

WANTED: EDITOR

Applications for the position of Editor of "On Dit" for the rest of 1954 will close at the S.R.C. Office, 5 p.m., on Friday next, May 21, 1954.

On Dit

Vol. 22, No. 5½ May 17, 1954 Free

A.U.M.

Mr. Robert Moore, Editor of A.U.M. for 1954, will welcome immediately, verse, articles, criticism, stories, etc., for publication in A.U.M. next term.



SEVEN DAYS & SEVEN NIGHTS
MAY WEEK FESTIVAL

What a term! Freshers' Camp, "The Sunday On Dit," and "Romeo and Juliet"! And now, to round it all off, the S.R.C. is presenting a week of talks, discussions, exhibitions, films, debates, and dances—the May Week Festival.

Riot

The May Week Debate will be out of this World! The subject will be "That This House supports the Return of the Present Government," at 1.20 p.m. Thursday, in the Lady Symon Hall. Bob Moore and Jeff Scott will open this political melee. Charles Stokes has promised not to speak.

A third year Political Science student, Moore knows nothing of politics, but is keenly interested in poetry, verse, doggerel, rhyming couples and the Fall of the Kuomintang. He is best known for his sonnet sequence, "The Moore The Merrier," which was highly praised by "The Sunday Advertiser" Science Editor.

A twelfth year Economics student, Scott knows nothing. He is a PURE liberal and is keenly interested in liberal purity and the Fall of the Kuomintang. He is best known for his portrayal of the role of the amplifier announcer in "Romeo and Juliet," a play specially written for radio and Rosemary Wood by Brian Bergin.

The discussion will be the most enlightening of the present election campaign, as both Moore and Scott are Independent, Protestant, Liberal Radicals with NO party affiliations. They will decide which side they will support by the toss of a coin.

MAY WEEK FESTIVAL
PROGRAMME

MONDAY, 17th MAY

At 1.20 p.m.
GEORGE MURRAY HALL
Public Meeting
Sponsored by Labor Group.
Address by A. A. Calwell, M.H.R.
LADY SYMON HALL
Art Exhibition.

At 7.30 p.m.
FILMS:
● The Redex Trial.
● Toscamini.
● Song of Ceylon.
● Wild Life on the Barrier Reef.
● Continental Car Race.
GEORGE MURRAY HALL

TUESDAY, 18th MAY

At 1.20 p.m.
GEORGE MURRAY HALL
Aboriginal Scholarship Appeal.
Mr. Strehlow:
"The Status of the Aborigine."
LADY SYMON HALL
Art Exhibition.

At 7.30 p.m.
LADY SYMON HALL
Spectacular Play-Reading by
A.U.D.S.

WEDNESDAY, 19th MAY

At 1.20 p.m.
GEORGE MURRAY HALL
Professor W. G. K. Duncan:
"McCarthyism."
LADY SYMON HALL
Art Exhibition.

At 7.00 p.m.
French Films!
Arranged by the French Club.
● Van Gogh.
● A L'Assaut de la Tour Eiffel.
GEORGE MURRAY HALL

THURSDAY, 20th MAY

At 1.20 p.m.
LADY SYMON HALL
Debate:
Scott v. Moore
"That this House desires the Return
of the Present Government."

At 8.00 p.m.
LADY SYMON HALL
Informal Dance and Orgy.
Men and Women Invited.
LADY SYMON HALL

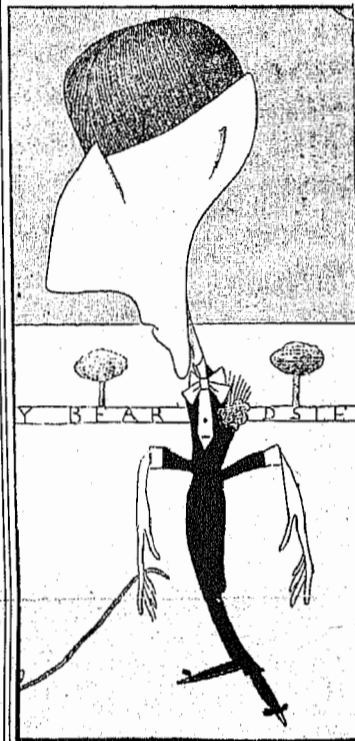
FRIDAY, 21st MAY

At 1.20 p.m.
LADY SYMON HALL
Music by Conservatorium.
Neil McDermid, Baritone.
Shirley Curry, Pianist.
Shelley Gunning, Cellist.
Kathryn Schramm, Oboe
Jill Shepherd, Cellist.

At 7.45 p.m.
GEORGE MURRAY HALL
SECOND UNION NIGHT
LORD LINDSAY
(Late of China)

SATURDAY, 22nd MAY

At 8.00 p.m.
Science Debutante Ball.



I'll be round to get you in a taxi, honey . . .

Orgy

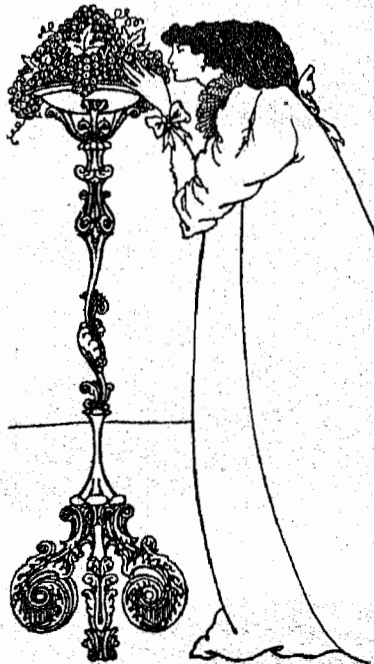
There will be an Orgy and Informal Dance! The May Week Orgy, the like of which may never again be seen, will take the form of an Informal Dance at 8 p.m. on Thursday night in the Lady Symon Hall.

Ace jazz pianist, "Horse" Ward, is being approached to provide the music. He will be supported by a band of from three to twenty-four depending upon the number of L.C.L. election meetings being held on the same night.

Admission is FREE. You can't afford to miss it!

The dance will be strictly informal. This means that all and sundry should roll up with OR without partners. This applies to the young ladies as well as the old men. All those who attend will have their photos published in "The Sunday Advertiser," "The Sunday Mail," and "The Sunday On Dit."

Remember! 8 p.m., Lady Symon Hall—Thursday night—Informal Dance. Free! No collection!



... better be ready round half-past eight.

Lindsay of Birker to address
Second Union Night

Lord Lindsay of Birker, noted research Fellow of the Australian National University and an expert on Chinese affairs, is to address the S.R.C.'s second Union Night on May 21. The meeting is to be held in the George Murray Hall at 7.45 p.m.

Lord Lindsay, the second Baron Lindsay, is the son of A. D. Lindsay, the noted Political Scientist. He was educated at Oxford, and after some research work in England, became a lecturer in Economics at the Yeng Shing University, Peking, from 1938-41. In 1940 he was British Press Attache in China. From 1942-1945 he was a Liaison Agent with

the 18th Chinese Army. He left China in 1946, spent two years as a lecturer at Harvard, and came to the Australian National University as senior Research Fellow in International Relations after a similar period at Hull University.

His appointment to the A.N.U. was a notable addition to their already strong

school of experts on the Far East.

There is no doubt that Lord Lindsay's ability as a speaker will make whatever he has to say both enlightening and controversial.

Lord Lindsay, who has a Chinese wife and three children, is one of a very few Englishmen who have been allowed into Peking since the Communists gained control.

Australia has its own color problem, but is almost totally unaware of it. Many Australians know more about the color question in South Africa than they do about that in Australia.

Recently the Aborigines Advancement League held a meeting in the Town Hall, and from the newspaper reports which followed, we learnt that Aborigines paid social service taxes, but were not allowed benefits. If Australians knew this, few, I think, would approve of it: if "The News" were to hold one of its street polls, the Typist, the Housewife, the Worker, would all probably say that if a chap dobed in, he should get his share. We read, too, that the Adelaide Hospital would not accept Aborigines as probationer nurses. Just who, we wonder, was responsible for that decision?

Following the Town Hall meeting, last Monday the League held its annual general meeting. As it was the first of their meetings I had attended, I went intending to sit quietly and learn, but it seemed, as time went, that a great many of the others were doing the same thing, and there was barely anyone courageous enough even to second the motions. I had expected to see the usual embarrassing profusion of Adelaide's intelligentsia, leading citizens, and so on, with everyone knowing everyone else, but it was not so. There is thus no LARGE body of informed and influential people acting as pressure on the Government, to make it grant the Aborigines ordinary citizenship rights, in return for the duties expected from them. There is merely a lot of work for the postman carrying letters hither and thither between Dr. Duguid and the Minister for the Interior.

During the meeting, Dr. Duguid dropped a great deal of information in a short time. Aborigines in the Upper North suffer from tropical diseases, and leprosy there has the highest incidence in the world. Wages are £2 a week, and so on.

It is not consistent to keep Asiatics out of Australia on the grounds that they might bring coolie labor, and then internally allow a group of employers to pay the natives coolie wages. There seems some confusion somewhere.

Two Sections

The problem of the natives falls into two sections: First, there are those who lack both education and a good environment, and so are in a state of extreme naivety, incapable of dealing with the ways of the more uncouth of the white men. These need reserves in good positions, with water and amenities, and then they can become self-sufficient in, for instance, farming with allied crafts using wool. I should imagine that later on, after the children of these people have received a good education, they will wish to go further, and attend trade schools or University, so that, as time goes on, these reserves would become less and less necessary.

The second group are those who have already had sufficient education to make them want to come to the city to get further education, or work. It is difficult for these because they are both dark, and a minority without rights. They are not accepted as part of our city life; to be an outsider, to

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be stared at continuously, is a wearying and dispiriting process. One of the sufferers decided that if they had their own hostel, a retreat, where they could feel at ease, and enjoy themselves, it would make life easier. Plans for this hostel were made, and part of the cost has already been collected.

Mr. Janardhan, of India, had been asked to address Monday's meeting. He was surprised to find his audience mainly white, and said he had prepared to speak to Aborigines; he said the Aborigines must learn to depend on themselves, and not look to the Government or

white man is naturally superior; that he has a higher intelligence, and is better for the executive jobs, while the dark man is more suitable for a subordinate position. It has been said so often, with so much self-assurance, that even the psychologists' statement that potentialities of the white and colored races are equal, is hard to believe—for both white AND colored. It is a commonplace that if you tell a child he is dull and stupid, you are doing your best to make him so; it is easy to upset the normal working of the mind, even in seemingly satisfactory circumstances.

So it is even more difficult for a race of people who have been told repeatedly, generation after generation, that they are inferior, to act vigorously, and intelligently, and freely. It is a matter of gaining belief in one's race, and in one's own powers; and then effective thought and action begin to approach the real capacity of the man.

Rehabilitation basic

The present enthusiasm in the East for Eastern ways of living, and for Eastern people, could well help the Aborigines to gain a centre of belief and faith in themselves and their own abilities. The need for intellectual and moral rehabilitation is basic; without belief in themselves, and the consequent good and effective work which would follow, the Aborigines have little hope of becoming an integrated part of the community, but would remain a separate minority without rights, and subject to bad treatment.

The whole business of color prejudice is largely a matter of proximity and familiarity. In any case, when we meet one of our own people for the first time, we are conscious perhaps of very dark or very fair hair, a round face, or some other distinction, but as we get used to him we think of a personality, rather than a face. It is the same with racial differences of color; we will notice it until we get to know the man, and then all thought of it goes, and it is of no significance.

For my part, I can easily imagine a dark person being nauseated by the white man's half-baked look, often blotchy and uneven in color, but I cannot imagine why whites, who admire a good, deep suntan, should suddenly object to sitting in a carriage, or eating in a restaurant, with a darker man. However, snobbery from either side would be bad, so that line of thought had better be forgotten!

M.M.

(Reprinted by permission from M.O.P. for November, 1958.)

DEPARTMENTS TO STAGE DISPLAYS

In this modern age anything can be achieved with publicity. Be this as it may, the following departments have arranged displays, some of which should be spectacular, to be open to both the public and the stu-

dent body next Wednesday. This is a good thing because both the public and the general student body know far too little about the serious work that is done within the University.

Departmental Displays

ALL ENGINEERING DEPARTMENTS

Exhibition of various machines (in action) from each department, including a display by the Electrical Section, 7-9 p.m.

PHYSICS DEPT.

Display of Physics apparatus and exhibition, including Soucault Test on Mirrors, Wilson Cloud Chamber, etc. Research work will be in progress. Also on show will be the apparatus from the Mathematical Physics Department, 7-9 p.m.

ANATOMY DEPT.

Museum, including microscope slides. Also a demonstration of the Electroencephalogram, 2-5 p.m. A most spectacular machine!

PHILOSOPHY

Open for inspection—display of books, 2-5 p.m.

SOCIAL SCIENCE

Open for inspection—2-5 p.m.

PHYSIOTHERAPY

Research Room II (1st Floor, Med. Building). Small Display, 2-5 p.m.

ZOOLOGY

Open for inspection, 2-5 p.m.

PHYSIOLOGY AND PHARMACOLOGY

Open for inspection, 2-5 p.m.

CHEMISTRY

Open for inspection, 2-5 p.m.

BIOCHEMISTRY

Open for inspection, 2-5 p.m.

STAFF, STUDENTS TO CONFER IN VAC.

For the first time in Australia a conference is to be held between staff and students to discuss common problems. This conference is to be held at Retreat House, Belair, from Friday, 28th May, before tea until breakfast time on Monday, 31st May. This is the opportunity for all interested students to meet staff members on terms of equality. A staff member and a student will introduce discussion on the following subjects, after which the meeting will be thrown open to all those present. We will maintain rules of debate and meal times, but otherwise of formality, rules, and regulations there shall be none.

Each topic for discussion suggested is to be introduced by both student and a staff member.

Session I (Friday Evening):

"The General Problem of Staff-Student Relationships in an Undergraduate's University."

Session II (Saturday Morning):

"The Importance of Student Activity in the Modern Specialised University."

- What form should this activity take?
- Should time be made available in the curriculum for student activity?

Session IV (Sunday Morning, 9-10.30 a.m. Rest of morning free):

"Length of Academic Year. Distribution of Terms Within that year."

- Vacation Employment.

Sessions III and V (Saturday Evening—Sunday Afternoon):

"University Standards."

- (a) The examination system.
- (b) Supplementary exams.
- (c) When should exams be held?
- (a) Standards of matriculation. The preparation in schools for a University career.
- (b) Age of entry to the University—does maturity matter? The importance of independence while at the University.

Session VI (Sunday Evening):

Closing Session.

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As part of a plan to draw the attention of Australian Governments to the lack of educational opportunities available to aborigines it is ultimately envisaged that enough money will be available for a perpetuating University scholarship for an aborigine each year. Assistance has already been promised by some University Colleges.

Last year £106 was raised by a street collection on Procession day—the staff and the students of the University gave nothing.

Melbourne raised £400. This year?

anyone else for help. However, his words, in an inverse fashion, were important for the whites, because charity perpetuates the situation of racial superiority; those who work with the Aborigines must not think of them as weak and poor needing help, but rather as people deprived of their deserts.

Belief in Self

The Aborigines, like all races which have been subjected, have to gain belief in themselves. Richard Wright, the American Negro, tells in his book, "Black Boy," how the white man expects the Negro to be something of a clown, and so the Negro acts the clown, and half comes to believe that is all he is fit for; and by this process he becomes something which CAN be despised. In Australia it has been said that the Aborigines never develop mentally after the age of 14. For years, all over the world, it has been said that the