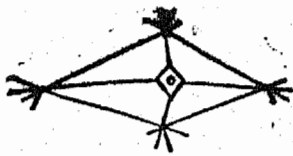
## INTER-VARSITY AT GOLD COAST

The Men's Basketball side chosen to go to Gold Coast, Queensland, for the 1960 IntersVarsity Competition in the first vacation is as follows:

R. Pocius, R. Branson, I. Franklin, R. Mene, K. Boyce, V. Mikelson, E. Chan, M. Dancis, M. Lidums.

Distance and finance have kept several of our top players out of the squad. However, the team chosen should be equal to the task of winning the shield which has eluded Adelaide narrowly in the last two competitions.

May the best of luck go to our teams and all other Adelaide University teams in the IntersVarsity competitions.



## Law and Order

# The Facts of Life

A street scene in the Adelaide of 1960.

Yesterday evening, I was down in Currie Street, delivering a competition entry to a radio station. There was a shabby old man leaning in the doorway and he turned to watch me as I pushed my letter through the slot in the door. As I turned back to the street, he smiled at me and said "Goodday mate" and I returned his greeting. Then, before I got too far, he said in a confused rush of words:

"I'm camping out tonight, mate... I wonder if you would..." Then he hung his head and kicked at the ground and mumbled "...No, I couldn't beg" (this was his "line"; I knew I was in for a touch and by now should be feeling sympathetic) ... Look, could you give us the price of a plate of peas at the piecart" he said. You might say that here, I should have laughed and said that I was short myself, but you didn't see the way he said "peas at the piecart."

## Appearance

My hand was in my pocket already, but he must have thought I needed the full treatment because he stepped back off the sidewalk and opened his old coat out: "I used to weigh eleven stone... look at me now... look at that" I looked at his ancient pants and shirt, held together by a dirty bit of a belt. (I had gone the full distance now) "Here you are" I said, "I hope it helps." I felt then that I should have given him more, but restrained myself with the thought that there would be other soft touches that night.

# Women's Hockey

The Women's Hockey season began with varying degrees of success being attained by the University teams. Of the four teams playing (the first B1 team had a bye), two teams scored quite substantial victories, and the other two were not disgraced in their respective defeats.

The second B1 team had a good win over Blackwood by 5 goals to 1, and seem destined to have another successful season.

The C1's also inflicted an overwhelming 6 to nil victory over Public Service—this was quite a good match to watch, and this team's prospects must rank high in the running for the premier-ship and a possible elevation to B2 grade.

Lack of practice together was the chief attribute to the defeat of the C2's by 3-1 by R.A.H.N.—however, the team was by no means disgraced, and a little more match practice should provide better results.

Finally, the A team sustained a 2-nil defeat at the hands of Aroha—however, the standard of hockey of both teams was fairly even, and we managed to hold Aroha scoreless in the second half. Best players in this match were M. Jude, M. Michelmore, and J. Shaw. The most glaring fault was a lack of fitness and this must be remedied in the near future.

On the whole it was quite a satisfactory beginning to the season and promises well for future matches.

# Lacrosse Club A's ROMP HOME

Last Saturday, the Lacrosse A's cantered home against Burnside after being down two goals early on in the match. Only one goal up at half time, University began to play like a team instead of a mob of individuals, and won 15-7. Full credit must go to Rogers, who wielded an adroit lacrosse stick to score six goals.

Best Players named were: Jeffery, Nancarrow, Harris, Ward and Biggins.

Goalthrowers: Rogers 6, Ofler 3, Barwick 3, Wainwright 2 and Richardson 1.

The B grade side, playing against Glenelg's Top team, put up a good fight, eventually going down 5-10. Apparently they had 75 per cent. of the play, but lost the

game in one bad patch in the second quarter.

Goalthrowers. Clisby 3, Edwards, Robertson 1.

Best Players: Edwards, Clisby, Russell, Robertson.

The C grade team gave an experienced North Adelaide the fright of their lives by coming up from 4 goals behind to get within one goal of their opponents, eventually going down 3-6. This is quite a feat, since over half the side had never played the game before. University had much more of the play than their opponents, but didn't know how to finish it off. They will do well this year.

Goalthrowers: Priestly 2, Nairne 1.

Best Players: Lockwood, Kain, Priestly, Thomson, Leech, Harries, and the rest of the team.

## BADMINTON

# INTER-VARSITY HERE

During the May vacation, Adelaide will be hosts to other Varsities for the Inter-Varsity Championships. In all six Universities will compete for the Sir Mark Mitchell Cup and this year, unlike the previous occasions, the competition is wide open. The holders—Perth is heading the list of favourites and Melbourne and Adelaide could spring a surprise.

In the Ladies competition, Brisbane is once again favoured to take away the coveted trophy and as always, Adelaide is the unpredictable team. The meeting of these two teams could well decide the winner.

In this tournament will be past and present All

Australian and State Champions and this event could develop into one of the highest standards of badminton seen here.

Matches commence at 7 p.m. from May 23rd to May 27th at the S.A. Bn. A Courts at Lockleys. All visitors will be accommodated at St. Ann's College and Lincoln College. An impressive social programme has been drawn up to ensure our visitors enjoy themselves as well as play badminton. The highlight will be a tour of the southern districts and a visit to Hardy's Winery at McLaren Vale on Saturday, 28th May, followed by the Presentation Dance that evening.

# DISTRICT HOCKEY LOSES FIRST MATCH

A badly disorganised University side was soundly beaten by Grange 7-0 in the first match of the season.

Grange opened quickly with an unstoppable goal which gave Cooper no chance. The Grange team played good systematic hockey with a sound defence and wonderful co-operation between their forwards. The University team on the other hand showed only small patches of teamwork and something akin to panic as the game progressed. Too many frees were hit into the opposing half backs and backs and our full backs had the unenviable job of trying to find non-existent leads from immobile forwards. University was further handicapped by poor umpiring — one particularly atrocious decision occurred when a University

goal was disallowed and a short corner was awarded for a Grange infringement which occurred mere seconds before the goal.

Dick Cooper showed that he had big match temperament in a courageous display of goal-keeping — even an Olympic goalie could not have stopped three of the goals scored.

Than Wan Singh was the "rock" of the side. Lim at centre half back produced some good stick work and Martin was the only forward to show any determination to go through the opposing backs.

In order to improve on this showing University must concentrate, on guarding the opposing centre forward and wings, and bringing more teamwork and determination into their forward play.

## WOMAN'S BASKETBALL

The Women's Basketball Club has five teams in the S.A.W.B.A. this year. Last year the first team won the minor round, but was defeated in the semi-finals by one goal, while the third team won the shield.

We were fairly successful at Inter-Varsity in Sydney, coming second to Melbourne by four goals. However, Adelaide had won in the three previous years, and had four players in the Combined Universities side, all the others being from Mel-

bourne. This year the Inter-Varsity will be held in Hobart from August 15 to 19.

The President of the club is Christine Miller, the secretary is Alison Golley, the treasurer Louise Webster, and the teams are being coached by Heather Ross.

Practices are on Wednesday afternoons at 4.15, and matches started on April 30. Further notices will be put on the notice board by the Lady Symon Building.

From the 30th May to the 5th June there will be a **POLITICAL SCIENCE FACULTY BUREAU Seminar** at the University of Queensland. Would any student interested in attending, please see William Baynes, c/o. History and Politics Club.

# RACE LOST THROUGH LACK OF RUNNERS

After a mediocre showing in the Suhard Shield, the University was disqualified from the Port Adelaide-Adelaide relay because the team contained an athlete not belonging to the club. In short there were only three athletes from the University willing to run for the club in this race. As it was the combined

team was R. Wight, A. Jones, A. McCormachy (Port Adelaide) and J. Herriot. They finished fourth overall out of 10 and was the first "B" grade team to finish, even though it didn't count. It is to be hoped however that in future the University will be able to field a full team in these events.

## "... NO DOMINION"

Justice sits in a metal chair,  
With bands quite tight  
(And pipes quite near)  
Yet who can now suspect her plight?

Faces peer in glassy stare,  
(Cocks are fast'ned, tested now)  
Reporters, viewers, all are there  
While he awaits a final bow,

Pellets are dropping  
Acid is fuming,  
Faces are straining,  
Heart-beats are fading,  
Contortions are forming.

Justice sits presiding,  
"Such ever was the case"  
(While death agonies are riding).  
Humanity spoke with ashen face.

A twelve-year death is not enough,  
Humanity drops a bandit head,  
Relentless Justice shouts her guff  
"Viva humanity, Chessman is dead."

By Linus.