

## MR. DUNSTAN AND ASSIMILATION

Each State of Australia is responsible for the care of aborigines living within its boundaries, whilst in the Northern Territory the Commonwealth Government has this responsibility. South Australia's legal attitude to aborigines (and her desire to assimilate them therein implied) is likely to change in the near future—let us consider how, and to what effect.

There are nearly one hundred thousand full blood and part aborigines in Australia (representing 1% of our population) of which about six thousand live in South Australia. These live on native reserves, in fringe settlements in semi-tribalized conditions, on mission stations, and (assimilated) in urban areas. No accurate figures are available for their distribution between these habitats, but well over half of our aborigines are not assimilated.

At present, certain legal disabilities and restrictions attach to the freedom of aborigines, unless they are exempted by the Aborigines Protection Board from the provisions of the Aborigines Act. Exemption may be granted by this Board where "the aboriginal has attained a standard of intelligence, development, and character whereby he should be exempted", and may be limited or unconditional; a limited exemption becomes a non-reversible unconditional exemption if after three years it has not been revoked. In 1959, sixty-two limited and twenty unconditional exemptions were granted; such people carry passes to show that they are not liable to the following restrictions of the Act:

- (a) The Protector of Aborigines may assume control of an aborigine's property;
- (b) Aboriginal women cannot "consort" with any person, aborigine or otherwise, who is exempt from the Act;
- (c) Unless exempt, an aborigine may not purchase or drink liquor;
- (d) Aborigines may be ordered to reserves, and to stay there;
- (e) Aborigines can have their children taken away from them without charge or trial.

Thus aborigines and persons of aboriginal descent are subject to various disabilities in law and to restrictions of freedom, by reason not of individual characteristics, but simply because of their race. This is unnecessary, and directly checks the process of assimilation. Unnecessary, because the anti-social tendencies of aborigines can be curbed *more effectively* by the normal body of law. Take the liquor problem. At present aborigines purchase a flagon of port costing six shillings from exempt aborigines for forty shillings, and many continue to do so despite numerous convictions under (c) above. They drink in the worst possible conditions, and (b) above is used by the authorities to stop exempt natives from supplying alcohol, a somewhat flimsy legal pretext. If the Aborigines Act were swept away, a section of the Licensing Act comes into force which provides that any person who misuses alcohol may have an order made against him that he be not supplied. This would end sly-grogging, and the Victorian experience (Victoria introduced a plan similar to this in 1958) is so favourable that the N.S.W. Government is planning to introduce similar legislation.

The process of assimilation is made more difficult by paternalist legislation and the system of handouts, which breed the attitude: "They can't chuck us out. They own us like dogs and they've got to keep us". (*Bulletin*, 29/3/61, p. 7.)

The Aborigines Protection Board devotes a considerable amount of time and energy to the welfare of natives at present, but in such a way as to preserve the *status quo*. It gives handouts (of blankets, for example) to aborigines, and encourages them to learn technical skills in towns. The



males frequently succumb to loneliness, or if they succeed they give what they have freely to visit relatives, and so eventually return to reserves, semi-tribalized conditions, or mission stations. This pattern is not universal, but much of the Department's time and effort is spent in supervising this backwards and forwards movement.

It is understood that the member for Norwood will present a private member's Bill to the lower House in the near future, calling for the removal of any legal restrictions specially applicable to full blood or part aborigines, and the establishment of an advisory Native Welfare Department designed specifically to help overcome problems of assimilation. This would break down the hand-out system, and unemployed aborigines would receive normal unemployment benefits. Similarly, aborigines will receive assistance through channels open to the rest of the community—the Social Services Department and the Housing Trust. The part played by the Native Welfare Department in bringing about a generalized assimilation would necessarily be large, due to a large cultural gap between most aborigines and urban dwellers; it would be considerably easier to assimilate most Asian races.

1958 saw the introduction of Victorian legislation (on which the proposed South Australian Bill is modelled), with no legal disabilities on natives, except that if they elect to live on reserves they are bound by the necessarily stringent rules. The Welfare Board negotiated with the Housing Trust to establish the Moorcopna Housing Settlement, which has proved successful; rent is only 15/- a week and is paid meticulously in advance, new furniture is bought, and gardens are tended. The liquor problem has been

alleviated, and probably the main bar to assimilation is that the Board cannot get all the money it wants (mainly for housing) from the State Government.

The administrative structure which would result from the proposed South Australian legislation is still unprecise, but it would probably be desirable to have a Director who is directly responsible to Parliament, possibly with advisory powers only. An intended provision is designed to curb Governmental high-handedness in respect of native reserves. A large part of the Central Reserve was seized by the Commonwealth in 1946 at Woomera (in 1957 some of this was returned), in 1956 a thousand square miles was leased to a mining company, and more of the Reserve was taken over at Maralinga. All aborigines were made to move eighty miles south from the atom bomb site. In future compensation will have to be paid, should the Bill become law, and this could provide a useful source of funds for housing.

The States of Australia are faced with the arduous task of attempting to assimilate aborigines into their communities. In South Australia, this task is made harder by the present state of the law, and there is a good case for introducing new legislation. In this context, two points should be made. Firstly, the administrative provisions of the Bill should avoid paternalism, insofar as this is possible. Secondly, we would do well to treat with suspicion any arguments against the introduction of the new legislation which concentrate on the short term and sensational aspects of the Bill, such as its approach to the alcohol problem, whilst ignoring the central problem with which it is designed to cope—assimilation.

Thursday, 20th July—

Anglican Society Tutorial: "The Christian Contribution to the Moral Life."

Tuesday, 25th July—

Anglican Society: Bible Study.

Cosmopolitics Club Meeting, Lady Symon Hall, 1.20 p.m. Speaker: Dr. A. J. Forbes, M.H.R. Subject: "The Menzies Economic Policy".

Wednesday, 26th July—

Ag. Science Students' Association Meeting.

Thursday, 27th July—

Science Association: Dinner.

Lecture by Sir Keith Hancock (Professor of History at A.N.U.). Subject: "General Smuts". Room 4, Maths Building, 5.15 p.m.

Friday, 28th July—

Lecture by Sir Keith Hancock. Subject: "The Commonwealth". Mawson Lecture Theatre, Dept. of Geology, 8.15 p.m.

Film Society: Presentation of "Sayonara", Union Hall, 5.10 p.m.

Saturday, 29th July—

Architectural Students' "Ball à l'ancienne mode." Tickets at £1 a double, and bookings available at Allans.

Monday, 31st July—

Music Society: Concert in Elder Hall. Clemens Leske Pianoforte Recital.

Tuesday, 1st August—

Opening Performance A.U.D.S. "Salome", 8.00 p.m.

Wednesday, 2nd August—

Arts Association: Dinner.

Engineering Society: Dinner.

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Information is now available from the Editors regarding:

Shell Post-Graduate Scholarships.

Japanese Govt. Science Fellowships for 1961-62.

Netherlands Govt. Scholarships.

Royal Society and Nuffield Foundation Commonwealth Bursaries.

Australian-Indian Travel Scheme visit to India.

Scholarships for Post-Graduate Research in the Federal Republic of Germany and West Berlin.

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A.U.E.S. Films every Tuesday, 1.10 p.m., Room 110, Mech Engineering Building.

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The first issue of "Fabric", magazine of the Adelaide University Architectural Students' Association, will be available after Friday, 28th July.

ON DIT

On Dit is edited by Will Baynes, Des Cooper, and John Finnis.

On Dit is published by the Students' Representative Council of the University of Adelaide.

On Dit is printed by The Griffin Press.

The Editors will welcome letters, articles and other contributions from all members of the University. Copy for the next edition, which will appear on Thursday, August 3, 1961, closes on Thursday, July 27.

The White Australia policy of the Menzies government has done a great deal of harm to the Australian name in Africa and Asia. Mr. Magarey, of our English Department, thinks that the founding of a scholarship for even one African student to study in our University would have a profound effect on all Africans, who he considers to be agog for education, and needing sympathy under their Nationalist government; and he should be able to speak on behalf of the many close friends he made among white and coloured, and native people in South Africa during his years at two African universities. He was a lecturer for three years, from June, 1955, at the University of Capetown, and then he took a post at the Pius XII University College in Basutoland, where only four of the 110 students were white.

Of course, things have changed a great deal even in the few years since he was there. The Universities Apartheid Bill was finally passed in 1959. Before that time there were both English- and Afrikaans-speaking universities in South Africa, and only the latter were entirely closed to black and coloured students.

The largest English-speaking universities were at Capetown and Johannesburg, and each held about four and a half thousand students. The University of Durban, its branch at Pietermaritz being about eighty miles away, and the small Rose University, Grahamstown, were all English-speaking.

Of the Afrikaans Universities, that of Pretoria had about four thousand students, Stellenbosch, two and a half thousand, and Bloemfontein, about two thousand. The Afrikaans University at Potchefstroom was largely theological and the centre of the Dutch Reformed Church.

The English-speaking universities had different approaches to the racial problem. At Grahamstown there was a College, Fort Hare, established for African students in a

An interview

with

Mr. Magarey

by

Sandra von der Borch

native reserve which catered for degrees of B.A., B.Sc., and Dip.Ed.

Durban had a non-European branch including all faculties, where lecturers of the University of Natal repeated their classes.

At Capetown and Johannesburg the entrance regulation showed no distinction of race or creed, and yet only about 200 of 4,000 odd students at each university were natives. This was due mainly to social reasons. Firstly, since there was state support for universities, very few of the natives could raise money for fees, and secondly although the doors of the universities were not closed to native students, there were unsurmountable difficulties when it came to their professional training. Thus engineering and architectural firms would not engage Africans; the African doctors could only train in the coloured hospitals, and even here there was competition from the Europeans who found the work interesting; there was no possibility of scientific research except within the two universities. Therefore professional careers were almost limited to schoolteaching, since even at Fort Hare the academic staff was almost wholly European. At Capetown the only African staff members were in the department of Bantu language.

After the passing of the Universities Apartheid Bill in 1959, radical changes occurred. It became illegal for further for further African students to enrol at the

Universities of Capetown and Johannesburg, although students already there could finish courses. The Nationalist government policy, opposed by the universities, is to prevent the African from getting a European education, and to do this, the government proposed the founding of four new universities for Africans. Within these, the courses were to be useful for the African, such as Ag. Sc., domestic science, with a minimal amount of Afrikaans and English languages to enable simple orders in these languages to be understood.

Three of the new universities were to cater for natives of the three main tribal divisions in South Africa—the Xhosa of Cape Province, the Zulus of Natal, and the Basutos of Basutoland. One of the universities was to be for Indian and coloured students. The College of Fort Hare was then restricted to Xhosa students and at least two of the other universities have been begun. All non-European Africans detest the idea of this racial and tribal segregation, and several riots at Fort Hare have indicated this. Probably, in spite of racial segregation, the natives are not taught in their own language. English speaking would give a wide range of literature for study, and even Afrikaans-speaking limits this considerably. Under these conditions, the syllabi must be limited and sub-academic, and the staff autocratic and professing a Nationalism antagonistic to the students.

In general the African people seem to have an ingrained servility, and they both desire education and need educated members in their communities to write, teach or give political encouragement. Any evidence of the sympathy of white people, outside South Africa, who oppose the Nationalist policy will have profound influence on the people, as indicated by the recent flair up of courage at Sharpeville, following Mr. Macmillan's "Winds of Change" speech, and the English boycott of South African goods.

HISTORY IN THE MAKING

by

Peter Edgar

Professor Sir Keith Hancock, Director of the Research School of Social Sciences and Professor of History at A.N.U., Canberra, will visit Adelaide from 26-28 July. At 5.15 p.m. On Thursday, 27th July, he will give a lecture on the late General J. C. Smuts in Room 4 of the Maths. Building, and at 8.15 p.m. on Friday, 28th July, he will give a public lecture on "The Commonwealth" in the Mawson lecture theatre.

He is an eminent authority on Commonwealth affairs. During the years 1949-56 he was Director of the Institute of Commonwealth Studies, and Professor of British Commonwealth Affairs at the University of London, and in his books *Survey of British Commonwealth Affairs* (1937, '40 and '42), *Argument of Empire* (1943) and *Wealth of Colonies* he has been a consistent defender of, and advocate for, the Commonwealth. He is currently writing a biography of Smuts.

Professor Hancock's interest in Commonwealth Studies began in 1934, when, at the request of Professor Arnold Toynbee, he accepted the task of writing a book on the British Commonwealth. The result was *Survey of British Commonwealth Affairs*, in which he questioned the current belief of politicians and professors "that all the territories marked red on the map were keeping their appointed places in a triumphant procession to the finishing post of self-government." For Hancock "these studies made it clear that British policy, where it had achieved the transmutation of Empire into Commonwealth, had not followed the so-called Machiavellian precept . . . of 'Divide and Rule.'" Instead in Canada, and in South Africa, the extreme differences led to the one conclusion: "The theory of the multinational state . . . no other theory contained any hope of reconciling the claims of unity and liberty in any country of the Commonwealth, in Ireland or India, in Kenya or Malaya or Fiji, where different communities, mindful of their separate religions or linguistic or ethnic inheritances and clamorous for their future portions of economic and political opportunity, faced each other in fear. No other theory held hope of survival for the wide community of the Commonwealth, which must either pursue liberty, equality and fraternity amongst its constituent nations or perish in the conflict of nations."

The problem facing the Commonwealth, as Hancock saw it, was how to combine the theories of self-government and racial impartiality in the many heterogeneous dependencies of Empire. Because of the inequalities in the economic social and political capacities of dependent peoples, Hancock believed that "the imperial authorities might find it good tactics to keep open the political future while they were making a determined effort to strengthen the capacities of . . . 'the underdeveloped' communities."

"In one way or another," wrote Hancock in his autobiography *Country and Calling* (1954), "all the special studies of my book were focussed upon nationalism—nationalist resentments, aspirations and interests and the attempt to reconcile them within the wider framework of shared citizenships and a common allegiance. . . . I was as much concerned with the capacities and responsibilities of the Dominions as with their rights."

To write these books, Hancock visited and worked in the countries he was studying, discovering the problems of the Commonwealth at first hand. During the war he published *Argument of Empire*, in which he concluded that the British Commonwealth had a part to play in achieving for the world, freedom, welfare and peace. "It is my belief," he wrote, "that a resolute campaign to enlarge prosperity, to spread education, to conquer disease and malnutrition, is at the present time the quickest way to self-government. On one condition. . . . The colonial peoples must themselves be brought into it. . . . Let us go ahead with our own history. It is still in the making."

Many of the conclusions Sir Keith Hancock has drawn from his long study of the British Commonwealth were set down in *Wealth of Colonies* (1950). In all of his books he has tried to cut through the vagueness of words to the realities of the problems. He had said of the word "Imperialism" that it was "no word for scholars". Now he called it "a pseudo-concept" which sets out to make everything clear and ends by making everything muddled. He refuted Lenin's concept of Imperialism. He declared that "It is better to have 'Palm-oil ruffians' to pioneer a thriving commerce than to have no economic pioneers at all." He concluded: "Our Commonwealth has a long history and some persons of a narrow political outlook assume—as they have done before—that it is approaching its close; but, if we take the true measure of human needs and dangers and opportunities in this age, we shall find ourselves summoned to make a new beginning."

That was 10 years ago. Professor Sir Keith Hancock will tell us the views he holds today on the Commonwealth in the Mawson lecture theatre on Friday, 28th July.

ARTS ASSOCIATION DINNER

HOTEL NAPOLEON — KING WILLIAM STREET WEDNESDAY, AUGUST 2

Speakers from the English, History and Psychology Departments

TICKETS AVAILABLE FROM S.R.C. OFFICE

# CLOUDS AND VAPOURS

Once more, with feeling. Like cows at eventime, slowly, placidly, in twos and threes and ones, the members of the eleventh S.R.C. assembled in the Union Board Room for their penultimate meeting. Nostalgia for things soon to pass for ever prompted one to look long at each of the members in turn as they sat or sprawled in their characteristic positions.

On the right Mr. Anthony, who has a hundred such positions, all of which would make a Yogi green with jealousy, for each enables Mr. Anthony to achieve Nirvana with a minimum amount of effort. "I was just sitting here composing a poem", he said to a questioner, who thereupon retired.

Next to him Mr. Blandy, his joyous, boyish smile turned upon whoever of Mr. Finnis or Mr. Hyslop happened to be attacking his last speech; in the centre, Mr. Campbell, solid, businesslike, and acutely aware of Mr. Hyslop sitting by the wall in a grandfather chair ("Mr. Chairman, surely this S.R.C. "Yes, Mr. Hyslop"). As the meeting draws out, Mr. Campbell's arm becomes barer and barer as his sweater creeps up his arms. Occasionally he waves the gavel at Mr. Baynes, and Mr. Baynes' red beard, as Mr. Baynes makes yet another of those asides which keep Miss Morrison forever giggling; next, imperturbable Miss Lindsay, silently efficient, and by her side Mr. Badenoch, making a paper plane and, observing that "On Dit" special observer has noted this, asking the observer if he has nothing better to do and giving up when the observer notes that too.

Mr. Sando, occasionally nettled by Mr. Finnis, and seated close to the S.R.C. typist; Mr. Bilney, at the other end, intelligent, active, occasionally becoming a second Chairman to a group of four or five (as practice for the next S.R.C.?).

And everywhere clouds, vapours. The meeting began. Minutes. Apologies. Questions.

Four members, Muller, Brook, Patton, Leyland, lost their seats through failure to attend three meetings consecutively without apology.

The Union foresaw the need for more labour in the Refectory. Would students work there part time? Would the S.R.C. give its opinion? Would it discover the opinion of students? The Warden was heard; Mr. Hyslop spoke and a letter was sent to the Union approving the idea.

No-one seemed to give a damn when it was announced that twenty law students had requested a General Student Meeting to discuss parking. Mr. Hyslop reminded the S.R.C. that it had a policy on the matter. Well, send our Parking Sub-Committee. Mr. Hyslop reminded the S.R.C. that the Parking Sub-Committee in the form of Mr. Read had disapproved of "our most signal achievement" (parking for visitors to the Union Hall at night). Send the Executive? Keep the status quo? And what is that? Eventually a motion was passed declaring our policy to be support of the present arrangements for parking, since perforce none other is realistic—all possible blood has been wrung from the stones of the front office. Apparently the law students wanted parking over the river, said Miss Lindsay. You won't get it, said Mr. Hyslop. A motion that the primary agitator Mr. Severino Amadio be sent a copy of S.R.C. policy statements on the matter was passed, while a motion to get Mr. Baynes to stand on the bridge as Horatio failed after a lack of confidence was expressed in his military ability.

New Zealand debaters are coming, said Mr. Anthony, and the External Affairs

## A NEW S.R.C.

Next term, a new S.R.C. will be in office. The S.R.C. members are of two sorts; those who are elected by faculty members and those who are elected by the student body at large.

The larger faculties are represented by two members, a senior and a junior member. The faculty members have been elected and they are—

*Economics*, M. J. Evans, M. G. Porter; *Physiotherapy*, Miss Christine James; *Pharmacy*, D. Trowse; *Technology*, M. Walsh, M. Shearer.

All of these were elected unopposed.

*Science*, G. Chander, S. Jordan; *Medicine*, C. Meyer, Miss Sue Seager; *Architecture*, D. Grieve, C. Bird; *Engineering*, D. Patterson, P. Waters; *Law*, N. Hume; *Arts*, D. Combe, D. Horne.

The latter were elected after a poll of some of the students in the respective faculties.

Nominations for the general representatives are now being called for, and voting will take place at the end of this month. There are eight men and four women general representatives.

Those who have already been elected are asked to supply "On Dit" with details of their University student activities and their proposed policy on whatever S.R.C. matters interest them.

by  
our correspondent

Dept. does not want us to encourage students to study in "Commo" countries.

Mr. Cooper wanted to know if grog was included in the 25/- for the S.R.C. dinner.

Mr. Blandy said that he had inspected the night lights of the Ground of the University and found them inadequate. "I did sort of go a bit crazy and put dots all over a map of the University where lights ought to be". The map was passed around.

The affiliation of the newly re-formed "Film Society" to the S.R.C. did not occur because their membership clause does not exclude non-members of the Union.

Mr. Badenoch, the Treasurer, thereupon related that "sometime or other during the last term or so" the Medical Review had received a grant of £20. Now it appeared that more was wanted. Mr. Blandy thought the money should be granted, the Med. Review being educational and amusing (what more could one want?), while Mr. Hyslop wondered whether Mr. Blandy's eulogy was justified. But in any case, Mr. Hyslop continued, the financial straits of the Med. Review were due to its being published three times a year.

The battle raged. Finally, Mr. Russell, a visitor, carried the day for the Medicos with a speech full of muted passion.

A request by the Colombo Plan Students' Association, which is not affiliated with the S.R.C., for £150 to send six Australian students to Asia so that former Colombo Plan students might reciprocate the hospitality they had received here was refused, after Mr. Hyslop had pointed out that the S.R.C. does far less than this in support of organised student conferences.

The History and Politics Club received £40 to bring Prof. Hancock to Adelaide to give one lecture on General Smuts and another on the Commonwealth. Mr. Bilney thought that General Smuts had only esoteric appeal, and wanted the grant to be only £20; Mr. Badenoch asked whether he wanted to bring over only half the lecturer as well, while Mr. Blandy wanted to give Prof. Hancock no more than a tourist plane fare. (During this discussion Mr. Baynes was heard to advocate the British Commonwealth as he caressed a model of Sputnik presented by the Russian students, and, as he saw that Prof. Hancock would be flying 1st class, Mr. Blandy muttered something about Hancock's Half Hour).

Prosh. Up to £7/10/- is to be granted for floats, while a cash prize of £5 for the best and £2/10/- for the next best will be given. Mr. Anthony wanted to give a photo of the Vice-Chancellor as well; Mr. Bilney, bless his heart, thought Mr. Anthony's suggestion frivolous. During a discussion on rules for the drinking-horn contest, Mr. Campbell appealed for "the other end of the table to join this end", but whether in spirit or body he did not specify—to which Mr. Bilney took exception.

Miss Morrison reported that while her trip to the Barossa Valley had been delightful, there had been no Education Committee meeting. Four people, including the new President and the past President, are to go to the N.U.A.U.S. executive meeting in August next year. This sudden flutter by N.U.A.U.S. jolted Mr. Anthony into realizing that N.U.A.U.S. business he thought had been transacted last meeting actually had not been, and in a further inspiration he resolved to have done with it now. At this point the following verse, composed by the indefatigable Mr. Bilney, reached your observer.

*On the death of William Baynes from the Ingestion of Radio-active Rock Cod after an Atomic Explosion at Bikini Atoll.*

An extended Limerick.

A pacifist person named Baynes  
Suffered lower abdominal pains;  
His erstwhile physician,  
And diagnostician,  
Explained his condition  
As fission of fish in  
His large alimentary mains.

It transpired from Mr. Anthony's belated information that whoever of Mr. Menzies or Lord Casey came to N.U.A.U.S.'s twenty-fifth birthday dinner would have to find his own travelling expenses. Mr. Anthony's suggestion that perhaps one of them will be in Melbourne at the time was accepted desultorily.

Prices in the refectory have gone up because "the commodities out of which refectory food (*sic*) is made have gone up" and "there have been a few adjustments to the cleaning staff", said Mr. Barker. It may be permissible to say that the real reason relates to the recent rise in the basic wage.

A move by Mr. Cooper to ask the Union to put acoustic tiles in the refectory to dampen the noise failed, after Mr. Baynes had said that tiles would dampen the enthusiastic fervour of Arts students and Mr. Bilney had agreed, adding that he thought their conversation was best left as it was now—unintelligible.

It was suggested by Mr. Baynes that the Russian sputnik be sent to the Registrar, while a member of the executive thought a rocket would be better. Mr. Yeo was congratulated on his handling of the Russian tour.

The Prosh Rag, all 30,000 copies, will cost us £523. Copy closes July 21st.

Upon a suggestion by Mr. Hyslop, the executive, with the aid of the editors of "On Dit", are to bring out the 1961 A.U.M. since no nominations for editor have been received following the defection of Skyvington.

The meeting ended soon after a motion congratulating Mr. Cooper upon his gallantry in assisting the S.R.C. Clubs and Societies typist, Miss Anderson, was passed 3-2 with the rest sleeping. Showing hitherto unsuspected modesty, Mr. Cooper recorded his dissent. And so to bed.

## BALLADS AND CULTURE

Under the auspices of the Department of English and the Commonwealth Literary Fund, Mr. John Manifold will give three public lecture-recitals on the Australian Ballad. Mr. Manifold is a poet and musicologist who has travelled around Australia in search of folk-songs and ballads. He has discovered a considerable and surprising folk-culture, including a whole cycle of ballads around the Tasmanian bushranger Ben Hall.

Mr. Manifold finds that lecturing and singing are the best ways of bringing his observations to the notice of the public, and his lectures are presented as entertainment as well as instruction. The poet has an enthusiastic appreciation of his subject, and he delivers the ballads accompanying himself on a home-made lute.

The details of his lectures are as follows:—

- (1) *Ballad and Folksong in Europe and Australia.* Wednesday, 26th July, at 8 p.m., in the Mawson Lecture Theatre.
- (2) *The Bushranger Ballads.* Thursday, 27th July, at 12 noon, in the Lecture Theatre, New Arts Building.
- (3) *The Australian Literary Ballad.* Friday, 28th July, at 11 a.m., in the Lecture Theatre, New Arts Building.

## MORAL LETTERS

My Dear Nephew,

The waste lands, barren to the sight of a condescending observer, wriggle and breathe to the soft sounds of the native girl's walk; an ancient acquaintance with half-dry coarse creeks and shimmering foliage recalls burnished memories of "the dreaming time".

*I talk of my lover.*

*I talk to my country in the night,  
Dreaming I come to him swiftly  
through the long grass*

*To the place of the paperbarks by  
the quiet water.*

*Looking away from him, for his eyes  
are the sun,*

*I talk to my country for she is  
woman. . . .*

The cockatoos flapped away from the dirty cartwheels and the new hoofs; the sacred land opened to restore the mortal results of poison flour, of metallised gun. The theology of economic exploitation pushes the moaning herds into another's promised land. The man (sallow-skinned, imperious) cracks the whip of the new order in nature, the precursor of new ancestors.

Waking from sleep in the coming dawn and the calmness I cry to my country that her voice shall sing in his blood. And her hot suns fire him.

The fight is short—sticks and stones reluctantly house Western imaginations and prejudices. But the battle has not ceased for want of startling flame and malevolent fortitude; protection stakes the past hopes and future desolation of a dispossessed race to the fine sands of benevolent autocracy. The days of singing to the gravel and the rocks, bouldered in dark gorges, and playing among the flat white-anted hills and sharp grass spears has ended.

Have you ever been to the sun-bleached stone walls of the local benevolent agency, where amid filed resolutions, administrative regulations attempt a rapprochement with half-living needs?—a bristled face, cigarette transfixed, demands an explanation for a white-faced entry and the timid visitor says "I think I have an appointment" as he disappears behind the glass panel with its single vacant hole.

The young ones play in the white surf, tossing rubber tubes to shouting companions; ice-creamed faces peer from glossy paper and cheap newsprint; Quaker families adopt dark-skinned piccaninies.

Yet the measure of the fullness of the macadamised coastal civilisation is the denial of paternal rights, individual rights, property rights, to the disinherited and the dissoluted. "Behind them lament for the dead rose on a shivering thread of sound, shattered and broke into a falling cadence of grief. . . ."

The adjustable natives mount imported horses and turn to droving, or station servitude—the relations live-in, serving their time in traditional manner. Others retreat to foreign totemic landscapes, forever out-of-place, forever strange.

Snide booksellers, priests and editors, lambast their diverse superiorities with precious words and neat phrases; governments, deep in their pre-occupation with Ways and Means, crawl under the less observed, the less articulate, manifestos of human demand.

*I cry to my country—*

*"Keep him that he may come to my side*

*"For I wait through the burning heat of the day*

*"And the long, cold quiet night.*

*"I wake when the whirlwind scatters my fire to the dry bush*

*"And its embers die under the falling rain.*

*"I wait for my lover."*

*yours sincerely  
Auntie Edith*

### University Regiment Pipe Band

# Our Gubernatorial Visitor

by Richard Evans

On the afternoon of Thursday, 13th July, the sound of bagpipes in North Terrace announced the arrival of the Adelaide University Regiment guard of honour for the Governor's (Sir Edric Bastyan) visit to the Adelaide University.

Sir Edric, accompanied by A.D.C. (Capt. David Lewis) was welcomed at the entrance of the main administration building by the Chancellor (Sir Mellis Napier), Deputy Chancellor (Sir George Ligertwood), the Vice-Chancellor (Mr. H. Basten), Sir Kenneth Wills, a member of the University Council and Honorary Colonel of the University Regiment, Registrar (Mr. V. Edgeloe), Warden of the Senate (Dr. R. Willoughby) and the C.O. of the Regiment, Lt.-Col. J. R. N. Twopeny.

The guard, on the lawn in front of the Elder Hall, paid its compliment to the Queen's representative with "Royal Salute—Present Arms!"—and was then inspected in drizzling rain which kept spectators under the cover of nearby trees.

During his inspection, the Governor frequently stopped to speak to members of the guard of three officers (the guard commander, Capt. R. C. Vowles, Lt. J. M. Finnis and Lt. M. Jakab) and fifty men and appeared to be impressed with the turn-out.

Despite the dismal weather, the Adelaide University Regiment Pipe Band, under Drum-Major K. Johnstone, gave a splash of colour with their Napier tartan (was chosen in 1948 as a compliment to the Chancellor, (Sir Mellis Napier).

This was not the first time the Regiment had been honoured to provide a guard of honour for a visiting dignitary at the University. The last was in 1956 when the Governor-General (Sir William Slim) made a similar visit.

This occasion was further evidence of the active and purposeful role the Adelaide University Regiment has in the University, and in the community outside.



## Castro's own Cuba

by Francis Cain

The present position of Cuba with regard to its effect on all Latin American countries (and indeed this is very great) and its effect on the United States (equally as great, although in a different manner) can only be fully understood by examining the position of Fidel Castro and the evolution of his revolutionary party.

What sort of man is this Fidel Castro? He is a man of 34 years, studied law at the Havana University and comes of a prosperous middle class family. His first experience of revolutionary activity was in the early fifties when he was arrested and jailed for several years. Under an amnesty of the previous president, Batista, he was freed and he left Cuba only to return in 1957 at the head of a small revolutionary force. From this force was built a large army trained in the tough tactics of guerrilla warfare.

The revolution which he initiated with this small force differs greatly from all previous revolutions of the Latin American states. There the revolutions brought no change in the social structure. The army remained as the sole law enforcing body, the landowners were in no way threatened, the huge gulf between rich and poor remained as it always was. Even the revolutions considered to be the extreme left-wing variety involved little more than a change of personnel at the top.

Castro's revolution differed from all these others in that he came to power not with either the passive or active support of the army but in the teeth of their resistance. In fact he had to destroy the entire Cuban military machine, and this he did for ever. Some of its former members took part in the abortive revolution recently staged with the support of the U.S. Central Intelligence Organisation.

Because of the unity of the revolutionary army with the new regime Castro's revolution bears strong resemblance to that of Mao Tse-Tung. Like him too Castro was carried to power on the backs of the armed peasants, and they will keep him there. In return the peasants have become the beneficiaries of the most thorough land reform. All estates of over 995 acres have been broken up into small holdings and the larger cattle ranches along with the rest of the lands are now conducted on co-operative lines. Already 500 of these have been established.

These reforms have greatly improved production, unsurprisingly, because under the corrupt Batista regime much of the land was not used while other basic foods like tomatoes, fruit and ham were being imported from the U.S. Many commentators assert that if Castro can obtain a stable and expanding agricultural production there is little doubt that his revolution will achieve permanence and stability.

How far is Castro a Communist? Castro's brother, Raoul, and the leading economist, Che Guevara, have always accepted Marxist assumptions, as indeed any group of revolutionists in this century have, with perhaps the exception of the Irish. Guevara has said that Castro "discovered Marxism" or, in Marxist jargon, Fidel in setting out to change the class structure has found that he must alter the superstructure. Castro intended his revolution to be a Socialist Revolution and to base Cuba's industrial on public ownership of the large scale nationalised industries. To do this both the Cuban and the American propertied classes were

dispossessed and the frantic response of America in banning imports of Cuban sugar and the refusal of the American oil companies to refine Soviet oil have forced Cuba into the arms of the Communist bloc. Inevitably this has caused the Communists to increase their power at all levels.

Kingsley Martin, who visited Cuba recently, in writing a series of articles for the "New Statesman", has drawn a parallel here between this situation and the Spanish Civil War, when the Russians were similarly powerful because the western powers left it to Russia alone to support the Spanish government. Fidel is certainly the core of the revolution. His long televised orations are in fact lectures to disseminate his theories of political activity to a largely illiterate crowd who are without democratic experience. The Communists know that his leadership is vital to the revolution and have no desire to challenge it.

Kingsley Martin has suggested that the Communists have become the conservative party in Cuba and thinks that they are alarmed—unlike the Chinese Communists—at the prospect of a too violent and a too swift upheaval throughout Latin America. In other words they want Cuba to be a stabilised Socialist state, setting a pattern for the rest of America.

## Nice Rivalry

by Will

The current production of Sheridan's play *The Rivals*, by Brian Elliott, illustrates the possibility of presenting an eighteenth century play with all its manners and niceties, with comparatively simple properties. The success of the play, however, requires the producer to balance character against character, temperament against temperament.

The principal comic figures are Mrs. Malaprop (played ably by Vivienne Oldfield) and Sir Anthony Absolute (whose choleric warm-heartedness was outstandingly portrayed by Keith Thomson). These two performers well deserved the applause they elicited from the rather shy audience of the first night.

At times, notably the street scenes and Act V, scene I, Julia's dressing room, the action seemed to slow unnecessarily, due perhaps to the incomplete apprehension of the place of the minor characters. Although the comedy requires contrasts, the variety should be better expressed by polished phrases and overt artificiality rather than an attempted mingling of both.

Miss Lydia Languish, played by Anne O'Shaughnessy, and Miss Julia Melville (Jill Manson) were nicely matched by Captain Absolute (Alan Hannam) and Mr. Faulkland (Malcolm Elliott). Mr. Acres was slightly overplayed by Charles Whitehead, while John O'Loughlin's Sir Lucius O'Trigger failed to be convincing.

The persistent Bach (Brandenburg) Concerto record which occupied the scene changes was a little too intense for this comedy—a Haydn concerto would possibly have been more appealing in this context.

If we are to take Sheridan's Epilogue seriously and accept the moral: "Man's social happiness all rests on us" there can be no doubt that in this battle of the sexes, the males win.

## Complementary

I

When A.U.D.S. is making a determined effort to help itself, it is disappointing that not more students attended the recent lunch-time production of two short plays: "*Fragments of a Greek Tragedy*", by A. E. Housman, and "*Paradise Enow*", by James Birdie. Though by no means polished performances, the plays provided a very pleasant lunch-hour, and the Union Hall should have been filled.

The "*Greek Fragment*", produced by Malcolm Elliott, suffered from the cast's poor sense of lighting; Alcmæon (Robert Morrison) was in partial darkness the whole time, and also played up-stage too much. The chorus sustained their part well, speaking boldly to the audience, but there were a few too many hand gestures for my taste. This, and one or two gaps in the dialogue, interrupted the smooth flow that is essential for this delightful parody. Robin Eaden struck the right note with the measured dignity of her elocution. As Eriphyla Jeanette Dunn committed the cardinal error of adjusting her position between the sword thrusts.

"*Paradise Enow*," produced by Wayne Anthony, was relatively more ambitious, and in the second scene boasted a good and quite extensive set. Ali, the hen-pecked copper-smith of amazing marital fidelity, was effectively played by Wayne Anthony, acting more subdued than usually. As his wife, Ann Worden was handicapped by a voice that naturally tends to be quiet in anger; the result was a strained shout in an effort to be heard. Though she was wise to discard the shawl worn on the first day, this revealed the very un-Islamic features and fair hair of a Westerner. I would have thought a short train of black cloth held in place by a circlet to be the most appropriate, together with a flowing garment of dark hue. Apart from this one lapse the costuming was bold and effective.

Ilse Svenne gave an excellent cameo as the Lady Missionary, and in *Paradise* Alex Kirk had a part made to order for him as the fussy, pettily tyrannical angel. He was ably assisted by the five Houris, especially Tania Collins and Jennifer Tonkin.

Full use was not made of the stage, especially in the first scene. Ali was too crowded against his house, and would have

made it easier for Ann Worden by being down-stage, with his front door more centrally placed. Because of the large area not used the entrance of the Angel of Death (Egils Burtmanis) appeared contrived. Despite these imperfections the many humorous lines came across and those present enjoyed themselves. See you at "*Salome*".

II

A lunch-time production by virtue of the time allowed, imposes limitations on the type and length of play chosen. However, this is no excuse for producing bad plays, in which category "*A Fragment of a Greek Tragedy*" and "*Paradise Enow*" fall. The impression was that these plays were chosen simply for the authors' potential audience snob appeal. The producers lacked imagination and feeling for how a play would act. It's obvious from both these plays that even reputable writers are capable of having "off days".

"*A Fragment*" was positively embarrassing. The reasons for the painfully extended posturings failed to come across, due more to poor diction than anything else. The emphasis of action on the chorus provided an amusing switch, but farcical Greek Tragedy has been sufficiently treated in this university with the "*Spartan Girl*".

"*Paradise*" has even less point than "*Fragment*". The play was sustained only by the inspired buffoonery of Wayne Anthony. (It's great that we can still enjoy the style of comedy of the "Our Gang" series.)

From these productions it is obvious that more care must be taken in the choice of plays. The Union Hall stage can overpower the more intimate play. There is, however, a wide range of suitable one-actors, and excerpts from larger plays could also be treated effectively.

## W.U.S. APPEAL

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## Oh Mug

ODE TO A MUG

O mug, fair mug, that ever fate could strike a blow so cruel  
To one so fair as thee, so elegant, so white.  
I see thee yet, thy form upon the silver tray  
Reflected, left in silence 'neath the burning winter sun.  
To be in solitude 'mong cloisters tall 'til from the lawns  
Some worker, swathed in apron blue, from refec. kitchen,  
Takes thee home and washes from thy murky depths  
The particles of dirt or refec. coffee residues.  
O lonely mug, my heart is filled with sorrow for thee.  
I long to take thee in my hand and escort thee myself  
But apathy prevents me; I must pass thee by.

Adieu.

E.R.S.

# TWO COMMENTS ON ROBERT

## I a mental fantasy

Sirs,  
The recent article on Censorship in *On Dit* seemed to us to spoil a serious case by an exploitation of cheap debating tricks. The writer's general argument is often sound, and yet the main impression is of a man playing a game of chess with himself. Victory was obtained by placing an imaginary opponent in a series of distinctly weak positions, and finally triumphing over him in a kind of mental fantasy. The general tone of the article calls to mind a line spoken by Lord Angelo in Shakespeare's *Measure for Measure*:

*"my gravity  
Wherein, let no man hear me, I take pride."*  
Part of the trouble with this article is its use of ridicule and its refusal to take the opposition seriously. One red herring is Robert's lack of a philosophical position about values. It eventually turns out that if Robert had "ever got around to articulating" his "real point" (actually Robert is imaginary) he might have had the same philosophy as the writer and also believed in censorship. It was just that he "dis-sented from the actual notions of decency prevalent in society and enforced by the censors."

But why does this "real point" only come out when Robert is practically expiring at the thought of all the absurd positions he's been placed in previously—the truth is that when the writer seriously considers the notion of anyone disagreeing with or altering this society's standards, he fumbles. This is a difficult question and anyone might fumble. But the writer, tho' he is so painstaking, seems unwilling to admit that anything is difficult.

Ridicule has been used. Now a dubious trick seems to be involved. Why should society's standards be interpreted by people who confessedly dissent from those standards?

Well, who should interpret them? What if those standards are wrong and the critic is not an anarchist? The writer doesn't say whether the critic is to conform with a sigh, or go away, or what. He himself sees "the visible realities of depravity and corruption everywhere". But just where?

But there is a suspicion that the writer really has no means of telling whether a society's standards are corrupt, judging by the way he treats Robert as a human being. Has he really any other notion of good beyond what's legal? Of course. But why doesn't he consider a really serious intelligent Robert who thinks some of the prevalent notions of society false. The writer has earlier wanted to say that the laws are in fact liberal, and are honestly and capably administered, and he quotes liberal and enlightened legal documents. This is all very well. The fact remains that there are still gross anomalies in the matter of import and publication bans in Australia. You can't buy *Lady Chatterley's Lover*, or the account of the trial. But you can buy any number of cheap magazines which trade in pictorial pornography, and any number of comic strips of a violent, and often salacious, nature. You can go and see Alfred Hitchcock's *Psycho*, a film which exploits violence and sex for sensational purposes in a particularly decadent manner. The ultimate "moral" is perhaps that "crime does not pay", but this is completely submerged in the lurid details of the film. Is this what the writer means by the "visible realities of depravity and corruption"?

Well, suggest something concrete to do, he may say. But this is not for the moment the question. What's at question is the state of Australian moral values and culture and the relation of censorship patterns to this. These are moral and sociological questions, and one will not solve them by scoffing at ignorant phantom Robert. "People like him." "Men of Robert's stamp". It is almost suggested near the end of the article that it is because Robert is in the minority that he's not allowed to have a say, even though it was previously asserted that "Robert is the new orthodoxy"! But it doesn't matter, Robert is really no one, a goon. The lack of charity is profound.

Questions must be asked about values in a living society.

One of the particular criticisms levelled at Robert in the article is that he indiscriminately lumps all people in authority in the community under the one heading "they". This is no doubt an irresponsible attitude. But a really puzzling feature of this article is that this seems to be exactly the sort of thing the writer himself is doing when he lumps all liberal thinkers under the one heading "Robert". Robert is another one of these vague categorical labels like "they", and the false generalisation is just as dangerously irresponsible. (If we're going to get high and mighty.) Perhaps Robert is to be found in the censor's office, or even in "the unguarded statements made in the past by magistrates of doubtful competence."

The writer seems to be hitting at some-

thing when he tells us that "Robert read *Lady Chatterley's Lover* and found it dull." Presumably the implication here is that Robert is the bored and sophisticated type who doesn't care about the social implications of the novel. But surely again here it is incumbent on the writer to postulate a more serious point of view. He doesn't even consider the reader who possibly finds the novel a compelling criticism of certain perverse attitudes towards sex, and of the unnatural divorce between intellect and feeling which can take place in a society which has become over-intent on arid intellectual dilettantism.

In the article Robert is made to say that because it is difficult to decide what ought to be censored, there ought to be no censorship at all. This again is obviously an irresponsible form of liberalism, but it is not necessarily characteristic of all people who criticise the restrictions on reading matter

in Australia, and it is a "reductio ad absurdum" of the argument for the writer to assume that it is.

It's the whole attitude of mind behind this stuff which seems to be its most lamentable aspect. Everybody is ridiculous ("Robert is the new orthodoxy") except this chap clad in the complete armour of his legal documents.

*"Lord Angelo is precise  
Stands at a guard with envy."*

It is all so superior. There is no humility, no politeness, no genuine discussion of the issues in this article on censorship. It is all point-winning and debating tricks disguised as logic. Don Quixote vanquishes another imaginary enemy and retires with a smile of smug superiority.

Yours,

A. M. GIBBS.  
D. DODWELL.

## II not irredeemably idiotic

As Lucio responded to the two gentlemen in *Measure for Measure*, so can we abbreviate our reply to Messrs. Gibbs and Dodwell:

*"Thou concludest like the sanctimonious pirate, that went to sea with the Ten Commandments, but scraped one out of the table."*

For, indeed, these two launched out with our "sound" and "serious" rubrics for a compass, only to find that compass "all point-winning" and "tricks". The sanctimony of their conclusion is, unhappily, founded on their buccaneering treatment of our text—to criticise one of our words they always have to scratch another out.

(i) *On Dit* put its imaginary opponent in a series of distinctly weak positions, refused to take opposition seriously, and seemed unwilling to admit any difficulty. *On Dit* lumped all liberal thinkers under the one heading, "Robert", and put irresponsible arguments into their mouths.

But what was the point of our article? We were concerned, firstly, to describe a certain type of person, or, more accurately, a certain cast of mind, which is prevalent among the classes we defined—university students and lecturers, librarians, booksellers, editors, and priests. We pointed up our description by giving an account of the way that sort of person or mind treats a serious social issue, such as censorship. We were, therefore, concerned also to set out and refute some of the arguments commonly employed by such people against the institution of censorship.

It was never our concern to pretend that all liberals are of the "Robert" type. "Robert . . . is a liberal"—does this mean that all liberals are Roberts? A sparrow is a bird—does that mean that all birds are sparrows? "His liberalism is the new orthodoxy"—does that mean that all liberalism is orthodox? We identified Robert's liberalism as "careless", and called "careless liberalism" the most "fugitive and cloistered of virtues"; then we entitled the article "Fugitive and cloistered". Are we thought to be so negligent with words that adjectives can be "scraped out" of our argument at will? What simple minds are we thought to possess that we can be accused of having condemned "all liberal thinkers" when, in the next breath we commended the courts for their "informed and sophisticated liberalism"?

*Dic, rara caritas,  
Ubi nunc habitas?*

Nor did we at any time purport to have dealt with every argument against censorship. So we prefaced our exposition of Robert's arguments with the sentence: "Come now, Robert. What do you object to in our law of obscenity?" Then we listed a number of arguments Robert "may" use, neither saying, nor meaning to imply, that every Robert uses every one of these arguments, or that careless Robert exhausts the subject of censorship. It is said that these arguments are "distinctly weak". So they are, but we have seen and heard every one of them being used, frequently. Do you deny that Robert exists and uses such arguments? We invite you to discuss the subject of censorship with a random selection of lecturers and students and booksellers and to read the latest issue of *Melbourne University Magazine* of *Overland* or of *MOP*, or to glance at *Encounter*, Nos. 88-91, *On Dit*, Vol. 29 No. 4, at *Newsday*, Vol. 1 No. 4 or at the introduction to the Viking edition of *Sex, Censorship and Literature* by D. H. Lawrence, or at any dozen articles on censorship in the intelligent fortnightly.

We challenge anyone to deny our principal assertion of fact: that Robert, the careless and ill-informed liberal, is everywhere to be found amongst the literate and intelligent classes.

We have said, defensively, that we did not purport to cover the whole debate about censorship and its administration in Australia. We can't help but notice, however, that no-one has yet brought forward an argument about principle that we ignored. But we think it worthwhile to state again our central argument. That argument seems to have eluded our critics, but it is not difficult to isolate. For it is pithily stated at the end of the paragraph dealing with Robert's "main point", which is not a surprising place to find it. Our

opinion is that the sort of people who use the sort of arguments we ascribed to Robert are woolly-minded when they denounce the whole system of Australian censorship. From beginning to end our argument has been about principles and institutions—we entirely avoided discussion about particular instances of censorship because we think that intelligent discussion of particular cases can only proceed on a basis of agreement about principles and mechanisms and because we think that Robert carelessly and ignorantly translates his dissatisfaction with single instances of censorship into a denunciation of the principles and existing institutional mechanisms of Australian censorship.

We challenge anyone to dispute our principal argument of principle: that some form of censorship is necessary, and that the present institutional mechanisms of Australian censorship are sound and proper.

To make the scope of our argument perfectly clear, to readers like Messrs. Gibbs and Dodwell, it may be useful to introduce what is really a red herring—namely, our view that it was misguided to ban *Lady Chatterley's Lover* and *The Trial of Lady Chatterley's Lover* and the *Ern Malley* poems and a number of other works of some literary merit while failing to ban any or many of the numerous trashy and pernicious paperbacks to be found in the local sweetshop.

We reply, then, that our opponent Robert, though imaginary in form, in fact represents a prevalent intellectual type, whose opposition we treated seriously and in detail; that we are not unwilling to admit the difficulty of deciding whether or not to censor in any practical case, in that we specifically stated that "it is difficult to say just where the line is to be drawn"; that we do not, and said we do not, lump all liberals under the heading, "Robert"; and that every argument, whether responsible or not, which we put into Robert's mouth is an argument frequently encountered among the intelligent classes of society.

(ii) *On Dit* introduced a head-herring by alleging Robert's lack of a philosophical position about values.

This criticism we have already answered in part by pointing out that not every liberal or critic of censorship is *ipso facto* a Robert. A discussion of "moral neutralism" might be out of place in an analysis simply of arguments for and against censorship; it certainly is not out of place in a description of the intellect of Robert, the careless, ubiquitous liberal. We do not say that every argument of Robert's reflects "moral neutralism"; we simply say that his arguments are "likely to". What interests us is the social fact that people like Robert usually subscribe, whether articulately or not, to a modified utilitarianism. This they will defend, when challenged, by such assertions as: "you can't really argue about morals; they're largely matters of personal preference, or of what you've been taught; I don't see any reason why you shouldn't do anything you like, so long as you don't hurt anyone else".

This assertion of ours about Robert is certainly not an assertion that Robert lacks a philosophical position about values. On the contrary; Robert's view is the prevalent philosophical view in the Anglo-Saxon and Communist worlds insofar as it denies, with Hume, that "the distinction of vice and virtue is perceived by reason".

(iii) *On Dit* deliberately ignored a possible Robert who may believe in censorship, and who yet dissents from the standards of the censors.

This criticism is really a little bit silly. The whole point about Robert—the essential definition of our fictional figure—is that he regards censorship as "an affront to human freedom, and ineffective to boot"; that he "denounces the whole system". Any person, who "had the same philosophy as *On Dit* and also believed in censorship" but who just "dissented from the actual notions of decency prevalent in society and enforced by the censors", could never be described as "Robert".

We left Robert's "real point" until late in our article for the simple reason that Robert usually articulates his "real point" only after he has volunteered all the inadequate reasons and rationalisations which we had set out and criticised earlier.

It is untrue to suggest that *On Dit* "doesn't say whether the critic is to conform with a sigh, or go away, or what". On the contrary; we plainly said that Robert was entitled to require the censors to be "well-read and good-humoured and tolerant of serious proposals (whether in scientific or artistic form) for social reform or changes in social standards of the acceptable". We said that when Robert dissents from a decision of the censors, he is "to say so and to say why he thinks their standards improper". Do we sound as though we meant that Robert must conform, or run away? We ourselves (who were in much the same position as the critic postulated by our correspondents) protested, even though it was strictly irrelevant to our purpose, against the method of censoring *Lady Chatterley's Lover*.

Why doesn't *On Dit* "consider a really serious intelligent person who thinks some of the prevalent notions of society false"? Because we have no complaint about such a person and consider his views substantially identical with ours. In as much as we have dealt with censorship at all, it is to defend, not the moral status quo, but the institutional status quo. There are only two comments in our article that could possibly be interpreted as favourable to the current administration of the censorship laws and procedures, and thus (indirectly) of current practical moral standards. (a) We commended the informed and sophisticated liberalism of the Victorian Supreme Court and the High Court of Australia; but courts can deal only with what is brought before them, and we said nothing about the failure of society to condemn cheap, violent and salacious magazines and comics, or lurid and decadent films. (b) We asked for an informed and clear indication of just how Australian censors are not "well-read and good-humoured and tolerant. . . ." Our request was that discussion of particular censors and acts of censorship should proceed on the basis of the principles and institutions we had defended. We have not denied that there are "gross anomalies in the matter of import and publication bans in Australia"; we have, on the other hand, asked that attack be well-informed and directed against these anomalies in the application of the system, rather than against the system itself.

(iv) *On Dit* evaded serious moral and sociological questions by scoffing at an ignorant phantom, and fell into contradiction by asserting that Robert is in a minority and yet is the new orthodoxy.

Questions must be asked about values in a living society. That is why we wrote the article; Robert is alive and kicking and immensely influential in the living society of this university and in the intelligent and literate classes of Australian society. Yes, Robert is ignorant about censorship. He is everything else we said he was. The sad thing is that he is really no phantom. His values are everywhere discernible, and are too rarely questioned. The serious moral and sociological questions hinted at by Messrs. Gibbs and Dodwell are indeed very important, but can be asked and answered only after Robert and his slapdash notions are disposed of.

For any one prepared to concede that *On Dit* is not irredeemably idiotic, the resolution of the apparent contradiction alleged by our correspondents is, briefly, that Robert is in a minority *vis-a-vis* the whole of society, while "his liberalism is the new orthodoxy" among the classes of persons in which we said he might be found. His orthodoxy is in fact the vice of academics and other "literate, sensitive, intelligent, high-minded, generous, sincere, broad-minded" people.

(We shall treasure, as one of the more charmingly quaint accusations ever made against us, the charge that we succeeded in displaying a "profound lack of charity" toward an "imaginary goon" who is "really no-one".)

(v) *On Dit* was guilty of mental fantasy, pride, frivolousness, trickery, fumbling, legalism, irrelevance, falsity, dangerous irresponsibility, being high and mighty, absurdity, arrogance, rudeness, phony discussion, smugness—and lack of charity.

As Lord Angelo said, "We are all frail."

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Electrical Engineering students

(b) The Shell Co. of Australia Ltd., Adelaide Office and/or Birkenhead Installation, for— Mechanical Engineering students Economics and Commerce students  
Good wages will be paid. For appointees to Geelong Refinery, return rail and/or air fares by the most direct route will be refunded. Free board and lodging will be provided for the first two weeks. Thereafter students will be expected to make their own arrangements: the tariff at good guest houses or private hotels approximates £6 per week.

APPLY NOW by phone 51 0301 or call on Mr. N. S. Fielding, Room 705, Shell House, Adelaide, for appointment for interview.

## SHELL POST GRADUATE SCHOLARSHIPS, 1962 PRELIMINARY ANNOUNCEMENT

Applications will close on 31st October, 1961, for the Shell Post Graduate Scholarships and should be lodged with the Personnel Officer, room 705, Shell House, 170 North Terrace, Adelaide, on or before that date.

Brief details are set out below. Full details may be ascertained from prospectuses displayed on University notice boards.

#### ARTS SCHOLARSHIPS

The Shell Company of Australia Ltd. offers two scholarships each tenable at Oxford or Cambridge Universities for two years from October, 1962. Each scholarship is valued at £750 sterling per annum plus the cost of passage to the U.K. and return. One scholarship will be awarded without placing the successful candidate under any obligation. The second scholarship may be reserved for candidates who wish to make a career with Shell in Australia or overseas.

Candidates must successfully complete a full-time course for the Degree of Bachelor of Arts, Commerce, Economics or Law at the 1961 annual examinations. In addition candidates must be male British subjects with at least 5 years domicile in Australia, under 25, single, not currently holding another scholarship for overseas study and not committed to an employer on graduation.

PROSPECTUS AND APPLICATION FORMS ARE AVAILABLE FROM THE ACADEMIC BRANCH, UNIVERSITY OF ADELAIDE, OR FROM THE PERSONNEL OFFICER, THE SHELL CO. OF AUSTRALIA LTD., 170 NORTH TERRACE, ADELAIDE.

SHELL now provides educational assistance for students from Intermediate Certificate to post graduate studies, comprising—

- 8 Bursaries in each State from Intermediate Certificate to Leaving Honours standard; each £25 per annum for 2 years.
- 6 University scholarships from Leaving Honours to Graduation; each £150 and £50 book allowance per annum, plus vocational employment and annual leave.
- 4 Post Graduate scholarships for 2 years' study in U.K. universities as outlined above.

#### SCIENCE AND ENGINEERING SCHOLARSHIPS

The Shell Group of Companies in Australia offers two scholarships tenable at Oxford, London or Cambridge Universities from October, 1962, for two years. Each scholarship is valued at £750 sterling per annum plus the cost of passage to U.K. and return. At the end of the scholarship period the holders may be offered a position with the Shell Group of Companies in Australia or overseas, which they will be under no obligation to accept.

These scholarships are open to male British subjects who have been domiciled in Australia for at least 5 years, under 25 years, unmarried and not under bond or committed to an employer. Applicants must have taken with honours a first degree in Science or Engineering and preferably have had at least one year's experience in research.

You Can Be Sure of Shell

# That Leering Face Again

by

**Tony Brooks**  
(Prosh Director)

On Friday, August 4th, 1961, the leering face of Prosh will rise again, like the morning sun, and for a few short hours, will grin wickedly at Adelaide. Humble citizens will again be struck low by the diseases attendant on this awesome visitor. Cramp of the giggling muscles, malnutrition of the wallet, overdose of begging youths and Righteous Indignation will be rife among the populace. Several will die the Death of One Thousand Perforations, by being inoculated against infection with too many Immunity Badges. General sick leave for the constabulary due to ulcers, persecution complex and loss of dignity.

These are the symptoms. So become a Cause—and help spread the disease. There are more students than ever at Uni, and Prosh seems to be the only activity in which every student can join, so let's make it a Uni-vers-all effort, and hit Adelaide like an I.C.B.M.

For many years, Uni students have been in Adelaide's bad-books, but after last year's magnificent collecting effort, we have found some measure of favour. It is up to you to make this year's Prosh an even more effective prestige builder.

Several moans have been heard because of the lack of a Main Stunt. The impracticability of the Main Stunt was demonstrated quite clearly in last year's "On Dit", but don't despair. For those with "stunted" imaginations great scope is left in the field of collection gimmicks. Some very satisfying stunts can be arranged to help people collect.

As was the case last year, there will be subsidies and prizes for floats. Floats must be registered on entry forms at the S.R.C. office not later than Monday, 31st July. If any particular forms of transport are required, entries should be made even earlier. The accent will be on the Humorous and/or Satirical and entries will be accepted under usual conditions. Remember, make slogans large and readable. Trucks will be available from 10 a.m. on Prosh day, for the final erecting of the float. Start thinking now, and get as much work done as possible and so avoid last minute panic and slap dash efforts. The committee hopes to have a pool of ideas for floats and collection stunts, to help you. If you have any surplus ideas, let us know as someone else may be able to use them.

After Prosh, the annual contest will take place, to determine the fastest absorption rate, for a six man team, of a much loved beverage. Drinking Horn teams should be registered on entry forms in the S.R.C. office before Monday, 31st July.

In the evening, the Jazz Club will present the Prosh Hop with the usual shenanigans, prize presentations, etc. Now Remember: Watch notice boards for all details of Prosh and make all entries as soon as possible. Because it is up to you to make Prosh a success, and the continued observance of this hallowed and unique phenomenon depends entirely on the students "willingness to work".

## It's a pity

by

**John Slee**  
(Prosh Rag Editor)

30,000 copies sold. Number of eventual readers, approximately five times this number.

This means that 150,000 people, or more, will have their view of this University to some degree influenced by the paper to be sold on Prosh Day.

Complaints from many quarters have been voiced concerning this annual dragging-through-the-mud of the University's "good name".

Notwithstanding the fact that over £3,000 was raised by last year's prosh, much of this amount coming from the sale of the rag, some people, heeding the advice on the back of their bus tickets, have seriously questioned the means by which this admirable end was achieved.

Whatever the worth of the views of these complainants, it is clear that the publication of the Prosh Rag provides the biggest single communication with the public that the University has in the year; furthermore, it is by the sale of the rag that the bulk of the money raised on Prosh Day is collected.

It is an opportunity to make an intelligent comment directed at this public; to gently or not so gently criticise; and perhaps to make them laugh. Whether these things are achieved depends on no one else but the student. This year's rag stands to better last year's (which means very little indeed), but will very likely not achieve all the aims outlined above.

It's a pity.

# OUR PLANS

by

**Hugh Reeves**

After the first world war many organisations were formed to help in the reconstruction of those parts of Europe which were severely damaged by the war. Amongst them was European Student Relief, concerned particularly with the universities and the needs of students. After the second world war, the same problem arose on a wider scale, so E.S.R. became W.S.R.: World Student Relief. Then, in 1950, the main needs of reconstruction had been achieved, but there was still a field of work of this kind, so W.S.R. became W.U.S.: World University Service.

With the change of name went a change in emphasis. There was still some need for relief work (two thirds of the University of Concepcion was destroyed in the Chilean earthquake last year), but more important was the help needed by many universities in Asia, Africa and Europe in order to provide proper facilities. More important still was the sign that the university community is world wide and that the plight of students in Hong Kong or India matters to us simply because they are students and pursuing the same ends as we are.

Particularly in Asia and in Africa, universities have expanded enormously in the last fifteen years; societies which were sharply divided into the few privileged and the many others have revolutionised and there are now opportunities for all. But education is the key to using the opportunities and poor countries cannot afford generous scholarships and expensive facilities. Hence, books, recent accommodation and even adequate food may be outside the reach of many students.

W.U.S. cannot solve all the problems of the millions of students of Asia and Africa. Nor need it, for students would not be at a university unless they had the initiative to help themselves and the intelligence to know how to do it. Thus W.U.S. rarely expects to pay the whole cost of a project, such as a hostel in Viet Nam, out of its International Fund. It may give ten or twenty per cent. of the cost, but that amount will trigger off donations of the rest of the money from local sources. Or it might be used for purchasing materials while the labour is contributed by students.

Each project is investigated carefully before being approved and international approval indicates to local interests that the project must be worthwhile.

In Australia, W.U.S. is sponsored by N.U.A.U.S., the Australian Student Christian Movement, Universities Catholic Federation of Australia, National Union of Australian Jewish Students. Adelaide has an excellent record of giving generously over the last decade but W.U.S. is becoming very much more active in the other universities, and we may not keep our pre-eminent position. It is not important who raises the most money, but it is important that we consider the needs of students elsewhere and give whatever we can.

As everyone knows, Hong Kong is a British colony on the coast of China. As the population is largely Chinese, both languages are commonly used, but the University of Hong Kong teaches in English only. Students who were born in Hong Kong may have learnt English at school, though if they didn't, then university studies will be a problem for them.

Since the revolution in China, many refugees have arrive in Hong Kong. They rarely speak English, so the University is closed to them. For them, and for the people of Hong Kong who don't speak English, seven "Post-secondary Colleges" have been established which teach in Chinese.

Most of the 4,000 students at the College receive no financial aid and as refugees have very limited private resources. They can't afford proper food and accommodation, so their health suffers; one in eight has TB. They can't afford books but library facilities are almost non-existent. The W.U.S. Committee in Hong Kong is helping to solve these problems.

For the benefit of students with TB it maintains beds at a sanatorium. It is beginning to establish health centres in each College. A central library has been established to serve all of the Colleges. Clothing, vitamins, and food parcels are collected from various sources and distributed to those students most in need.

Our W.U.S. Committee intends that part of the proceeds from this year's appeal will go to these projects.

# Gerry-mander?

by

**Peter Flint**

Some critics of the Playford government maintain that the present electoral system in South Australia is antiquated and has been deliberately "gerry-mandered" in favour of the L.C.L. This criticism is based on the claim that the present ratio of 2 country seats to 1 city seat in the House of Assembly is opposed to the democratic principle of one vote—one value. Results of recent State elections, which have shown a clear majority of raw votes for the A.L.P., would seem to support this claim. I would suggest, however, that there is a strong case for maintaining the present system of distribution, and that the counting of raw votes can be very misleading.

If one looks at a map of South Australia and notes the concentration of population in the metropolitan area, compared with the pastoral areas of the State, it is obvious that those areas which have always supplied the State's main income would not have had adequate representation in parliament if the vote of people in those areas had not possessed more value than the city vote. If one accepts the fact that a parliament should be composed of elected representatives of all interests and all areas of the State, then one must accept the proposition of weighting if there is dense city population and scattered country population.

This is exactly what our system does, but such weighting is not peculiar to South Australia. In Queensland, for example, at a time when 13 out of 18 members of the House of Representatives were non-Labor, a four zone State system kept a state Labor government in power with a minority of votes and a large majority of seats. Even in Britain, with its small area, special regional seats exist for people in remote areas.

At present Eyre Peninsula has 3 State seats; Flinders in the south around Pt. Lincoln is mainly agricultural; Eyre further north is essentially pastoral; while Whyalla represents the industrial area of Whyalla itself and the sparsely settled area stretching to the Northern Territory border. If all electorates were equal this whole area would have only 1 member, who would have to deal with many diverse problems and cover a third of the State in the process. Such a result would be disastrous for many areas of the State.

The idea of one vote—one value is based on the notion of the equality of all men, which is an ideal subject for empty talk and barren controversy. Even given equality of opportunity it is not possible to overcome the natural and structural inequalities which exist in society. The present system which does allow for universal suffrage, overcomes this theoretical notion of absolute equality, and provides for practical government in which all sections of the community are represented.

What of the objection that more people vote Labor than Liberal? South Australian electoral results have always tended to be misleading. Though at the General elections of 1953, 1956, 1959, Labor did gain a clear majority of the "raw" votes, this ignores the fact that some seats were not contested at all, and in others there was no A.L.P.-L.C.L. contest. In 1959, 7 L.C.L. seats but only 1 A.L.P. seat were uncontested, and in 4 A.L.P. held seats where there was a contest there was no L.C.L. candidate. On the basis of the Federal results in the previous year the following table gives a rough guide to what the position would have been with a full L.C.L. vote.

	Aggregate Party vote.		
	L.C.L.	A.L.P.	Others
1953	182,000	181,000	50,000
1956	186,000	189,000	32,000
1959	190,000	204,000	40,000

These figures show the evenness of support for both L.C.L. and A.L.P. and the large independent vote. This closeness was reflected in the number of seats won, because on no occasion did the L.C.L. have more than a slender majority. In 1959 a slight majority of A.L.P. votes yielded a slight majority in terms of seats to the L.C.L., but in the process the A.L.P. gained two more seats. This situation is similar to the 1954 Federal election result, which most would agree was held under a fair system.

An electoral system is not "gerry-mandered" merely because it does not conform to the principle of one vote—one value. A system is only gerry-mandered when it gives a significantly unfair advantage to one party in terms of seats out of all proportion to the votes cast. The South Australian system does neither of these things.

## Help them

Coloured people escaping, if they can, from the terribly low living conditions in South Africa, go to Canada. They can't come to Australia.

Canadian students have sponsored several Africans at their universities and this is probably the best way we can help too.

Thus your contribution to W.U.S. could help promote a scheme such as this, and already under the SACHED scheme, W.U.S. directs some of its money to pay fees for selected African students to have private tuition from university staff, members for external B.A., B.Sc. (Econ.) degrees at the University of London.

# ANNUAL EXAMINATIONS 1961

LAST DAY OF ENTRY

THE LAST DAY OF ENTRY for the annual examinations in 1961 is the last day of second term, namely—

## August 5th, 1961

Entries, on the prescribed form, should be lodged at the University Office as early as possible and **not later than the above date.**

**A student who is taking his FINAL SUBJECTS FOR A DEGREE OR DIPLOMA should lodge with his entry a provisional application, on the proper form, for admission to the degree or diploma.**

### LATE ENTRIES

Any entry received after August 5 will, if accepted, be subject to a late fee of **THREE GUINEAS.**

### FEES

All fees and charges, including the fee for the third term, must be paid not later than the end of the second week of the third term, namely, Friday, September 8. Students whose fees have not been paid by this date may be refused permission to sit for the examinations.

### EXAMINATION DATES

Written examinations: Fourth and Fifth year Dentistry begin: Monday, October 30.

### EXTERNAL STUDENTS

Students granted exemption from attendance at lectures must attach their exemption certificates to their entry forms.

ALL OTHER EXAMINATIONS, in general, begin: Monday, November 6.

Practical and viva voce examinations: Students should consult departmental notice boards for times and places of these examinations.

### TIMETABLES

A provisional examination timetable will be available about the end of September. It is every student's own responsibility to ascertain the time and place of his examinations, and another examination will not, under any circumstances, be granted on the grounds that a student has misread the timetable.

Printed copies of the final timetable will be available from the University Office, on request, late in October.

**V. A. EDGELOE,**  
Registrar.

# LETTERS TO THE EDITORS

Sirs,  
Just what was meant by your little, padded, guided tour of the University on the front page of "On Dit"? If a truly discriminating visitor ever did come over the foot-bridge he would take one glance and quickly retrace his steps and/or vomit. Unfortunately this is not possible for us as students.

As to your comments on the buildings themselves, to call the pedantic, archaic, eclectic, muddle of brick and plaster which is the Barr Smith a worthy building is merely laughable. To design, build, or criticize such a building is also laughable. This is not to defend the extensions, your criticism of which I support entirely. Similarly the Biological Sciences building, which, if possible, is even worse.

But it is your judgement of the Union Hall which I must criticize most severely. "Its shape. . . has great power"—to numb one's senses. Squat, bulky and ugly describe it. Look at its front entrance—pedestrian, dull, pseudo-monumental, ill proportioned, crudely detailed, entirely uninviting. It is the antithesis of a theatre as an attractive cultural communal centre. One good point about the entrance—it is possible to enter through it, if you do not lose courage, and if you can find and manage the doors. These comments apply to the building as a whole. Others besides me have opinions about its working properties as a theatre. Ask those who have worked there.

"Nondescript" is the adjective applied to the Engineering and Architectural Buildings. It also aptly fits every other building in the University with the exception of the new Arts buildings (which, you should remember, must be thought of in its entirety when the old exhibition building is removed). Admittedly it does not seem completely at home in its surroundings—but, then, what could.

Many issues ago of "On Dit", R. Danvers and myself criticized the general layout of the University, the mishandling of what was a good site, and the impossible clumsiness of each addition, in placing and in character. As you say, possibly some good effects "could be obtained by building tall buildings upon the very edge of the upper level". If that is, there was space to do so. But good effects could also be obtained from many other placings of buildings. There is one basic requirement, though, that the buildings be good architecture. But now it is too late. Any more buildings in the University and we will become cramped to an even more uncomfortable degree.

As to the future—a new site, a planning committee, a master design for a whole university, relating buildings to the overall plan and relating the overall plan to the city.

Yours,  
LEWIS STENSON.

## Drop it

Sirs,

I find it quite astonishing that anyone can be allowed to write on the front page of your publication, about a subject of which he has obviously so little knowledge.

I will agree that the new extension to the Barr Smith Library is an obscenity, but so then is the existing Building which is so obviously a piece of sheer classical eclecticism. I also think it extremely questionable whether the vista from Frome Rd. should have been preserved, though this does not mean I condone the Aesthetic Bad Taste of the New Biological Science Building.

The Union Hall can hardly, I feel, be called a thing of beauty, unless one happens to have an obsession for red brick, a peculiarly nauseating building material even when well handled structurally and well hidden by weathering. It is the writer's condemnation, a contradiction in itself, which sets the final seal on red brick, he having described it as brash and offensive. Can one possibly expect a modern Architect to include brick-work in an incompatible structural system, simply for the sake of harmonizing with a background which is totally without Architectural merit? I refer of course to the New Arts Building.

The reference to the Bonython Hall, Elder Hall quadrangle I also found quite astonishing. Three buildings more lacking in overall unity one could scarcely imagine. I conjecture that the writer must have spent far more time investigating the "Keep off the Grass" sign and in composing laudatory platitudes on the taste and imagination of this area, than in observing it.

I can only hope that the good work commenced in the New Arts Building, will be continued in new building projects, and the fallacious idea that harmony is the essence of good Architecture will be dropped for ever.

Yours,  
M. V. D. ROHE.

Sirs,

This year Wanslea is having a Badge Day on Friday, 18th August. We hope to make a special drive with the intention of extending our Home as soon as possible.

We are in great need of helpers and as it is the first day of the holidays we were wondering if any of the students would be willing to help us, perhaps by convening a stand in the city, or by helping to sell badges for an hour or so during the day.

We would be most grateful for any assistance the students may offer, and we look forward to hearing from you in the near future.

Yours,  
J. M. RUST,  
Secretary.

Any person who is interested in doing this should see the Secretary in the S.R.C. Office.

Sir,

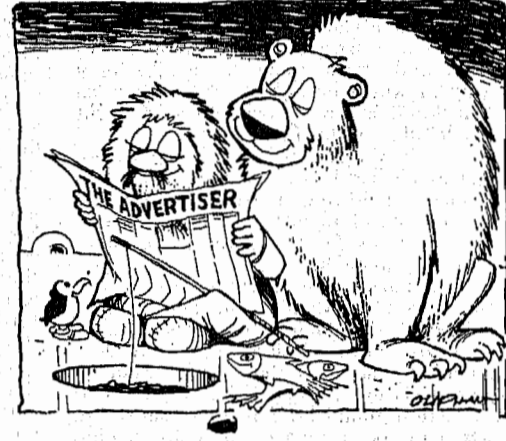
This is a call to arms to all Scottish students after the piece of rabble-rousing nonsense written in this column last issue, by our correspondent Bruce J. Reid. His tirade against the kilt, despite Scottish ancestry (if names are to be taken at face value), can, we assume, only arise from a feeling of inferiority, and jealousy, for, as all true Scottish nationals know it takes a MAN to wear a kilt.

Finally, despite the use of one 15-letter word and many more almost as large, it is obvious that our correspondent is lacking in the finer points of our language and I would suggest he indulge in the luxury of a course in English language where he would find that Scotch is an epithet only applied to an amber liquid which is obtainable in any hotel.

Yours,  
PETER C. LAWSON.

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Company Pty. Ltd.

### TO ALL 1961 GRADUATES

You and we are each seeking the same thing—Successful Careers.

You are seeking the Industry, the Company that will give you the success you hope for in your business life. We are seeking the young men who will achieve this success.

That is why we should like to meet you and talk about opportunities for successful careers.

We can offer such careers in Marketing to men of all faculties who are interested in the world of commerce; and in Manufacturing and Production to Chemical and Mechanical Engineers and Science graduates who have majored in Chemistry.

For the man with leadership qualities, starting positions in our Companies rapidly lead on through supervisory positions to executive positions, and we shall not have succeeded in our recruiting programme unless our top management positions of the future include several of this year's graduates.

For careers in oil refining and petrochemicals, the immediate work location is Altona, Melbourne. Careers in marketing are available in all States, and after mainland training, in the Pacific Islands.

We are ready to pay attractive salaries to young men with leadership qualities, diligence, initiative, intelligence and common sense. We will give them the training that is needed both in their current jobs and for their future development. Most of this will be local training and some will be overseas.

Representatives of our Companies will be Visiting  
the University on

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Director of Works,  
68 Grenfell Street, ADELAIDE, S.A.

I am interested in the Cadet Training Scheme. Please send me full details and application form for \*Architectural/Engineering Cadetship.

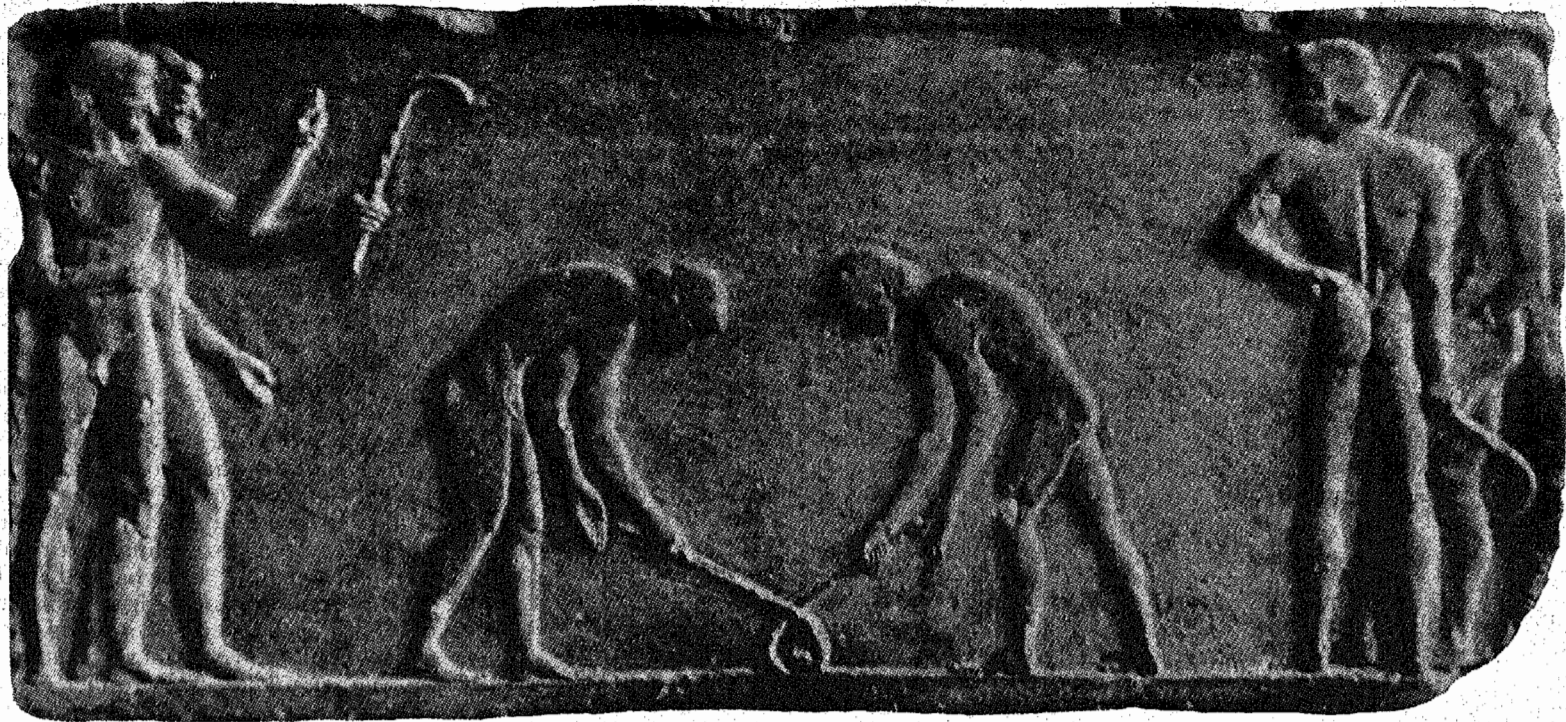
(\*Strike out one.)

NAME .....

ADDRESS .....

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## Badminton

In this year's State Championships, University players were once again prominent. They featured in all the top grade finals which conclude on Saturday, 1st July, 1961.

For the State Open Titles, the University Team provided 3 of the 4 combinations in the semi-finals. R. Foo and S. Yong were the first pair to enter the semi-finals, defeating the 4th seeds R. Cadd and B. Tilley. Then T. W. Lim and K. Segeran played an inspired doubles to down the 2nd seeds and last year's runner-ups, B. Anderson and R. Blackmore. In the other semi-finals match, R. Foo and S. Yong met the 1st seeds, E. Kok and C. S. Lim, but were defeated after a gallant fight.

The men's singles semi-finals provided the most exciting and gruelling match of the tournament. Defending champion E. Kok played against 4th seed C. S. Lim, and after nearly 1½ hours of thrilling and nerve-cracking excitement, Kok managed to clinch the match in 3 hard-fought sets, winning 12-15, 17-16, 17-14. It was rather unfortunate that they should be drawn in the same section, for their clash provided all the thrills worthy of a final.

The open finals were played off on Saturday evening and after an interesting and entertaining doubles, E. Kok and C. S. Lim defeated T. W. Lim and K. Segeran 15-9, 15-15. In the main match of the evening, the State Singles final, E. Kok retained his title from B. Anderson on a forfeit. His opponent was indisposed after the hard semi-final matches on Thursday.

In the women's events, O. Pankiw once again played brilliant badminton, especially in her singles semi-finals, against top Australian ranked player J. Twining. Pankiw led well in the second set, but the Champion produced much better control to win 11-6, 11-7. In the doubles finals Pankiw and her partner Mrs. P. Rouse lost to Twining and partner in 2 sets.

The lower grades events were also dominated by University players. R. Foo scored a well-deserved victory in the 'A' grade finals from B. Coventry and in the doubles a great match was featured between two of our University pairs, T. W. Lim and K. Segeran matched to win from R. Foo and S. Yong after a hard battle. In the Mixed doubles S. Jordan in her first season played excellent badminton to enter the finals with R. Foo. But unfortunately they went down to a more experienced pair—after a hard match. Previous to this match G. Lew and his partner were also defeated by the same pair in the semi-finals.

With such a talented crop of players it is hard to believe that the University Team was not able to bring back the Sir Mark Mitchell Cup from Melbourne this year!

The University Badminton Club will hold its annual Handicap Tournament in July. All players wishing to take part are asked to contact R. Foo or G. Lew and also to watch for further details from Sports Association notice boards. A special night to keep aside August 12th, 1961—Presentation Evening.

## Soccer

There was a small disturbance in soccer circles recently, when both University teams broke the drought. The A's managed to draw their match 0-0 against Micham to register a valuable point, but their relative progress is nix because every match in the division was drawn. The B's, however, brought unspeakable glory on their heads by winning their first match for the season, and in no mean way. Trailing 1-0 they scored 4 goals by half-time, and amazed at their audacity, managed only 1 more in the second half as a form of apology. This 5-1 win should encourage them to repeat the effort in their match against Elizabeth, beaten 19-0 by Eastern Districts recently.

For the "A" match there is little to be said. It was a plodding match, with the Varsity team playing an untidier game than has been seen for a long time. Nicco Kamsil, the club's leading goal-scorer, seemed to relish a change of position and played extremely well at left back. Des Geary at centre half was best on the ground, and continues to hold the team together (when it is held together). New-

comer Jack Deans showed glimpses of real ability, as well as a disgusting fitness, and will be invaluable when he settles down at inside forward. The wing halves also played well, but panicked when clearing.

And as for the B's, what a lot of stars! Keith Curry scored 2 goals to belie his apparent lack of finesse; Leo Bajev refused to acknowledge his years and scored another; Ted Moorcroft one more, and Arthur Poole the fifth before he was injured. Ismar was unlucky, and has been most of this season, but should do much better if he strengthens his luck. Generally, the whole team surpassed itself, and having shown its true capability will have no excuse for further relapses.

For common interest, a match between the Soccer Club and the Phys. Ed. Dept. has been arranged (tentatively) for the last week of term, Wednesday, August 2nd, at Waite Research Institute, 2 p.m. Anyone who thinks soccer is progressing in this State will be welcome as a spectator.

## Hockey

The second round of matches has now started and with them the Pakistan Trophy competition. With the good form of some teams they are well in the running for this Trophy.

The Club is having a good year. All teams except the District are in, or close to, the four and should stay there. However, in the past many University teams have slipped back in the latter part of the season due to a slackening of interest with the approach of exams coupled with greater determination shown by other teams in their efforts to make the four. Don't let this happen this year; with other teams training harder, we must too.

The "District" side is having a lean season. It has, as yet, only managed to win against the bottom team. This year the side has only one outstanding player, Lim. The rest of the team is mediocre. In a state of affairs such as this team-work is essential but this is hard to establish when the team is subjected to so many changes week by week. Although the team-work is not always good, when it is working the team looks good.

Lim works hard and is the backbone of the team but he is only one man and however well he may be playing he cannot carry the team for all the match. The other ten players are not always supporting him as much as they are able to.

The A1 team is feeling a little battered just now, after the 9-1 defeat suffered at the hands of the top team, Woodville, last Saturday, 1st July. Standing now in the

number 5 position they are to meet Grange next and must fight very hard in order to overhaul the leaders.

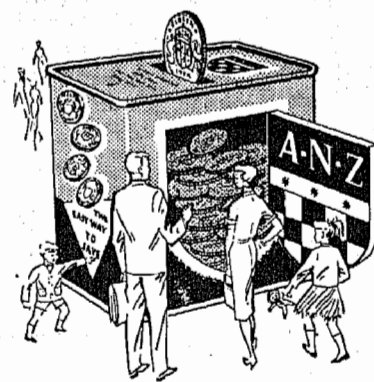
The recent loss of Coopy and the well-earned promotion of goalie, Alan Gray, to the "District" team has given John Cooper the chance to show his skill; it is generally felt that John appreciates the gravity of his position and will rapidly develop that determination which so distinguished his brother.

For the real weakness of the A1's we must look to the forward line where general co-ordination is lacking so that the hard-driving half-backs find their attacking moves often converted into an opposition offensive. The reason is partly to be found in the continual interchange of forwards between the first three University teams as District seeks a winning combination.

The number of goalies in the Club is at rock bottom and if any players want to try their hands—or feet—at it, NOW IS THE TIME.

The Inter-Varsity is in Hobart this year from the 14th to 18th of AUGUST. The team of 16 will travel by rail to Melbourne and then fly to Hobart. The cost of transport will be under £2 and board is usually around £1 per day. The captain of the team is T. M. Lim and the manager, C. Watts.

Practices are now being held on TUESDAY and THURSDAY, at 5 p.m. SHARP. Those players making the trip to Hobart should attend both practices; other players must attend on at least one night a week.



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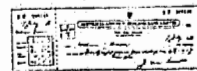
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# FABRIC

MAGAZINE OF THE ADELAIDE UNIVERSITY  
ARCHITECTURAL STUDENTS' ASSOCIATION

FRIDAY, 28th JULY, FIRST ISSUE

# OPINION

Here in Adelaide, we have not been well informed by the press and radio about the notorious sermon of Archbishop Gough. The accounts of it on the A.B.C. news were hilarious travesties, while the daily papers were arbitrary, selective and not really interested. Even "Nation" and "The Anglican" have proved scrappy in their treatment of His Grace's remarks and the evidence on which he is said to have relied. It may be worthwhile exploring the matter a little further, even though we are now several days beyond the proper period of a nine-days' wonder.

The relevant passages of the sermon are loosely worded and obscure. However, five propositions can fairly be extracted:—

- (1) The basic philosophy of Marxist philosophy is that there is no God.
- (2) Godless philosophies destroy the soul, and break down the restraints of conscience.
- (3) Some academics in Sydney teach godless philosophies, decry marriage, urge pre-marital sexual experience and advocate free-love.
- (4) Such teachings tend to lead to the acceptance of communism.
- (5) It is the duty of Governments to take note of this and to consider remedial action.

Proposition (1) is unacceptable. It may mean that the fundamental postulate of Marxist philosophy is, "There is no God": but we can think of no philosophy which begins with or rests on a proposition about God, and Marxism is no exception. Dr. Gough may, on the other hand, mean that the principal drive of Marxism as a living, practical ideology stems from its atheism: but such a view of the politics and psychology of communists seems sadly out of perspective. Or His Grace may simply be saying that Marxism cannot abide a belief in God: this is an over-simple notion, as a glance at his own Church might persuade him.

Proposition (2) is an expression of an opinion which the Archbishop is entitled, and might be expected, to hold. It need cause no surprise.

Proposition (3) is, in form, a statement of fact. Of the truth of the facts asserted it is difficult and unprofitable to judge, at this distance from the University of Sydney. It is, however, possible to comment on the nature of the evidence advanced in support of Dr. Gough's assertion. The document concerned, a pamphlet published in 1959 by Dr. V. J. Kinsella, is quite without weight as evidence on which any *factual* opinion could be formed. The pamphlet is a commentary, not a testimony. The only historical fact it alleges is based on a newspaper account of a jocular series of remarks made on television by a Sydney University professor: the Chief-of-Staff of the particular newspaper later expressed to the professor his regret that so misleading an account, by a "cub reporter," should have appeared at all. But to illustrate the Archbishop's remarkably undiscriminating approach to matters of evidence and credibility it is sufficient to notice the tone and style of Dr. Kinsella's pamphlet:

"The empiricist strives insidiously to reduce to a lower and more brutal level the thought-basis of living, in our personal, family and social lives. Like the white-ant, he hides beneath the veneer while attacking and destroying the substance. . . . It has been rightly said of empiricism that it is the philosophy of the gutter, for it admits only sense-knowing—peering, sniffing, nosing, cocking the ears, etc. . . ."

"Respect for the property of others is objectively good. . . . But the university empiricists don't wish to see this. . . ."

"Consistent in his empiricism, the empiricist advocates for our young people experiments on the sensual and sexual level. . . . The most experienced experimenters, with statistically series of experiments to their credit, are middle-aged. But Prof. Stout would extend their way of life to young people in their twenties, and even to teenagers. . . ."

"The truth of terms is of no moment in empiricist philosophy. . . ."

"Professor Stout has told us that students 'must reach their own conclusions and make their own moral commitments,' and the teacher in moral philosophy must not tell them if their conclusions are true or false, their commitments good or bad, for 'it is not his business to turn advocate.' . . ."

"Andersonians thus illustrate one of their favourite instruments of deception, the suppression of the true and the suggestion of the false. . . ."

"The 'philosophy' fed to our youth by the University of Sydney is rubbish. It is devoid of strength and manliness, but contains the seeds of moral corruption and political subversion. The Senate of the University should give an account of its stewardship in this matter. It should explain why empiricism is the chosen teaching of our University and why monopoly rights have been afforded to it, and why the more noble disciplines of philosophy have been excluded."

How can Archbishop Gough have thought that Dr. Kinsella was a witness of the merest worth?

His Grace's own want of knowledge and perspective is manifested by his use of words like "teach," "decry," "urge," and "advocate" to describe university lectures. Philosophers and lecturers in similar disciplines simply do not work that way. The illicit use of such words is at the root of most proposals to censor university lectures.

Proposition (4) is a matter of opinion, and is difficult to test. We make bold to think that Dr.

Gough would spend his time better in explaining how and why godlessness weakens the conscience and destroys the soul than in speculating on its political effects. For Christians atheism is in itself a sufficient evil, and to talk about one possible effect of atheism is to run the risk of obscuring the root evil and of appealing to a popular but not specifically Christian phobia.

Proposition (5), like other current suggestions to censor university lectures, implies a political doctrine which we repudiate. The *raison d'être* of universities, as distinct from technical and professional colleges, is the unprejudiced discussion of all matters bearing on knowledge and truth. There is every reason to suppose that knowledge can only be advanced, over the long run, by entirely free discussion by people who, as their life's work, are concerned with *discovering* before *advocating*. Truth does not contradict itself, and, over the long run, error reduces itself to absurdity and is exposed—but only if it is given enough rope to hang itself. And if he will listen to a greater cleric than himself, Dr. Gough will find that his own proposition would have every student "today a pupil, tomorrow a member of the great world: today confined to the Lives of the Saints, tomorrow thrown upon Babel—without honest indulgence of wit and humour and imagination having ever been permitted to him, without any fastidiousness of taste wrought into him, without any rule given him for discriminating 'the precious from the vile,' beauty from sin, the truth from the sophistry of nature, what is innocent from what is poison."

## Apathy and antipathy

What change in that aspect of our immigration policy which is called the "White Australia policy" ought to be made?

Why does the White Australia policy exist?

What is the White Australia policy?

It is not always recognized that it is wise to ask the first question only after asking the latter two. The subject becomes pertinent at this time because a number of liberal minded people have formed an Immigration Reform Group whose professed aim is to propagandize for annual quotas of migrants from Asian countries. A South Australian Branch of this group, which is based in Melbourne, was recently formed. The I.R.G. has published a pamphlet entitled "Control or Colour Bar."

At present only special categories of Asians may settle permanently in Australia. They are Asian spouses of Australians, Asians lawfully admitted to Australia who have resided here for fifteen years, are of good character and have a working knowledge of the language, and finally "distinguished and highly qualified Asians who are capable of giving us a better understanding of Asian culture and ideas" (to quote the Minister of Immigration, Mr. Downer).

There are obvious reasons why most Asians should not come to Australia—basically, their way of life is so different that they could not cope with Australian conditions. Fortunately these people probably would not want to come. The sort of people the I.R.G. envisages would take advantage of a quota system would be either professional or highly skilled, i.e., probably Westernized to a degree.

The only objection which can be raised against such people coming here to stay permanently is that their presence would inflame racial prejudice, that these people would so suffer and that Australia would thereby have a social problem and a bad world press.

Would a small number of Asians working and living here cause this to happen? Is it unlikely. Some are already working here, particularly in Universities, but also as nurses and in commerce. The impression they make upon Australians is almost invariably favourable. Indeed, the attitude of Australians to Asians, as a result of the presence of such people, has changed in the last ten years. The change is more significant for having occurred amongst the young; one has the impression that racial prejudice is more common in older people. The arguments for a quota are more compelling. A quota system would remove whatever international stigma attaches to the White Australia policy and would, if the Asians already here are at all representative, help to break down the residual prejudice.

We need not be frightened of large numbers of such people wanting to come here; all Asian countries can ill afford to lose the class of people we would want. The numbers in any quota would have to be determined by agreement with the country concerned for this reason.

The only unsolved problem about White Australia is how to embarrass one or both political parties into changing its policy. If the Gallup poll is to be trusted, 55% of Australians in 1959 were in favour of allowing at least fifty migrants of each of those nationalities now prohibited from entering. It is largely apathy and inertia, with a certain amount of antipathy from such groups as the Trade Unions, which are keeping the policy going at present.

The White Australia question is part of the much larger question of our relations with Asian countries. It is a truism to say that we are too little concerned with these, our immediate neighbours, and that our knowledge of them is usually negligible. By abandoning White Australia we will do nothing to aid them materially, though we may become more friendly with them. White Australia receives proportionately far more attention than its importance in this larger question demands.

We ought to be more concerned with ways of offering technical assistance to Asian countries. The Colombo plan is one way of going about this. But would not a reciprocal Colombo plan be of great value? There is an annual migration of our best young graduates to England and America and Europe. Why not to Asia? Perhaps they would learn less, but perhaps more would return.

## Who said we feel superior?

