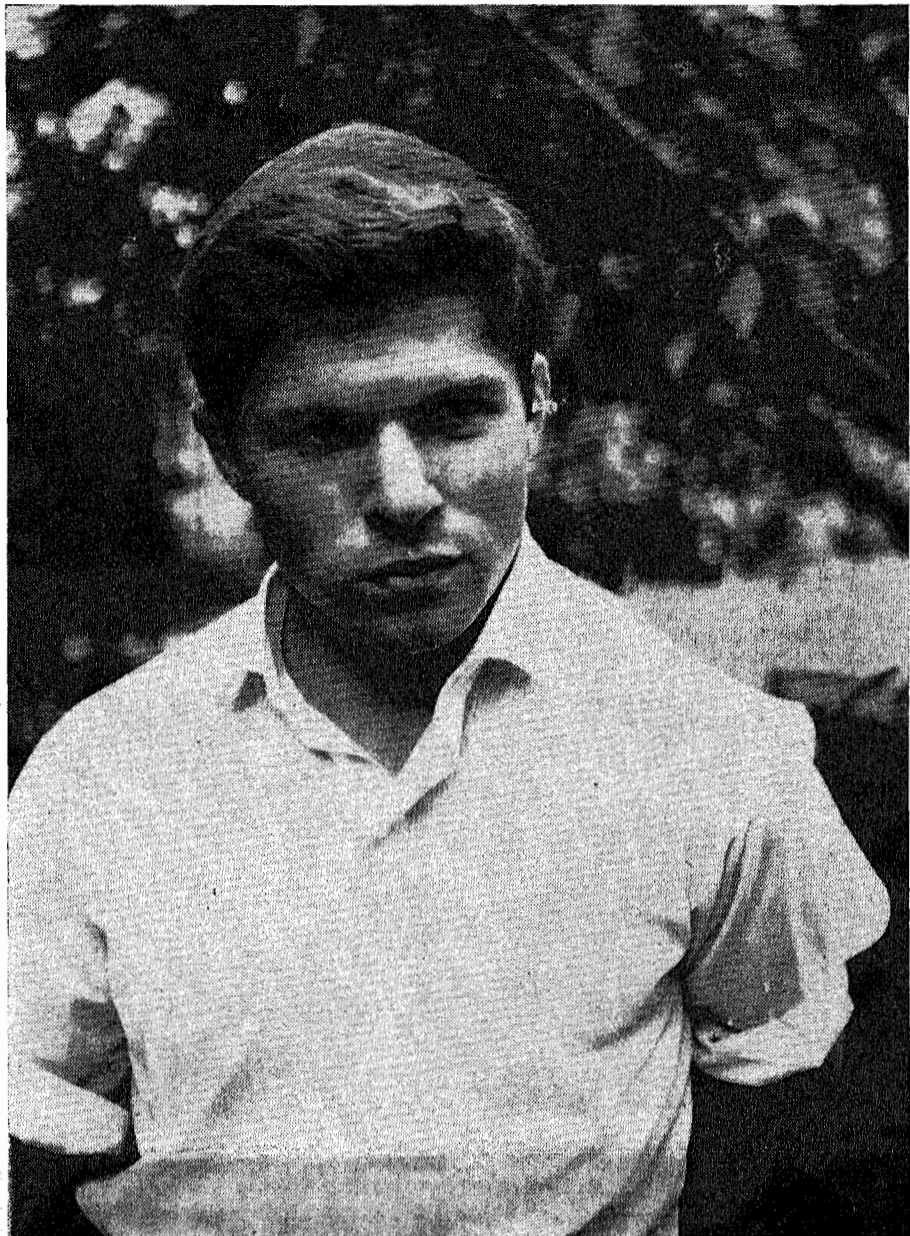


on dit



“SOMETHING IS HAPPENING”

John Patterson, President of Melbourne S.R.C. and father of the Education Project, outlined to On Dit last Monday the dazzling birth of the project in Melbourne, and his answers to objections raised in Adelaide's own (at present embryonic) effort.

Later, to a general student meeting, he gave again the story of the birth, but since the meeting carefully ignored the problems, passing only motions which gently handed them over to a committee, they might as well be aired, and Mr. Patterson's answers supplied herein.

Objection: the students aren't interested. Melbourne, as Mr. Patterson pointed out, has a bigger tradition of mass organisation by students; before the emergence of Student Action, and the organisation of the university in terms of mass participation, Melbourne students, too, were labelled apathetic. But "as soon as a few leaders came up who could organise the students, the students suddenly became unapathetic. Students aren't so stupid they'll join in something that isn't worthwhile or enjoyable."

Objection: too much money. The Melbourne project is involving £3,000, about £350 from outside firms, etc., the rest from pockets of S.R.C. and N.U.A.U.S. What Melbourne can pay for, we should pay easier, considering that we are only asked for a third as much, for a scheme of a third the scale. On Dit felt foolish, and the point was not pursued.

Objection: Beer before Broadsheet. (This argument involves calculation of the quantities of West End purchasable with £500). John Patterson is emphatic over the importance of the publication. "The main thing in a campaign like this is not only to get a certain amount of information across, but to focus people's attention on the fact that something is happening." Melbourne does in fact seem to have gained most publicity from the fact that students in mass organisations were distributing the broadsheets (and of course from the incineration of a large quantity of them). John emphasized, too, the importance of an adult, carefully set out publication, as opposed to the jargonese which generally advertises such a campaign, and the overall coherence given to the project by the distribution of the students' manifesto. ("The broadsheet

pulled it together and made a campaign of it.")

Objection: Pressure groups are preferable to the People. "If you had the right pressure groups, it might work." *Politicians are even nearer to the point.* "Deputations are politically useless." Melbourne ought to know—they found deputations either ignored or attacked during the W.A.P. campaign.

Objection: Wait until the Election. "We want to get the politicians on our side." As John pointed out, a campaign before or during elections is inevitably labelled as partisan, and often met with hostility from all sides. And further, "I don't believe in electoral pressure because it usually doesn't count. The government legislates on thousands of issues, involving millions of pounds; you'll be very lucky if you get yours in the foreground."

Objection: The project is partisan (since the A.L.P. programme involves improvement of education.) It is Mr. Patterson's opinion that even the A.L.P. has no specific proposals for improvement, no detailed work, should they come into power. "The A.L.P. will certainly jump on the bandwagon, but if we tread the tightrope sufficiently carefully, so will other parties. . . . You'll find there are people in all parties who, purely because the ideas are there, will come up with them. Except in sections of the Country Party, politicians regard education as a (capital G) Good (capital T) Thing." Melbourne has already the support, if tentative, of the A.L.P., and, strangely enough of the Country Party. The Liberals are nervous, since the Tait case, of student actions, but their support is anticipated. For instance, student leaders in Melbourne spent two hours talking to the parliamentary librarian to find out who in the State Parliament used the library, and these scholars are being approached.

Objection: Adelaide on the Apron-Strings. After two hours with Patterson, it is hard to imagine more dynamic and altogether magnificent apron strings on which to hold, but this objection is a reasonable one. Melbourne gave birth to Student Action, Adelaide had an abortive attempt at the same thing. Melbourne develops a dramatic Education Project, Adelaide carefully, step by step, starts the faithful tailing-after. As John told us firmly, "It's a bad thing if

“SPIES FOR PEACE”

On Dit Scoops the Pool

From our London correspondent: 24,000 leaflets, whose text is reproduced below, were distributed to Alderston marchers last week. For the benefit of our readers we hereby reprint "Spies for Peace":—

This document is an Official Secret. Secrets are kept from you because you may be a spy. Not for Russia, but for all people everywhere, because you may believe you have the right to know what is being done about your future, in your name, at your expense, but without your consent.

We are Spies for Peace. We have decided to publish an Official Secret. All we have is a voice. We have done what we can.

You have a voice too. If you spread this story as widely and as quickly as you can, you will stop the authorities ever hiding it again.

A SECRET HAS ESCAPED. Give it a good run before they catch it. Read it. Discuss it. Hand it around. Reprint it.

THERE ARE THOUSANDS MORE SECRETS IN CAPTIVITY. This is not the only one we shall release.

DO YOU KNOW AN OFFICIAL SECRET?

"You are not thought fit to judge what is being done in your name. But now you know. Now you can judge. Now you can act."

WHAT IS AN R.S.G.?

The Government has established a secret network of Regional Seats of Government covering the whole country. One you will have heard of—RSG-6—is at Warren Row, near Reading; the others are at Catterick, York, Nottingham, Cambridge, Edinburgh, Dartmouth, Brecon, Kidderminster, Preston, Dover and Armagh.

The post-nuclear government at RSG-6, Reading, has some offices at the Regional Civil Defence Centre, among the Civil Service Buildings in White Knights Park. But the real site of RSG-6 is in a subterranean bunker eight miles out of Reading—in the aptly-named village of Warren Row near the even more aptly-named town Wargrave, less than a mile from the main London-Reading Road (A4).

RSG-6 is disguised as the Home Office Underground Factory, Warren Row. Under this name it is kept up without too much suspicion, and is maintained from a Ministry of Works office in Buckingham Avenue, Slough.

The entrance is a few yards across the road from the Red House pub at the east end of Warren Row. It is surrounded and masked by thick woods and low hills. All that can be seen from the road is a padlocked wooden gate and a gatekeeper's hut. There is no name outside, and no indication that it is a government establishment. It has been crudely but effectively disguised.

The surface buildings inside the gate consist of a couple of wooden storage sheds and a brick boiler house. But there is a concrete ramp which runs down into the hills as far as a pair of locked gates, and it is wide enough to take motor vehicles. At some distance away there is an array of wireless aerials, whose cables disappear down a vertical shaft into the hillside.

RSG-6 lies inside the hill, below the visible buildings and the wireless aerials—a comfortable war grave for the Southern Region Military Government.

RSG-6 is not a centre for civil defence,

but for military government. It is the headquarters of the Regional Commissioner, who will have supreme power over the three million bodies in his region. In this headquarters the Regional Defence Corps plays a minor and subordinate role; RSG-6 is staffed by civil servants in the middle echelons, and by service officers in the middle ranks. They have all been appointed.

Virtually every important Government department is represented with its staff and offices: the armed forces, the police, civil defence, all are centralised under a suprem; the Government departments and ministries are also represented, including the National Assistance Board!

The function of the various departments is enlightening. The Central Office of Information will be responsible for censorship as well as public announcements; the Ministry of Labour will be responsible for conscription of special workers. The Ministry of Housing will deal with the dead as well as the homeless. There are offices, too, for departments without analogous peacetime functions. Thus the scientific unit will deal with bomb data and radiation risks, and H.M.S.O. will print and publish proclamations against rioting. The whole thing is a perfect example of military government.

The occupants of RSG-6 will wield absolute power over the people of the country; one of them has with evident satisfaction called himself a gauleiter. It is for this that our politicians are prepared to play the nuclear gamble.

RSG-6 has been activated several times; most recently in Exercise Parapluie (May-June, 1962) and Fallex (September, 1962). Both resulted in millions of deaths, a breakdown in administrative control, and finally complete chaos. This latter exercise was a full dress rehearsal for nuclear war; yet despite the fact that all preparations were presumed to have been made well in advance, and that remarkably little damage was allowed for, the chaos was complete. It proved once and for all the truth of the 1957 Defence White Paper that there is no defence against nuclear war. And it convinced at least one occupant of at least one RSG that the deterrent is quite futile.

initiative has always to come from Melbourne."

But here is a matter, Patterson emphasised, of taking part in a national programme—Melbourne was just the first bit to start off the line. "This is an issue which has to be handled on a federal basis; we want a federal solution." (And Adelaide has already contributed through the valuable help of its President in drafting the Melbourne broadsheet.)

And so to the federal basis. Queensland is the only university, with the exception of a rather disorganised N.S.W., who has so far tailed-after. Adelaide after all, is among the leaders.

And so to the federal solution. The ultimate aim is to get set up and thoroughly instructed, an all-party parliamentary committee, to work out in detail the terms of reference of such a committee, and even its membership. It is in discussion of such details, Mr. Patterson believes, that intellectuals, "if you want to use the word," come in.

And although the student meeting didn't have to decide anything important, it did accept unanimously the principle of the project, and it did elect a committee, and it looks as though it has come in.

Educating for Future of Australia



The Melbourne Broadsheet

The combined choirs of eight Australian Universities — 300 voices — with the Senior Orchestra of the Elder Conservatorium, will present Beethoven's "Mass in C" in the Adelaide Town Hall on May 29th. There will also be choral works by Bach, Buxtehude, Kodaly, Fauré, Byrd and Vaughan Williams.

Admission: 10/- or 6/-. Concession for parties of 15.

times

The Economic Students' Association wish to inform you that the Economics "Ball of Necessity" is coming off on May 3rd at the Burnside Town Hall.

E.U. & A.F.

May Conference - May 25th-31st, at Mylor Baptist Youth Centre.

Speakers:

Rev. D. Cameron, B.D. Th-Schol.
Rev. A. Catchpole, L.Th.

Opening address by Prof. M. Jeeves, M.A., Ph.D.

Application forms available at E.U. Room.

Pen friend wanted:

Particulars: 28 yrs. old, male — South African.

Apply at S.R.C. Office.

Rev. K. K. Chandy, the priest-in-charge of a "Boys Town" for juvenile offenders in India, will address a Union Meeting on Monday, April 29th, at 1.10 p.m. in the Lady Symon Hall.

"STATE AID TO INDEPENDENT SCHOOLS" is the topic of a Union Debate at 1.10 p.m. in the Union Hall on Tuesday, May 7th. Speakers will be Pro: Prof. L. F. Neal, Dept. of Education. Con: Prof. W. G. K. Duncan, Dept. of History & Political Science.

APPOINTMENTS BOARD

Students interested in a career in the diplomatic service of the Department of External Affairs are invited to a meeting to be held at 1.10 p.m. on Tuesday, 30th April, 1963, in the George Murray Lounge at the Union. The meeting will be addressed by Mr. P. Hutton of the Department of External Affairs. Interested students unable to attend the meeting may see Mr. Hutton by appointment and should communicate with the Secretary to the Appointments Board in the Registrar's Department.

D. J. WEBSTER,
Secretary.

tides

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The staff of "On Dit" includes Jacqui Dibden, Michelle Scantlebury, Gordon Bilney, Don McNicol, Andrew Hunwick, Rorie Hume, Ralph Gibson.

The Editors will welcome letters, articles and other contributions from all members of the University.

Copy for the next edition which will appear on Thursday, 9th May, closes on Wednesday, 1st May.

your suggestion
EDUCATION COMMITTEE:

The Committee elected to ascertain the best ways and means of implementing an Education Project in Adelaide is currently deliberating. Suggestions from students not on the Committee will be considered by it if submitted to the Chairman or any member of the Committee.

John R. Slee,
Chairman.

WHITE
AUSTRALIA

All mixed up

By IAN BLACK

"MANY EXCEPTIONS TO THE RULE PROHIBITING COLOURED PEOPLE TO STAY IN AUSTRALIA HAVE BEEN MADE."

So claims Gavin Fielding in proud justification of the White Australia Policy — oops! sorry — Immigration Restriction Act. ("On Dit", April 11th.)

Bravo, Mr. Downer. Vote Liberal. Don't give nasty Mr. Calwell a chance to tighten things up. And let's never, never use that emotional, biting phrase "White Australia Policy" again. It only misleads that rather simple fellow, the man in the street.

Mr. Fielding pours such soothing oil on troubled waters, it would be all rather caddish to disagree. But one or two things puzzle.

If we are to accept the arguments for keeping Australia white, why must we applaud Mr. Downer for slipping a few Asians in now and then? And if there is a "rule prohibiting coloured people to stay in Australia," why may we not talk about a "White Australia Policy"?

Could it be that the defenders of a White Australia haven't got the courage of their prejudices any more? One suspects they are on the retreat. The politicians and their apologists, more concerned with what is vote-catching than with what is right, try to blur the issue with the euphemism "Immigration Restriction". Mr. Fielding's "man in the street," if he cannot be kept quiet, must be kept muddled.

The parallel they draw with Britain's recent immigration restriction does not really hold. While in practice the British act stems the flow of West Indians into Britain, it does so for economic rather than racial reasons. The anti-W.A.P. campaigners raise no objection to quite stringent selection standards on that score — i.e. ability of the economy to absorb, and the financial and other qualifications of applicants.

What is objected to is the belief that coloured people generally must be kept out, whatever their personal attributes and whatever the state of the economy. Pro-W.A.P. Australians, defending criteria for admittance of skin-colour, facial characteristics, etc., have no ground for rejoicing in the British action. Their spiritual home lies elsewhere in this world of colour-bars.

South Africa, Mr. Fielding claims, is an example of a country where different races are allowed to grow in groups. He goes on (having begun with our aboriginal problem) to survey multi-racial problems in other countries.

Neatly side-stepping New Zealand (the Maoris live in harmony with Whites there, he claims, because they were not imported. Our aborigines, one presumes, arrived with the First Fleet), he ignores Brazil and Hawaii, ignores the diverse Southern European cultures we permit at present to mingle with our Anglo-Saxon purity, ignores our good relations with the few Asians Mr. Downer does let us meet, and concludes with a remark about "inborn prejudice."

No real attempt to analyse, in depth, inter-racial friction or friendship. No sociology, history, economics, politics, nothing. Only "inborn prejudice." And the mournful judgement that "until we overcome this we cannot hope to have a peaceful multi-coloured community."

That, one might have thought, is exactly what the anti-W.A.P. group is trying to do. It does not seem to occur, however, to Mr. Fielding. His implication seems to be that we will never do it. A very cynical rebuff indeed to anyone who knows what can easily be learned across a refectory table in Adelaide — that skin pigmentation and the tilt of the eyes are, in themselves, very flimsy barriers to friendship and understanding, and the least of inter-racial problems.

Prejudice there is in our society, for sure. But it is enough that our present legislation makes it legal. We do not have to believe that it is eternal, God-ordained, immutable, unchangeable. We do not have to let it blind us to the more intransigent causes of racial friction elsewhere — for example the tradition of economic and cultural inferiority which plagues Negro-White relationships in the U.S.

The anti-W.A.P. group is not naively suggesting that we fling open our ports to permit an Asian coolie-class to develop here, fostering bitterness and race-class hate. It does suggest that it is possible to replace absolute barriers with considered quotas; irrational prejudice with informed judgement; unreasoning fear with a mature facing-up to all the issues.

But there remains one objection. We are asked to stop and consider the spectacle, if quotas were allowed, of an Asia drained of all its best men and women, with the soaring birth-rate scarcely touched. W.A.P. (How clever!) really benefits Asia too!

The answer to this one, surely, lies with the Asians themselves. It is for them to find an answer, if and when needed, to an exceedingly hypothetical problem.

Meanwhile, trivialities aside, Asians regard this line of defence by pro-W.A.P.ers as the last touch of hypocrisy to the massive insult to all coloured peoples which W.A.P. constitutes. No amount of euphemism, blurring of the issues and plain muddled thinking blinds them to that.

How much longer will we delude ourselves?

THOUGH COWARDS
FLINCH

Have you suspected that this newspaper, posing as an organ of the student government, is in fact fostered, forged, financed and wholly fabricated by an official organ of a subcommittee of the executive of the moribund A.L.P. Club, which in its constitution vows obeisance to the basic principles of democratic socialism? Perhaps you have guessed, as have so many perceptive people in the last years. A letter in this "On Dit" reveals what has until now been only suspicion, that "On Dit" is of Labour blood. The secret is out. It isn't.

For once and for all, could this theory be throttled? There are four main points which must be made.

Nobody ever seems to believe the bleat of editors, the cry in the wilderness that the opinions expressed are not those of . . . that the editors claim no responsibility for the views of . . . that, even more close to the heart, the editors rarely attempt or need to make selections between available copy. Copy just isn't so common. The editors of Vol. 31 have turned back very few main articles. Of these only one was political. It was, mildly, anything but liberal. The articles rejected are rejected wholly because of lack of space. *The editors do not select Labour-sympathetic contributions.*

Nobody seems to swallow easily the preponderance of Labour-sympathisers in the tiny student minority who write regularly for "On Dit". Without attempting political or social analyses, it would seem fair to assume at the moment that, for whatever reason, either Labour inspires more students, Labour attracts more literary and literate students, Labour produces more student politicians, Labour excites more controversy, is more intellectual, is more interesting, than Liberalism. Or all together. Or, alternatively, that Liberals are less literate, excited, intellectual, controversial, or of course, in the student population, fewer in number. But whatever, they just don't often write for "On Dit". Vol. 31

has been offered two (2) articles from prominent Liberals. They were both printed. *The editors are not offered Liberal literature.*

Nobody seems to notice that the staff of "On Dit" is slight in number and not particularly political. "On Dit" regular staff is a dedicated cell who spend their energies guillotining galley proofs and measuring ems at three o'clock in the morning. They have no time left for politicking. Their contribution to "On Dit" is a Labour of love, not socialism. "On Dit" is not written by a staff chosen and instructed for political attitude. If it were, it would, on an average, have copy for one and a third pages. *The editors do not solicit articles of any politick.*

It never seems to occur to people like Mr. Fielding that the editors might actually welcome articles from Liberals, that they might be both uncommitted politically and interested editorially in discussion. They are. There is nothing so dull as a one-sided argument, and nothing so infuriating as the sullen silence of a voice in the community sulking because it can't be heard. Why don't they get up and YELL? *Why can't they stand up and shout?*

And since Mr. Fielding exhorts "On Dit" (Letters to the Editor, p. 6) to make political statements only editorially, may I add: Or can't they stand upright? Or haven't they anything to shout about?

WHICH PRESIDENT?

The defining characteristic of an oligarchy is decision-making by a small minority. Accompanying characteristics are cooption of membership and perpetuation of the consequent elite. The S.R.C. by definition is an oligarchy.

The defining characteristic of democracy is participation by the masses in their government. The masses of the university exercise no such participation.

The eternal objection to democracy is the ignorance, disinterest and stupidity of the masses. When it comes to student politics, ur students are such a mass.

The saving graces of a political democracy are the representative character of the government — government by the experts elected on a mandate from the masses, to make decisions subject to the approval of the electors — and the existence of an official and tolerated opposition to challenge the government decisions. The S.R.C., let's face the facts, is elected on no other mandate than disgruntled submission to persuasion on the part of the student accosted in the refectory by the candidate. And, to face more facts, the S.R.C., if constitutionally de-thronable by a vote of no confidence from a general student meeting is not often so dethroned, even when richly deserving it. And to face yet more, there is no official opposition in S.R.C., and no members elected to fulfil this function.

And of course, the S.R.C., peacefully if longwindedly allocating student funds and asking questions about professors, needs no such political framework.

But let's stop talking about democracy, huh? Let's stop justifying political motions and election of Presidents and things in terms of a political ideal we don't have, never will have, and don't particularly want.

And so to the President-For-The-People movement. The S.R.C. is a non-representative body, composed only of the politically ambitious or curious or sometimes notable members of the student community, with a few accidental ordinary students thrown in: it has no excuse for presuming to elect the President of the Student Body. The student body is uninterested, and rarely votes for the people who don't represent it; only a fortieth of it ever comes to student meetings; it knows and wants to know nothing about the matters the S.R.C. handles; it has no interest in or excuse for electing the President of the S.R.C.

It seems to be a horrible waste of energy condemning these deficiencies in our student government. Money gets allocated and questions asked about professors, and the student mass has a chance to cry havoc when the constitution is to

be changed, or four hundred pounds of student money put into suburban letter-boxes. And for the question of a popularly elected president to get involved in the moanings at apathy is quite unnecessary. The only answer required here is to the query: is the President of the Students' Representative Council to be the President of the Students, or the President of the Representative Council?

If the Narodnaya Volya movement wanted a president to represent students to the outside world and the students themselves wanted in fact only a figure-head, the masses, however incompetent and such, should elect him. The S.R.C. is not representative of them, and cannot elect such a leader.

If the main function of the President is to be Leader of the House in the S.R.C., he must emphatically continue to be elected by that body, in order that they should choose a leader of whose policies they approve, and whose chairmanship of meetings they will accept. It would be ludicrous to suggest that a popularly elected President opposed by the S.R.C. could usefully serve to represent the people who elected him, in blocking S.R.C. legislation: the President has no veto in meetings anyway, the meetings are too long for efficiency anyway, and such a President would just be a bloody nuisance.

This was the choice before S.R.C. and students in this decision. But it did seem a painfully obvious answer that the President of the S.R.C. might conceivably make a reasonable President of the students, and has in the past usually done so, while a President of the Students would have a fighting chance of enhancing absurdly the present inefficiency of our S.R.C.

Shaw, being Shavian, once remarked, "Democracy substitutes election by the incompetent many for appointment by the corrupt few." Personally, in this case, I preferred the corruption, particularly since we can't have a democracy anyway.

And so, incidentally, by a majority of one, did the S.R.C.

THE CASE FOR MORE LABOUR

by R. F. I. SMITH

When plans for an ALP Club "Week of Teaching" fell through, so did its tail, not to be dragged out again until a couple of weeks ago when the first ruling for 1963 was called. After showing no more virility than the old Labor Group and even less than the Liberal Union the Club finally invited Mr. Don Dunstan to open the year's proceedings. However it will have to give itself a good and a thorough dusting with flea powder if this preliminary scamper is to lead to anything more.

First of all the term was well under way before the meeting was held. Although Orientation Week is to be avoided if serious activity is proposed the weeks immediately following it should not be missed. Secondly there was a bungle over who should book the hall and there was only the Portus room left when the mistake was discovered. Thirdly, Mr. Dunstan was left sitting. Finally, the advertising for the meeting was conspicuous by its almost complete absence. A couple of blackboards were hurriedly chalked over and an urgent voice interrupted the shuffling of the card players in the refectory but that was about all. If more than the ultra-keen and the socialistic wing of the Bidstrup family are to become interested, advertising and general organisation have to be improved out of sight.

Reasons for the poor take-off may be found without too much trouble. The executives of the club have too much to do without supervising the upbringing of a new organisation. To put it bluntly, the ALP Club needs more attention, imagination and hard work than its leaders have time for. Unless someone attempts to remove the proverbial digital obstruction the ALP Club will survive only as a letterhead and fond memory. At any rate the only way it will come to the attention of the Bulletin will be if in its last breath it gasps out an advocacy of Unity tickets.

However, for all that, Mr. Dunstan's meeting was not a flop. His topic was "The Case for Labour" and his main point was that although in their general statements of principle the two major parties had much in common, in practice the content of their policies was poles apart. Starting from premises about the worth of the individual and the family, Labor is concerned to supply the necessary conditions for individual and social happiness. This, Mr. Dunstan said, entailed that amount of socialism of industry necessary to provide security for members of society and to prevent exploitation. It meant controlling and guiding the production of goods and services so that the optimum benefit for all concerned was achieved. It meant the repudiation of "laissez-faire" and of the idea of society portrayed in the saying "Each for himself

and the devil take the hindmost, said the elephant as he danced amongst the chickens." Social security and full employment were both necessary and both had to be planned for. Restrictive trade practices should be curtailed and opportunities for small businessmen thus assured. An example he gave concerned the activities of motor fuel wholesalers who combined to force out recalcitrant retailers. This he said was bad and moreover did not even provide for competition. The free enterprise economy provides freedom only for the biggest operators who use "competition" as a cant word to cloak their own vested interests.

Thus Mr. Dunstan's view of the Labor Party was of a reformist party based not on class warfare, or on indiscriminate confiscation of wealth. In fact his idea of it seemed to suggest that Labor's intellectual forebears were T. H. Greene and L. T. Hobhouse, the philosophies of the "New Liberalism" which displaced "laissez-faire". If this is so then the ALP has a greater right to the name "liberal" than the Tories who hide under it at present. While both forms of liberalism originated in the nineteenth century "laissez-faire" has long been out of date and the "New Liberalism" has been under heavy and persistent blanket doctrinaire socialism. However Labor supporters may note that Hobhouse himself called it "Liberal-Socialism" and as such it may prove a useful tool in the urgently needed re-examination of Australian society. As Mr. Dunstan seemed to suggest it is certainly compatible with the socialist objective of the ALP and may provide part of the answer to the problem of steering between security and bureaucracy or in another sense between the individual being ruled by monopolies or Killed with Kindness.

When Mr. Dunstan had finished a number of questions were asked and a number of statements made. The latter were in defiance of the chairman and were slipped in by a gentleman who began each oration by intimating that he intended to conclude it with a question mark although he never did. Since he is a prominent member of the Liberal Union he was not keen on what Mr. Dunstan said and at one time challenged him to a debate. He should be kept to this or at least invited to talk to the ALP Club as a guest speaker.

Finally another grizzle. Although much of what the loquacious Mr. Burley said could reasonably be described as nonsense he might have been given a better hearing. The ALP Club can do without the reputation of cheering for its own side and booing the rest.

All told although the first meeting was blessed with a clear and constructive speaker it was not without blemish in other respects. The Club has great possibilities and ought to be given the chance to grow. If criticism is made now it is the hope that it will help this growth.



Mr. Downer—Minister for Immigration

WEIRD AUSTRALIA POLICY

by N. B. PHONG

I have read with interest Gavin Fielding's "White Australia". While acknowledging his sincerity, I have certain doubts as to the validity and seriousness of his arguments.

1. Mr. Fielding contends that it is the emotion-charged slogan "White Australia" that makes the Act sound so "unreasonable and unchristian" and seems to imply that, if called otherwise, much of the opposition would die out. My contention here is that the opposition is directed not so much against the appellation of the Act as against its content. It is the nature and essence of the Act which is unreasonable and unchristian. Let me illustrate the point:

(a) One of the arguments used by the exponents of the Act against Asian admission is that, if you allow skilled and educated Asians to come to Australia, their countries would be deprived of their talent. Very well. But is it reasonable then to provide admission to "distinguished and highly qualified Asians"? Is it not odd that Mr. Downer should go courting reluctant Europeans while rejecting eager Asian applicants?

(3) Mr. Robert Campbell, Director of the S.A. Art Gallery, has recently consented to act as art adviser to the Union, whose committee consists of Mr. Robert Greenway, Mr. John Dallwitz and the Warden. Mr. Campbell accepted our invitation when Mr. Geoff Dutton left the University; and already last year we had purchased such works as Jacqueline Hick's "Coorong Country," Clifton Pugh's "Two Lizards" and John Dallwitz's "Landscape, Flinders Ranges." Mr. Campbell has shown that he is willing to help the Union to pursue with even greater vigour its progressive policy with the object of making artistic expression and the appreciation of it an abiding feature of this University. The intellect is so well catered for in every other department that it seems fitting for the Union to offer a "holiday for brains," in the way of an aesthetic diet that will stimulate interest, controversy and, one hopes, excitement.

(4) The Union Council which has given its approval to this progressive policy by enlarging its annual grant. Only last week the Finance Committee agreed to contribute £400 this year for the purchase of works of art. In a total budget of over £60,000 this seems not unreasonable.

(b) It is christian, of course, to sponsor migrants from overseas and to provide them with ready accommodation and jobs, as do certain professional and religious associations. But is it christian to prefer Christians and Jews to Moslems, as do Australian immigration officials in the Middle East and Eastern Europe? It is compatible with being christian that 600 illegitimate children of Australian servicemen living in Japan, without home and proper care, are left to their own fate and refused admission to Australia?

2. Mr. Fielding fears that if Asians are allowed to come, racial fights are to be expected and cites the example of South Africa:

(a) The analogy is misleading and the conditions are wholly different in the two countries. In South Africa, white settlers came and imposed their rule on the natives and, despite their numerical inferiority — or because of it — enforced their sadly famous policy, apartheid. From this, racial tension and racial fights result. The problem is, above all, a political one. It is noteworthy, in this connection, that racial conflicts occur between oppressor and oppressed, not between whites and coloured people; the relations of white with Indians and Chinese in South Africa are relatively good. In Australia, you have a large country with a small population. Hence the need for migrants. If allowed, Asians would come, not as conquerors, but as would-be naturalised Australians, to fill up sparsely-populated Down-Under. The problem, here, is a demographic one.

(b) Moreover, the fact that racial tension exists in South Africa need not mean that racial tension will occur in Australia. There is no necessary causal connection between the two. To acknowledge that it would happen is to adopt a defeatist attitude and to concede that Australians are unable to live at peace with Asians.

3. Mr. Fielding assumes that there is nowhere a contented multi-racial country:

(a) Does he happen to think of Brazil or Hawaii?

(b) Does he know he is contradicting himself when accounting for the success of New Zealand? For, if the fact that the Maoris were not imported and have lived in N.Z. longer than any white man, was enough to explain it, why should Australians not be at peace with aborigines, why should there be "trouble assimilating our own aborigines"?

4. Mr. Fielding thinks that a quota system is of little benefit because it would not solve Asia's population problem:

(a) But are the Asian countries asking Australia to solve their demographic problem? Certainly not. What all of them are after is some kind of action whereby Australia gives effect to her often-stated desire to live in peace with her Asian neighbours and demonstrate her self-claimed liberal attitude towards race relations.

(b) Therefore a quota system — as working now in Canada and the U.S. — would, on the one hand, placate their suspicion and improve Australian relations with their countries — a benefit not to be ignored, especially at the present time — and more important, it would, on the other hand, serve to bring the two cultures — Asian and European — together and such is to be expected of this fusion.

(c) As to the question: how to bring a restricted number of Asians without increasing the unemployment in Australia, let me point out that unemployment in the U.S. or Canada exists; yet, each year, the U.S. imports 100 migrants from each independent Asian or African state and Canada has agreements with India, Pakistan and Ceylon, providing for the admission of 300 Indians, 100 Pakistanis and 50 Ceylonese per annum.

Before concluding, I wish to cite a significant trend in the attitude of the Australian people towards the W.A.P., as revealed by Gallup polls.

In 1954, asked whether they would favour Asian admission, 61 per cent. said NO while 31 per cent. said YES. In 1959, the proportion is reversed: 34 per cent. said NO and 55 per cent. said YES.

Holiday For Brains

"What's happening to the Union these days?" Lizards (or goannas) crawling up the wall, vast primitive shapes of fathers and sons, tortured forests spewing out white ghosts and black goblins, fcmine children with great reproachful eyes, not to mention sundry shapes and patterns more reminiscent of dreams than of physical reality, meet one's gaze at every turn. Upstairs and downstairs, maybe even in our ladies' chamber (how should we know), inescapable, unavoidable, sometimes indescribable; everywhere one is surrounded by, nay, engulfed in modern Art. Is this a vast Communist plot, or maybe the retaliation of some offended mythical academic deity? (No names, no pack drill!)

We asked the Warden, who lays the blame on three individuals and a Committee:

(1) Father Michael Scott, S.J., who left Adelaide for Melbourne University at the end of 1961, and to whom we owe an immense debt of gratitude for eight years' service to the Union, especially as Chairman of the House Committee and latterly as Chairman of the Union Council. Under his gentle but authoritative leadership the drab browns, khakis, creams and cement greys of every wall, ceiling and floor in the whole Union building became transformed into a pleasing variety of colour. (The walls of the Lady Symon and George Murray stairways, and the basement of the George Murray building are survivals which show from what gloomy depths we have emerged.) Father Scott, too, took the lead in giving Art a place in the University. Experiments were made, some successful, some less so, with murals and coloured glass, and a number of pictures were purchased, beginning with cheap prints and reproductions, but gradually increasing in value as budgets allowed expansion.

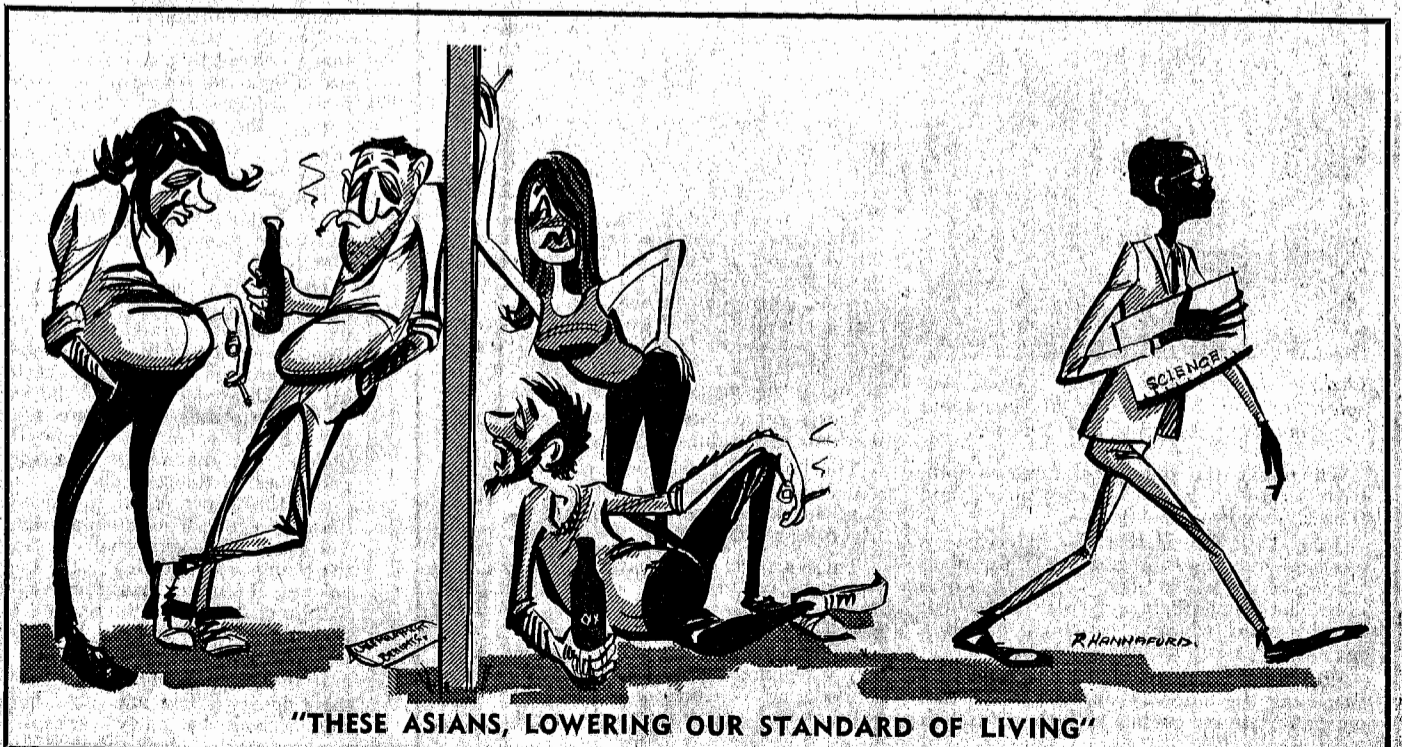
(In 1952 no single work of Art, original or reproduction, was seen on any wall in the Union.)

Father Scott laid the foundation on which others are now able to build.

(2) Mr. Kym Bonython, a man who almost uniquely typifies the tempo of our times in Australia, and is recognised as an authority on jazz music, on motor car racing both as an exponent and promoter, on skin diving (with or without personal submarine); and above all on modern art, of which he is one of the foremost patrons and collectors in Australia. He has many pictures which he values too highly to want to sell, yet for which he has no room on his own walls; and with characteristic liberality he has lent many of them to the National Gallery for special exhibitions, and now to the University Union to give us all an

opportunity to become familiar with the best work of Australian artists today.

No fewer than 16 pictures belonging to Kym Bonython are now on our walls. They include works by David Boyd (2), Robert Dickerson (2), Gil Jamieson (2), Lawrence Daws, Jon Molvig, Lloyd Rees, Frank Hodgkinson, Daryl Hill, Eric Smith, Tom Gleghorn, Francis Roy Thomson, S. Rapotec and Len Annois; and are scattered around the Union in various rooms. They are not here on exhibition, but on extended loan.



"THESE ASIANS, LOWERING OUR STANDARD OF LIVING"



Creon, brother to Jocasta, is made king and leads Oedipus into the palace.

OEDIPUS — AND HIS INTERPRETER

by JENNY TONKIN

John Tasker is a man who is very hard to capture on paper.

The expression, the inflexion, is largely lost, but some impression of his wit and inspiration as a producer one hopes must remain.

This week he was interviewed concerning the forthcoming production of "Oedipus Rex", in the Union Hall, from May 1 to May 4, and May 8 to May 11, which he is producing for the Adelaide University Theatre Guild and the Dramatic Society, for whom he also produced very successfully last year Brecht's "Good Woman of Setzuang".

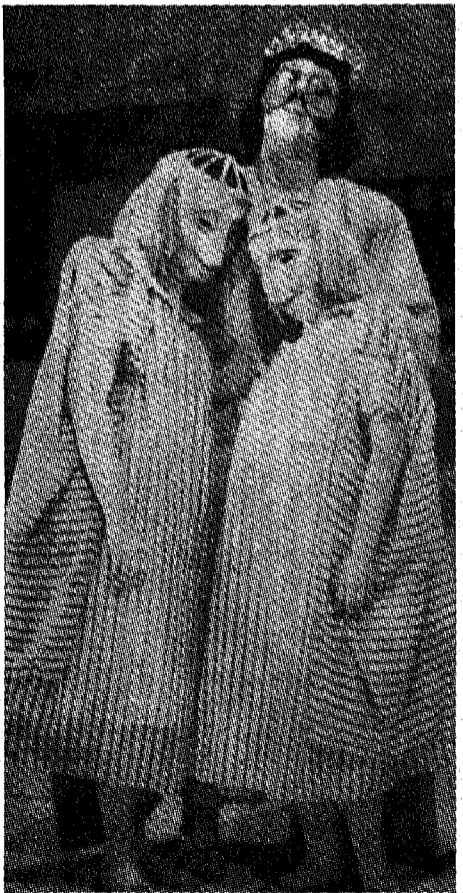
He originally produced "Oedipus Rex" three years ago in Sydney, and the acclaim of audience and critics made it necessary to extend the season.

Tasker felt that the unusual approach to the play was largely responsible for this enthusiasm, as until this production, as far as he was aware, no-one had recently staged Greek tragedy in Australia, in full masks.

Apparently on the last night, when Oedipus came on the stage after having torn his eyes out, a member of the audience fainted, and Tasker only wished that this had happened on the opening night, as it would have been excellent publicity.

The costumes and the masks have been designed by Desmond Digby, who will be remembered for his designs for "Season at Sarsaparilla" and "A Man for All Seasons".

The East Sydney Technical College students executed the costumes, and the final result, comprising several hundred yards of rich materials, is magnificent.



Oedipus, having stabbed out his eyes, consoles the two daughters of his incestuous marriage, Antigone and Ismene.

The masks were made from tapestry cloth, each set in an individual clay mould and then stiffened and painted.

John Tasker feels that the masks are a most important and integral part of the functioning of the whole play. Greek tragedy is not about human beings, he says, but about super-humans whose experiences are on a far grander, more intense scale.

For this the actor must be removed further from the audience and become, not a person registering contact with them through

his own emotions and reactions, but the symbol that the mask stands for, de-personalised, like a priest conducting a religious ritual, as it was for the Greeks.

Part of the ritualistic elements is the Greek conception of catharsis or purging of the soul through the witnessing of a great tragedy. The closer the sympathetic bond which the audience feels with the character, and the more they tend to identify themselves with him, the more they bring him down to their own level of lesser experience, and lessen the tragic effect.

Tasker feels that the cathartic effect is better preserved if the actor is removed from the audience and becomes simply a terrible, immobile mask, uttering terrifying words of world-shaking predicaments, caught up with the frightful prophecies of plague, parricide and incest.

Tasker compared this to Brecht's alienation technique, where the very nature of the characters and situations forbids sympathy, yet calls forth a different and deeper emotion by this very prevention of involvement.

The audience must rise to the actors' level, and cannot sympathise, but only watch and be moved, as every step that Oedipus takes to elucidate the situation and avoid the onrushing realisation of tragedy only makes it more obvious that this situation is above and beyond human intervention, a fatal prophecy of the gods.

The climax of the play, as Oedipus realises how this prophecy has been fulfilled, and tears out his eyes, is part of the ritual, the atonement in the flesh for the sins, which becomes the catharsis.

The set is designed by Barry Warren, and makes use of several levels so that the clash of opposing forces is underlined physically and spatially.

Deliberately, none of the actors touches another, because they are all bigger than life and essentially stand alone in the final tragedy. This gives all the more impact to the one moment, at the end of the first half, when Oedipus and Jocasta clasp hands.

The whole set seems to sit in blackness, and can be seen as the exterior of the palace at Thebes, or as ceremony and ritual which will always be taking place somewhere in the world. It is, says Tasker, "a perpetual drama".

In the cast are Max Height, well-known Adelaide actor, as Oedipus; stage and radio actress Iris Hart, brilliantly portraying Jocasta, and Bill Menz as Tiresius the seer, imposing in the full majesty of the power invested in him by Apollo. Peter Meredith, a familiar figure in the English Department, plays Creon, and John Young, of the History Department, is one of the messengers of good and evil tidings, while a number of students and local actors figure in the chorus.

The all-male chorus is orchestrated vocally, the lines being sometimes half-sung, and others underscored with music, where they would have been sung and danced in the original.

This music is being arranged by Elizabeth Silsbury, and is very close to the original Greek form, employing certain types of percussion. Huge ploughshare gongs are being cast for it by a local bronze foundry, and jazz percussionist Roy Bates is at present haunting the local butcher's shop for the necessary rib-bones.

Large drums are also being used, and modern tambourines of goatskin.

The final result will be a play which has many allegiances to the original presentation, but is not trying in any way to be a historical reproduction.

Those aspects which have meaning for the twentieth century have been retained, and those which have not have been excluded, but there are still many references to the more primal ritualistic manner in which it was first performed, to preserve in its essence the classical conception of catharsis which has formed the basis for tragic drama.

EDUCATION: Under Way . . .

by RALPH GIBSON

Last Monday lunch time the Education Project got under way. 400 students flocked to the Union Hall, which was not bad, considering it was such a gorgeous day. In the chair was Dr. Martin Davey, past president of the Sydney S.R.C. and of N.U.A.U.S. With him on the rostrum, under the glare of television spot-lights, were Adelaide S.R.C. president John R. Slee and Melbourne S.R.C. president John Patterson. The Education Project, which will be implemented in every university in Australia, is the brain child of this same John Patterson. He flew over specially for the occasion.

It was moved Slee, seconded Smith:

"That this Special General Meeting supports the implementation of a project involving the participation of the general student body, directed at informing politicians, public servants and the general public of the deficiencies which exist in the Australian education system."

John Slee spoke at length. He pointed out some deficiencies in Australian Education, which can be found in the paper distributed in the last "On Dit." In addition, we noted that half of Wattle Park has not matriculated. At the end of the President's speech we were left with the impression that something probably needed doing about Education, but also that there were a million details still to be decided about the actual running of the Education Project.

Then we were treated to the pièce de résistance. John Patterson gave an account of the scheme in Melbourne. For ten minutes he held his audience spellbound. They even laughed when he suggested that the Victorian public was more intelligent than our own dearly beloved South Australian public. It would seem that Melbourne University is fortunate in having a nucleus of student leaders who are brilliant organizers and dedicated workers. We have

them here too, but nowhere near enough of them.

When the applause had subsided, the chairman asked if anyone wished to speak against the motion. A deathly silence reigned. He asked again, but there was never a murmur. In fact the silence was only broken by thunderous applause when the motion was passed.

So to the next motion:

"That a ways and means committee of students be now set up to ascertain the most effective means of implementing a project such as is contemplated by the previous motion and to submit its recommendations to a special general meeting of students on Friday, 10th May, 1963."

Mr. Burley, possibly feeling that unanimity is a virtue only in moderation, got up to speak. He was silenced. He was not speaking to the motion before the chair. So motion two was carried nem. con.

Over the third motion we nearly had some excitement. Originally it read:

"That the President of the S.R.C. be appointed Chairman of the Ways and Means Committee, and that he have power to co-opt other members to the Committee."

But someone moved an amendment, limiting the number of committee members the President might co-opt. But battle was not joined, as the amendment limiting that number to one-third of the elected committee was acceptable to both mover and seconder of Motion 3. This motion was duly passed, with some ten dissentient voices.

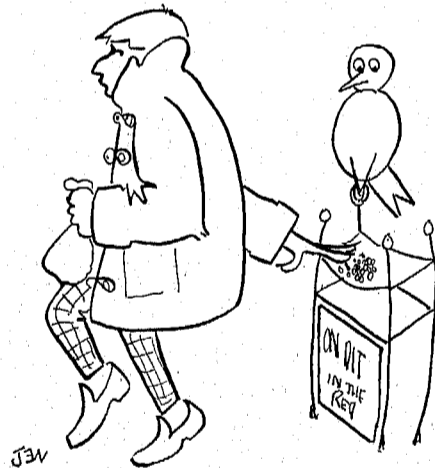
Monday's meeting must rank as the quietest General Student Meeting on record. A few intransigent spirits were even heard to say it was downright boring. But on the whole we went our several ways with the satisfying feeling that our duty had been done.

This is a Watchbird

by LYN MARSHALL

To look at the students of the University of Adelaide, you would think they were nice, ordinary, sloppy, uninteresting people. You would be wrong. Unscrupulous, cheating, dishonest, shameless, unprincipled, low, mean, contemptible, criminal, paltry, scurvy scum, they constitute an implicit threat to the society they will infiltrate, and a potential population for its penitentiaries.

"ON DIT" COSTS THREEPENCE.



In a spirit of faith, the S.R.C. offers its paper to its public every fortnight, in an open, trusting yellow tray, with an unguarded yellow tray beneath for the expected threepences. Observation of these trays reveals unquestionably that, far from the money accumulating, it disappears. Not only is "On Dit" taken for free, but the money that is offered by a few honest souls is soon stolen by a few (one can only hope they are few), dishonest ones.

Our only hope for the future of the student body is that the eight-ninths who take "On Dit" without paying, have such a horror of the name block that they avert their eyes from it determinedly, and thus fail to see the accompanying small print: "Price threepence."

Of the four main stands for "On Dit", three, left officially untouched, for the sake of experiment, during the life of the last issue, were regularly, by the end of each day, cleared of small change. As the number of "On Dits" decreased, so did the money. If last fortnight's returns are typical, then the S.R.C. is losing three hundred and fifty pounds, at a minimum, per annum, by the petty theft of the students for whom it produces this paper. This isn't really all that funny. In fact, it makes me feel a bit sick. Threepence is a very small sum to pay, and the change accumulating in the stands rarely amounts to more than four shillings, unworthy of the littlest pilferer. But these facts do make that average ordinary student look pretty dirty.

If there is a better chance of impressing these figures on our unlovable, lightfingered student body by gaiety, perhaps we could produce a grin, albeit ghastly. The student,

for instance, is at present figures paying 0.4142857 (recurring) of a penny for his "On Dit." If that's what he thinks it's worth, let him not buy (or at least steal) it at all, or let him write to the editors and join in the chorus telling us so. (Isn't it funny!)

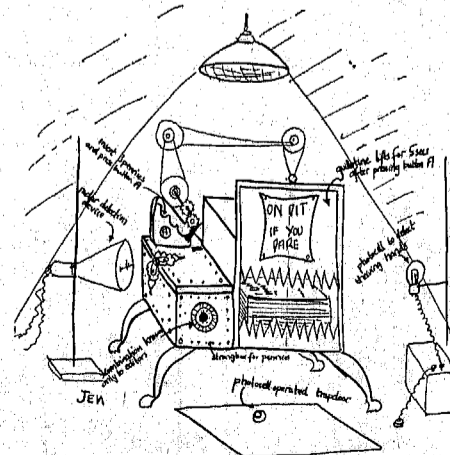
We must admit that at one stage in the investigations the loose change actually increased on one stand—four "On Dits" made a profit of 1½d. (Isn't it funny!)

At 11.05 a.m. on Tuesday, 16th, a student was seen taking a shilling piece from the stand in the foyer of the lower refectory. If he likes to return it in a plain envelope to the S.R.C. office, we will refrain with difficulty from publishing his filthy identity. (Isn't it funny?)

No, it isn't very.

There are four alternatives to the S.R.C. It can resign itself to the disgusting dirtiness of students and run a per annum loss of four hundred quid. It can instal boxes with slits, deterring the little thieves, but not having any effect on the gratis-on-dit sect. It can sell "On Dit" only in the S.R.C. office or at the refectory counters, where few students would buy it. Or, of course, it could stop publishing the paper. A lot of people, including the overworked editors, would be relieved at this last expedient, but somebody might miss "On Dit."

Or, of course, you — you snappers-up of unconsidered trifles, you mutable, rank-scented many, you common cry of curs! whose breath I hate as reek o' the rotted fens, whose loves I prize as the dead carcasses of unburied men that do corrupt my air — you could pretend you hadn't known "On Dit" cost threepence, you hadn't known the open yellow shelf wasn't a welfare service for downtrodden students — you who aren't worth any service at all — you could try being honest, just for the sake of experiment.



And incidentally, if unmoved by Shakespeare, you might note that a close watch is to be kept in future on the "On Dit" stands. In future, if we possibly can, we shall publish the names of anyone seen taking free copies or a free grant. We hope thus to make up the deficit, by increasing our circulation among the circle of their friends.

Election Reflection

During the recent by-elections, the S.R.C. resumed its policy of posting photos of candidates near the polling booths. This is an excellent move. However, the galaxy of dinner-suited young gentlemen thus displayed might make the ordinary student wonder a little about the social background of this body which guides our destinies. In partial answer we offer the following facts derived from a snap survey of the school backgrounds of S.R.C. members.

There are 29 men on the S.R.C.. 18 went to colleges (or church, private or public schools according to taste). Six went to Princes, four to Pulteney, three to Saints, two each to Scotch and Rostrevor, and one to Scots College, Sydney. Of the rest, one went to school in Hong Kong and another could not be contacted. The remaining nine went to high schools: three to Unley and one each to Adelaide, Enfield, Findon, Norwood, Nuriootpa and Adelaide Tech. Thus, of those considered, the ratio of ex-college students to ex-high school students is exactly 2:1.

There are six women on the S.R.C.. All went to colleges: three to P.G.C., two to Walford and one to Girton.

Of the five executive members, one went to a high school. The other four are equally divided between Princes and Saints.

Overall, 73 per cent. of S.R.C. members have college backgrounds, that is, nearly three-quarters.

No figures giving the percentage of University students in general with college backgrounds are readily available. A fair guess might be 40 per cent., but even if the figure were higher there would still be a significant difference between it and the percentage of S.R.C. members who went to college.

The presentation of these figures is not meant in any way to be a criticism of the S.R.C. It is, however, interesting to consider why it is that university students with college backgrounds seem to take more interest in student politics than those who come from high schools. No final answer can be given without doing an extensive survey, but the following tentative suggestions may be made.

The colleges tend to make a fetish of leadership. This is a carry-over from the English public schools, which regarded themselves as the training ground for the future leaders of the nation. This tendency is evident in the colleges' strong prefect systems. The high schools also have pre-

fects, but they are not given the same amount of power or responsibility. Consequently, it is the colleges which tend to turn out a nucleus of capable people who have tasted power. They like the taste, and do not willingly sink into the background when they get to the University.

Connected with this emphasis on the qualities of leadership is an emphasis on all-round qualities. The high schools regard themselves as institutions for getting results in the public exams. They cram hard. It was by such methods that a certain teacher, who shall be nameless, acquired 42 Intermediate Latin credits out of a class of 43. The colleges, on the other hand, try to develop men of parts—often to the detriment of their academic results. They hammer extra-curricular activities. On the whole this system produces men and women who can think and act outside the narrow confines of a text-book. Unfortunately, however, it degenerates all too often into worship of the great god of school spirit. One *must* take part, otherwise one does not have school spirit. The figures given at the beginning of this article would seem to show that this inculcated urge to participate does not abate at the University.

There are other possible reasons for the preponderance of ex-college members on the S.R.C., which do not reflect so well either on the colleges or on the S.R.C. It has been said that college boys are snobs and S.R.C. members are snobs, too. Hence the correlation. It has been said that the S.R.C. is a club for which an old school tie is a guarantee of membership—a membership limited to those whose parents were rich enough to pay for a college education. Most of these allegations spring from personal acquaintance with particular cases.

There is, however, one allegation of social snobbery which is based on more than a few particular cases. Class distinction exists among the women of this University. The number of ex-high school women on the S.R.C. would seem to confirm this. It *does* make a great difference to a girl's social life if she went to a college. Those who went to high schools are condemned to spend the rest of their lives on a lower social level.

On the whole, it would seem that the high schools are missing out on something which the colleges supply at the cost of a certain amount of snobbery. South Australian high schools get excellent results, but too often their products get nothing more out of their education than a ticket allowing them into the University. The colleges give their products a wider range of interests—an interest, say, in student politics and the S.R.C. But all too often they do this at the cost of implanting prejudices which linger on long after school is out.

One FLICK and they're gone

The Fifth Adelaide Film Festival will be held in the Union Hall for the fortnight beginning on May 20th. The films to be shown this year include, for the first time in the Festival's short history, work representative of the best of the Western European film-makers as well as those of the countries behind the Iron Curtain. Eastern European films will not be neglected; the Committee have, in fact, fortunately secured INNOCENT SORCERERS, the most enthusiastically received work to come from the Polish studios since ASHES AND DIAMONDS. The new film is far more thorough in its use of the conventions of the industry in capitalist countries than was ASHES AND DIAMONDS, and where the earlier film borrowed from the American cinema, the sources of INNOCENT SORCERERS obviously lie in the France of the so-called "New Wave."

There will be the usual assortment of short films and cartoons made in Poland, Hungary and Czechoslovakia. In the past, a few of these short films have been either infuriatingly formalistic or otherwise marred by over-intrusive propaganda. In spite of this, there has been surely an unusually high proportion of work of real brilliance, particularly in the cartoons and puppet films, that one sometimes feels that the real triumph of the Festivals has been in the field of the short rather than the feature film. This, of course, is largely explicable by the fact that the commercial cinema in Adelaide can generally be counted on to show perhaps half a dozen feature films of real artistic worth in twelve months, but of short films, nothing of any intent whatever. Even before the advent of the typical modern three-hour blockbuster, the shorts shown in the city were confined to the worthy solemnities of "Australian Diary," the cretins' guide of the Grand Tour by James Fitzpatrick and his imitators, the inane Pete Smith Specials, and the Movie-tone News with the voice of Jack Davey. Now that all films from "The Long Day's Journey Into Night" to "Sodom and Gomorrah" last three hours this lamented pro-

gramme of shorts has dwindled into the "preview of our next" equally bad and long production. This system leaves little time for Feature films of quality; good shorts must obviously go by the board. This situation has been existing for so long that many Festival subscribers have found the Festival of short films a revelation—the idea that shorts could be made by people of genius had never occurred to them.

The screening of feature films in Adelaide is almost equally unsatisfactory. There is an almost complete lack of distribution in South Australia for current European films—except, of course, the films aimed at the mass Italian audience shown at the Curzon and the dubbed Bardot films shown everywhere. It is this lacuna that the Adelaide Film Festival is doing what it can to fill. The most celebrated films on the programme for the 1963 Festival were all made before 1963, and some before 1960. Nevertheless it is here, and now, that the first screening in Adelaide is to be given of Ingmar Bergman's "THE DEVIL'S EYE" and "THE VIRGIN SPRING," Luchino Visconti's great "ROCCO AND HIS BROTHERS," and Francois Truffaut's chef d'oeuvre "JULES AND JIM."

PROFESSING THE FAITH

Probably the most ambitious scheme ever organised for extra-curricular activities in Adelaide is scheduled to begin on 24th June, when an S.C.M.-Anglican Society Mission goes into operation.

Eight prominent Christian academics (five are professors), from various parts of Australia, will be in the University from that date for a period of two weeks. All of them are leading authorities in their particular disciplines, which include History, Philosophy, Medicine and the Sciences.

Designed to be of specific relevance to students, the Mission will be conducted by means of public addresses, seminars, and informal discussion between the Missioners and students.

The last S.C.M. Mission, in 1957, packed the Bonython Hall for a week and created enormous interest. This one looks like an even more massive attempt to put religious issues before the present student generation.

abreast of the times

WHAT'S IN A NAME?

Over the years the hardest of the perennial complaints about "On Dit" undoubtedly has been that it does not cater for the great unwashed masses. The second most hardy perennial is that "On Dit" is not intellectual enough. Although this column manages each issue to reconcile these irreconcilables in about 8 column inches, that alone is certainly not enough mass-intellectual-entertainment to keep up, let alone to increase, the 2,000 circulation of "On Dit".

This year, of course, has seen the first really tightly conceived scheme to alter significantly the circulation of "On Dit", which has already become known as the Marshall Plan. The plan differs from its predecessors in that the organisation is better, in its more vigorous prosecution, and in the fact that it seeks (so far as one can tell) to alter the circulation to a lower rather than to a higher figure. Circulation, indeed, is not everything.

Some will argue that the Marshall Plan is an inappropriate name, but although it is not concerned with economic aid to underdeveloped countries, it has as its principle feature encouragement to underdeveloped writers. In the last issue, for instance, Mr. Gavin Fielding explained why he thought Australia should remain British to the bootsoles, while Mr. Allan Dawson — no one can say he doesn't keep trying — dripped (or rather dribbled) constantly away at the stone of a few Australian freedoms. It is, of course, a very Good Thing that the Marshall Plan exists, for such efforts would in all probability never see the light of print without it, and no one can deny that Messrs. Fielding and Dawson are if nothing else amusing. But the point is this: are they *mass* entertainment?

Perhaps, but they are certainly not intellectual mass entertainment, and that, I suggest, is what "On Dit" needs.

What is "On Dit" doing about it? Well, there are the cartoons of Pannell and Hannaford, which are genuinely worthy of inclusion and very much along the right lines. There is the occasional — the very occasional — good letter to the editor. There is an odd article by McNicol at Eastertide. But there is very little else, and while the Marshall Plan operates, not nearly enough to nullify its effects.

What, then, is going to be done? As far as one can gather, my repeated private suggestions to the Editors that a Snakes and Ladders supplement be included, have met with quite undeserved failure. Disregarded, too, has been my suggestion that Mr. Burley be asked to write a column entitled "Me and the A.L.P." or "How to Find Communists Under the Bed". I feel, then, that the time has come for Angela to take action on her own account.

The idea, let it be said, is as old as the hills, and Possum's Pages use it regularly. It is this: "On Dit", starting this issue, is running a competition. Prizes of 10/6 will be awarded to any entries printed.

For this week's competition readers are asked to imagine that they are Mr. Harold Holt. Having overcome this obstacle, they must prepare a press release of not more than 150 words giving the names and values of the new Australian decimal currency, and the reasons for the choice made.

Entries by Wednesday, May 1st, at the S.R.C. office.

Please mark your envelope "Austeroo".
—Angela.

WHO'S BEING EDUCATED?

by PENNY WHITTLE

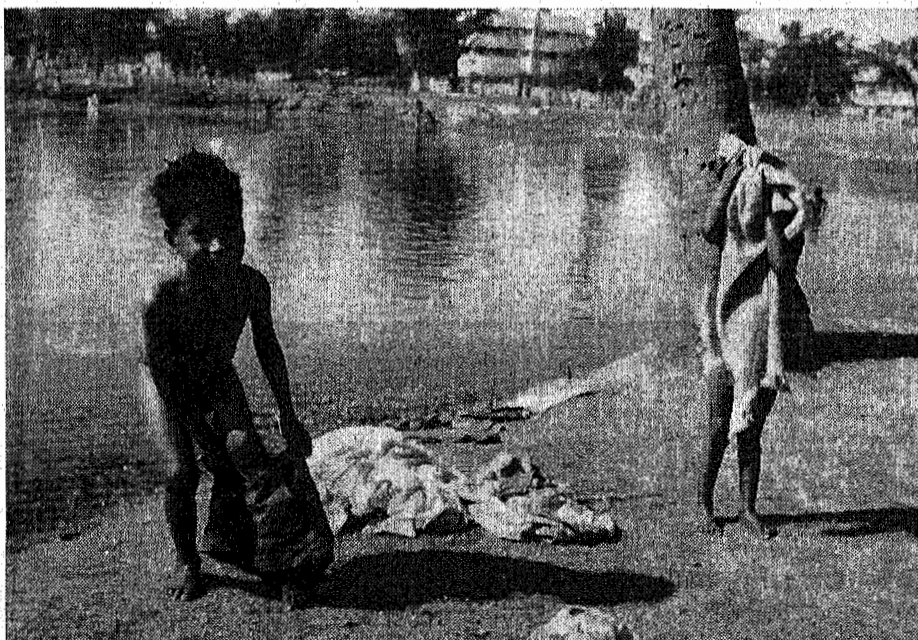
It's heartening to see that £888 of student money will be spent on a scheme which the S.R.C. is at least qualified to conduct. Students (or at least interested few who read "On Dit" and refec, circulars) have been well prepared by their kindly leader on the "disturbing deficiencies" in our educational system, and confronted with four pages of statistics which cannot fail to impress even the most hardened and astute student.

Obviously this university is missing out on some talent because of the small proportion of scholarships awarded. But a sudden influx of thousands of government supported students, apart from lowering the "status" and standard of a university course, would create a greater problem internally in the university than the S.R.C. faces now. The proportion of lecturers to students is becoming less each year, and this problem must be solved before any more students (proportionately) enter the university. Obviously, if more secondary school students are to be kept at school longer, some provision for them after leaving must be made. They will expect to be within hearing dis-

tance of their lecturer and to be able to find a spare plot of grass at lunchtime (the refecs having been packed by 11.30 a.m. With the present overcrowding at lectures and inadequate recreation ground they cannot anticipate this privilege.

So why start at the wrong end of things? The S.R.C. would be playing on home ground if it campaigned for less "deficiencies" in the students' first university years, rather than play big brother to the school children. The Council has already lost a good deal of face over mismanagement this year; this would be an ideal opportunity to eradicate the present student view prevalent here: "S.R.C. protest—so what?" At last the S.R.C. has chosen a topic they are qualified to discuss intelligently and since it is predominantly men outside the university they are attempting to awaken, this is more than a little important.

Let's hope they tread more carefully this time; keep abreast of student opinion since they ARE supposedly a students' representative council; and achieve more substantial results than a futile barrage of unresponsive opinion.



Note to the last issue's article, "Asian Invasion" (and to subsequent articles on India).

I have found that my preoccupation with crowding, lavatories and spitting in last issue has tended to give the impression that India is everywhere filthy and unhygienic. This is not entirely true. If one Indian in three spits regularly and often in the streets, it is easy to say that everyone spits in the streets. If one train journey in 10 is a trial on all the senses—odours affronting the nose, noises assaulting the eardrums, elbows jabbing, luggage cramping and train-movement jolting — then the other nine journeys will not be so bad. Apart from steam-engine

soot, the trains are not always dirty, and by no means always over-crowded. Some eating places are suspect (you would never enter a similar place in Australia), but generally you find cleaner places and just as cheap. There is, of course, risk of dysentery from bad water or food, but everyone of the 60 has come back alive and kicking. Only one or two had anything serious enough to keep them in bed, and then for a day or two. It is easy to recount the worst in hygiene and imply that this is typical; it is typical only of the worst. In fact, we saw the whole range—from clean to very dirty.

by A. J. FISHER

'God squirms' Rudest

Dear Sir and Madam,
 Allow me to express my disgust at that cowardly little article, "Easter of Eden" that appeared in your last issue. The author, who wisely remained anonymous, was certainly at pains to display his crudition. But anyone who imagines that he can produce a cogent treatise by man-handling the problem of evil, the theological argument, free-will, the "population explosion," contraception, the cosmological argument, and God in History into one article several hundred words long is very naive indeed. And what about that monstrous conceit about "the barbs which made God squirm." I daresay that even if God had always pitied the writer of this article, these words would have induced a lot more.

On wonders just what the author was trying to prove. In fact, the article is worth no more than the nauseating example of "sick humour" with which it is concluded. If anyone has any genuine points to make on religious or philosophical subjects, it would be better to express them clearly and logically, not by sheltering behind a facade of sneers and poor taste. One can only assume that the form of "Easter of Eden" is used to cloak ignorance.

Yours, etc.,
 R. A. NAULTY.

God answers

Dear Mr. Naulty,
 The non-appearance of my name as author of "Easter of Eden" was an error, but a quick glance at the end of this comment should satisfy your curiosity. I must congratulate you for being able to identify seven major theological and philosophical problems in the article, but I cannot give you full marks as you missed sectarianism, problems in defining God's Goodness, and the Fall. If you felt that the treatment of these was somewhat brief, why did you not attempt some clear logical discussion of your own? After all, the article itself is of minor importance. It is merely a vehicle by which the problems are raised.

To the criticism that it is a "facade of sneers and poor taste," let me afford this Sequel:

SEQUEL TO EAST OF EDEN

"Back again?" asked the thin man, who appeared not to have shifted from his seat. "You were hardly greeted with open arms, were you?"

"No," replied God, "I didn't really expect to be, either. To you it must appear sheer stupidity that I should allow myself to be handled by Them as They would treat only the most despised of Their own kind, but I met Them on Their own ground. I translated myself into Their terms! Now They will know who I am!"

"Who do you think you are kidding?" said the thin man. "They don't want to understand you. If They did it would hurt Their pride too much to see how puny and dirty They are in comparison. No, They will do Their best to hide the significance of your Coming by disguising it in beautiful ecclesiastical pageantry which dulls the soul but never excites a sense of shame. The sting of your words will be neutralised by speaking them in sonorous Latin or King James English. People will say how well you spoke in Gallilee, what elegant phrases, what a comforting message you gave, without ever seeing that you were telling them to disregard all comforts and follow where you would lead them. They don't want to understand! It would cost Them too much. If anyone ever tries to translate the story into the vernacular or speak about you in common, everyday terms he will be condemned as a heretic and a blasphemer."

"You know," said God, "If I didn't know you for a pathological liar, sometimes I would think that you get pretty near the truth."

Dear Sir,
 Admittedly the "gentleman" in the Front Office is rude, but what of that master of ill manners and poor breeding in the Public Examinations Board Office? It pained me to see no mention of the paragon of rudeness in an article in the last edition of this paper, and I feel a crusading urge to plead his case.

Here is a man who, no matter what the occasion, has an insulting word for everyone. With untiring devotion he is the true servant of boorishness—and he alone, though all others betray the cause of abuse, will pursue it to his dying day. So say what you will of others, I'll have none of it—HE'S supreme; in manners poor and enhancing all with a coarse touch of sneer. In dull wit, too, he shines as the brightest star, and "Feeble Funnies" are his delight. And his staff—why he treats them with complete disdain, on occasion lashing them with tongue sarcastic. In causing discomfort and embarrassment—why you could find none better, and yet this rag has failed to give him even the most meagre mention.

I must confess my mental torture at the gross injustice. Here for years has my hero laboured as the true apostle of petty malice, and yet Fame has passed him by. Recognition seems denied him. Are we, the champions of truth and justice, to allow this state of affairs to continue—to see a master of a now decaying art drift to thankless oblivion? For shame! I sincerely hope not—pay the dear chap a visit and confirm my words. After your meeting, reflect inwardly and ask yourself, "Who doth excell him?" and straight away the answer comes: NO ONE.

Let not this man, who could become a legend in our time, go unrecognised because of an obscure position in the University. Let not his message be lost merely because few have seen him. Those who have seen, believe.

By the beard of the prophet, I exhort ye—seek true rudeness, then to the P.E.B. office go, and humbly accept the one true disciple.

C.S.H.

Not Rude

Dear Madam and Sir,
 It caused me much pain to read in the Opinion columns of your last issue an utterly unjustified attack on the ladies who serve in the refectory. I have never found anything to complain of in the refectory service, and it is always offered with a smile. It would seem that your correspondent—whichever he may be—was looking round for some object on which to sharpen his already rapier-like wit, and chose the first thing that met his eye. It was an unfortunate choice.

Yours etc.,
 Ralph Gibson.

Unitarianism

Dear Sirs,
 I should like to ask you to print this letter and will greatly appreciate same.

A group of Unitarian students at the University of Adelaide would like to contact other Unitarian students to form a Unitarian group at the University.

Unitarianism is a philosophy of life that emphasizes the unrestricted use of reason in the search for truth and complete individual freedom of belief. Some Unitarians call themselves "agnostics", some "atheists", some "humanists", some "deists", some "theists", some "pantheists". All are invited on the basis of the unrestricted use of reason, and in their desire to help mankind.

The great religious teachers of Hinduism accepted the Gods as symbols, but did not accept belief in the Gods. Buddha did not believe in gods nor in one God. Neither did Confucius or Tao Tye. Religion does

not mean belief in a God, but means a real desire to find ethical truth. Any political effort, apart from religious effort, can be harmful.

The Church of England has a "mission to the University" to convert people to superstition. The Agnostics have a "counter-mission" to convert students to a dogmatic kind of intellectual apathy, or so it would appear, although we applaud their good intent. The Unitarian students would like to conduct a "mission to the University" to gather Agnostics and theists and all who would seek religious, ethical and philosophical truth and would fight for this truth—to come together in a great crusade to help save man from the disaster of war and to give people a cause of righteousness to fight for.

We Unitarians believe religion is not a matter of belief, but is an *instinct* in each human being—which needs intellectual cultivation if it is not to be distorted and go haywire.

Will any interested students please drop a line to me, or phone 57 6929 to leave a message, or visit me at the Unitarian Church on Wakefield Street (near Victoria Square). Thank you for publishing this letter.

Sincerely yours,
 (Rev.) Hugh W. Weston,
 Unitarian Church,
 30 Wakefield St., Adelaide.

S.R.C. by-elections

Dear Sir,
 Last year I complained about the way the S.R.C. elections were conducted. This year I will start off by criticizing the by-elections.

It seems that the S.R.C. still doesn't take its elections seriously. The polling booths were inadequate and amateurish. Voters could still be molested by canvassers and it is reported that the old game of S.R.C. members "assisting" voters who couldn't make up their minds was on again. A larger room should be set up as a polling station and superfluous gentlemen debarred from it. If necessary one of the typists could be induced to leave her work for a couple of days and stand continuous guard.

Another point concerns publicity. This as usual was spare. The photographs were a useful innovation but would have been even more useful if accompanied by biographical details. Posters could well have been distributed around the university and the initial blackboard notices made more legible.

Finally, the sheet signed by voters was too accessible to people who had more than a passing interest in who voted. It enabled people organising a block vote to put pressure on misguided members of their flock and although this was convenient it was hardly democratic.

Yours,
 R. F. I. Smith.

bppprrr . . .

The Returning Officer, Mr. Rowell, was asked to comment. He responded with a typical Revue raspberry.

W.A.P

Dear Sir,

Gavin Fielding suggested that an argument in favour of the White Australia policy was that since Asian countries need all the professional and trained men they could get we would be acting improperly if we allowed such people to settle in Australia. I suggest that this is not a good argument. Asian countries are not noted for their willingness to let others make their decisions for them and surely whether Asians are submitted to leave Asia is a matter for their own governments. The problem for us is whether we want to accept them as permanent residents. The two problems should not be confused.

It can plausibly be argued that racially dissimilar groups cannot live in harmony together and if we accept this we should say so and not try to cover up for ourselves by playing the altruist. It's not fair to hit a fellow on the nose and then try to tell him we've just done him a good turn.

Yours,
 R. F. I. Smith.

S.R.C. incapable?

Sirs,
 I protest against the lack of consideration displayed by the S.R.C. recently. In a circular dated 3/4/63 to the presidents and secretaries of the clubs and societies, a meeting was proposed for the night of 10/4/63, whose purpose was to discover the success or otherwise of Orientation Week from the point of view of the clubs. A further object of the meeting was to sound out opinion in the "Education Project."

In fact, the meeting was convened on 9/4/63 without all parties previously informed of the meeting, being notified of the change of date. If the S.R.C. is incapable of properly convening a meeting, can it be trusted with the enormous amount of organisation necessary for the success of the "Education Project?"

Yours, etc.,
 B. M. LEWIS.

Derogatory?



Dear Sir and Madam,
 For some time I have been somewhat shocked by the attitude taken by the Editors towards political matters. Recent issues have contained A.L.P. propaganda far in excess of that which is desirable. This has taken the form of outright praise for the A.L.P. or more often cleverly disguised inferences that the Liberals, particularly their leaders, are a bunch of "half-wits".

It is not the signed articles that I am objecting to, but the unsigned ones written by members of the "On Dit" staff. If a person wants to object violently to some establishment then he is free, and should in fact be encouraged to do so, under his own name. The Editors are given this opportunity in the editorial column. But it is wrong that numerous articles with biased headings such as "Arise ye workers from your slumbers" and "Still a Democracy" should be used to publicise the A.L.P. rather than accurately and intelligently commenting on the unemployment riots in the U.K., etc.

I cannot help but come to the conclusion that any opportunity to run down Sir Thomas Playford, Sir Robert Menzies and the Government is jumped upon by "On Dit". For example, the article headed "T.A.B. . . . a political question" contained a series of submerged jibes at the Premier. The cartoons, too, could well do with a change of subject. The Prime Minister and the Premier have been most prominent. The Editors would do well to realise that with a far more active opposition the alleged deficiencies in the Government would occur less frequently. We are not told anything about the large number of bills in the House of Representatives that go by undebated each year primarily because of the Opposition's apathy. Nor are we told of the deplorable activities of the Communist Party—only of Mr. Cameron's ideal capitalism!

Until recently the feature "Abreast of the Times" could have been more aptly titled "A.L.P. Club Corner", for it contained nothing but a summary of the activities and objects of the A.L.P. Club. What more could you expect, with 'Angela' being a very high-ranking official in that club! One wonders just how many articles (unsigned) are assigned to 'Angela' each issue. However, I do ask that in future when the feature "Abreast of the Times" is used to advertise the A.L.P. Club it be headed "Behind the Times".

I realise that it is part of the job of University publications such as "On Dit" to criticise, constructively, the Government. But the use of subversive tactics such as printing the most derogatory photo of R. R. Millhouse in connection with his visit to the University should be deplored. A beginning would perhaps be to institute impartial headings to articles.

In future if the Editors and staff of "On Dit" wish to praise the A.L.P. and the A.L.P. Club will they restrict it to the editorial column? If this is too much to ask would they add under the heading "On Dit" the following words: "A journal of the activities of the A.L.P. in and out of this University?"

Yours, etc.,
 GAVIN FIELDING.



Would Mr. Fielding Prefer Mr. Quirke plus R.S.L. Badge?

Psychologists

could tell you what the P.B. is thinking. With Nanook, it's not so easy, because with



The Advertiser

It's the Paper for Young People with Brains.

You can get it 'most You can buy it 'most

he ranges the wide world in news.

HOW TO STUDY

NOTE: This article was prepared at the request of the Editor of the Orientation Handbook, and is therefore addressed mainly to freshers. However, "On Dit" thinks that it would be of interest to students generally. The author says: "I hope that the article will cause people to think about their study methods, and will stimulate discussion of this important topic. Some readers will disagree with parts of it; others will point to its omission and inadequacies; some, I hope, will come forward with different — and maybe better — ideas. Criticism and comment will be welcomed."

Readers are invited to send their views to me.

INTRODUCTION

Those Examinations

No, passing of examinations is not everything. Many of the benefits of being a University student are independent of the lecture room and the laboratory. But if you are to succeed in your University work—in many cases, indeed, if you are to be permitted to continue as a student—you must pass your examinations; and this requires study. Are your study methods as efficient as possible?

Student Wastage

Precise figures are lacking, and of course the situation varies between Faculties; but generally speaking it appears that of all full-time students who begin University courses only about two-thirds ever complete them, and less than half do so in the minimum time. What is wrong?

Reasons for Failure

Each year large numbers of students—especially first-year students—fail in their examinations. Failure rates vary, of course, but in first-year subjects failure rates of 30 per cent and more are not uncommon. In courses where students pass or fail the year as a whole they are often greater than this. For instance, last year in one Faculty where there were 32 first-year students only 13 passed (8 in November, 5 more in supplementary examinations in February); in another, of 43 only 19 passed (15, 4). Why is the pass rate so low, the failure rate so high? The reasons are many, and the whole subject is complex; however, in my opinion many students fail mainly because their study methods are relatively ineffective.

Aims

Why have you come to the University? Your best answer would be, "Because I am interested in my studies, and I want to get on with them." A University is primarily a community of scholars. Its purpose is intellectual activity; and, in this, hard study is a major factor. If to study hard is not your main reason for coming, then whether you should be at the University is, in my opinion, doubtful. I ask you: what are your aims as a University student?

Opportunity

In my view, those who have the opportunity of full-time study at the University are very privileged. University life can be an exciting and wonderful experience for students with curiosity, enthusiasm and the will to succeed. But the opportunity exists for only a relatively short period; all too soon it is gone, and for most of us it never comes again. Your whole life will be determined by how you use this opportunity. Do not waste it. Study hard, study effectively. Pass those examinations!

How to Study

Let me say at once that I cannot tell you how to study. People are different, and there is no magic formula. All I can do is to put before you certain suggestions, based partly on experimental evidence and partly on the views of experienced students. You are free to accept, modify or reject these suggestions, as you will. I hope, however, that you will consider them carefully and critically, and that you will try them out. It is not to be expected that you will agree with all of them; indeed, on some matters you may have different—and better—ideas. Nevertheless the suggestions are offered in the hope that they will help you to work out the methods best suited to yourself and to the subjects you are studying.

SUGGESTIONS

1. Organise yourself

I assume that you will take pains:

- to discover what your courses are about, and what is expected of you;
- to keep yourself physically and mentally fit;
- to see that your study conditions are the best you can get—if possible a room to yourself, light without glare coming from your left (if you are a right-hander) and slightly behind you, a desk where you can leave your books set out—and so on.

Determine to begin work in the first week of first term, and to work regularly throughout the year. Do you realise how short the academic year is? Not much more than eight months; and there are, only twenty-seven weeks of lectures. So don't be dilatory, don't drift.

2. Organise your time: make a plan

If you are to be efficient—if you are to achieve a balanced programme of study, social life, sport and other activities—then you should have a plan. I suggest that to begin with it cover every working day from 9 to 5, and that it allow for private study on four (five?) evenings a week from say 7.30 p.m.-10.30 p.m. Such a plan will help you to keep up, and will give you warning if you begin to fall behind. If you are fresh from school you will, I think, find a plan especially desirable because now, at last, you are personally responsible for how you spend your time. At the University, wasting time—or the ineffectual use of time—is so very easy!

Your plan should be simple, and not too ambitious. To make it, take a timetable chart and allot times for all or some of the following items:

- Lectures, tutorials and practical work. (Times are fixed by the University.)
- Reading ahead of lectures.
- Consolidating lectures.
- Weekly exercises, essays, or other written work.
- "Swotting."
- "Little and often" periods.
- Revision periods.
- Leisure, sport, social activities, clubs, etc.

With regard to "swotting" periods, find out when you study best, and plan accordingly. Some find it profitable to get up early and do an hour or two's work before breakfast; others find that they tend to be sluggish too early in the day! Allot your best times to your hardest subjects. Remember that you usually need a "warm-up" period to begin with, and that if you are to maintain concentration and avoid fatigue you will probably need to take a short break every hour—or perhaps every 40 minutes.

During the first few weeks of term, try out your plan in practice, and modify it as necessary. When it has settled down you should adhere to it unless there is good reason for your not doing so.

3. Read ahead of each lecture

Whenever possible find out what the topic of your next lecture will be. Read your text-book to get the general idea; think over it; ask yourself questions about it. Then when you actually hear the lecture you will follow more intelligently; you will probably get the answers to questions that were not clear to you earlier; and your note-taking will be more discriminating.

4. Read efficiently

There is a great difference between ordinary reading and study reading, i.e., reading to master what you read. Consider the following points:

- Read first for the general outline; read later for details. This is important.
- The speed of your reading—rapid, normal, or slow—should be adjusted to your purpose.
- As you read, be constantly critical. Pause at intervals, and ask yourself questions on what you have read. Seek, actively and all the time, the main points. Try constantly to evaluate, to understand, to link what you are learning with what you already know.
- Consult your dictionary as necessary; keep a note-book with alphabetical sections in which you can enter the meanings of new words. (Most University subjects have a specialised vocabulary whose meanings you must have at your fingertips.)
- Remember that it is not the time spent in reading, but the effectiveness of your reading, that counts.

5. Take notes

- Why? Because taking notes will help you to keep mentally active, to understand, to remember; and for later revision.
- When? At all lectures, and whenever you read. "Always read with a pencil in your hand."
- What? This depends in part on the nature of the lecture. If the material given is not available elsewhere, as much as possible must be taken down. Generally, however, notes should cover only the main points, the new ideas, the references.

Give your attention to the lecture. Do not be like the student who, when asked what a certain lecture was about, said, "I don't know; I was too busy taking notes to find out!"

- Where? Many prefer loose foolscap sheets (ruled? blank?) kept firmly in a series of loose-leaf covers; and at first they use only one side of each sheet. Some inter-leave their text-books; others use the backs of essays and exercises. But all notes on a topic should be kept together.
 - How? Use outline form. Tabulate, with headings and sub-headings and sub-sub-headings. Use abbreviations—the maximum number consistent with clarity. Include diagrams and tables, as appropriate. Leave spaces—to be filled later—for material missed.
- The so-called notes of poorer students look more like long essays, and are not organised; and the main points do not "stand out like ribs", as they would in good notes.
- Sometimes it is desirable to amend and re-shape your material and then to re-write it. The aim, however, should be to become so efficient in taking notes that, although gaps will need to be filled in later, the notes will not need to be re-written.

Some students—usually the weaker ones—spend hours "copying-up" notes. Much of this is sheer waste. Think more, write less.

6. Consolidate each lecture

- Each topic should be consolidated as soon as possible after the lecture on it—preferably within 24 hours.
- "What has been studied should be thought over and talked about."

- By reading text-books and looking up references, and through discussion with fellow-students and tutors, any gaps in your knowledge and understanding can be filled.

- Notes (including the results of your further work) should if necessary be re-worked and re-arranged, and headings and sub-headings made clear by numbering and underlining. (Colour can be a help here.) Then a summary should be made, then a summary of the summary. Learn those summaries.

- "To learn a subject, try to teach it."
- Make a list of any difficulties, and see that they are cleared up. Do not leave a topic until you have mastered it.

7. Give back

"Giving back" is part of the process of consolidation. As it requires a student to be mentally active it is often neglected; but where learning from notes or a text-book is required, it is an essential element of good study method. Failure to "give back" is one of the marks of the weak student.

The idea is that after covering a topic—i.e. after reading it, analysing it, thinking about it—you stop, close your book and say to yourself: "What was that all about?" Then in your own words you "give back" the substance from memory — by going through it in your mind, or by jotting it down, or by drawing a diagram, or by working exercises. Then check from your notes or text-book. When you have done all this you will know whether you know and understand your topic, or whether you do not and must do more work on it.

The whole process of learning by test and check in this way is sometimes called the "Survey Q 3 R" method: i.e. first Survey the topic, to get the general outline; then formulate pertinent questions about it (you can sometimes do this by turning section headings into questions); then Read (and think) to find the answers; then Recall (or "give back"); then Review your notes or text-book to check your Recall.

Of course, if sections of a topic or chapter are dealt with individually in this way they must later be fitted together, and the topic or chapter studied and reviewed as a whole.

This method, when mastered and put into practice, will be found to be much more effective than merely sitting and looking, or merely reading over and over again.

8. Little and often

- One of your main aims will be to understand principles; nevertheless, there will be many facts which you must commit to memory and have at your fingertips. By the regular use of "little and often" periods much can be memorised relatively easily.
- It goes without saying that items must be understood before being memorised.
- Some students find it useful to carry around with them a number of small cards on which is kept basic information that must be known such as definitions, formulae, summary outlines and so on. If you have ten minutes to spare somewhere, or if you are riding in train or bus—use those cards!
- Where a specific skill (such as drawing diagrams) must be practised, do

not neglect the principle of "little and often." Learn by doing.

9. Revise regularly

- Experiments show that if work is not revised as much as 40 per cent will be forgotten in a day, 60 per cent in a week, 85 per cent in a month. Repetition aids recall.
- Some revision, of course, forms part of any good study method; but it is worth being systematic about it by setting aside regular times for revision—daily, weekly. Go over your notes regularly. Practise expanding your summaries, relying on the logical association of ideas as much as on memory. From time to time re-read sections of your text-books to bring details back into your mind.

- The vacations at the end of the first and second terms, and the "swot vac" at the end of third term should be used for revision. Divide your work into sections; work out a revision time-table. Do not forget the golden rule: get the main outline first, then proceed to the details.

10. Practise your written work

- Do you know your facts? Can you think critically, logically, creatively, dispassionately? Your written work will show. Practise it!
- If you have a long essay to do, then as soon as your main points are reasonably clear begin your writing, and do a first draft. Begin early, rather than late. You may find it useful to do two or three drafts, each being an improvement on the previous one.
- "I confess I write long letters (essays?), because I do not have time to write short ones."
- From time to time practise writing an article, a short essay, a model answer. If possible, have your work critically reviewed by a tutor or other competent person.

No-one would think of playing a tennis tournament without some prior practice. Yet many students enter a final examination without any previous practice at writing answers under examination conditions. Therefore from time to time select a question from a previous examination paper and with a clock on yourself write an answer to it without using notes or other aids. Later, write a second answer using notes and text-book. Compare your two answers.

CONCLUSION

If your study is truly effective you will, of course, know your work and understand it. But "how to study"—as I'm sure you realise if you've managed to read this far—does not mean only how to learn, in the narrow sense; it is part of the whole process of your becoming an educated person. And in the long run it is this—the kind of person, academically speaking, that you become—that matters most.

As I have said, many of the benefits of being a University student are independent of the lecture room and the laboratory. Nevertheless, I hope you will decide that your main aim as a University student will be to master your subjects, to get the highest possible quality in your work, and to pass your examinations with distinction.

BLACK AUSTRALIA

"You know, at least you ought to know,
—For I have often told you so—"

that ABSCHOL is short for Aboriginal Scholarships Scheme. It was created to give financial assistance to aboriginal undergraduates. Over the years, however, it has extended its activities, and particularly now that there are no aboriginal undergraduates in this university to financially assist, it is working generally to improve educational opportunities for aborigines.

It is no use sitting around waiting for an eager crowd of aboriginal undergraduates to come flocking to the University, intending to say gleefully when they do come: "Here's lots of lovely financial assistance." Very rarely do they come of their own accord. The reason is not far to seek. Aborigines have become accepted as sportsmen, singers and painters. But they feel very strongly that they have yet to be accepted as professional men. Aboriginal parents tell their children that there will never be any openings for them ever if they do get a degree. The result is that although an aboriginal child may do very well at school until the age of twelve, when he reaches puberty and begins to reflect, he almost invariably comes to the conclusion that it is all for nothing anyway and lets his work slide. The fall off in the standard of work by aboriginal students in this age group is remarkable.

It is this attitude that Abschol is trying to combat. So far all we have done is to try and keep in touch with aboriginal students in secondary schools who seem likely to matriculate, and to give them every possible encouragement. Unfortunately, these are nearly all people past the critical 12-14 age group, and are very few in number. It is hoped to extend Abschol activities to contact aboriginal students before the great disillusionment occurs. But such a programme would have little effect unless something could be done to hit at the cause of the disillusionment. For those aboriginal parents who tell their children that academic distinction is not worth the effort are close to the truth. We accept Graeme Thomas, David Kantilla, Harry Blair and Albert Namatjira. They are interesting freaks. But the white population of Australia is not yet prepared to accept aborigines on a basis of equality — equality in drinking facilities,



National Director Margaret Valadian

equality in housing, above all equality in the professions! Until we grant them this in our minds as well as in our courts, we cannot expect aborigines to work towards higher education and a degree. They have nothing to work for.

Abschol is doing what it can in the University to break down this greatest of all barriers. It is trying to show that the aborigines have a worthwhile contribution to make. On the practical level, a display of valuable clay paintings on bark, on loan from the National Gallery, will begin next Friday in the foyer of the new refectory. Later there will be aborigine speakers and performers on the campus.

This article has mentioned just a few of the things that Abschol is trying to do. It has many research schemes and other activities, too numerous to mention here. They are chronically short of manpower. If you are at all interested, please contact Ralph Gibson, who is the Local Director, at the S.R.C. office or by ringing M 8093. I shall be glad to hear from you.

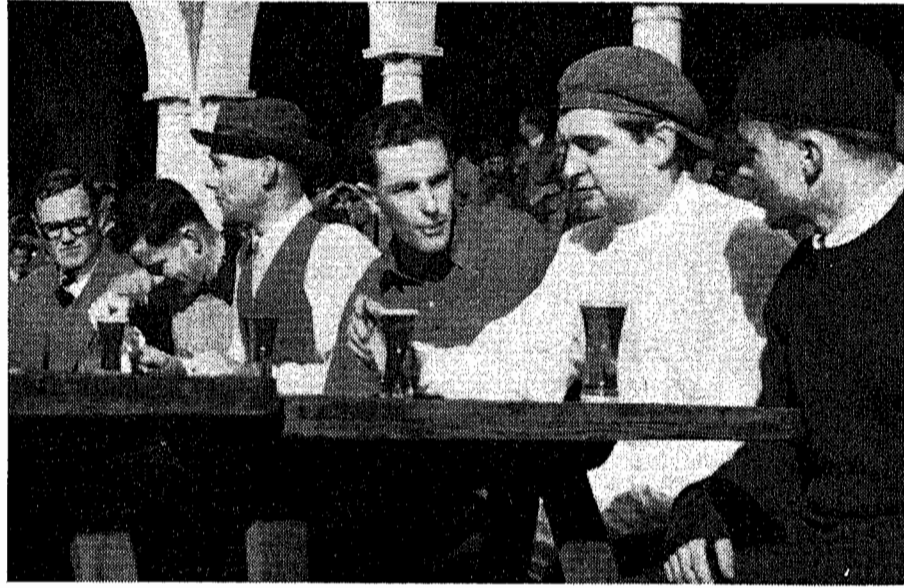
professional ethics

Dear fellow students, enlightened or otherwise, what is an Engineer? You will doubtless admit that there is a Faculty of Engineering in the University, but why is it there? Could you, as an eloquent law student, a theoretical scientist, or a promising Parliamentarian, explain to a fellow layman what a professional engineer does? If you feel inwardly that you are ignorant of the engineer's importance to the community, the following comments may convert you from an apathetic member of the masses to an authoritative commentator on the need for recognition of the professional status of the world's most taken for granted group of men.

Only last week, whilst partaking of refreshment in our oasis in the desert, I happened to overhear a conversation between two freshers, who apparently had just met for the first time since leaving school last year.

"And what faculty are you in?" asked one.

"Oh! Science!" replied the other, obviously convinced that it was the only faculty of any significance.



Engineers Raising Their Status

"Which are you in?" he continued, barely awaiting a reply before preparing to expound on the difficulty of the course he was undertaking.

"Engineering," came the apologetic reply from his companion.

"Oh! That!" was the notably derisive reply.

Why should this snobbery exist in the great Australian classless society? Perhaps, you are loathe to admit that such a situation exists. (I wish that I could share your optimism.) Perhaps, you think that this intellectual snobbery should exist. (I gather that you are a Science student.)

In this modern era, accredited with the benefits of universal education, freedom of speech and the right to hold minority views, it is hardly ethical for professional men in other fields to exploit the advances of technology to their own selfish ends at the expense of the Engineer. I refer, of course, to the mass indoctrination of the general public via the medium of the 21-in. screen (or if you are susceptible to sales talk, the greater benefits of the 23-in.). Through television, and with the financial backing, I have no doubt, of their respective professional associations, scientists, doctors, lawyers and psychologists have succeeded in drowning the populace in propaganda.

Today it is only necessary to mention the word, "doctor," to conjure into the average

mind an image of the surly neuro-surgeon, Ben Casey, or the handsome Doctor Kildare. All over Australia, new symptoms have been found, new diseases created, new operations performed as a result of the renewed public interest in surgery. Even the local family G.P. has benefited; doctor's visits have trebled and consultations quadrupled.

In Law, as a result of Perry Mason's unequalled run of successes, the crime rate has increased beyond all bounds; murders have become multitudinous, robberies regular occurrences and divorces increase daily. Business in court and out is at an inimitable peak. The world cries out for qualified barristers, attorneys and judges. The mass indoctrination of the general masses has boosted the professional status of these fields immeasurably.

Alas, no television producer has seen fit to exalt the engineer to his proper professional position at the head of the viewing programme. TV producers are not alone in this attitude. There are few people willing to recognise the engineer as a professional man, particularly in Australia where his services are so necessary to development and prosperity.

The popular misconception that motor mechanics and even petrol-pump attendants are engineers is perpetuated by their self-styled appellation of "Automobile Engineers." You are aware of this cruel professional insult but have you perused the

"Situations Vacant" columns of the daily press? Here, applications are invited for positions as refrigeration engineers, printing engineers, television and radio engineers, all manner of positions which in any other country of the world (with the exception of the U.S.A.) would be dubbed with the less inspiring but more accurate title of mechanic or technician.

We appeal to you as fellow students, who have been granted professional status and appropriate salary by the general public to assist us to achieve similar standing in their eyes. We ask no particular favours, no financial aid, only a little respect and the right to be treated as equals among our fellows here at the University instead of being treated like the workmen just outside our doors.

examining prejudice

Here, it is hoped to anticipate the controversy on White Australia which might now at last get an airing here in Adelaide. In this controversy Mr. Fielding will find himself very much in the minority for it

seems part and parcel of coming to the University, that one must flex one's muscles of free thought and in splendid uniformity with everyone else condemn Gerry-mandering, Government Bureaucracy, Apartheid and of course "White Australia." The dull consistency of student opinion on these issues is probably due to the fact that intellectually at least any other conclusions are pretty untenable, despite Mr. Fielding.

In the case of White Australia, however, many of us who oppose the present state of affairs may not be viewing any case for change in a practical light. Many might well be charged with dishonesty in their opinions. To say, as many do, that Australia is not racially prejudiced and would not be openly so should Asians be admitted freely is to be totally unrealistic. A nation that has basked in the convention of white superiority fostered by the exploits of "our boys" in two world wars, Britain's benevolent imperialism before the fifties and our own Migration Act, is unlikely to shake itself out of its ignorance too quickly. Mr. Fielding's incredible statement that "Man seems to have born in him a prejudice against those who are not a member of his particular race" is a clear example of the kind of ignorant heresy that exists in Australia. The patronising benevolence which many Asian students experience and the open hostility which was encountered by an Australian following his marriage to a Chinese bride should be indications of what our real attitude would be to admission of Asians.

How indeed can we expect to be able to assimilate these migrants into our society when such ridiculous exclusiveness exists within it already? The hardly concealed contempt with which boys and men of Public and Private school backgrounds view each other; the resentment existing between Protestant and Catholic, and the class barriers and snobbery which is daunting even to one of the same skin are examples of the type of prejudice existing in our society already. How much more sinister will this prejudice become when the criteria for acceptance and advancement is not a person's accent or the colours in his old school tie, but rather the colour of his face? The differences in the Asian, socially and culturally, to which various sectors of society could take exception, are far greater than those differences existing now to create divisions. The withdrawal of the Asians into themselves to make a separate community should they be rejected, would stir up even more resentment.

Thus I hope to have shown that while the Policy of White Australia is considered by the majority as morally untenable and internationally damaging, this majority must look searchingly at its own social maturity and assess its own capability to handle the situation should the barriers fall even partially. It is suggested that these same people would not shoulder the responsibility of accepting these immigrants as full members of our society. This is indicated by reactions already studied in practice and Australia's lack of experience in racial intermingling.

Australia's immaturity and unpreparedness for Asian immigrants does not mean however that the White Australia Policy should stand. It has become Australia's biggest international liability and in view of our precarious strategic position, abolition of it should be the very first move to make Australia geographically realistic. Public education in assimilation can really only come from practical experience of Asian immigrants. Australia's education we can only hope will be quickly accomplished. This could be greatly assisted by careful screening of Asian applicants and careful distribution of them throughout the community. Their success would depend largely on their own ability to avoid sparking any of our society's ready prejudices. To this end the immigrants should be carefully schooled themselves to understand what can arouse resentment and how to avoid it. One can be sure that they will sincerely attempt to please.

opinion

a compromise

At the Annual General Meeting of the Architectural Students' Society, attended by about 80 per cent. of the faculty, support was given to Professor Jensen in his moves to get a departmental library, run along the lines of the libraries of Law, Medicine and Music, for the faculty of Architecture. What the meeting did not support, although there was little discussion on the point, was the method in which the Professor has procured the present collection of books.

The feeling of most students was that it was a very great convenience for them to have all the architectural design and planning books right in the faculty for quick and easy reference when needed during a project or design scheme, the sort of thing they would have, indeed must have, in even the smallest architect's office. It was felt that if these books were in the Barr, they could easily be taken out on loan by a person not needing them as urgently as an architectural student, who needed a quick and easy reference.

As the present system stands, the professor has out, on "permanent loan", all the books from the Barr he considers necessary for the education of architects-to-be. But, this collection contains a large number of non-reference-type books on architectural subjects. These books are not used for quick reference but must be taken down and fully digested to gain anything from them. This, under the present status quo, cannot readily be done because the books cannot be taken out on loan. They remain within the professor's grasp. Because of a fairly full schedule in the studios most students do not have the time to do their reading during the day, but would more naturally do this of an evening or weekend in the relative quiet of home or digs.

Thus Professor Jensen's students are either becoming ignorant of current architectural literature or are a race of book browsers, skimming through the pages and not getting the full message of the books.

Not only are architectural students effectively restricted in their full use of these books, but other students, outside Professor Jensen's faculty, are veritably cut off.

A well educated University student is one who knows something of disciplines of learning other than his own particular field. Surely if Professor Jensen made his collection, I beg pardon, the Barr Smith's collection, of architectural books available to students generally, it would do something to assist the general public to have a better taste for, and appreciation of, good contemporary architecture. This may do something to stifle the Bennett & Fisher type building around Adelaide and give Professor Jensen his garden areas and women's rest-rooms in Rundle Street.

The biggest bone of contention in this whole issue is, however, the method by which the professor has acquired his present library. It seems to me that he is flagrantly abusing his privilege as Dean of a Faculty in keeping in his department 800 books on "permanent loan", covered only by nebulous and, until Professor Jensen, a rarely if ever abused "gentleman's agreement".

I would suggest that it would be of benefit to both his own 100 odd students and the rest of the students, who use the Barr Smith and pay their library fee, if the Professor returned the general type of architectural books to the Barr, and retained only in the department the reference-type books needed mostly by architectural students in their work, preferably as an official branch of the Barr.

