

On Dit

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

"ON DIT"

NOW 3d.



GOOD GOD

are we, who have suffered before the tongues of senile philosophers and venerable educationists, now to have thrust upon our unwilling ears a whole week of pompous piety and tortuous babble bearing not even remotely upon the problems of academic and social life???

No!

On this occasion we are more fortunate—even the pagans among us can breathe a small sigh of relief. David Read, Chaplain to the University of Edinburgh, is not yet so advanced in years that he has lost touch with the realities of life, and we need not suppose that he has come all the way from Scotland to deliver a few Sunday school lessons. Here should be meat strong enough to offer some resistance to the ever moving mandibles of our exuberant immaterialists.

The publicity with which the University has been deluged can hardly fail to have impinged upon the mind of even the most desensitised of those who inhabit this collection of red-brick and concrete. Here is one week in the year when even those who have become inured to the blandishments of notice-boards and loud-speakers, will find it difficult to forget that something unusual is afoot.

It is difficult for those who decry Christianity not to feel

is rejected, it is well to get some of the facts straight, lest the evidence upon which the judgment is made has been gleaned from infantile impressions or the imprecatory distortions of pseudo-intellectuals.

Bishop Butler, in the advertisement to his "Analogy," in May, 1736, wrote:

"It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a



DAVID READ

conscious, on some occasions, that they may have missed the essence of the message it has to offer. Here is an opportunity for those who do feel so, and have not descended to complete cynicism, or have not been overcome by an overweening pride in their own ability to answer the fundamental questions which even the most cursory glance at human life will inevitably raise in the minds of those who have developed beyond a purely sensory level of experience.

Here, for a full week, is the opportunity to inspect the goods which two thousand years have not thought fit to cast aside without consideration. Before decision is made that some other ideology has more to offer, or before every philosophy of life

principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."

The attitude at which he strikes is just as apparent today as it was two centuries ago, and has as little real justification.

It is just possible that "The Mission to the University" will bring before the minds of many the absurdity of an attitude of indifference or uninformed derision so characteristic of those who regard the University as a colossal juke-box which will play the desired tune, in the form of a degree, when the appropriate coins of so many years attendance have been inserted.

S.R.C. FACES FINANCE DEBACLE

Stat Fee Rise?

In a prolonged, and at times somewhat heated, debate last Monday night the S.R.C. passed the revised budget brought down by the treasurer, Mr. Charles Stokes. The previous budget brought down by Mr. Stokes had been severely curtailed by the Union, necessitating a reduction of almost £1,000 in S.R.C. expenditure this financial year.

STOKES SPEAKS

Interviewed by "On Dit" this week, Mr. Stokes made the following statement: "This is the greatest financial crisis in South Australia since the last meeting of the Federal Grants Committee. It is not only the wish, but also the duty of the S.R.C. to foster University Clubs and Societies. The direct result of the Union's cut in our budget will be to make it more difficult for the S.R.C. to fulfil this wish and duty, and, therefore, highly desirable student activities, which are not nearly extensive enough as it is, must necessarily suffer.

With the drastic reduction of money available for budgeted items, it will now be impossible to increase grants to existing clubs and societies, a measure I had hoped to be able to implement, let alone to give sufficient financial support to new student organisations as the Union Singers. We had also hoped to assist such bodies as the Carnegie Gramophone Society, the Camera Club, and, the French Club, all of which, in my opinion, deserve the financial support of the S.R.C.

"Realising the importance and

desirability of having a solvent, active, and worthwhile student Dramatic Society, I had budgeted a more adequate sum for A.U.D.S. than has ever been suggested before. This, however, will have to be radically restricted when it comes to allotting a grant on the modified budget.

"I feel, personally, that the only solution to the present financial crisis is a further increase in the statutory fee paid by the undergraduates. I am fully aware that these fees were increased but two years ago from three guineas to five guineas.

Since, however, they are the only source of income for the Union, it would appear that they are still not high enough. As the Federal Government is paying such a considerable amount towards the education of the majority of University students, I feel that it would not hurt undergraduates to shoulder this slight, but absolutely essential increase, it is in the interests of each and every undergraduate that the S.R.C. and the Sports Association should have adequate funds, which they definitely have not at present."

REID SPEAKS

The President of the S.R.C., Mr. Neville Reid, explained to "On Dit" the background to the present financial crisis. Mr. Reid said: "The income of the Union Council consists almost solely of the statutory fee paid by all students. As the enrolment for this year is, if anything, lower than last year, there is no prospect of the income of the Union being increased.

"More than half of the Union budget consists of fixed items, such as wages, salaries, insurance premiums and the like. These items cannot be decreased or omitted from the budget, indeed many of them increase with quarterly adjustments. It was found thus that this year the amount of money left over for what we may call non-fixed expenditure was considerably less than last year.

"Further the cost of the items for which this residual amount was budgeted by the constituents of the Union has likewise increased. In all then, the real income of the constituent has decreased very considerably this year.

"As the students' representative on the Union Council, I feel that I must assure you that I am quite satisfied with the

allocation of Union moneys this year. The result is the only possible fair distribution of the restricted money at the Union's disposal."

Later the Council passed the following motion proposed by Mr. Bergin and seconded by Miss Pope: "That this Council conducts an enquiry into a possible rise in the statutory fee and put the results of that en-

quiry to a special general meeting of students to obtain a directive from that meeting."

The whole financial situation in which the S.R.C. finds itself at present must, of course, give added weight to the proposals aired in a later page of this paper with special reference to the proposals for greater student representation on the Union Council.



The Little White Cloud that Cried

On Dit

Edited by:
 NOEL LINDBLOM and BRIAN BERGIN
 News: Correspondence:
 NICHOLAS BIRCHALL HUGH WILLIAMSON

EDITORIAL

THE proposals put forward on this page by Mr. Duncan Campbell demand the considered attention of each of us who calls himself a University student and thereby implies that he is obtaining down here a full University life.

Behind Mr. Campbell's suggestions there lies a broad field of thought, for they mean more than a mere exuberant undergraduate desire to grab more power; they are aimed at the amelioration of the present depressing state which our corporate life has reached.

It is unfortunate to reflect that most of us are ignorant of the very existence of the Union, let alone unaware of its workings and of the benefits it could, and should, confer upon both graduate and undergraduate alike. A University Union ought to be in the nature of a good club. It should provide for the extra-classroom activities of every member of the University. It ought to be a meeting ground for the undergraduate, lecturer, professor, and graduate. How far, indeed, is our Union from being just that.

Increased participation by students in the functions and above all in the management of the Union can doubtlessly do much to make an ideal Union possible in the University of Adelaide.

AS you will have noticed, the price of "On Dit" is now 3d. Owing to the restricted budget this year the S.R.C. was faced with a number of possibilities with regard to "On Dit." The number of editions for the year could be cut, the size of each edition could be cut, there could be a rise in price. After due consideration it was decided to raise the price. We only hope that you will continue to support us at 3d. as encouragingly as you have at 1d. If this support is lacking, then there will be no other alternative but to take what we consider a more drastic step of reducing both the number of editions and the number of pages of "On Dit."

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Aquinas Society
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FROM TECH. SCHOOL TO UNIVERSITY

During the last month a few people around the University have given a lot of thought to what has become the major problem in the Adelaide University. Yes, it's the old complaint of lack of life, interest, and extra-curricular activity in students and staff alike.

The tag of "technical school" has long been applied by us to our University, but we are beginning to find that we are now being criticised by other Australian Universities, and by responsible people throughout the community. What are we going to do about it? Continue to shrug our shoulders, say we have no time for anything but our courses, and that even if we did we couldn't care less? Do we know what our University life could and should be? Have we ever thought that when we graduate we are going out to take up our professions having acquired nothing more than a specialist's knowledge? We are going to be expected to be leaders in our society in a thousand ways quite unconnected with our courses. What more than any person with a mere Intermediate Certificate do we know of civic life, running a meeting, intelligent liberal discussion, government or economics? And will we have used our precious years up here to equip ourselves with a little of the civilising and valuable background which culture can provide? If we haven't answered these questions, let's not just shrug them off as we usually do anything outside the lecture room. We're wasting the most unique period of our lives.

What can we do about it? In the past, our frustration achieving an active and even hectic corporal life has found expression in petty squabbles with and criticisms of, those who govern the University. What about co-operation with them, and trying to get somewhere not as irresponsible pranking petty students, but as a University. We are not going to content ourselves with screaming at the University Council—we are going to do something—something reasonable, diplomatic, and sensible.

This "something" is to obtain greater student representation on the Union Council. The S.R.C. and the University Council are literally poles apart, but the Union Council and the University Council are not. A lot of you won't know much about any of those three bodies. How about going to a little bother and finding out? You knew who the prefects were, at school, didn't you?

The Union is an organisation with the means to accomplish what an S.R.C. never can. If it were in reality a student Union and not principally a Union of unavoidably detached Councillors and staff, we might achieve something. Admittedly, we have limited representation, but representation is not government. Of course we are immediately accused, "You're a hopeless, unenergetic mob now; you grizzle about student apathy, but you never do anything about it. If you have more to do with the Union, things will not only remain as static as they are now, but become chaotic."

When, in the Universities of Melbourne and Perth it was proposed that students be given much greater representation on their Unions, the same criticisms were levelled. However, the reforms were achieved, and there were amazing results. Both Melbourne and Perth have now a real University life. Corporate life is active and sustained; innumerable clubs thrive. Universities have found a new interest in life, and every student is incorporated in that life.

This is what we plan to do. Until the end of term, our case for increased representation of students on the Union Council will be put quietly and reasonably. Your part, and I am addressing not only the students of the University, is to consider this problem, and really give it some serious thought. We can only put it to you that this is no "On Dit" scream, but a sincere and considered plan.

At the end of term, or early in the next, we shall put this question to you at a general meeting, hoping that if you have not reached the decision we require, you will at least have bothered to form an opinion. If you think there is any merit in the plan, we shall seek a conference with the authorities, where, of course, the fate of the plan will rest.

It must be obvious that such a Conference, whether or not we succeed, is essential, because without a shadow of doubt, the descent of Adelaide University to the depths of technology and nothing else, must be discussed and halted.

A. DUNCAN CAMPBELL.

SKIING HERE?

Although a number of students go skiing annually, none have represented Adelaide in the Inter-Varsity competitions. The formation of an Adelaide University Ski Club is now proposed, with the object of teaching novices to ski, and also to encourage Inter-Varsity representation.

The inaugural meeting of the proposed club is to be held on Wednesday, June 25,

at 1.15 p.m. in the George Murray Library. If you are interested, please make an effort to come along.

Trips will be arranged for next vacation to Mount Buller for novices, and to Inter-Varsity at Mount Hotham for those experienced. Some equipment is available. For any further information contact John Irving at St. Mark's College, M9387.

SURGICAL INSTRUMENTS

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CLEANINGS OF CLUG

BLACK Mass will be said each day this week by the Immaterialist Society at 1 p.m. in the S.R.C. Office.

AN appeal for £200,000 for a new Engineering School has been launched at Melbourne University.

ADELAIDE sports are shining at Oxford this year. Dowling has been awarded a cricket blue; Laidlaw captained Oxford golf against Cambridge, and Draper represented Oxford in the Inter-Varsity quarter-mile.

REPRESENTATIVES of American Universities have applied for permission to build non-commercial T.V. stations in the U.S.A. to promote "education by television."

SYDNEY'S Procession Day was rather successful. A hold-up and bomb-explosion were staged in the Commonwealth Bank. The thief escaped carrying a little black bag. He was chased by hundreds of waiting students into and all over the Hotel Australia.

Police failed to prevent ten pimply "schoolgirls" dressed in the uniforms of one of Sydney's "best" schools being marched down into and through the little room under the clock in Martin Place. Their schoolmistress accompanied them.

A duel and a paper chase were also conducted in the famous Place. And, of course, there was the Procession.

All on one day!

BIGGEST "do" at Perth last term was the anonymous painting of the Uni's large and prominent (at the entrance) flagpole in the form of a barber's pole.

Just amateur stuff!

NUMBER of First Year Med. students permitted to go on to Second Year in Melbourne has been reduced to 160, regardless of standard reached by 161st.

AN International Film Festival was held in Sydney Uni. during the May vac. Seven different programmes were screened.

MELBOURNE S.R.C. organised a big mid-year ball at the new Royale Ballroom in the middle of the vacation.

What's more, it was a terrific success!

EAT, drink and be merry, for tomorrow the atom bomb gets us is a prevalent philosophy to-day, but I cannot understand why people do not make a better job of the eating and drinking." Prof. Joad told Cambridge Federalists last term.

A £3,500 fellowship grant has been made to Columbia University by Mr. Leon Jolson, head of a sewing machine corporation, who arrived in the U.S. five years ago as a displaced person.

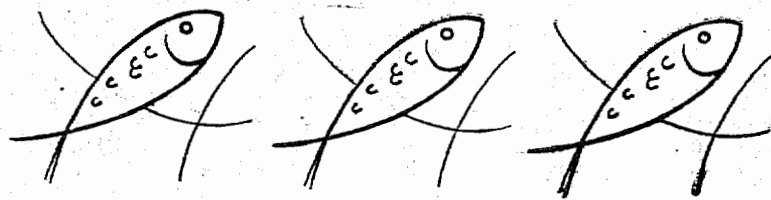
THE president and two leading professors of Yenchen University, Peking, have lost their posts after an exposure of their "failings" by the student body of the University. They were criticised for their "lack of outright hostility to the United States and maintenance of contacts with American and other foreign ex-professors now outside the country."

ST. MARK'S COLLEGE

Annual Variety Evening

7th and 8th JULY
 RAILWAYS INSTITUTE

Admission, 2/6. 8 p.m.



Song of the Fisherman

Proud as a poet I forsook the lee
And sailed with my craft unchristened; out of hail
On a tumbling glass I hazarded my way,
And came to grace by a Godly accident.

Casting the anchored buoy and the mooring rope
I freed my speaking ship, to the stripling tree
Hoisted my canvas for a rising word,
And ran fairweather from the sounded bay.
Off a sundown beach I meshed the slackening tide
And sculled the catch to the cutter's cresting side.
I rode uncompassed night, until the day
When over the tossing east there swept a herd
Of white-capped squalls, to crop the choppy sea
And drag my flukes of safety out of hope.

Proud as a poet, I forsook the lee
And sailed with my craft unchristened; out of hail
On a tumbling glass I hazarded my way,
And came to grace by a Godly accident.

The storm stampeded, wild and bellowing waves
Pierced with their tattering horns my helpless sail

And broke with their hooves my hollow, foundering hull.

I bore the day, but in the night, forspent,
The sundering lightning bit my eyes with wreck,
And I drank deep death with the wrack and the rolling deck.

Now I wait for the twisted day with the rainbow bent,

When doom shall pound the drum within my skull,
And Jesu with His lips upon the gale
Shall call my bones from many weedy graves.

Proud as a poet I forsook the lee
And sailed with my craft unchristened; out of hail
On a tumbling glass I hazarded my way,
And came to grace by a Godly accident.

MICHAEL TAYLOR.

Dramatic Dogma

Christianity is no longer fashionable in intellectual circles. In a way, this is not surprising: It is small wonder that this age, which in many ways is more honest, should cease to regard what had become for so many a mere superficial gloss to their lives.

Church-going was for a long time the fashionable thing. It was customary for the new member of the parish to be first seen in public at the church. In some churches special pews were set aside for wealthy and influential members of the congregation. The "useful for nothing" son in a family, we are told, was sent into the Ministry.

How far such practices were inimical with the teachings and spirit of Christianity is obvious to those who have studied or experienced what it means to be a Christian. It is less obvious to others. The clergyman and "respectable" parishioners have become comic characters in contemporary films and plays. The tragedy is that so many people have gathered their impressions of the man Christ and His teachings from such sources. How few have gone to the scriptures to find out what Christianity is about?

There are other factors also which have led to the impression that Christianity is irrelevant to modern life. The authorised version of the Bible, lovely and poetic though it is, shrouds many of the characters and events of Jesus' time in a midst of antiquity. Pilate, John and Mary seem more like legendary characters than real people. It is hard for many to believe that Jesus said "Good morning" and laughed and joked like other men. Dorothy Sayers has performed a real service in her plays, "The Man Born To Be King," by showing how identically like ourselves were the

men and women who lived in Palestine 1,900 years ago.

It is, therefore, not surprising that Christianity is to many a dead letter. But such people have missed the point—they have missed the essential drama of the Christian dogma.

The dogma and the historic facts can be stated quite simply:

Christ Jesus was born of the Virgin Mary, being conceived by the Holy Ghost, perfect God and perfect Man. At the age of thirty He began teaching His Father's Word and He performed many miracles of healing. He was considered by the authorities to be dangerous and radical. Seized by the hierarchy who feared the consequences of His teaching, He was unjustly convicted, insulted, scourged, beaten and put to death like a criminal on a common cross. Almighty God was put to death by people painfully like ourselves. On the third day He rose again. . . .

If this is not drama, then surely the word has no consistent meaning. The story of Christianity is the story of man's response to what God did for us. There is no doubt as to the Disciples' response. Cowering, dispirited and beaten at the time of the Crucifixion, they were filled with boundless hope after the Resurrection and went forth to proclaim God's word to every nation.

God has revealed Himself to us; He has suffered and endured death for us. What will be our response?

—GEOFF PRIDHAM.

WHY A MISSION?

A Christian Mission within a University is no improper invasion of that institution. A University, as the name implies, exists to prepare its members for a wholeness of life. That requires a wholeness of outlook. There must be specialisation of study to prepare each member for his particular service to the community. Still, each of us as a member of human society shares with every other person the responsibility of living. Although it is not knowledge alone that promotes fullness of living, some knowledge is an indispensable condition of the complete life.

Man must have some philosophy of life, whether he gives it articulate expression or not. A philosophy of life, formed in ignorance of ascertainable vital facts, is unworthy of a true member of a University. No adequate foundation of right living can be laid without a true appreciation of the elements of Christian faith and practice.

That these are not presented in the normal course of the University curriculum is due, in part, to the unhappy divisions of the Christian Church.

These divisions the majority of Christians deplore. For their continuance they must accept their share of blame. For their removal they are praying and working. This mission provides an opportunity, within the framework of existing circumstances, to present the Christian

message to the intelligence and consciences of the members of the University.

Man is more than physical. He is more than intelligent. He is spiritual. The spiritual element in man is the essential core of his nature. It is what makes him really alive. The presentation of the principles of Christian faith and practice should not be considered merely in a detached, academic manner. They are eminently reasonable. The Christian Gospel is centred in a Person. It is the assumption of an attitude of trust towards that Person—involving a life-attitude of loyalty to him—that establishes finally the truth and relevance of the Christian message. The evidence of the trustworthy is discovered only by trusting. In the nature of the case there can be no other evidence. That is why an aloof consideration, or even an abstract assent, is not an adequate response.

Every thinking man and woman is aware of the darkness of our times. Anything that offers itself as light in that

darkness calls for our careful examination before we dare reject it. The Christian message offers both a diagnosis of the human situation, and a cure.

It declares that all must accept their share of responsibility that there is a way out, a way of which all may make practical trial to prove its effectiveness. Those who are willing to try this way of life will find light in the darkness.

Cliches No Monopoly

There is no place in a modern community where the Christian religion comes under a more incessant barrage of fire than in a University. All the weapons of intellect and wit are trained upon its most deeply entrenched positions. Yet somehow or other, Christians, after centuries of battering, come up for more. They ask for no armistice, but instead launch offensives of their own. The Mission to the University of Adelaide is the latest of these offensives, and it will succeed in proportion as it stimulates the great body of staff and students to vital thinking on the most penetrating of extra-curricular problems.

Well-worn cliches void of real thought are not the monopoly of religious minds. The orthodoxy of unbelief is just as deadening a force in University life as the dogma of purely traditional belief.

This University is itself a monument to the truth of the fact that Christians welcome the freest of free discussion of their religion. In the Preface to the University Calendar, the fact is recorded that in 1872 the Presbyterian, Congregational and Baptist Churches declined a bequest of £20,000 to set up a Theological College, and prevailed upon the donor to devote it to the more general object of founding a University.

If Christianity is as intellectually disreputable as its critics claim, then such an action would surely be the greatest folly. On the contrary, it was a profoundly wise and magnanimous act, prompted by a faith that can afford to take risks.

We, today, welcome David Read and our other visitors who come to present that faith in modern terms. They will certainly stimulate our minds to grapple afresh with the age-long issues of Christian life and thought.

F. T. BORLAND.

The Impassable Barrier

There are few human experiences as irretrievable and final as the death of a friend. I say "of a friend" because death is not a process we can claim to have experienced. Unless we turn to collateral evidence, we must admit the finality of death. Lin Yutang says delightfully, that the craving for immortality is a product of ego, and consoles himself with the fact that he is at least privileged to contribute for three-score years and ten to the immortality of the human race. But—let us not despise our immortality, if there is evidence to support it.

Now, what of continuity? Can man's needs of significance, purpose, and security be carried to their logical conclusion (which, I suggest, must be timeless), if there is no real continuity of human existence?

Death is natural, of course. But the sympathetic soul must cope with such an enigma as undeserved accidental death. A sense of justice (and its warmer sister, mercy) and the worthwhileness of human striving become hard to uphold in the face of such occurrences.

In any consideration of death we are plagued and threatened by time. Dare we, for a moment relinquish our allegiance to time and space, and wonder if time is itself of no significance beyond the bounds of quantitative phenomena?

The contrast of joy and suffering might seem less of a riddle, if we disburden ourselves of any sense of sequence, and wonder if they are not closely allied, almost transmutable, as components, for instance, of love.

But our immortality should not be an escape mechanism, where suffering and responsibility are unknown, else we lose our continuity again. If death were to release us from bondage to sequence our appreciation of a proportion of hardship might become a very fond one.

To tackle the evidence we have for continuity we need tools. I suggest we take a little hope—hope that we might really find what we seek, and a little faith, an attitude not born entirely of acquiescence, but perhaps starting there—and a little love. If you have none, then at least believe that it is worth having.

At this point we tread a way paved with somewhat flimsy records and a wealth of courageous human experience, to be met with a man, Jesus, by name, who makes astounding claims about universal and spiritual reality, and who lives a life consistent with His convictions. But death strikes a blow in time—time puts His efforts into the prison of sequence, and He dies. But the availability of His personality and continuity of His existence were not finally severed—He rose from the dead.

In accordance with natural law, death was the indicator that He existed in the phase of time. But that phase ended, now His continuity is absolute—or, to be trite—eternal. The difficulties of physical explanation are obvious, and any consideration of our own bodily resurrection equally so. But the implications are tremendous—for once Jesus has established the continuity of existence, we are assured that the path is worth following. Our dead are no longer dead so far as companionship is concerned, and death becomes, not the impassable barrier, but a beckoning door to richer experience.

JOHN HAWKE.

The Philosopher's Page

IS THERE A NATURAL LAW?

A quite devoutly religious young man said to me recently: "This idea of a Natural Law as a rule of conduct seems pretty thin to me." And I have had others, not so religious, look rather startled when asked if they agreed that at least there is a Natural Law, and reply in the negative.

I imagine a good number of people are rather sceptical about it. Yet you can't understand what we are, you can't understand morality or the fundamental role of religion, if you lack a firm grasp of the fact that there is a Natural Law.

People doubt or deny it because they misconceive what is meant by it. Perhaps we think it is supposed to be a divine voice within us always telling us straight what we should do or should not do: We don't seem to detect any such voice within us — only our own, sometimes nasty, thoughts. Perhaps we have heard metaphorical descriptions of the Natural Law as being written on the fleshy tablets of the human heart: We are, not unreasonably, convinced that no amount of anatomical analysis will detect any such engraved tablets. Perhaps we have read 18th century philosophers who exaggerated the perspicuity of the precepts of Natural Law, speaking about it as though it were a complete, ready-made book of rules open to everyone who was ready to look at it; but today while some people say that things like divorce, contraceptives and abortion are opposed to Natural Law, others say that that's all poppycock. So we decide that the idea of Natural Law itself is all poppycock.

Yet Natural Law is so deeply embedded in human nature that even though we explicitly express doubts about it, we keep on implicitly affirming it.

We affirm the Natural Law whenever we condemn ourselves or another for being a greedy pig, or a cowardly cur, or a mean toad, or a treacherous dingo, or a selfish brute, or a regular wolf. We affirm it whenever we ask for a "fair go" for ourselves or others, whenever we praise someone as a "decent chap," or a "good fellow."

We don't condemn pigs for being greedy. If we happen to own any of the animals, we rather encourage them in it, because it means they are getting fat. We take care not to let the cowardliness of curs or the treachery of dingoes inconvenience us: but we don't expect anything else from them. We do expect and demand something else from human beings. Why?

Because we take it for granted that for human beings there is a standard or norm to which they can and ought knowingly conform their conduct. That they are to be blamed if, knowing this norm, they fail to observe it. And that many of the most fundamental demands it makes are so obvious that no one can be exonerated as not having known them.

We take it for granted that before we pursue any concrete end—here and now to get drunk, here and now to take part in this swindle, here and now to do this good turn — we have knowledge of the relationship of such an end in the abstract (getting drunk, swindling people, and so on), with our idea of what we are, with our humanity—our manhood or our womanhood.

In the abstract or in general we see that some ends of desire fit in with what we are, some do not. It is significant that the word "decent" means "fitting." The "decent" thing to do is what befits, what becomes a man to do — AS A MAN. There may be many things we can do which fit in all right with PART of what

we are—the animal part of us. They may satisfy, momentarily, the desires in us which are specifically animal; they do not fit in with what we are as a whole—a RATIONAL animal. The ends that fit in with what a pig or dingo is by no means necessarily fit in with what a man is.

It is precisely reason within us which enables us to know ourselves as what we are, and to know in the abstract the relationship of ends to what we are. It is reason which enables us to look before and after, to weigh consequences, to understand our dependence upon others, our own and their needs; to realise the damage that would be done to the human race, the impossibility of human living, if various courses of action were considered perfectly open for all to follow—for instance, lying, treachery, murder.

Who can doubt that to leave "this capability and god-like reason" to "rust in us unused"

is to make ourselves the thing we are not, and a vastly inferior thing at that. It is to wreck ourselves, to nullify ourselves. And so we understand that our pursuit of any particular end in the concrete needs to be in conformity with the relationship of that end in the abstract to what we are—to our total humanity. We know that we need to apply this abstract norm deliberately whenever there is question of concrete choices—of here and now telling this lie, or the truth, and so on; and insofar as we see the conformity or difformity of this or that concrete end with that norm to pursue it or reject it as the case may be.

by
B. J. Buxton, S.J.

This norm, the relationship of ends in the abstract to our humanity, is very appropriately called a LAW. Because a "law" is, first, a norm directing our conduct; and second, a norm that demands to be followed. It is appropriately called NATURAL LAW, because it is simply the relationship of ends to our HUMAN NATURE, and it is known by our natural faculty of reason, without any other proclamation of a legislator.

To fit in with what a thing is means to be good for it; not to fit in with it means to be bad or evil for it.

So the first and most general precept of Natural Law, one that we all at least implicitly acknowledge: A man ought to do only what is good (for a man) to do, and avoid what is evil (for a man) to do.

Other precepts are so immediately obvious that no one can doubt them in the abstract. A man ought to be truthful, honest, fair to others, take into account the far-reaching consequences of indulging his sex-appetites and control them accordingly. Many actions in the concrete will immediately be seen to be in conformity or not with these abstract precepts. Others may not. For instance, it may not always be easy to decide whether to do this particular business

deal will be in conformity or not with the demands of honesty and justice. But such difficulty of application does not do away with the reality of the precepts.

Other matters may require a good deal of experience of human nature and of the consequences of certain lines of conduct, and a lot of thought before we can decide what is the precept of Natural Law about them. So there will be disagreement even about the very precept. There are those, for instance, who maintain that in all circumstances the use of contraceptives is forbidden by Natural Law. Others say they can't see it. That doesn't abolish Natural Law. Some day the truth, one way or the other, may become more obvious even on natural grounds alone. And in these more difficult cases the truth may be known in one period and obscured or completely lost sight of in another. Says Maritain: "Men know the Natural Law with greater or less difficulty, and in different degrees, running the risk of error here as elsewhere. The fact of errors and deviations in the determination of the precepts of Natural Law proves nothing against Natural Law, any more than a mistake in addition proves anything against arithmetic."

Don't say: "All this Natural Law stuff is no use to me. I believe in religion, which tells me what I should do and not do." Religion itself supposes the foundation of Natural Law. You can't say, as the absolutely ultimate reason for what you do: "I believe God has revealed His Will." Because why, ultimately, should you be obliged to do God's will, if it were not for the precept of Natural Law: "If God reveals His will, we should do it?" Otherwise, morality becomes a mere arbitrary voluntarism on God's part. Lying, murder, dishonesty are wrong because God forbids them: He could, had He so desired, have commanded them, and then they would have been right. The truth is, as St. Thomas Aquinas puts it, that "God is not offended except by what we do against our own good."

But, of course, Natural Law receives terrific reinforcement from true religion. Then we see that Natural Law itself is simply the participation in us human beings of that Eternal Law in the mind of God which directs all the beings He has made to their appropriate ends, to their fulfilment, to the realisation of what He means them to be. If I look upon a piano as simply my piano, and abuse it with my unnecessary pounding till it is completely out of tune, I can always say: "I may be a fool to put it out of order, but whose business is that except mine?" But if the piano is simply on loan from someone else, then to use it for any other purpose except to produce music, the purpose for which it was made, will obviously be an offence against the owner.

To realise that our owner is God, and His the ultimate purpose of our being, immeasurably strengthens the demand of Natural Law that we should not let our nature get out of tune.

Then, with regard to the more obscure precepts of Natural Law, a divinely revealed religion will pronounce definitely what is the Law. Because we do need to know the things that are to our peace.

A word about "conscience." Conscience is not a distinct or (Continued on Page 6)

FREEWILL

Yea or Nay?

This column is projected for sophists, metaphysicians, logicians, theologians and the lay public. For centuries now men have been arguing whether or not there is such a thing as freewill. I won't go into the history of the business. No doubt you know the arguments. If determinism is true; i.e., if, given enough information it is possible to predict what choices a man will make, and explain why it is that a man makes the choices he does make, then we can't have freewill.

It is said that under such circumstances our choices would not be "genuinely open." This might seem to have no important consequences outside religion. But it does, e.g., if we believe in determinism we are likely to say that man is not "truly responsible" for his actions, for he is a product of environment, and therefore, that his actions are neither praise—nor blame-worthy, i.e., that any praise or blame is out of place.

Now we are landed in paradox, for few people would want to say this. Therefore, they say, it is true that we've got freewill, and determinism isn't true. But with every increase in our ability to predict the determinist assumptions of science tend to become confirmed, and when we think of it, our confidence in freewill wanes.

Anyone will admit that this is a mess. Well, let us see. If we have freewill then we can make choices. (Some say "genuinely open choices," but I confess that I do not know what they are). We can weigh evidence, do what we say we want to do—either listen to the football, or go and watch it. We can consider, experiment, argue and philosophise. In all these activities man is said to exercise his freewill. Dogs are not very good at any of these things, and consequently we find it less repulsive to say that a dog does not have freewill. I put it to you that to have freewill is to be able to make choices, consider evidence, and perhaps to be able to philosophise or perform experiments. This at any rate is what I think it is to have freewill, and I think that it is what you think when you find yourself rejecting the arguments of the determinists as incompatible with common sense.

Well, then, what of the arguments of the determinists. To begin with, I am a determinist. But you will say, "You are just not rational, you've just finished proving that we've got freewill, and then you turn round and say that you are a determinist." Quite right, but why does it follow that if we've got freewill determinism isn't true? To have freewill is to have the ability to make choices and consider evidence and the life. If determinism is true, all it will mean is that we will be able to explain why it is that we make the choices that we do make, and what goes on when we consider evidence, and that given enough information we will be able to predict with reasonable certainty what choices a man will make.

Surely it is absurd to say that because we can explain the choices that we make that we do not make them.

Determinism has to do with predictability. If it is true then it is logically possible (though it may be too difficult) to pre-

dict and explain our choices, but that is not to say that we cannot make choices.

One can imagine A sitting down making a choice, and B sitting amidst machinery, log tables, electronic brains, etc., trying to predict what choice A will make. A is nevertheless quite free to make his choice (provided he is not constrained in any way), and I would still want to say that he has freewill.

Freewill and determinism are just not opposites.

Well, if determinism is true, does it follow that man is just a product of his environment—a heterogeneous mass reacting to this or that stimulus, aimlessly weaving his way through what we are pleased to call "life"? Or, more seriously, does it follow that he is not responsible for his actions, that he is not the final cause (but the "environment" is) and hence that he is not responsible for what he does?

The answer to the first question is that explaining or predicting a man's actions does not make them aimless. There is such a thing as purposive behaviour, and if we can explain it, it makes it no less purposive.

The second question can be asked in another way. If ever one's motives are determined by environment, can a man be justly praised or blamed for what he does?

Here is my approach. Praising and blaming are themselves activities which may have the effect of encouraging or discouraging a person in what he is doing. We do not praise someone for acting in a way we do not think ought to be encouraged. Nor do we feel that it is just to blame or punish someone when we know that it will do no good. No one blames a lunatic for the offence he commits.

So if we are to praise or blame a man, it ought to be to encourage or discourage him or others from acting in that way. Thus so long as we believe that people ought to be encouraged to act in certain ways, and discouraged from acting in others, and accept that reward and punishment are suitable means of accomplishing this end, then we will say that so-and-so ought or ought not to be punished, and this implies that we think that he was morally responsible for what he did.

If we do not believe these things, then we have no moral principles, and there can be no such thing as moral responsibility. Hence even if man's character is entirely a product of his upbringing and social environment, he will be no less morally responsible for his actions.

B.D.E.

RED HEN CAFE

(Opposite Richmond Hotel . . in Richmond Arcade)

COFFEE LOUNGE AND GRILL ROOM

Open 9.30 a.m. to 7.15 p.m. Every Day

Convenient for Students. Service and Civility Our Motto.

Foreboding

My summer is singing, and sweetly it sounds
As griefless I go, a manner of gaiety,
Carousing and carolling, guarded from care,
Or so do I hope, happy in heedlessness.

Whip not me grief, whore, all unwholesome,
Send not your sensual sirens to gull me;
Sense is a moll, the minion of misery.

Struggling and strangling in stanches, I stagnate,
Held in my own hollow hell of indulgence.

N. DOBLE.

Genes, Waves, Ideas

"Out, out brief candle, life is but a walking shadow, a poor fellow that struts his hour upon the stage and then is heard no more: IT IS A TALE TOLD BY AN IDIOT, FULL OF SOUND AND FURY SIGNIFYING NOTHING."

People, animals and plants as individuals show different characteristics and variability in the manifestation of these characteristics, there are people with various grades of brown in the color of the eyes and others with various grades of blue. There are types of sheep with fine wool and others with coarse woolled fleeces and other types with in between type of wool.

Genetics is the study of the inheritance of these characteristics; their causes and the mechanism of action of these causes. Mendel (1822-1884) observed that the crossing of red flowered peas against white flowered peas gave an offspring all with red flowered peas. The self-crossing of the new red flowered peas gave a mixed progeny of white flowered and red flowered peas.

He attributed the cause of the difference in color to the presence in the pea plant of two different factors. One factor causes the production of red flowered peas and the other causes white color. The factor for red color can mask the effect of the other when present together and is therefore dominant over it.

Later work by geneticists and cytologists suggested a similarity between the effect of the so-called factors and the effect of thread like bodies found in the dividing cells of plants. These thread like bodies detected by stains, were given the concept of chromosome.

The factors of inheritance were then either chromosomes or part of a chromosome. There are not by proof the whole of a chromosome, and therefore are a part of a chromosome or simply bodies attached to the chromosome.

The electron microscope failed to detect these factors, and they are now beyond our perception and technique. They are causes that give an observable effect. They are now known as genes. A gene or a group of genes in the living cell may cause the production of a progeny with green eyes or curly hair, or even cause the difference between an intelligent and a dumb person.

The biochemist suggests that the gene is a nucleo protein. It is therefore made of atoms combined in a certain pattern to form a molecule.

Our ideas on conception of the atom is also still in a stage of flux. An atom is a group of entities forming a structure. It includes electrons, protons, neutrons, neutrinos, positrons, mesons, photons, and pions.

The detection of the first led to the discovery of the other, and so on. Probably there is an infinite number of more entities to be discovered. Our knowledge of causes in nature seems to be built on our ideas and seems to converge towards fundamental apparently simpler causes beyond our perception and our technique.

One often wonders whether we know anything true about reality. We are all fundamentally the same—scientists, artists and mystics in different grades of manifestation. All seeking the causes of effects in different ways, subjective or objective, and ending with nothingness.

Perhaps the enjoyment of our own consciousness is our only reality, the rest is a reality beyond our limitations. We progress towards it to explain and reveal the secrets of nature.

MAHMUD U. YAKHYA.

Stop, Look, Listen

"Stop Looking and Listen," Chad Walsh, S.C.M. publication.

A most refreshing presentation of the Christian Faith by one who for many years was an atheist. His racy style, combined with a deep knowledge of History, bring

home most vividly the working out of God's purposes in the affairs of men. Also, there are some interesting comments on modern American economy in the light of the Christian faith.

The above book will be on sale during Mission Week.

THE W.E.A. BOOKROOM

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|---|----------|
| C.S.I.R.O.: AUSTRALIAN ENVIRONMENT | 10/6 |
| Fiedler: OXFORD BOOK OF GERMAN PROSE | 25/6 |
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THIS IS ALL GREEK TO ALCIBIADES II

It would be interesting to know how many people read last edition's article by a person with the nom-de-plume of Alcibiades II about the Federal Government's dollar and import cuts and its general economic policy. It would also be interesting to know how many of those people allowed themselves to be fooled by the nonsensical and thoughtless statements contained in that article.

One does not wonder that the writer was scared to put his real name to such a concentrated collection of not only half-truths, but also blatant distortions of fact. No honest student of politics or economics would have the nerve to do so; but then it is obvious from what he has written that "Alcibiades" is not an honest student of politics or economics.

His main theme is that the Menzies Government would not place dollar restrictions on petrol, tobacco, and films because such action would be "politically disastrous." Apparently he thinks that petrol is only used in Australia for pleasure motoring. In actual fact the proportion of petrol so used is extremely small, while industry, especially primary industry which the Government is doing its utmost to foster, could not survive without considerable quantities of petrol. In addition, it is platitudinous to remark, except for the sake of people like "Alcibiades," that Australian air travel and transport would have to be drastically cut if importations of petrol were cut. Indeed, the recent strike by petroleum workers in the U.S., thus limiting petrol imports to Australia, soon made its effect felt in this country by the drastic slashing of all airline services. As for the importation from America of tobacco and films, if "Alcibiades" had cared to look at the statement by the Minister for Trade and Customs on May 10, when the 20 per cent. reduction on outstanding import licences from the dollar licensing year ending March 31 last were announced, he would have seen

that the very items of tobacco and films which he mentioned appeared in the list of goods affected by the cuts.

Perhaps he is also unaware of the fact that the Menzies Government has up to date already negotiated one loan, of one million dollars, from the U.S. to help pay for "urgently needed agricultural equipment, machinery, spare parts, and essential industrial raw materials" and other goods from that country. He may also recollect that last year opponents of the Government were very indignant when the Budget so strongly attacked the milk bar economy of "bread and circuses," which "Alcibiades" so blindly accuses the Government of encouraging. What utter humbug this "Alcibiades" contrives so that he may see his words in print. Accuracy and honesty come but a poor second in his sensational article.

The writer, in his apparent blissful ignorance, suggests that inflation started in Australia in 1950 because of actions of the Menzies Government. Where the high wool prices, the tremendous re-armament programmes of the Democracies, the general world inflationary spiral and the previous extravagances and blundering Socialist economic policy of the Chifley Government fit into his plan of things, he presumably has yet to consider. In the meantime we must not mention the 20 per cent. levy on wool cheques which was imposed by the Liberal AND COUNTRY PARTY Government, in order to cushion the inflationary effects of spiralling wool prices.

It is abundantly clear that "Alcibiades" is totally ignorant

of the real causes of the drastic import cuts on goods from England. He does not know that, apart from the fact that wool prices dropped very suddenly, the sterling import cuts imposed by the Canadian Government greatly assisted the flooding of the Australian market by goods not expected in this country for two years or more; thus putting Australia in a state of impending national bankruptcy. The cuts were imposed suddenly because conditions causing them arose suddenly.

"Alcibiades" says that since March 8 bargain advertisements by big city stores have disappeared. Perhaps, being one who is easily deceived, he does not realise that phrases such as "specially reduced lines" are just another way of saying "bargains." He is no doubt the sort of person who would not buy a rabbit coat because the one he saw advertised was definitely nothing but "Lapin."

When Mr. Playford removed price control from clothing, he said that "things were back to normal in the clothing and textiles industries"—not that things generally were back to normal. He lifted price control on those two commodities only, saying that price fluctuation would be "carefully watched," and if any goods became in short supply, or there was an unwarranted increase in prices, prompt action would be taken to safeguard public interests. Once again "Alcibiades" discards honesty for political expediency.

His last dismal attempt to attack the Federal Government would have been best left alone (Continued on Page 6)

Orthodox Economics—A Threat to Democracy

We read with interest the article, "Democracy, Beware!" by John David in May 7 edition of "On Dit." How truly he states "But how few are aware of the very real dangers to democracy inherent in some of the methods today advocated to combat that threat."

But how very few are aware of the subtle, but very real dangers inherent within the democracies themselves, apart from "using totalitarian methods to combat totalitarianism." For there are within the democracies the world over, economic principles governing the policies of the Government which are far more subtle and ultimately far more effective in destroying democracy, than any present threat from without.

Most democratic thinkers recognise the evil of totalitarianism in its various forms—Fascism, Communism, Nazism, a Socialism, whose differences are fundamentally only differences of degree of the same evil. The evil being that in such a society the individual exists to serve the State, when it is the ideal of a democracy that the State exists primarily because of the individual, and that it must be the servant of the individual. In the words of Lord Acton, "Power corrupts and absolute power corrupts absolutely."

But how can anyone, unless he be biased by his dogmatic adherence to one party line or another, or who is blinded by the falsity of some of the principles of orthodox economics—particularly the orthodox concept of finance—fail to recognise the methods of running this country as being fundamentally totalitarian, the very thing we are trying to combat as a threat from without.

Continually do we find the Government, whether Labor or Liberal, two parties whose policies are fundamentally the same—for the policies of both are governed by economic advisers or "experts" from the same school of economics—seeking more central power from Canberra, supposedly in the interests of the people.

This state of affairs exists in England to a far greater degree, concerning which E. W. Grotian declares in "The Scotsman": "Since our bloated State machine has now reached that stage at which even our elected Parliamentary representatives are unable directly to control it, and have to resort more and more to legislation by ministerial decree, how can the individual voter hope to exercise control over this machine? Surely the solution to our troubles is not to give the State more power, but to win back some of that which, as individuals, we have so fecklessly thrown away."

Australian people are today burdened with high prices and heavy taxation, as a result of which, to give one example, many homes are disrupted, because the mother is forced to go out and work as well; thus the family, the true basis of a democracy, is weakened; so how can we expect to strengthen our democracy? This economic condition is stamping out indi-

vidual progress and incentive; thus slowly but surely the way is being paved for communism or one of its allies to take over.

We are agreed, economists and clear thinkers alike, that the primary function of money is to serve the people as a means of exchange of goods and services, and that of itself it has no value. In other words, it is merely a ticket system.

But in reality, today finance is power; a country's wealth is determined by the gold basis; (why on earth it isn't gauged in terms of its productive capacity, material resources and potentiality to improve its national wealth in the fields of agriculture, industry and services beats me!); money has become a commodity; the Government and the people have become slaves to the debt finance system controlled internationally from Wall Street, New York. And yet will the orthodox economist still assert that the function of money is primarily as a means of exchange?

Because economic "experts" have said for so long that taxation is necessary, most people blindly believe this to be so. But in fact, it is nothing more than legal robbery of the most vicious kind, since, with a realistic concept of finance, it is entirely unnecessary in the forms we know it.

Unless the principle of orthodox economics are thoroughly re- (Continued on Page 6)

Letters To The Editor

You haven't Murdoch

6 Ashleigh Grove,
Unley Park.
3/6/1952.

The Editor,
"On Dit."

Sir,
The ideas expressed by Professor W. Murdoch about the use of the words intellectual and intelligent ("The Advertiser," 31/5/52) need to be carried somewhat deeper to have a required impact upon the cultural institutions of to-day.

The dangers seem to be that schooling may be treated as an end, e.g., to functional competence; that pupils are becoming far too complaisant and complacent, and that mere intellectual enlargement of memory and powers of deductive reasoning may be a bar to the development of native intelligence.

What creates intelligence may be a difficult question to answer, but that personal wisdom is a product of individual experience of reality seems a reliable maxim. The realities of the all-important realm of metaphysics are far from receiving their proper share of recognition. The "Natural Law in the Spiritual World" theme seems to need a more profound exponent than was Henry Drummond.—Yours sincerely,
C. H. ALLEN.

Sitting on Defence

Dear Sir,

I have no doubt that R. E. Burns ("On Dit," 19/4/52) and many other National Servicemen were "put out" by having to spend their summer vacation serving their country at Woodside. It was not anticipated that taking action to defend Australia from possible attack by Soviet Russia would be all beer and skittles. If our democracy is worth saving (and I somehow fear that R. E. Burns does not think it is), then in my opinion we must put ourselves out in helping to save it. That is expressly why, although, as Mr. Burns so concisely has put it, I "missed out on going (to National Service Training) by being two months too old," I joined the University Regiment at my own free will, and volunteered to serve outside Australia if necessary.

It is quite possible that "Drill and Study don't mix." But, then, neither do Communism and Christianity and Democracy. Which shall we choose? Communism and Study? Or Drill and Christianity and Democracy? I have taken my pick, without compulsion from the Ministry of Labor and National Service.
CHARLES STOKES.

Thank You!

The Editor, "On Dit."

Dear Sir,

I should like to take this opportunity to thank in the name of my committee and myself all those who came along to the University Science Ball on May 24 and helped us to make the first post-war debutantes' ball at the University a great success.

I feel that special thanks are due to all those present during the evening, firstly for their courtesy of arriving in good time and secondly for their dignified behaviour (only two breakages to supper china).

I should also like to extend our sincere thanks to Sir Mellis and Lady Napier for receiving the debutantes, and Mrs. A. P. Rowe for presenting them. Last but not least our thanks are due to Miss N. Stewart for training the young ladies for the presentation.
—Yours sincerely,

J. H. SEIDLER,
President U.A. Science Assn.

Resurgam

Resurges

Dear Sir,

If Messrs. D. P. and B. D. E. ("On Dit," 19/5/52) dislike people writing things which tend to become "less and less accurate," they should guard against it happening in their own utterances. A greater distortion of what actually appeared in my column in "Liberal Opinion" I should not even expect to see in a certain paper, let alone in a letter written by people who apparently deplore such distortions.

A group of S.C.M. and "Socialist" Club members admitted to me, with considerable reluctance, that what I had written about Peter Halley in "Melange" was correct. The only part they were able to object to was the reference to the Red Dean in connection with Mr. Halley. That was purely a matter of opinion; in my case, a matter of "Liberal Opinion."

I have nothing else to add.
"RESURGAM."

YOUR FUTURE CAREER

This notice is written with a view to catching the eyes of final year students. Many of you will now be considering what to do after the end of your University course. Some of you will have ready-made positions to fill; others of you may already have been approached by or made enquiries of prospective employers; others may yet have little idea of what you wish to do, or what choice lies ahead.

To all of you I would say: "Why not register with the University Appointments Board? It will cost you nothing, and in return you will receive notices of any positions notified to the Board that might interest you."

The Board is a small organisation and does not guarantee to find you a job. But it is approached by some of the biggest concerns in the Commonwealth, particularly for good graduates, preferably with an Honors degree. The prospects for advancement to very well paid, responsible positions in such concerns are good, and some of the posts are not advertised publicly.

Some of you will accept positions superficially attractive at the beginning, and feel dissatisfied later. Many of the positions notified to the Board are for graduates with a few years experience. The positions are often attractive and interesting, yet frequently there is no one registered with the Board to whom details can be sent.

Registration forms may be obtained from the front office in the main building, and when completed should be returned to the undersigned:

F. H. JOHNSON,
Secretary.

IS THERE A NATURAL LAW?

(Continued from page 4)

separate faculty within us. It is not a mere moral "feeling" or instinct or a mystical divine voice. It is simply our reason, judging practically that this or that particular concrete action will or will not be in conformity with the Law, and so dictating that it should or should not be done. It is not the actual voice of God of course, but it is His representative voice, since He gave us our reason and the Law of our nature by which it must judge. So the dictates of conscience represent His will for our good.

Deny Natural Law, and no other law, divinely-revealed or human, could impose any moral obligation upon us; because the obligation of all other laws comes from the precept of Natural Law: "The laws of legitimate authority are to be obeyed." Deny Natural Law, and no human law could be unjust; because it is only Natural Law which tells us that all human laws must be just, and otherwise are not laws at all. Deny Natural Law, and there can be

no Natural Rights: Anyone might be treated without injustice as a mere brute animal, might be killed, mutilated, sterilised, at the pleasure of the powerful. Deny Natural Law, and no International Law or Right, no Rights of Small Nations, would be possible. And agreements among nations are meaningless if there is no principle of Natural Law: "Agreements should be kept."

It is not surprising that in our day, when totalitarian philosophies of "might is right" have so inhumanly ignored the natural rights of so many, we should have strong affirmations of Natural Law in the Atlantic Charter, the United Nations Organisation, the American Institute of International Law, the Union Juridique Internationale, and the Institute de Droit International.

Wisely did the Fathers of the American Constitution accept Natural Law as the foundation of their work. The idea of Natural Law is surely fundamental to all democratic opinion.

Orthodox Economics

(Continued from Page 5)

revised, and its fallacies and false principles recognised and admitted, all this preparation for the defence of democracy as being threatened from without, will be in vain; for slowly and definitely surely, democracies the world over are being destroyed from within.

John David declares: "At all events, a democracy should be strong enough through its own inherent virtues, that is to say, because it is a democracy, to resist anything that threatens to destroy it." But I would suggest that the progress of totalitarianism provides ample evidence of lack of "inherent virtues" in the democracy to

which John David addresses himself.

In the words of Franklin D. Roosevelt, "Let us not, at this time, pursue the easy road of centralisation of power, lest some day we discover, too late, that our liberties have disappeared."

And furthermore, let us students who, in accordance with the aim of this University—that of seeking the truth in all the fields we study—do something to correct the cause of the rot within, before we, too, become imbued with false principles and blinded to this most imminent threat to our democracy.
ERLAND BROCK.

no excuse for saying you didn't know.

If you're one of the shy, more retiring type, who doesn't want to act, but would like to help build sets, or design and make costumes, or write or paint advertisements, there is plenty of opportunity for you. A theatre group cannot do without these people, and it must be thinking always of the years ahead, and training people, especially freshers, for all activities, so that there is a continuous supply of enthusiasts, and not a sudden, devastating dearth of talent.

This year's Drama Festival is a wonderful chance for our actors to go to Melbourne, and gain much helpful experience; you'll also have a good time, meet lots of people, watch other plays and learn from them—being a member of A.U.D.S. is not all hard work. If you have

never been to Melbourne, now is your chance.

The fortunes of the theatre movement in the Adelaide University have fluctuated since the war, one year good, and another year less so. We want to make A.U.D.S. a solid, consistent body, promoting worthwhile entertainment, and social activity, combined with interesting work and a lot of fun, but we can't do this, unless you, the people of this University who have a yen to act, produce or give like aid, will cast away your inhibitions, and join A.U.D.S. Talk to Keith Buckley, the President, to the Secretary, Helen Jones, or David Penny, Michael Pryce, Charles Todd, Rosemary Wood, or Lola Barrett. They will tell you what interest and opportunities you can get out of A.U.D.S. Remember, "There's no business like Show Business," let your hair down, and come on in.

SCIENCE MONTH

This year the committee has decided to combine some of the traditional activities of the Association into a closed pattern and to call it SCIENCE ASSOCIATION MONTH, which this year will extend from July 3 to August 2.

- Thursday, July 3, 6.30 p.m.: Railway Dining Room: Science Association Dinner. Cost to members and one friend, approx 10/- each; non-members approx. 12/- (all incl.). Cash bookings only. Closing date, July 1. Limited number. Bookings with the Sec., M. Thompson, Chemistry Dept.
- Tuesday, July 8, 1.15 p.m.: Lady Symon Hall: Debate. Engineers v. Science.
- Tuesday, July 15, 1.20 p.m.: Lady Symon Hall: Talk by Prof. W. G. K. Duncan, "The Community and the Scientist."
- Thursday, July 17, 8 p.m.: Lady Symon Hall: Students' Night. Scientific and pseudo-scientific papers will be presented. All those wishing to present a paper please con-

- tact M. Thompson, Chemistry Dept.
- Tuesday, July 22, 1.15 p.m.: Lady Symon Hall: Debate, "Arts v. Science."
- Thursday, July 24, 8 p.m.: Lady Symon Hall: Film Evening. Scientific and entertaining films, by courtesy of Vacuum Oil Co.
- Tuesday, July 29, 1.20 p.m.: Lady Symon Hall: Talk by Dr. S. W. Pennycook, "The Scientist and the Community."
- Saturday, August 2, 8 p.m.: Refectory: Final Flutter. This traditional Ball will this year be a MASKED MAD HATTER affair with generous prizes for winning entries. Special penalties for all without a "HAT." Masks and paper hats available at door. Bookings open at UNION OFFICE, July 7. Single ticket, 6/-.

A.U.D.S.

The Student Theatre Group of 1951, which so successfully presented "The Flies" and "Murder in the Cathedral," has undergone a metamorphosis and is now known as the Adelaide University Dramatic Society, with a shining remodelled constitution. What are we doing to blaze our name in Varsity history? After several set-backs, due to the late start of the first term, and other minor difficulties, we are launched upon two major projects, a play for Drama Festival, and a one-act play, "The Dear Departed" to be produced early this term at a Warden's Evening.

Drama Festival is THE event of the University theatrical year, a chance for the Society to make a name for itself in other States,

and to see what other States are capable of doing in the dramatic line. This year, Drama Festival is to be held in Melbourne, under the auspices of the Melbourne University Dramatic Club.

The play chosen for Drama Festival will be produced by Mr. Derek Van Abbe, ex-Tin Alley Player, who has already made a name for himself in Melbourne, and is consequently an authority on Melbourne's theatrical taste.

Plays suggested for Drama Festival are, "They Came to a City," by J. B. Priestly, "Uncle Vanya," by Anton Chekov, "The Circle," by Somerset Maugham, and "Mr. Pim Passes By," by A. A. Milne.

Without sufficient enthusiasm or members, A.U.D.S. would cease to exist. Surely there are people in this University who would be keen to try for a part in either the one-act play or the play for Drama Festival? If you have't heard of A.U.D.S. before you have now, so there's

THIS IS ALL GREEK

(Continued from Page 5)

from his point of view. He intimates that the economic policy of the Menzies Government has had no effect on the basic wage. No doubt he would hate his readers to realise that since the considerable rise of £1 two quarters ago, before the 1951 budget had had time to show any marked effect on inflation in Australia, the rises have (net, on an overall average for the Commonwealth, 10/- and (the last rise), 6/6.

This proves exactly the opposite to what "Alcibiades" would have his readers believe. The Menzies Government, by strong-armed methods—without being afraid of hurting different pressure groups in the Australian electorate—has taken steps which are gradually crushing the inflation which the previous "Labor" Governments could not, or just would not, tackle.

The article by "Alcibiades II" is just typical of the pathetic arguments put forward by critics of the Government economic policy, which is bearing fruit so successfully that the Wards and the Evatts are suffering from severe political indigestion, which they can only attempt to hide behind hypocritical belches of "political expediency."

CHARLES STOKES.

INTER-VARSITY SPORTS

FOOTBALL TO ADELAIDE

Success is a potent brew, and who can blame the Football Club if it has temporarily gone to their heads like the sherry on Monday night. After sixteen years of fruitless attempts to storm the citadel of the National Code and beat Melbourne, Adelaide has at last succeeded in a glorious exhibition of combined, hard hitting, systematic football.

The Inter-Varsity Carnival was held here during the May vacation. Visiting teams were a powerful Melbourne side, and the hard-pressed, overplayed Sydney men who performed most gallantly, despite the loss of star players and an exhausting programme. Early in the week, Adelaide, with Pak Poy starring, beat N.S.W. comfortably, and the Melbourne machine relentlessly crushed the tired Sydney team, kicking a mammoth score. However, Jack Thompson, with two excellent displays, took the trophy for the best and fairest for the Carnival home to Sydney.

The social sense of our visitors was excellent, and the warmth of the Adelaide girls' welcome for the Melbourne boys would have surprised even the Rugby Club. They, the "partners," with Bill Macbeth, Adelaide's secret weapon, had much to do with the success of the week. Apparently Victorian, Dave Quin, will be a bit more careful when he next lays claim to a super capacity for West End. Among the entertainments officially listed were a reception, sherry party, dance, a superb all-day car trip and barbecue, and the dinner, each adequately

lubricated by liquid refreshment.

THE MATCH

Although the centre patch was muddy, conditions were otherwise ideal for the Melbourne-Adelaide game, and an excellent crowd thoroughly enjoyed a first-class match. Melbourne, with winning rucks and with their rovers cleverly breaking loose in the forward lines, were first to attack, but Adelaide scored the first goal, when Fitch sank a long drop kick. The quarter ended with the visitors three points ahead. During the second quarter, Adelaide established a grip on the game, which was not thereafter broken, although Melbourne fought back with their usual skill and tenacity. With the Victorian rucks less prominent, the ball was delivered well to McLeod, who was proving an ideal spear-head to the Adelaide attack. At half time, Adelaide led by two goals. McLeod went to centre half-forward after the interval, and Melbourne attacked grimly during the third quarter, but the last term started with Adelaide leading by eight points. At the finish, with the crowd thrilled by a very hard, but cleanly fought match, the home team won by 27 points.

Melbourne were a good, polished side, playing the typical high marking, long kicking, Victorian game, with two elusive and clever rovers. They were beaten by a team which raised its game to the occasion, traded bump for bump, and played fast, determined, intelligent football. Every man played well for Adelaide, who won because they were a team, but several factors stood out in their victory. Elix dominated the centre, and attacked or defended with equal tenacity and effectiveness. The half-back line, with Broadbent and John Lawrence prominent, thrashed their immediate opponents and broke up many Melbourne attacks, while Hill was unbeaten at full back. McLeod has already been mentioned, and Giles and Harris gradually wore down the powerful opposing ruckmen to dominate the packs in the last quarter.

George Tilley's coaching had much to do with the win, and the Football Club must realise that all of the one hundred members helped. The A team is strong because the B, C and D teams are strong, and the strength or weakness of the club depends entirely on the efforts of each member.



(By courtesy of "The Advertiser")

DOUG. GILES CONTESTING THE KNOCK WITH P. K. HARKNESS (Melb.).

ATHLETES EXCELL

The Adelaide University Athletic Team of ten men shocked the Eastern States Universities' teams by taking five titles and almost annexing the Waddy Cup. It was only in the last event on the first day that Sydney were able to establish a slender lead of two, in the aggregate points, whilst the result of the Waddy Cup was in doubt until the last event of the final day.

The final points were:—

| Q.L.V.A. Cup: | |
|---------------|-----|
| Sydney | 119 |
| Melbourne | 109 |
| Adelaide | 74 |
| Queensland | 34 |
| Tasmania | — |

Waddy Cup:

| | |
|------------|---|
| Sydney | 6 |
| Melbourne | 6 |
| Adelaide | 5 |
| Queensland | 1 |
| Tasmania | — |

Adelaide started well when their captain, Lindsay Claxton, dead-heated for second with Cameron, of Melbourne, a yard behind Olympian John Bartram, in the good time of 10.1 seconds against a head wind.

Both Adelaide hurdlers, Russell Hancock and Peter Harbison gained the final of the 120 yards hurdles, which included last year's winner, Loveday, of Queensland. Hancock, hurdling with great dash, won in 15.3 seconds, with Harbison fifth.

Peter Harbison then gained our second title by winning the pole vault with consummate ease at 11 ft. Fred Markey excelled himself, vaulting 10 ft. 6 in. to fill second place.

The mile was won by Empire Games runner, John Plummer, in 4 mins. 23 secs., whilst Brian Jeffries, of Adelaide, was fifth.

Our third win, which put us well in the lead, was gained by Ralph Sedgley, competing in his first major competition, won the discus throw with a fine throw for a cold windy day of 118 ft. 7 in.

The 440 yards was won by Olympian, Edwin Carr, in 49 seconds, equalling the previous record.

The 220 yards hurdles was won by popular Queenslander, Tony Booth, with Harbison fifth, the time being 26.9 secs. The broad jump was won by Lindsay Claxton, with 22 ft. 7½

in., giving Adelaide its fourth win.

At the end of the first day the points in the Waddy Cup were: Adelaide and Sydney 2, Melbourne and Queensland 1 each. At this stage the Sydney manager, veteran Harry Suhan, panicked, and confined his team to quarters to rest for Friday's events. So the Adelaide team celebrated on alone.

The second day proved just as cold and wet as the first, and had the sports not been held on the cinder tracks of Olympic Park, they could not have been held at all.

The 220 yards was also won by John Bartram in 23.2 secs. against a 25 m.p.h. head wind. Hector Brooks, although unplaced, gave indications that he will be a force to be reckoned with in future Inter-Varsities.

Australian champion, Doug Stuart, won the high jump for Sydney, clearing 6 ft. with ease. Sandy Skinner showed that he has the big match temperament by jumping an inch higher than his previous best. He cleared 5 ft. 11 in. to be third on a count back. The 880 yards was won by Sheen, of Melbourne, in 1 min. 59.8 secs.

The javelin throw proved a most exciting event, with the colored markers of several competitors leapfrogging each other with successive throws until Robin Goodchild unleashed a throw which appeared a clear

winner. The jubilation of the team was cut short when the referee ruled it a no throw, as the marker could not decide on the exact mark the point made on the soft turf. The final result was Stuart, of Sydney, first with 137 ft., Hancock third, and Goodchild fourth.

The 440 yds. hurdles was won by T. Langley, of Melbourne, with Peter Brokensha third, the winner's time 58.4 secs.

Brian Jeffries was just beaten to second place in the three mile, which was won by John Plummer in the record time of 15 mins. 9 secs. Jeffries' run was well inside the record.

The hop-step-and-jump gave Russell Hancock his second title for the championships when he jumped 46 ft. 3½ in.—within 6 in. of the record. The Melbourne sprint relay team, which contained three-quarters of the Victorian State team, took 43.5

All crews got away well in very rough water. Adelaide on the outside in the worst water, and secs. to win the 440 yds. relay, which gives a good indication of the conditions. Our mile medley relay team (Jeffries, Brooks, Brokensha and Goodchild), were third, a certain distance behind Sydney, who won in 3 min. 39.5 secs.

The Waddy Cup depended on the final event, and the strain was on as the big men from each State strove to putt the 16 lb. sphere the furthest. Mighty Mario Croatto, of Melbourne, won with 37 ft. 7 in. Peter Harbison was second with 36 ft. 1 in.

Thus ended the actual contests in which Adelaide recorded their best performance since 1914. It has, however, been customary for the Adelaide team to perform well off the field. This team proved no exception. Such feats as Hank's window ledge acrobatics, and Sedulis' rendering of "The Blue Velvet Band" qualify for the "Big Time No Underpants" award.

The hospitality of the M.U.A.C. left nothing to be desired, especially the dinner and entertainment thereafter by courtesy of our good friend, Alf (Backstage) Lazer. With a little more enthusiasm and a few new faces, the club could quite easily win the next Inter-Varsity in Sydney. Come and Join Us!

in smaller boat than the other crews, led for two hundred yards, but then two or three waves came over the side of their boat and they rapidly dropped back. This was very disappointing for the crew, which had trained hard, and which was now forced merely to paddle over the course, as the boat became lower and lower in the water.

There was very little between Sydney and Melbourne for the first mile. In the middle mile, Melbourne, maintaining a rating of 35, went away from Sydney and held their lead over the last mile. West Australia came up well in the last half-mile, almost catching Sydney.

The very heavy Melbourne crew rowed brilliantly to maintain their rating and clearance over the three miles. Their time, 17 minutes 12 seconds, was very fast for the conditions. Sydney did well to stay so close to Melbourne, and to fight off the last-minute challenge from the lightweight West Australians.

SCULLING RACE:

In the Inter-Varsity Sculls Race, B. Sundstropp, of Sydney, was untroubled to beat P. Royce, of Adelaide, over one and a half miles. This was the first time this event has been held since 1937.



(By courtesy of "The Advertiser")

KANEMATSU COMES HOME

In the early hours of Saturday, May 31, members of the Rugby Club set out on the merriest and most successful Inter-Varsity Quest for many years. Two Austins, an M.G., an Oldsmobile (straight 8, of course, Sir!) and the fabulous Mill Holden carried team members to Melbourne, where they won from the home University the renowned Kanematsu Cup. This Silver Cup, valued at £60, cannot be found. It has been reliably reported that Melbourne coach Emmerson had to hock it in order to buy the wonderful morning suit he wore to the civic reception.

On the way over, Jim Mill picked up Robinson in Mannum, where he had been on an archaeological expedition with Dr. A. Grenfell Price and others. Robinson deserves special mention as the only archeologist who has ever discovered the 2,000 year old body of an aboriginal child clutching sixpence in one hand and an old boot in the other.

Going over, the rain came down in buckets, and two mishaps occurred. Price, after weeks of work on his M.G., burnt out his generator at Bordertown; like a submarine, however, he carried on with his batteries. Callaghan was due in Melbourne at 6 p.m. to attend a party given in his honor; however, due to a mishap when he was driving which cost him 13 hours' delay and hence a colossal amount of grog, he arrived at the party just after the last guest had left.

And so Melbourne, and the Hotel Federal for the first night. This hotel indubitably has the creakiest beds in Melbourne, and the economists in the party deduced the Economic Law that per night the tariff charged is directly proportional to the number of creaks.



Sunday saw the team warmly welcomed at Trinity College by Bill Gurr. Bill's kindness during our stay at Trinity was much appreciated. Any embarrassment we may have caused him was, of course, purely accidental.

That afternoon a certain person led an expedition to the Frankston Hotel, after an hilarious three hours the gang left for Trinity. They had gone about 100 yards, done a right hand turn without a signal, and then stopped. Mysteriously directly alongside there also halted a big, powerful dark-colored saloon with the dreaded aeriels fore and aft. The following dialogue took place:

Police: Where do you think you're going?

Long pause.

Voice (thoughtfully): Trinity College, I hope.

Police: Why didn't you give a hand signal?

Voice: What hand signal?

Police: When you did that right hand turn!

Voice: Right hand turn; we didn't do any right hand turns!

Police (incredulously): Not around that corner?

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

Voice: What corner?
Pause.
Police: Why were you screaming?
Voice: ———

SOCCER AND GOLF REPORTS HELD OVER UNTIL NEXT ISSUE

Next day representatives of all teams and somehow or other representatives of the King's Cross branch of the R.S.L. were entertained by the Lord Mayor of Melbourne at a civic reception. The Lord Mayor graciously asked us to drink his beer and whisky while he told us how wonderful the Great Australian Rules Game was and how he had once been given a posy by some Soccer players whose match he had once watched. The Lord Mayor promised to attend one of our matches, and was visibly impressed but not rewarded with any flowers.

On Monday night Melbourne coach "Emmo" Emmerson entertained us with a magnificent cocktail party at his home. The fight around the keg with the Queenslanders provided welcome practice for the match against Tasmania the following day. In Melbourne, of course, it always rains, and so we all wore the glamorous new jumpers purchased by Evans after long negotiations with the Brisbane firm. Superior play in the forwards stimulated by close work the night before gave Adelaide the victory over Tasmania. After the match and our close association with the rich Melbourne Mud, the Blacks were really black. They took the opportunity to wash their new togs by walking out of the showers at Trinity fully clothed. This was certainly an efficient method, but had unforeseen effects on Trinity's drains. It is reliably reported that this is the only time in its history that Trinity College has possessed an indoor swimming pool on the first floor.

Tuesday evening the team enjoyed the hospitality of some of the more glamorous employees of A.N.A. A feature of the evening was the performance of "Sleepy Reid," who mysteriously enough was ill every time he came inside the front door. F. Nightingale Hone, however, brought "Sleepy" safely past his

crisis, and he played as magnificently next day as he had against Tasmania.

On the Wednesday, Adelaide put in a team strengthened by the inclusion of Mill as second row forward and by the exclusion of Gibbs and Hone. The successful result of these changes against the Brisbane team is too well known to be described here.

However, at the magnificent Ball in the Union that evening, to which also, somehow or other, the Golfers, Marksmen and Basketballers had been invited, we led the way both in the singing, under the direction of Robinson, the well-known leader of the Mannum Abbots' Choir, and also in dancing styles, honored as we were by the presence of Bill Brett, the undisputed Champion Dancer and Lover of the Australian Wide Embassy Dance Hall tie-up. There is also reason to believe that Evans drank more beer than the rest of the company put together—and so to bed at about 4.30!

Thursday was for us a free day. Robinson and Saunders took this literally, stalking as they did into the bar (saloon, of course, Sir!) of the Doutta Galla at 9 a.m., depositing two bob on the counter, drinking all day and then pocketing their dough as they walked out at about 6.10 p.m. Salute to Pat Noble!

Thursday evening the Melbourne Club put on a dinner noteworthy for the quality of the food and the quantity of the grog. Dr. Dunlop, known to the proletariat as "Dunlop of Burma" and to Rugby players as "Weary," put on a wonderful party for the boys. Unfortunately Dr. Dunlop had an accident in his car on the way, and the boys arrived first. Mrs. Dunlop, alarmed at the onset of the thirsty Newman and the very vocal Adelaide mob clamoring on the door for Whisky and Wild Women, rang the police. However, "Weary" arrived 10 seconds before the police did and had an enjoyable time entertaining them on the right of his main corridor and the Rugby players on the left.

On Friday, after more heavy rain, the town played Melbourne in the final match for the Kanematsu Cup. The team, after an early night and filled with spirit (not what you think, either!), played with great determination. Hone, our clever captain, led the team with colossal cunning. Sandy Hone, ex-front row forward and now our champion full-back (Robinson, of course, is the full-forward), played an extraordinarily safe game for us. Sandy went to bed every night, and Turner played very well, too, while Higgins led the backs with great dash, surprisingly after his debauched week. We are sorry for Melbourne that they lost, but at the same time we are darn glad that we won!

On Saturday, after a pleasant morning at the Doutta Galla, the remnants of the Adelaide team watched Evans and his three brothers play with four balls in the combined Universities versus Victoria match. To Bert and Charlie Avoub we extend our congratulations on their selection for the combined team.

The team would like to take this opportunity of thanking

BASKETBALL --A GREAT EFFORT

Our great improvement over the years was a feature of the Inter-Varsity in Melbourne. Brisbane, Melbourne and Hobart were toppled, but we went down to Sydney in the closely fought final. John Thompson is a very happy man today.

In Adelaide in '49, Brisbane was defeated 26-23, our only previous victory. Sydney defeated our first 1-V team, 14-12. K. C. Lee, L. W. Tuck and J. Kiusalaas were selected for the all-Australian team, thus making our total five.

Scarce and Buckley were involved in an automobile accident, and arrived 24 hours behind schedule. Their play did not appear to suffer.

After a "quiet" week-end and a practice at the Y.M.C.A., we played Melbourne in the opening match. In two minutes we had 8 points. Melbourne never caught up, and we won 33-26 in a vigorous game. Lloyd Evans justified his selection as vice-captain by playing brilliantly.

Next day, on the ballroom surface at Kensington, we defeated Brisbane, 43-34. We led by 12 points at half-time, and endured anxious moments later, having only two points in hand, before breaking away. Lee continued to feed Evans, whilst Tuck collected under the basket.

With a bye on the Wednesday, we studied Sydney, as they continued their winning run. In the evening we were entertained, as a team, with a "ball in the Buff."

We continued on our unbeaten

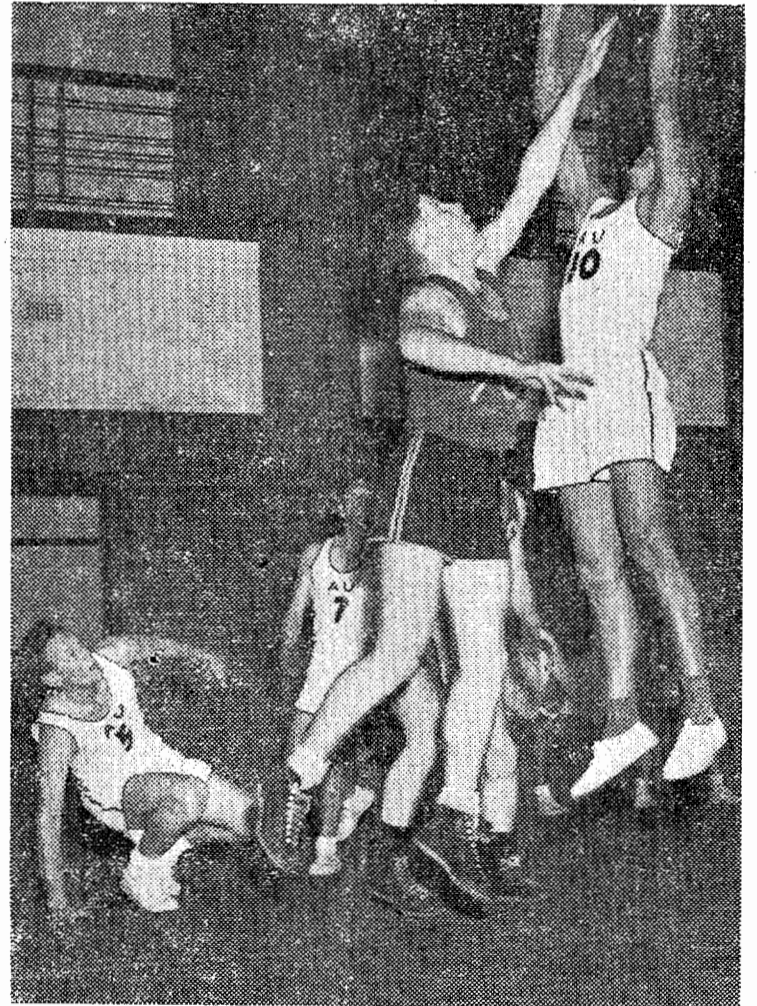
places. Sydney defeated us, 36-24 in an exciting match. The guards played well to restrict Sydney to such a score, but the forwards were just a little out of touch. All players performed well on tour, and our uniform was by far the most impressive.

Hobart—its first 1-V—pushed Brisbane into bottom place in a play on, 35-33.

Best goalthrowers were Evans, 59, and Tuck, 56.

We have high hopes of winning next year as we play "at home." No team members will be lost, and there are many new players in line for selection. This is proved by the fact that our B's played South for us and won, 56-40, making us still undefeated in the Association. We're wondering if we will get a game again.

A great incentive for practice is the tour of N.Z. by the all-Australian team next year.



(By courtesy of "Argus")

way against Hobart, winning 42-39. This was the most thrilling and disappointing game of the series for us. We led only once at 24-22, and with two minutes to go were 3 points down. The match finished with the ball lodged in Hobart's goal. Credit must be given to Hobart, especially as they had just the bare five players. However, the boys played below form. Lee and Evans playing almost a lone-hand.

By chance, the last day of the series decided top and bottom

Melbourne made us especially welcome. They organised many functions and billeted us comfortably.

Foster took us to a Chinese cafe, ordered heaps of food and chopsticks all round. Many members so far have not forgiven him.

We would advise all those interested in basketball to see a film, "The Harlem Globe-Trotters," and would invite same to show us how it's done.

Trinity College for its hospitality, the Acting-Dean for his tolerance, the police for their sweet thoughtfulness, Pat Noble for his beer, and most important of all, we want to say to the Melbourne University Rugby Club that it was a wonderful Inter-Varsity—

the sport was excellent, the entertainment marvellous, the weather frightful, and the mud delightfully soft and black.

For all these things we thank them and promise them an even harder tussle for the Cup next year.