

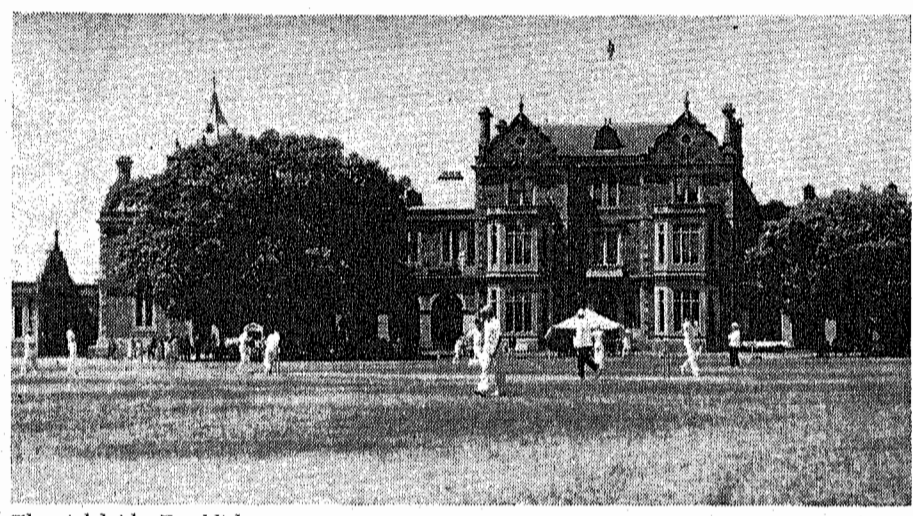
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on dit



The Adelaide Establishment . . .

DUNCAN v. NEAL TO HIM THAT HATH . . .

Last Tuesday, the Union Hall was an extraordinary sight. You would have thought there was a film on, but in fact five hundred students who flocked to the hall had come to hear a debate between Professors Neal and Duncan. The subject was "State Aid to Church Schools".

Professor Neal, in his impeccable English accent, opened with the case for State Aid. He gave three reasons for his support: practical politics, principle, and what he called the autobiographical. He claimed it was reasonable for the government to "pat independent schools on the back" — the state, he claimed, would be acutely embarrassed were they to close down. He went on to advocate the "principle" of laissez-faire in education, to express "dislike of any monopoly, particularly monopolies of the mind". He felt diversity of background a good thing for society. Bitter disputes between State and Church, he said, were at worst in countries which did not encourage laissez-faire in education. So far as autobiographical reasons were concerned, the Professor felt that his experience of the English education system, in which independent schools receive state aid, had not done him any appreciable harm.

He sat down, amid great applause, prophesying that his practical politics would be refuted, and his philosophy respected, while because of his Englishness, he would be compelled to leave the platform.

Professor Duncan launched the counter-attack. "The very existence of independent schools renders the improvement of education in State schools impossible." The reason: If the money the "comfortable" now pay in school fees were to be channelled into the proper development of state schools, these could provide educational amenities for all children. "Why should poor people pay more taxes for improvement of schools to which their children do

not go?" And further, "It is false to allow parents to claim income tax deductions on fees to independent schools" — even the Times Educational Supplement, "hardly a communist rag" had agreed that this was not democratic.

On the question of principles, he claimed it was bad for a community to segregate children on irrelevant lines — of race, colour, or economic or religious considerations. The assumption of leadership superiority by the products of independent schools was "arrogant nonsense". The teaching of any dogma to any section of the community divided it. "Religion and Education are antipathetic." The purpose of education, in fact was, he insisted, to foster understanding, not to implant dogma.

During these speeches, the meeting had been one of the roughest, and most attentive, seen in the university for a long time. It quietened a little during questions (through which means both speakers added points to their arguments, but did not shift ground) and then rose to a pitch of good humour when, after a short summary by Professor Neal, the count was taken on the question.

It was put in a form of a motion from Professor Neal, that the meeting call for a change of policy in South Australia and the other states, in favour of State aid to Church schools. The motion was carried, the figures being about 60 to 40. A subsequent show of hands to indicate the number of ex-high-scholars who had supported the motion brought a count of little over twelve.

The next move is the government's . . . ?



... "Reputed to be fabulously well endowed."

Apology

The Editors sincerely regret the publication of an article under Letters to the Editor in the last issue of On Dit which might have caused distress to a member of the University staff. We hereby humbly apologise.

FAIR'S FAIR MR. FIELDING!

By R. F. I. Smith

It is understandable that Gavin Fielding is rather shocked and annoyed that the A.L.P. Club is getting more publicity than the Liberal Union. However, it's hardly fair for him to blame "On Dit". It has that little copy, it has to print what it can get. If he objects why doesn't he inspire his Liberal Colleagues to write a few things to even the scales. Further, it is not unusual for newspapers to have an unsigned opinion section where staff writers grind political axes. "The Manchester Guardian" weekly mentions the fact that it supports the English Liberal Party.

But since Mr. Fielding has objected, the Editors might test the real sources of his annoyance by printing signed articles. If they do, it's pounds to peanuts that he or some of his associates will start to bewail the lack of "proper" political thinking at Adelaide. The real worry is not the lack of signatures but the lack of Liberal support from people who on their family record should be true blue Tories. After having been carefully nurtured by a good, comfortable house, and a good politically "orthodox" school it is rather a shock to be confronted with people who actually support the Labour Party.

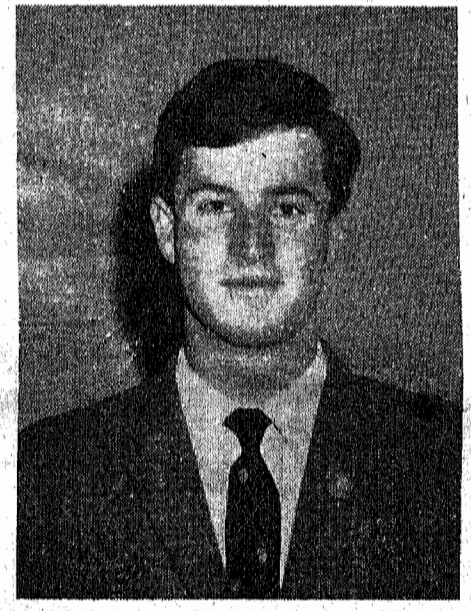
The case for Labour, Mr. Fielding, is a good one. People who support it are not just objecting "violently to some establishment". They are in fact the inheritors of establishments of their own, and among them are the beliefs and attitudes of some of the most reasonable Liberals Great Britain has seen. And that means that the Labour tradition is not the lazy, indolent, ignorant, treacherous tradition that some of us are encouraged while young, to believe it is. There are, to be sure, undesirable things about it, but so are there desirable things about the movement Mr. Fielding supports. For the "36 faceless men in Canberra" there are the financial shadows in the Adelaide Club, for the caucus dictatorship of the PLP there is the dictatorship of an unnamed clique, for the occasional unadventurousness of the opposition there is the timidity of the S.A. cabinet. The fact is that politics is an imperfect business and there are thus no perfect political programs or parties.

However, whereas the Liberals "advance reluctantly backward into the future" Labour realises that "liberty without equality is a term of noble sound but squalid result". Instead of a better deal for all through a better deal for the capitalists, the Labour party wants a better deal direct. It does not believe in "to him who hath shall be given" and seeks equality rather than charity. This is its real crime and I wish Mr. Fielding had come out and said so and not chosen to beat around the bush.

However, in beating around the bush he made some changes I'm not satisfied with too. The article "Arise ye workers from your slumbers" was about Britain and thus does not even mention the A.L.P. The article "Still a Democracy" although a hefty blow at the Liberals does not actively support the A.L.P. and before Mr. Fielding gets a persecution complex I hasten to remind him that I have severely criticised the A.L.P. Club on two occasions. Also since the photo of Mr. Millhouse first appeared in the city press perhaps a protest should be addressed to them too.

The article on the T.A.B. was certainly critical of the Premier but did it really "contain a series of submerged jibes"? And moreover was it not critical of the opposition for not taking up the issue in parliament? As for the cartoons—if a good Liberal suggestion were made to either of the two main cartoonists the balance could be redressed. On Communism, I draw Mr. A. Dawson's article to the fore and no-one could accuse him of not speaking his mind on that subject. Twice Mr. Cameron couldn't get his article in "The Advertiser" why shouldn't "On Dit" have published it? Fair's fair and they published Mr. Dawson's article too.

Finally there is the question of Abreast of the Times. So far four have appeared and only one has been wholly concerned with the A.L.P. Club, and that in reply to criticism. Surely one in four does not show



The Very Right Mr. Gavin Fielding.

that until recently the feature "Abreast of the Times" could have been more aptly titled "A.L.P. Club Corner".

Thus I cannot agree with the charges laid by Mr. Fielding. He has blown off half-cocked. There are plenty of things wrong with "On Dit" and plenty with some of the political ideas of people of all parties. However, if there is to be criticism why not make it accurate and to the point. Politics, as I said before is an imperfect business but let's not make it any more imperfect than necessary.

NOUGHT FOR YOUR COMFORT

By Ian Black

In a Lady Symon Hall which looked as if a bomb had hit it (the debris of some Dramatic Society or other) we sat and listened to a sermon. The Rev. K. K. Chandy, Indian, Christian, from the formerly Communist-governed State of Kerala, was addressing a Union Meeting, brown hands gesticulating eloquently against a cassock of cheap white cotton, his religion in theory and practice described against the background of this world's misery.

To the non-Christian it might have been propaganda, or naivety. Scarcely, though, as Mr. Chandy led us through Hiroshima and Nagasaki, the problems of India, the despairing cries of Wells, and Einstein, and Camus. The charge that our culture is seeking its own life, and losing it, is a profound one.

To the Christians it was naught for our comfort. The shallowness and shoddiness of much Western Christianity, the appalling practice measured by the ideal — Mr. Chandy did not say as much, but conclusions were obvious.

In particular loomed the critical question of our age—war or disarmament, violence or non-violence. Mr. Chandy was Gandhian in his attitudes, even in relation

to the threat of invasion by China. His doctrine of the Cross was disturbingly clear, compared with the ditherings over the doctrines of "The Just War" in which Western theologians have got themselves bogged.

Those who came to hear about India explicitly were given little. But Mr. Chandy was a walking illustration of some Indian attitudes and manners. One anecdote lingers. He described how, on election day, when there were fears of violence between Communist and non-Communist, the members of his religious community mounted the election platforms of the parties (including the Communists) and begged for peace. Only as an afterthought, after he had sat down, did he mention that the Communists were beaten at the polls.

billboard

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

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

St. Mark's Annual Variety evening will be staged in the Union Hall tonight and tomorrow night.

times

Evangelical Unions and Asian Fellowship
May Conference

Dates: May 25th-31st.

Place: Mylor Baptist Youth Centre.

Full fee: £4-17-6, transport inclusive.

Speakers: Rev. D. Cameron, B.D., Th. Schol., of Sydney, will take the Bible readings from the book of Daniel.

Rev. A. Catchpole, L.Th.

Pastor H. A. Brown.

Prof. M. Jeeves, M.A., Ph.D., will deliver the opening address.

Four missionaries will be showing slides and speaking on their work in Asia.

Recreations: Tennis, table tennis, volley ball, etc.

A very interesting programme has been planned for you, so come and have fellowship with us.

Entry forms are now available at the University E.U. room.

Cosmopolitics Club Meeting.

Monday, 13th May, 1.10.

Lady Symon Hall.

COMMONWEALTH YOUTH
SUNDAY

Join in worship with youth from all over the Commonwealth at a service to be held at 3 p.m. on Sunday, May 26th, in St. Peter's Cathedral.

tides

On Dit is edited by David Grieve and Lyn Marshall.

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

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

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

Copy for the next edition which will appear on Thursday, 20th June, closes on Wednesday, 12th June.

ABSCHOL

WHAT IS IT?

Aboriginal Scholarship Scheme.

WHAT DOES IT DO?

Encourages Finances of Aboriginal Students. Carries out research.

WHO DOES IT?

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Leave Name — Phone No. at S.R.C. office.

JAPAN

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INDIA?

Provisional Applications for the A.O.S.T. Delegations to the above countries should be made on the forms now available in the S.R.C. Office.

Logic of Free Speech

The concept of free speech is perhaps the central feature of Western democracy. It is, at least, a necessary condition of democracy and one that is notoriously absent from the systems of our ideological enemies. The R.S.L., in advocating the removal of Communist teachers from Australian schools, anticipated that its proposal might be construed as a challenge to free speech and hastened to assure us that it seeks only to modify the principle, to modify in the interests of the nation.

In writing this paper I cannot even begin to explore the labyrinth of complexities surrounding the concept, too often the catch phrase of free speech. I shall, however, try to shed some light on the background context, and to make explicit some of the assumptions underlying the principle. I shall then relate this to the issue of Communist teachers in Australian schools. In so doing I hope to show that the R.S.L. proposal is not a modification of the principle of free speech, but a contradiction to it.

Every principle of human conduct, whether moral or political, has a definite, if not clearly defined, range of situations to which it applies. The principle of free speech does not, for example, serve as an injunction to reticent tutorial students to speak their minds in class nor is it a defiance, hurled against mealtime etiquette, encouraging diners to speak up even with their mouths full. But before going on to describe the situation to which the principle does apply, it is necessary to make the important, if obvious, point that any principle is originally adopted only if in the relevant situation there is a known tendency to omit or oppose the behavior enjoined. Otherwise the principle would be superfluous. For this reason there exists no principle enjoining men to pursue their own interests.

Now the situation likely to arise within the framework of a democracy to which the principle of free speech has its proper application is that of a minority group seeking to express opinions which the majority considers opposed to the interests of the nation. The principle is formulated and enforced to counter the natural inclination of the majority to silence dissenters.

At this point the contradiction inherent in the R.S.L.'s notion of modified free speech becomes apparent. In effect, the minority is granted permission to express views considered by the majority to oppose the interests of the nation as long as these views are not, in the majority opinion, opposed to the interests of the nation. However, there are loopholes, borderline cases, and legitimate exceptions to the principle thus stated which would undoubtedly be appealed to, and the description of the free speech situation needs to be further qualified. Specifically, the "majority" of the description is conceived to be of a very special kind: a sane, rational majority, capable of clear-headed evaluation of ideas, made up of individuals concerned, above all to promote the general welfare. The free speech situation as it now stands is one in which a dissenting minority presents its views to the ideal majority. Free speech, thus conceived, fosters the intellectual and moral growth of the nation by permitting the expression of new ideas. It further assures that views contrary to the general welfare or the democratic system shall be rejected. Of course, many new ideas are adopted. The history of social reform is the story of this principle in action. If the safety device of free speech, that is, the critical faculties of the ideal majority, is to be mistrusted, and the principle modified a la R.S.L., that is, abolished, then the progress of social reform is thereby arrested and the status quo forthwith immortalised.

Many of the apparent exceptions to the principle of free speech can be understood in light of this situation. A man shouting "Fire!" in a theatre is clearly not presenting any views to the benevolent intellect of an ideal majority. Nor do the methods of propaganda or brainwashing make for the clear-headed evaluation of ideas. Thornier examples come readily to mind. In the case of a white supremacist wanting to speak his mind on the first day of integration in a Southern American School, the absence of a sane, let alone rational, local majority, might be appealed to. Wherever the line is drawn, borderline cases inevitably remain. The problem now is to decide whether the principle of free speech applies to the case of Communist teachers in Australian schools.

It would seem that if the rational, public-spirited majority were to be discovered anywhere, it would be in the educational institutions of the nation. The habits of thought and social consciousness encouraged there should provide the ideal context for free speech. Propaganda techniques, as previously mentioned, are clear exceptions to the principle, and any teacher employing them in favor of any cause should be removed. It might be argued that apart from deception or gross distortion of fact, a Communist history teacher, for example, might make his points through implication and emphasis. And if this is so, what is wrong with it? Is it not possible that a student exposed to the conflicting interpretative nuances of Pro-Western and Pro-Communist teachers might discover the truth to lie somewhere in between? Or is the goal to have teachers throughout the school system patriotically bleating in unison?

In this dispute, reference will be surely made to the "rebellious spirit of youth"—the inexperience combined with the over-

editorial

AND GRANDUER SCORNE

There are moments in our demure little city, when one has an overwhelming urge to smash something over its demure little head. This urge could probably explain a lot about Adelaide students, if one thought about it—the need to fling flour bombs at it, or smash pianos over it, or perch telephone booths on its false fountains, or fill its silly stiff narrow shopping streets with dirty students and its muddy little artificial river with egg-yolk.

There are moments when one cannot but see in sweet Adelaide what the Americans call a hick joint.

Such a moment was the opening night, on Wednesday, the first, of Oedipus Rex.

A drama as timeless and as basic to the whole concept of tragedy as is Oedipus, a legend part of our heritage and an author part of our thought never deserved such treatment.

A producer as reputed, as famous within Australia's little fame, as John Tasker, acclaimed before even in Adelaide, well-known for his sensitivity and brilliance of direction, and lavishly praised for his Sydney production of this same play, could be nothing but insulted at this treatment.

A cast led by the stature of Mux Height and Iris Hart, supported by other names, supported by the Theatre Guild, supported by A.U.D.S., set by Warren, costumes by Digby, and even advance publicity in both The Advertiser and News.

And yet the opening night of Oedipus Rex saw the Union Hall not half full, and what audience there was, (a block of school-girls, a block of people concerned with the production, scattered individuals interested in the play,) a pretty poor one. The hushed climax of the messenger's entrance had to fight for tragic impact against giggles from the embarrassed couple next to me, the final chorus and the silence it

instills were irritated with restlessness from an audience as receptive as wild oats in a wind.

The play on the whole is damn' good. Sure it has faults—a Greek tragedy in modern audience is a nervy and at the same time a clumsy animal to manipulate—a "theatrical curio". The Advertiser said the next day. The masks, in all their magnificence, are unsupple and strange to players relying on, audience counting on, facial expression. The demands of Greek theatre, inescapable and even vital for the most modern production, the economy and sparseness of the drama, the ritual, the portrayal not of people, but of superior beings—all this is hard on producer, actors and audience. They all need to make an effort. Producer and cast, in this case, have made it, but the audience did not. There were little faults—Max Height's voice, particularly at first, was wrong, the chorus was clumsy—but they were too noticeable in that little audience for justice to the production.

A leading Sydney theatre magazine, recently discussing "The One Day of the Year," retold again the story of its rejection from the Adelaide Festival of Arts, a long time ago, remembering the storm that broke then over Adelaide's cultural littleness, its provincial mind. And again it made one squirm. I don't know what happened to the usual Union Hall dowager mink-coated first nighters last Wednesday—whether they were scared by big tragedy, or, remembering Sophocles wasn't really modern, not new, not the thing, reflected that probably the right people, and thus the photographers would miss this one, but their rejection of this production was more squirm-making than is ever their rolling photographed presence. I wanted to smash a piano.

This is a production well worth seeing. Adelaide is unworthy of it.

REJOICE, AGAIN I SAY, REJOICE

A notable American quarterly recently observed, "There are some perfectly decent words that nice Americans seldom use together in the same phrase. 'Education' and 'politics' are two of them." And of course, similar are the rules of decorum in Australia. The theory is that education is something ethereal, noble, spiritual, while politics are intrinsically low, human.

But not so in the university. Here reigns democratic theory, here the realisation that the representatives of the people must judge for the people. More important, here any chance to get students interested in politics while they are being educated is welcomed with open arms.

And so welcome to the Education Project.

Inevitably the project is going to involve outside politics—has done so already, in arguments about strategy-timing with elections, party preferences when it comes to education on the platform.

And even more amazing, the project below is blowing to a heat the fire of

student politics, opposition and S.R.C., executive and opposition, opposition and N.U.A.U.S. delegates, S.R.C., N.U.A.U.S., S.C.I.I.A.E.S.

So the Education Project is a Good Thing.

It has been a long time since the student body has been so unified in all knowing about something. It has been longer since an issue, S.R.C.-instigated, has brought interest from the common student. Far too long has been the Age of Apathy.

Students generally at least know there is an Education Project. Through speeches at meetings, articles in The Advertiser, write-ups in "On Dit," the centre-spread in the News, notices in "On Dit," notices on blackboards, notices on pianos — no matter how. They know something's up. Bless their little hearts, they're with it.

When S.C.I.I.A.E.S. knows something's happening, my goodness it is too.

And, who knows, we might even get a better education system.

bearing zeal and self-confidence supposedly typical of the formative years. The swelling ranks of the Adelaide Apathy Club and the repeated failure of protest movements would seem to rob this point of its force. However, granted that the rebellious spirit is a reality, the question remains—Is it a danger to the nation's security best to be handled by assuring that Australian youth remains undefiled by a radical idea? The tendency of youth towards moral and intellectual self-reliance is universally acknowledged to be in a large measure healthy and constructive. If at times it contains an element of irrational rebellion against authority, this might reasonably be supposed to stem from a lack of respect for that authority. This respect can hardly be won through further suppression of individual freedom.

The tenor of this paper has descended, of necessity, from logical analysis to persuasive argument. This was inevitable since the free speech issue is intimately bound up with questions of moral values as well as with highly debatable questions of fact about human nature and society. Nevertheless, despite the infinite room for debate, it seems clear that the R.S.L. proposal commits the logical error of treating as an exception to the principle the very situation with a view to which it was conceived. In my opinion it further commits the moral and factual fallacy of equating education with indoctrination.

a.u.m.

copy is urgently required for the 1963 edition

- articles
- short stories
- art work

please feed the starving editor at the S.R.C. Office

WAYS & MEANS

By Lyn Marshall

In due solemnity, to the accompaniment of brass band from below, the Education Ways and Means Committee, elected by a general student meeting, to form a plan of action towards the Education Project, sat, April 29, for three hours.

A week later, it was to meet again, for a much less amusing and much more valuable conference.

The most striking features of the first gathering were three: First: the worried presiding of President Slee, who six times took the part of a Henry-fifth-type chorus, to outline anxiously the "feeling of the meeting". Secondly, the small bloc of psychologists at the end of the table, among innumerable false, unmoved, unshaken, un-seduced, un-terrified, and very effectively slowing the proceedings, their peculiar power in a combination of stubborn tenacity, good talking and the prestige of their leaders, Messrs. McNicol and Wearing. Thirdly, the fact that the meeting only lasted three hours.

It went something like this:

7.30 President Slee opened the meeting, and, interpreting its feeling, outlined his plans for the Education Project. In the ensuing noise he proposed that the committee discuss the broadsheet. At the end of the meeting it was suggested that on the agenda for the next should appear discussion of the broadsheet. It was to be discussed a week later. Mr. Wearing criticised the timing of the Project, Mr. Connel thought the committee should look at education in the general picture of Australia developing, with more demanding problems, Mr. Slee promised to find enough deficiencies to satisfy Mr. Connel, claimed the committee was a responsible one, interpreted its feeling, and outlined his ideas.

8.10 Mr. Gibson brought up co-ordination with other universities, Mr. Slee said he was in desperation of this, Mr. Wearing asked about the Teachers' Federation movement, it transpired co-operation here was not feasible, Mr. Wearing criticised the timing of the Project.

8.30 Somebody began the cry that was later to rule the assembly; that the project must take the tide of student enthusiasm. Discussion ensued about the suggestion of postponement till next year. Mr. Burley said, "You want to know what you want to do and then you want to do something," and developed the argument.

8.40 Mr. McNicol outlined problems of time, said that student interest was rather orgasmic, and dwelt on the metaphor, suggesting first term next year. Mr. Bilney said the splash campaign need only involve cursory research, and need not be held back, Mr. Grieve asked whether the meeting were discussing the broadsheet, Mr. Slee interpreted the feeling of the meeting, and summarised it. The meeting felt anxiety for a quick beginning and retained the possibility of research into next year. It still felt that an hour, in fact a week later.

8.50 Long discussion over Royal Commissions. Mr. Bannon said, "Now is the time for us to strike".

9.00 Miss Quartly said the need was to find deficiencies and pound these, Mr. Grieve said deficiencies by themselves were sour grapes, Mr. Slee said "I feel that my function as the interpreter of the meeting has been usurped", interpreted it, and made a summary.

9.20 Mr. McNicol, wallowing in a wealth of imagery, said he'd say it now, as he

thought it ought to be said, that a splash campaign relieving to those involved might not be very effective, but in fact a hallucinatory experience, fairy floss and a Sunday school picnic, and that it would be better to invest dough in piano-smashing. Mr. Grieve suggested the cessation of news to the newspapers for a while, and Mr. Slee said if the meeting felt this, he would agree entirely, completely, thoroughly, utterly, and walk out.

9.30 Mr. Bannon said it was a rolling tide, Mr. Bilney a compromise, Mr. Wearing a mistake. Mr. Burley said he was being radical and by crickey this must be a conservative meeting.

9.40 Jen Marshall said it was a choice between riding the crest of the wave, and, like King Canute, holding it back.

9.45 Mr. Slee, interpreting the feeling of the meeting, made a summary. He then invited the meeting to vote on the quaintly phrased motion, "Who agrees with the situation as I presented it to you?" This was passed 19:6.

9.55 Mr. McNicol and Mr. Wearing were asked to present a minority report, and needed time to think it over. A sub-committee for research was nominated.

10.15 The meeting adjourned.

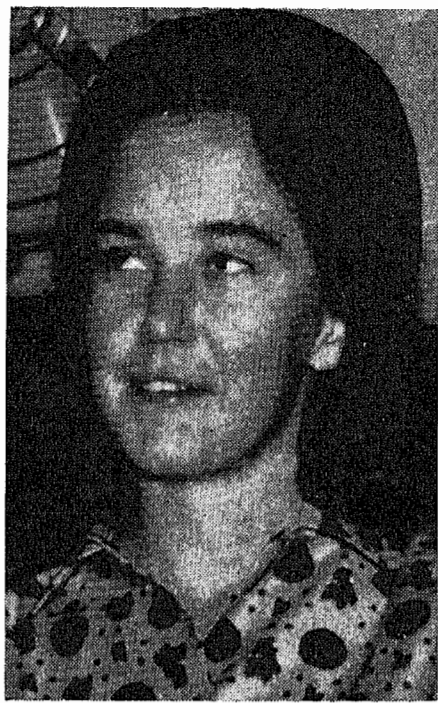
Perhaps it was the calm and upholstered peace of the Portus Room, or the absence of the brass band, or the even more noticeable absence of Messrs. McNicol and Wearing, but the meeting on Monday 6th was orderly, quiet and unemotional, proceeding by strict rules of debate to carefully meditated conclusions.

The Research sub-committee reported, (after a perfunctory consideration of apologies and minutes), and discussion began. The committee had an amazing amount to report after only a week's life, and the encouragement of a decisive step forward, and a careful report of great possibilities gave the meeting momentum. It went on to discuss the planning of a questionnaire to be sent to schools under the auspices of the S.A.I.T., the arrangements to be made for speakers from the students to address groups in Adelaide, with suggestions of groups of speakers, rather than individuals, the need for a talks committee, the possibility of a meeting, before the campaign, of representatives from the groups in Adelaide to which speakers, it was hoped, might be sent.

It went on to discuss the broadsheet (moved Bilney, seconded Strickland, that there should be one), to thrash out its problems and pass the motion with only one dissent, to instruct the President to seek quotes, to plan the General Student Meeting, to arrange speakers.

It went on to finish details; letters from the National Library, decision to distribute printed cards at the G.S.M. for prospective student speakers . . . it finished tidily on a note of humour from Mr. Bilney at 9.10.

The committee has found a Way and a Mean, and, after further tidying on Wednesday night, will present them at last, Friday lunch-time, to the student body.



Cheer Leader — Marion Quartly.

VARSITY DONS AS HIDDEN PER-SUADERS

by GRADUATE

No one will deny that this and other Australian Universities are advised and led by highly intelligent men. It is therefore not unnatural that our S.R.C. President and other cheer leaders like our honours history student, Miss Marian Quartly, should be misled into concluding their analysis of the present university problems by showing that the panacea lies only in persuading the holders of the public purse to provide more money.

The popular analysis of the current universities' difficulties, supported and echoed by our not disinterested university dons goes something like this:

1. Universities are the guardians of disinterested knowledge (whatever that means). Universities must conduct original research.

2. "But how with this as our goal can we handle the doubling and tripling of student enrolment. The state will not provide unlimited funds therefore to give each student a chance we must reduce the enrolment by excluding the mediocre and raising the matriculation to prohibit anything but the cream of the teenager population entering our ivory castle." Thus proceeds the argument of our university dons and thus they evolved their solution — slash down on the numbers of enrolment — let the overflow go to the non-existent technical colleges or to Timbuktoo but don't let them on our campus. To do so, says the don, will only compromise our ideals of what we want as a true university.

As we have already remarked, however, our university dons are not intellectual fools. They are not altogether lulled into that artificial state, as Gibbon once described the dons of Oxford, of being "steeped in port and prejudice". They have done their homework sufficiently well to know that change is one thing that is constant in the affairs of all human activity. The changes therefore they have made have been only those which they consider necessary. They have slashed down on the numbers of enrolment. They have jucked up the standard so as to eject those who appear mediocre. Because it is the dons who have made the changes it has been a consistent policy to allow only those changes which they suggest and approve. Suggestions from outside their own clique for any change meet short shift.

And what are the alternatives to slashing down on the numbers and raising the standards higher and higher? To answer this question we must first make the observation that the role of the university is to prepare the teenager, and others, for a job in the world they will eventually live in. As man's knowledge of the universe increases so must there be more skilled people to handle the new developments, to plan and organise advancement on a larger scale for those employers interested in advancement (in its many forms) in our capitalist society. The university then is the roadway to a good job. There are an increasing number of people seeking the good jobs and there are, at present fortunately, enough good jobs waiting to be filled. To meet this change in the capitalist system (more good jobs opening up, more young

people seeking the good jobs) requires a change too in the university system. It will not be enough for the university dons to cut back on the numbers attending universities — they must make more fundamental changes than this.

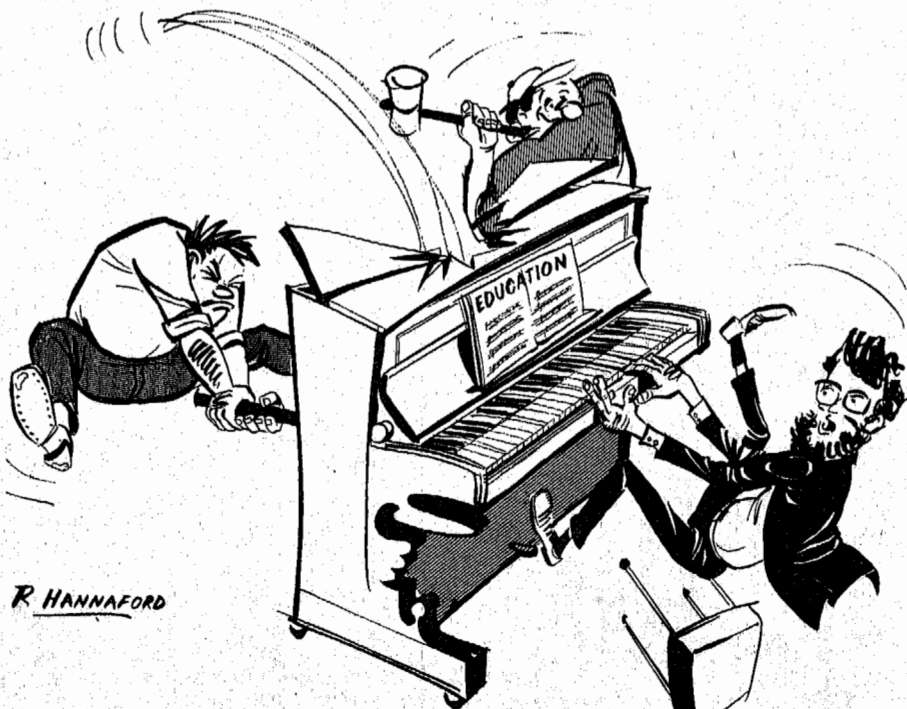
From time to time public mention is made, mainly by the politicians of increasing the hours of the university day and of commencing the new university year with only a short break between the end of final term and the commencement of the new academic year. In essence, that is to make fuller use of the university resources so as to put through an increasing number of students. This worthwhile scheme is usually ignored by our dons with perhaps an oblique reference paid to its impossibility by some tired Registrar.

An equally cool reception is given to the proposal to alter the teaching structure of the university. The movement to redistribute university staff in to the two fields of research and teaching will have to be adopted here as it is in the U.S.A. to meet the problem of an increasing demand in Australia for university education.

Under this redistribution our university staff could be divided on the one hand, into those who are best employed in research by virtue of their abilities and knowledge and on the other those best suited to teach because of their skills in imparting knowledge and bringing out the latent abilities in the student. By this means the staff teacher can be employed for 40 hours per week in teaching and tutoring without being saddled with the obligation of pursuing original research. On the other hand the research work will be continued without the distraction of presenting lectures and conducting tutorials. What is more important the staff would be able to select that vocation for which they feel best suited based on their own knowledge and abilities.

The acceptance of this distribution of university staff into teaching and research sections is the only answer to the changing role of the university in the second half of the 20th century when it has to put behind it those traditions it acquired from its monkish, medieval past and face its social responsibility of training an increasing number of young people for an increasing number of jobs in the world they live in.

Mr. Slee would be doing a worthwhile job if he tried to persuade our university dons to alter their rigid conception of their own jobs by streamlining the Australian universities along the American pattern. His conventional pleas for more funds from the public coffers might thereby fall on more receptive ears.



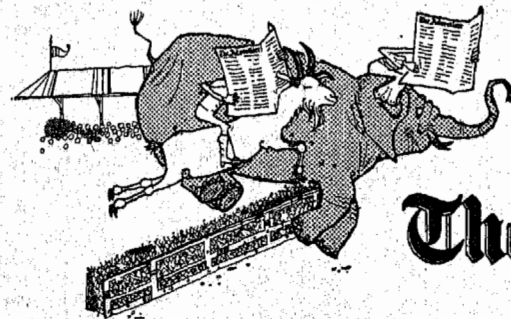
R. HANNAFORD

Something tells me they don't like this Tune!

Apology

The article "How To Study", in the last issue of "On Dit", was written by Mr. H. E. Wesley-Smith of the Academic Branch. We sincerely apologise for the omission of his name.

IF YOU SAW THIS



on the University Oval, where would you go to find what it was all about?

The Advertiser

of course, because it gives you the gen about everything from everywhere.

It's the Paper for Young People with Brains. You can buy it 'most anywhere for 4d.

SAGA OF THE BIOLOGY BUILDING

By Jen Marshall

Way back at the dawn of time, a monstrous building took root in the rustic glen that was the Frome Road entrance to our University.

Like all University buildings, its inception was in midwinter and mid-term so that no one could fail to appreciate that PROGRESS was being made. (The more mud, the more noise, the more rapid is progress.) By the end of term, there was a splendid big hoist in fact, two splendid big hoists, both full of water.

By the beginning of 3rd term the time was ripe to bring in the tractors, cranes, and a reinforcement of ditch-diggers, and work (as measured by noise and general mess) reached a fever pitch by exam time. It became evident that the new building was not, after all, to be a subterranean shelter — in fact it appeared that it was going to perch up on a number of round concrete legs. (The Colosseum must have looked similar in its early stages.) Apparently the big idea was to give an unimpaired view of the imposing (locked) portals of the Barr Smith, down an avenue of poplars and parked cars through the imposing (locked and never to be used) Mitchell gates. A very laudable plan which was subsequently thwarted by the enclosure of a particularly solid lift-well. The undercroft which was originally rumoured to be destined for a Parisian-type array of coffee-tables (Brrr) now seems more likely to be taken over by cars, aquariums or more animals.

After this flying start, however (the first and second floor being laid), work ceased. Not the normal long vac. slow-down, but a

dead stop. Rumours began to fly around — rumours that by chance the Faculty of Engineering had discovered that the legs wouldn't stand the weight of 5 stories, rumours that somebody had forgotten a decimal point, rumours that the University had run out of money. Then, rumours that the situation had been rectified by the simple expedient of pouring concrete down the drainpipes and propping the place up with more pillars. Certainly, it might seem strange that there should be a pillar plumb in the middle of the Genetics lab.

After this minor hitch progress was typically slow and haphazard, but the first two floors were allegedly ready for habitation by the beginning of 1961. With joyful cries, Geneticists moved from their cobwebby corner of the Physics building, and Biology expanded out from the depths of the Benham. We, the pioneers, have been privileged to witness subsequent progress (and regress) at close quarters (sometimes too close for comfort) and have been able to make some interesting observations during those 2% exciting and hazardous years.

It seems that when you pour a concrete floor a couple of feet thick, you don't leave holes for pipes and things, but let it set hard and then get to work with the pneumatic drill. This tends to make lecturers incomprehensible, but the racket is quite drowned out by the noise of a saw going through steel girders. The cheerful grind of the concrete mixer and the clatter of the

hoist, plus the whistling, shouting, cursing, and general merriment of the workmen has become so familiar that the pall of silence which will descend if the building ever happens to be finished, may be quite bewildering. However, this is a problem to be faced by generations to come. With sorrow we note that the hoist is gone. No more will there be diversions like flying wheelbarrows and girders crashing through the windows. Those were the days of the pioneer front.



Problem — Our University lacks Dignity and Harmony.

Inside, work has never ceased. No sooner is a room completed, furniture moved in and equipment installed, than the busy workmen arrive to tear it to pieces again. Staircases are bashed through solid concrete, two rooms appear where one was, and one where two were. Lately, the excitement has intensified as the building seems in imminent danger of being finished, and builders, plumbers, electricians, and lift men come like a plague (whole or an odd arm or leg) from the ceiling, cupboards or lift-shafts. Painting the rails of the staircases (orange) seems to be proving a never ending task, as for the Sydney Harbour bridge, and the "Wet Paint" signs have taken their place as permanent fixtures.

The new brick kiln adhering to the northern face is apparently not a brick kiln at all, but a lecture theatre. It is a supreme example of painstaking craftsmanship and should be held up to city stores and firms. Although great pressure has been put to bear to get the theatre usable for the huge first year classes (which had to use the Bonython Hall or the Physics theatre) it is good to see that the urgency of the situation isn't panicking (or even particularly worrying) anyone except the staff and students. City stores and firms may be willing to sacrifice detail for expediency (witness the jerry-built structures of DJ's and Johnnies have put up), but a University should be able to take the long view and put up with a little inconvenience for a decade or so while one or two men labour month by month with shovel and hand-mixer, pouring concrete for the huge tiered seats, giving to the work those little personal touches that are lacking in any ready-made job.

Critics of the aesthetic value of the structure, who refuse to be lulled by the argument that "the architects know best", must be silenced by the revelation that the theatre is allegedly a copy of the famous circular chapel in the Massachusetts Institute of Technology. The original is surrounded by a moat — it remains to be seen whether this charming idea is to be adopted. Indeed, there is something like a moat already. Only there is no drawbridge. The theatre has everything that opens and shuts — I'm told that even the doors open and shut. Of course, there are a few little idiosyncrasies like the sag in the roof which interferes with the projection of films, the rather odd distorting effect of the angled screen, and the inaccessible store room, but occupants will soon get used to them.

And, should a mere biologist — a mere inmate of the building, presume to doubt the wisdom and the forthrightness of the designers? Little things like the cunning placement of power points inside cupboards, of out of reach so you have to clamber over benches. Like windows which can be opened only with the aid of a lever thing which is always on the floor below, and which won't open at all unless the aluminium vertical louvres are shut. Like the air conditioning vents (unused) which distribute the animal room odour into neighbouring rooms. Yes, there are many critics. There are even those who declare that the building is the architect's revenge on the University.



Solution — Grow Ivy over everything.

Well, of course, no building can be perfect, and most of the occupants are pretty thankful to have some place they can call their own that they have developed a real attachment and affection for it.

But it remains to be seen whether the inmates of the southern end are prepared to die with the building, which they may be called on to do in the event of fire on the main stairwell, since the fire hoses apparently don't reach, and there is absolutely no escape — up, down, or out.

TOO MUCH REALITY

John Tasker has attempted a production of the first tragedy in Sophocles' trilogy in a stylized form which echoes the original intentions of the play. Although Sophocles departed from the dramatic tradition of his time by using more than one or two characters whose actions and speech are more realistic than in conventional tragedy, and a chorus which is more a part of the action, nevertheless he kept the basic traditions.

Despite the realistic treatment, ritual performance was still the basis of the action exemplified by the interplay of chorus and single speakers. The chorus still commented on the significance of the action, and the tragic action itself had religious significance in that it showed the dominance of the gods and seers, the complete dependence on their plans of human fate, and the futility of fighting against fate. The religious moral is as obvious as in any Christian story — when Oedipus accepted the fate meted out to him he returned to humility and selfless resignation. This is embedded in the wider implication that "none can be happy until that day when he carries his happiness down to the grave in peace."

This compelling ritual, part of Greek life and conveying a familiar story, together with the depth and unity of the tragedy itself are what make the play so powerful. Tasker's presentation tried to do full justice to both these aspects, but the result had little more impact than is inherent in the story. The mistake was to talk down to an audience which was assumed to be unversed in the conventions of Greek drama, but in fact the classical presentation conveys the maximum power whether or not the audience has experienced it before.

Tasker seems to have fallen between two stools by attempting to combine the extreme stylization which the Stravinsky-Crocean interpretation achieved by underlining the ritual with continual repetition of musical

rhythm, and the simpler domestic ritual which Anouilh used to give the tragedy itself power. Using these two emphases cancelled out the effect of both most of the time so that we were unaffected until the effects of the sheer magnitude and speed of events at the climax forced their way through.

The percussion background, the two sung choruses and the use of different groups for the people of Thebes and the commentators emphasized the ritual, but then the true choruses became part of the action during Oedipus' awakening — and the ritual effect almost died away. No doubt this was to leave the emphasis on the peak of the tragedy, but in fact the tragedy thus became the lot of one man instead of the fate of a whole city and perhaps the whole machinery of fate. The stylization of natural movement in the chorus appeared awkward, again I think because it was a compromise between ritual and reality.

The use of masks usually has the effect of de-personalising the characters so that the action becomes universal with these characters only as representatives of mankind. But in this production this effect was partly lost because the actors compensated with characteristically individual movements. Antigone, Ismene and Creon came closest to a generalised performance. Iris Hart played Jocasta with mastery, but her role was realistic and jarred with the rest of the play. Max Height as Oedipus created a real man who changed convinc-



Producer — John Tasker.

ingly from confident power through bewilderment and wrath to humility, but in his contact with the chorus he seemed to separate the ritual and the tragedy rather than intertwine them.

I don't think the stylization needs to be Greek just because it is a Greek play, but certainly Greek costumes would have been less personal and distracting than those used. Barry Warren's set achieved magnificence and power through the sense of height and solidity it gave, and perhaps made the wavering of the play between two styles more obvious because of the contrast.

Possibly the interpretation of the production has been laboured rather heavily, but it was so obvious as to interfere with appreciation of the play and in fact to reduce the impact such a great play should have.

SUE BETTISON.

GOD'S NEW LOOK

An agnostic's view of the Bishop of Woolwich's theological revolution.

By Bill Clifford

When a religious paperback becomes a best-seller, orthodox theologians hasten to arms, and His Grace the Archbishop of Canterbury expresses his ecclesiastical disapproval, we may well suspect that something of importance is at last happening in the realm of Christian thought. The Bishop of Woolwich in his book "Honest to God" is not, in fact, saying anything new. His views stem largely from a recent school of theologians, notably Paul Tillich, Rudolf Bultman, and Dietrich Bonhoeffer, whom he quotes extensively. However, this is the first time that these views have been stated in public by a bishop, and their significance grasped by such a number of people. From an agnostic point of view, "Honest to God" propounds a concept of deity which is free from the much attacked disparities between the traditional concept of deity and our present knowledge of the universe. In order to clarify this statement, it is necessary to give a brief resume of the bishop's argument.

In his first chapter, he debunks the idea of God as an entity in his own right apart from the universe. "The Bible speaks of a god 'up there'. No doubt its picture of a three-decker universe, of the heavens above, the earth beneath, and the waters under the earth" was once taken quite literally. With the Copernican revolution in science, the idea of God as a being with a spatial location became untenable. However, it was comparatively easy to solve this problem without altering the essential nature of the deity, and it is this solution which is still embraced by the majority of Christians today. "For in place of a god who is literally or physically 'up there' we have accepted, as part of our mental furniture, a god who is spiritually or metaphysically 'out there'."

The present-day concept of the universe is a mechanistic one: every effect has its cause, and although we do not claim to know all the causes, very few would assert that the unknown causes are other than material ones. This concept, by virtue of the self-sufficiency of the universe which it postulates, cannot allow any outside being a place in the scheme of things. Thus there is no room for a "God in the gaps" in the realms of modern thought. The most startling aspect of the Bishop of Woolwich's book is that in it he entirely dissociates himself from this concept of God, which he terms "supernaturalism", and implicitly identifies himself with Laplace in his famous remark to Napoleon, which he quotes — "we find no need of this hypothesis."

Thus far, the bishop's views are quite frankly atheistic. However, having torn down the traditional concept, he devotes the following chapters to the development of a "non-religious Christianity" which incorporates an idea of deity far in advance of that held by most Christians today. "The fundamental theological question," he says, "consists not in establishing the 'existence' of God as a separate entity, but in pressing through an ultimate concern to what Tillich

calls 'the ground of our being.'" "The ground of our being" turns out to be the depths of our experiences, "our ultimate concern... what we take seriously without reservation". At one stage he calls it "ultimate reality". It may be safely defined for the purposes of this article by the word "numinous", a theological term evolved comparatively recently in order to label this elusive quality. The bishop's concept of deity is that the numinous which we experience is itself transcendent, and of eternal significance. Thus God to him is in no way a being existing apart from the sum total of creation. "For the word 'God' denotes the ultimate depth of all our being, the creative ground and meaning of all our existence."

Criticisms of traditional Christianity by

agnostics have been largely on two different levels. Firstly, its assertions have been questioned on a logical level (often in a manner similar to the Bishop of Woolwich's described above). Secondly, on a more superficial level, the integrity of motivation of the majority of Christians is called in doubt. The Church offers its children spiritual security on both sides of the grave at the price of a certain mental surrender. Neither of these two levels of criticism apply to the Bishop of Woolwich in the same way as they do to traditional Christianity.

On the logical level, the Bishop has rejected those elements of Christianity which come under most fire from agnostics. However, in stating that the numinous is transcendent and eternal, he has stepped from the realm of pure logic into that of faith. "To believe in God as love means to believe that in pure personal relationship we encounter, not merely what ought to be, but what is, the deepest, veriest truth about the structure of reality. This, in face of all the evidence, is a tremendous act of faith." The immediate agnostic response to this kind of statement is to say "Why believe something which you admit is not sufficiently substantiated; is it not more honest to say that you do not know?"

On the motivational level, the Bishop's doctrines make it impossible that his brand of Christianity become an opiate of the people in the same way that traditional Christianity is often accused of being. Since God is not conceived of by him as an external entity, it is impossible for people to make use of him in order to gain spiritual security; moreover, if they are taught that their own numinous experience is transcendent, they are cast back upon their own spiritual resources. If there is any mental comfort to be found in the Bishop's doctrines, it is that it is much more pleasant to believe one's self to be eternally significant than it is to be ever conscious of one's insignificance in an eternal universe.

abreast of the times

THE STATUS SMASHERS

On the last page of the last issue of "On Dit" there appeared a true cry from the heart, a plaintive plea for recognition, from the students of the Faculty of Engineering. It suggested, amongst other things equally as silly, that somehow engineers were human, were intelligent, were even equal to other students in this University. Two passages in particular, though, caught the eye, the first to intrigue one and the second to amuse. I quote:

"You will doubtless admit that there is a Faculty of Engineering in the University, but why is it there?"

It is not hard to understand the author's perplexity about the reason for the existence of the Faculty of Engineering, if the children who demolished the piano on the lawn a week ago were representative samples of engineering students. But you ask, surely piano-wrecking is a harmless (if for a University, unedifying) sport? Indeed it is, and no-one is denying the engineers the opportunity of working off physically the energy they refuse to use mentally. But if their adventure with brass was a roaring success, their flirtation with brains revealed an unfamiliarity which promises a less than rosy future to an incongruous liaison.

Is there no hope for the engineers? For these particular engineers one can see none. Who but idiots could imagine that the way to destroy the carefully-planned Education Scheme was to destroy a carefully-built piano? Perhaps it was all an elaborate practical joke, for if it were a serious attempt to discredit a worthwhile scheme, it certainly made the attempt laughable. Painted on the object of their attentions was the slogan "We do NOT want Education Scheme". Maybe 20 engineers proved that they

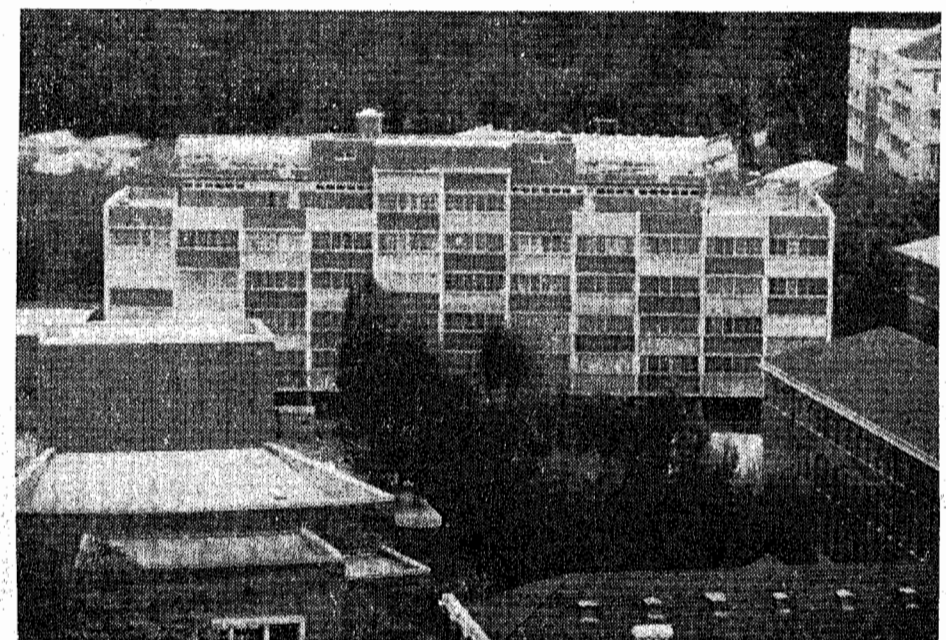
did not want education, but they certainly proved that 20 engineers needed it. The man who stood on the piano and made noises through a loud-hailer was nothing if not a compelling advocate for the cause. He didn't know the facts, but by God he'd be damned if that was going to stop him! Braying ass-like from his perch, he announced bravely that "the S.R.C. is going to spend a thousand pounds of student money!"

How, pray, did he know? He was a week ahead of the meeting which was to decide whether money was to be spent at all. A thousand pounds? But isn't it £800? Of student money? Is he illiterate, or merely unable to read? The suggested means of finance for the scheme proposed that £500 be obtained from The Adelaide University Union, money which would otherwise be lost in the Union's general revenue, ultimately to be spent on such worthwhile objects as another three or four paintings for the upstairs refectory. And the remaining £300? From the S.R.C. Functions Account, not from student fees, money which the S.R.C. itself earns by running such functions as The Commencement and Reception Balls. Facts, apparently, aren't sacred in the Engineering Faculty, or at least in sections of it.

All of which leads me to the second (and final) passage of the Engineers' Defence in the last issue of "On Dit". Arguing I quote:

"We ask no particular favours, no financial aid, only a little respect and the right to be treated as equals among our fellows here at the University instead of being treated like the workmen just outside our doors."

A little respect? And how, precisely, has it been deserved? —Angela.



The Biological Sciences Block Designed over a draughts board in the Adelaide Club?

THE STRUCTURE OF SOCIETY

Architectural thought can be seen as a variation on an important theme in contemporary social thought. In our time functional analyses of society are common. In this view society and culture are seen as systems composed of interdependent sub-systems. The keynote here is the view of the whole as an integrated entity analogous to a living body, each part being vitally related to the other parts and incapable of a separate existence.

When applied to architecture this doctrine yields the proposition that a building is vital to the rest of the culture. Religion, the economy, and political ideals, for example, are related to and vitally affect architecture. Louis Sullivan, one of the fathers of modern architecture, insisted that every building expressed "the social conditions producing it", and added that "the study of architecture becomes naturally and logically a branch of social science".

That architecture reflects the culture and the society became axiomatic. But "social conditions" in a competitive, speculative, commercial, metropolitan society were regarded as unfavourable to the development of a great architecture which was thought to be unified and harmonious. As a matter of fact, architects extended the axiom even further: functional analysis was both descriptive and prescriptive. Not only does architecture express "social conditions" but it ought to do so, and architects commonly judged buildings on the basis of how well this obligation was met. Not only is a culture functionally integrated, but it ought to be — and the culture of twentieth-century Australia comes in for a great deal of scolding because it is inadequately integrated. As a result they were in some difficulty. On the one hand, if architecture is "but the inevitable consequential product of the intellectual, social, and technical conditions of the age", there might seem to be little reason to grieve about the nature of that architecture; it could be nothing but what it was. But complain they did; their growling about the state of their art in our time forms a large part of their writings. However, they commonly go on to complain about the culture itself, and more particu-

larly, they deplore the fact that the culture is fragmented. The architect attempting to express his society and his times (which is both a necessity and a duty) finds only a chaos; and the result can only be a chaotic architecture. We must, therefore, solve our social problems if we are to have a great architecture. If great architecture is to flourish, then social harmony must be restored. Clearly the nature of society poses a problem. Our society, according to the indictment, is rent by conflict, schizoid, sick, and as such, further changes are required in order that healing might take place. Given the view that their society was torn by conflict, it is not surprising that the innovators should have offered a program capable of justification by an appeal to harmony and "integration". Two variations of this appeal can be discerned: the integration of the individual and his community, and the integration of man with nature. A third alternative which overlaps each of these is an appeal to "science".

But all this was not conceived to be merely passive; it was not merely to reflect social conditions. It must also transform them. This is possible because architecture emerges from the imagination, desires, and dreams of man as well as out of the more mundane social and economic world. The architect, then, not only receives directives from his society, he gives directives also. Thus, architecture becomes a way of shaping the future. As we have seen, that future was to be lived in a neighbourly, harmonious world in which man was at one with his fellows.

Reprinted from "Arts & Architecture".



You wouldn't read about it

Practical genetics

Dear Sir,
It has always been my ambition to win a competition as a beauty queen, but I am so inexpressibly ugly that I cannot bear to have a mirror in my room. I have been told that these are familiar psychological quirks in the extremely ugly and that I should count my blessings. On surveying the latter, I find they are as follows:

- (1) There has never been any doubt about my exceptional intelligence since my first year in life.
- (2) Since I studied Biology last year, I think that my ugliness is probably a protective device of Nature to ensure that I do not become bogged down in family life, and have my intellect dulled in the dish-water.
- (3) My general health and constitution are very good.

Another question not so far removed is this. Has an extremely ugly man-student with quite a symmetrical face the remotest chance of winning the Rhodes Scholarship? I know that if there were a Rhodes Scholarship for women, appearances would have to be considered even more, and my exceptional merit would almost certainly be overlooked.

I wrote to my demonstrators about this during the vacation, because they seemed ready to discuss the most surprising things from time to time; I received a reply which is so generously interesting that I asked and obtained permission to offer the whole correspondence to you, for publication if you wish; it is enclosed.

Yours faithfully,
Rhoda Scholar.

Dear Miss Scholar,

We sympathise with your quandary, but in an intellectual society like the University, it is possible to carry off almost any disability if only one has sufficient aplomb to make it seem an endearing trait, that is, any disability except total lack of intellect. As you say, of course, there are biological implications; fortunately the problem about a Rhodes Scholarship does not arise in your own case.

We ourselves have had several girl-friends and the one whom we found most disturbing was the one with a very shrewish temper; the one following that was consequently a charmingly sweet girl, but utterly devoid of intellect. Next time we hope to make a better selection still.

We suggest that you take some trouble to combine your brains with a very sweet nature, wear just one long, black drop earring to make your markedly a-symmetrical face look really distinguished, and perhaps get some advice from a good, young architect on the basic style of clothing which suits you best—possibly a sari.

Then forget all about the ugliness, come and see us and we will decide whether your face is laevo—or dextrotatory; we shall then try and contact for you a boy-friend whose face is almost the stereo-isomer of your own. This will take care of the biological problem; your children should all have quite normal raxemic faces. We cannot, however, undertake to find you a Rhodes Scholar like this. You may then have the problem you mentioned about the dish-water, of course.

Yours faithfully,
Biochemist.

Thanks

Dear Madam and Sir,

The article, "How to Study," appearing in the last "On Dit" proved of great assistance in my work.

I have, however, two problems:

(1) Re "reading ahead of each lecture"; most lecturers do not give an indication of the subject matter of their next lecture, and being vague figures who are seen only when delivering their subject, they cannot be found to ask.

(2) It is very hard to "talk about" the material given. Few lecturers give tutorials, and these are too formal to achieve their purpose of group discussion and exchange of ideas. Although the idea of a study group is sound in theory it is very difficult to form in practice. It seems each student must primarily work on his own and struggle on his own.

Mr. Wesley Smith has, however, helped to make this struggle easier, and for this I extend to him my heartfelt thanks.

Yours sincerely,
E.B.M.

... rrrppppB

Dear Sir,

I do not want to be labelled as an "abominable no-man" but I'm afraid I'm not satisfied with the Returning Officer's comment on my objections to the running of the recent by-elections. Bpppprr is hardly the sort of full and democratic explanation one would expect from an officer of a body attempting to run a democratic education project. If democracy is good enough for the people of S.A., why isn't it good enough for students too?

BOB SMITH.

Childish

Dear Sir and Madam,

I was a disgusted witness to the stupid and pointless action of certain engineers-to-be in destroying a piano in the Uni. grounds on Friday the 2nd. To wilfully reduce such an instrument of art (the question as to its condition is immaterial) surely demonstrated their oafish mentality with regard to "their kind of fun". Their criticism of the S.R.C.'s approach to the problems of education was as destructive as their axes. However, if their object was merely to point out the inadequacies of our Education System, then they have certainly succeeded. That people of their age remain at the Kindergarten level is indeed a shame.

Donald E. Grieve.



Who Needs Education Anyway?

... but not oafish

Dear Sir and Madam,

Recently I applied to the Union through the S.R.C. for permission to have a stunt televised in the cloisters. It involved an attempt to break the record for smashing a piano and pushing the pieces through a 9" hole. Anyone, who was truly, representative of the student body could not deny that this was a legitimate student activity. The S.R.C., however, declined to give permission for this to be televised.

I have two objections:

(1) The S.R.C. was acting ultra vires. The duty of the S.R.C. when it receives such an application is to consult the Union on the matter and obtain permission for the society. However, they refused my application without prior consultation with the Union—a clear breach of their powers. When this was brought to my attention, I applied directly to the Secretary of the Union and for the information of the S.R.C. my request was granted.

(2) The request was originally refused on the grounds that the student "image" projected by such a stunt, would be detrimental to some hair-brained scheme, attempting to arouse public awareness of the state of education in Australia (a scheme apparently dear to the hearts of certain members of the S.R.C. executives).

The question is whether all future student activities are to be subservient to the execution of this scheme (on which we are led to believe that £1,000 of student money is to be spent without any proof of its effectiveness).

Presumably, we can consider this refusal of the S.R.C.'s as an indication of future policy. There will be no future stunts, floats in "prosh" will be strictly censored to conform to the S.R.C.'s idea of what the student image should be and perhaps even "prosh" itself cancelled to ensure "good" public relations. If this is to be the attitude of the S.R.C., I have grave doubts as to whether the student body should support the scheme (particularly as it is proposed to be executed at the moment).

Yours faithfully,
T. STAFFORD,
President, S.C.I.I.A.E.S.

Stunt

Dear Madam and Sir,

It has come to my attention that the executive of the S.R.C. has refused permission for a stunt to be devised in the cloister. This stunt, to be carried out by that noteworthy and well respected student body S.C.I.I.A.E.S., involved breaking up a piano and stuffing the pieces through a 9" hole. The reason given for this refusal was that the public would get a poor im-

pression of University students and that this would be detrimental to the Education Scheme. I would submit that in refusing his permission the S.R.C. executive has made a tactical blunder.

Firstly, if the public saw students smashing up a piano and stuffing it through a 9" hole, they could only conclude that there WAS something wrong with education in Australia.

Secondly, the organizers of the Education Project have no capacity for original ideas, for the dramatic, the spectacular. This stunt could and should have been used to launch the campaign. I could think of nothing more likely to arouse public interest, than the President of the S.R.C. sitting on the piano, expounding at great length on the needs for more education, while moronic looking students demolished it. I am convinced that if such an opportunity had been presented to the organizers of the scheme in Melbourne they would have seized upon it and used it in just this way.

Yours,
Fred Fong.

Copy Cat

Dear Sir,

I was interested to read in "Angela's" column last issue of the "Marshall Plan" to undermine "On Dit". I also read a suggestion in a letter from Gavin Fielding that a number of articles may be given to "Angela" each week. I would like to say that I think Mr. Fielding is right. I say this because it is obvious that what is said in "Abreast of the Times" in one issue is repeated again in the Editorial of next issue, even though I admit the editors seem to force poor Angela to write these editorials whilst intoxicated. I feel that this is unfair to Angela and it is part of the editors' job to write the editorials themselves, and I will close by saying that I have found the editorials which do not follow Angela quite good fun, also of quite a "literary" turn, so you need not lack confidence.

Yours sincerely,
Student's Mother.

Faith

Dear Sir,

Those of your readers who belong to the Church of England and, I am quite sure, their friends of all other Christian denominations, will have read with pleasure and approval in your issue of 29th April that their own present co-operative efforts to make "unrestricted use of reason in the search for truth and complete individual freedom of belief", may hope shortly to be reinforced by an organised group of Unitarians dedicated to the same purpose. Mr. Weston may feel confident that the group he hopes to sponsor will be offered a warm welcome when they come to join in the heat of the battle against unreason. Those who are already engaged will certainly not take time off from the battle to make any mean or jealous enquiries of Mr. Weston as to how many divisions he can put into the field.

They will note with profound sympathy, that Mr. Weston and his humanitarian friends—"some 'atheists', some 'humanists', some 'deists', some 'theists', some 'pantheists'" (of course all of us, including perhaps even Mr. Weston himself, are in some respect or other agnostic)—are at present unable to share the Christian superstition. I suppose this superstition might be defined as the belief, that the search for ultimate human values of truth and freedom—which we Christians find in the One whom we call God—is a search which may and should engage and use, not only the whole of a man's mind, but, no less, his whole heart, soul and strength; and that this total search is properly called, love. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and" (as I feel confident Mr. Weston would agree) "thy neighbour as thyself."

The Church of England is wont to speak of superstition with some severity. This particular superstition of loving God, and with heart, soul and strength no less than one's mind, is the only superstition known to me which has managed to evade this Church's harsh dogmatic censures. On just one point, though, I would gently reproach Mr. Weston. In seeming to credit the Church of England with some "special relationship" to superstition, he does less than justice to the non-Anglican majority of Christians who are no less utterly com-

mitted than Anglicans to the charity which is greater even than faith and hope.

When Mr. Weston and his friends move in on us as neighbours between North Terrace and Victoria Parade there will, I trust, be a close and affectionate mutual embrace. It will be so affectionate and so close, one may hope, as to bring them insensibly to share our superstitious instinct, that "le coeur a ses raisons que la raison ne connaît pas". This would mean their coming to share our conviction, that the combined capacity of the vessels of reason of every man that ever has been, is, or will be, even helped out by the numerous overflow vessels at Mr. Weston's disposal, is inadequate to contain (to "comprehend", as our forefathers put it), the splendid fulness of the Truth whose servants we all are.

Yours sincerely,
Spencer Dunkerley.

Hope

Dear Sir and Madam,

The Rev. Hugh W. Weston in his letter published in the last issue of "On Dit" tells us that; "Unitarianism is a philosophy of life that emphasizes the unrestricted use of reason in the search for truth and complete individual freedom of belief". As these values are distinctly non-Christian in origin it seems a little bit strange that he should wish to retain the terminology of Christianity speaking of a "Unitarian Church" and using an ecclesiastical title. Why not speak of a Rationalist or Humanist Society instead?

Mr. Weston writes: "The Agnostics have a counter-mission to convert students to a dogmatic kind of intellectual apathy, or so it would appear." I can assure Mr. Weston of three points; firstly, that the University's Agnostics' Society exists to promote "... The critical discussion of topics related to religious faith and belief", not apathy; secondly, that if Agnostics are dogmatic this is usually inadvertent. It is not clear what dogmatic apathy could be—the motion sounds no less a contradiction in terms than some of the concepts of traditional theology.

Yours faithfully,
Alan Dawson,
(President, University of Adelaide Agnostics' Society.)

and Charity

Dear Sirs,

I cannot allow the Anglicans to be left holding the baby for their "mission to the University to convert people to superstition". (Letters, 29th April.)

The writer, Mr. Weston, does not make himself quite clear, but if he means the '63 Mission (to be held next term) I have to confess that the project is being co-sponsored by the S.C.M.

On the S.C.M. committee are 3 Methodists, 1 Presbyterian, 1 Lutheran, 3 Congregationalists, 1 Church of Christ, as well as 2 Anglicans. This reflects to some extent the ecumenical nature of the general membership.

I am afraid we are all guilty together, Mr. Weston.

The Mission is being conducted by a team of laymen which includes a professor of Zoology, a professor of History, a professor of Physical Bio-chemistry, a professor of Classics, as well as representatives of Philosophy, Engineering, Medicine and Maths. The last thing we want to do is parade these people and boost our own religious egos, but if it is "superstition" they will be presenting, you will have to admit, Mr. Weston, that it should be superstition of the finest quality.

I doubt whether much is to be gained from "Agnostics and theists and all who seek religious, ethical and philosophical truth" gathering together to "fight for truth". In such a gathering there would probably be as many "truths" as there were people.

We would welcome them all along to the Mission however. There they will find a "truth" agreed upon by a large number of people for quite a long time now—that the truth lies not simply in ourselves, but in Him who is the Way, the Truth, and the Life.

I am not begging for a wholesale return to priestly tyranny. But I would suggest that, in matters relating to religion and mankind's salvation, the notion that we each pull ourselves up by our own bootlaces is wearing a little thin. It lingers, nevertheless, as perhaps the favourite superstition of the age.

Yours sincerely,
Ian Black,
President, S.C.M.



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ATHLETICS CH'SHIPS

This was, compared with the last few years, a success. Entries increased by 500 per cent. over last year, to about 35, and the standard was for once quite high. Looking at the results which may or may not be below, a 9.8 100 yards, a 1.58 880 and a 44 feet shot putt are not to be sneezed at.

Adelaide should do better than usual in the Australian Universities Championships being held right here in May vacation. This must be worth watching as it is free, and also second only to the Australian championships in importance.

But to return to those 35 entries, the sole reason for the increase is increased publicity. This was far from perfect, but at least there was some publicity. This should be kept in future, so that improvement can be maintained. Of course it should be an important event, but in Adelaide for some reason students keep up other sports but drop athletics when they leave school. This does not happen in Melbourne or Sydney.

A successful innovation was the parlour relay, won by the Rugby Club. This consists of six people running in relay for ten minutes. Each can run any distance and any number of times. The pace was hot at the outset, but the Economics team showed diminishing marginal speed. More entries for this next year from faculties.

RUGBY

"On Dit" has appeared four times already this year, without a word about RUGBY in it.

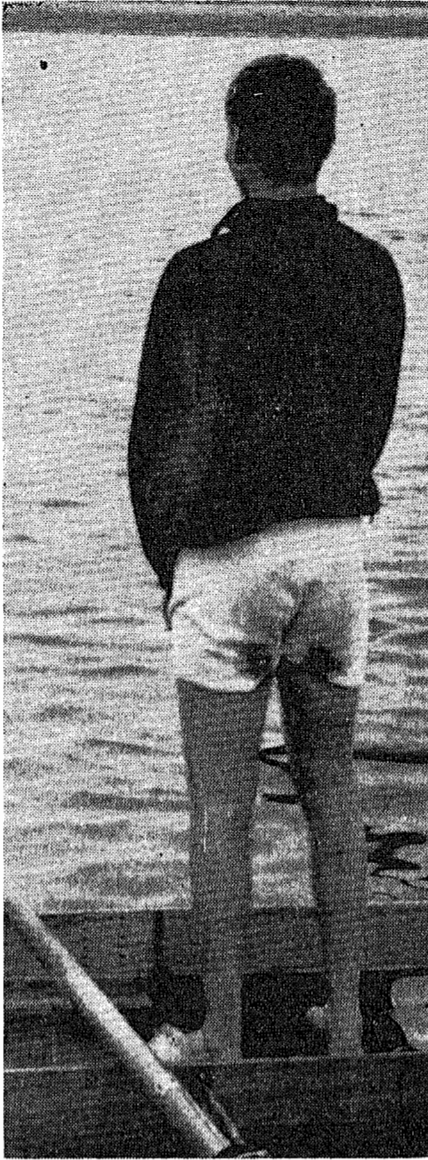
Why is this? Well, it might be because the Editors are against RUGBY (quien sabe) or it might be because your correspondent was waiting to tell of the resounding success of the first few rounds (he was disappointed). It is not.

The reason is that your correspondent is lazy. He is a typical rugby club member.

This is Intersvarsity year for Adelaide. A clarion call, you say; players and supporters will rally in awe-inspiring number, and not only will this be the best Intersvarsity ever, but we will also carry off trophies locally because we are so keen. You will, if you say anything as silly as that, be wrong.

Rugby players are saying "Stuff it" — Intersvarsity means work—count me out." They certainly cannot be counted out at practice very often, despite the fact that we have a keen captain in Col Freeman and a new coach, Lance (Larry) Lent, who has coached Sydney University, as well as playing for N.S.W.

Those who do turn out regularly and who have been playing in the first few rounds have not been well rewarded. Both A's and B's, playing in First Grade, have



A lightweight rower letting off steam.

yet to win a match, but there is plenty of spirit, and new players of great promise have appeared. It is particularly heartening to see the first results of Pulteney's entry into rugby over the last few seasons; instead of teaching basic principles to these freshmen, coaches can concentrate on details.

One reason for the dismal showing so far is that only about five of last year's A grade players are still playing, and among those absent are State players Moffitt, Radford, Dibelle, Hohen and Howard. This means that there is a near-unique opportunity for new players (and old disgruntled ones) to advance themselves, and have the honour one trusts, of regaining the Kane Matsn on our own home ground.

Here is some raw data: the A's and B's both playing in division 1, have not yet won a match; nor have Aquinas in division 2. But Lincoln are unbeaten in division 3. St. Mark's have won their only game so far and the C's have, so far, only lost to Lincoln in their first three games. Conclusion: there is room at the top. Be there!

E. Seidlite,
Your Rugby Roundsman.



The Adelaide University Crew for the 1963 Intersvarsity Championships.

Apology

"Easter of Eden" — Don McNicol done it.

GIRLS WANTED BY FILM FESTIVAL COMMITTEE AS USHERETTES

from 4.45 - 5.30 p.m. any days between May 20th - 24th and May 27th - 31st in the Union Hall.

Duties — to show people to their seats before the films begin. (Seats are reserved for Usherettes if they wish to stay on and watch the films themselves.)

Four or five people are needed each day. If you are interested leave your name and address at the Union Office.

1963 CHORAL FESTIVAL

One of the biggest Intersvarsities held in Australia, the Intersvarsity Choral Festival, will take place in Adelaide for the first time this May. Choir Intersvarsities have been going for fourteen years now, but the A.U. Choral Society which was only formed in 1961, has taken part only in the last two, in Brisbane and Sydney. This year a total of 300 students from every University except N.S.W., will arrive in Adelaide in the first week of the vac. and spend 5 days in a camp at Mount Breckan, Victor Harbor.

The camp is basically a preparation for the Festival Concert, to be held in Adelaide Town Hall on Wednesday, 29th May, in the presence of the Governor and the Chancellor of the University. The programme of the Concert always consists of a major work performed by the combined choir of 300, this year Beethoven's Mass in C, accompanied by the Conservatorium Senior Orchestra, and items sung by the individual choirs, ranging from 17th Century madrigals and Bach choruses to contemporary works by Kodaly and Vaughan Williams. This is a fine opportunity to hear music rarely if ever performed in Adelaide, and tickets are only six bob (ten in the push seats) at Allan's.

Naturally, as well as practising for the concert the usual things will go on that happen at camps, and on Sunday, 26th May, everyone will return to Adelaide to be billeted in town for the three days before the concert. We hope to introduce the visitors

to the delights of wicked Adelaide and we're turning on a wine-tasting in the Barossa Valley.

The big difficulty in putting on an Intersvarsity of this size in Adelaide for the first time is billets. We will have 250 beds to billet from Sunday, 26th, to Wednesday, 29th May, and so far we are well short of that number of billetors. So, if anyone at all in the University could persuade his or her parents to provide bed (or mattress on the floor) and breakfast for a visiting student for these four nights we'd be tickled pink. They wouldn't have to act as hosts, just give them a bed for a few hours a night. If this has stirred any kind soul to do a Good Deed may he or she hand in his or her name, address and phone number at the S.R.C. office.

Even if you're so churlish, mean or suspicious of foreigners as to ignore this plea, we'd love you to come to the concert on the 29th.

MEDIAEVAL PLAYS

For its May meeting the Literary Society is attempting a new venture — the production of an evening of plays drawn from the great religious drama of the Middle Ages. We say "new" justly, because apart from a presentation some years ago of the mediaeval morality play *Everyman*, and two years ago at Teachers College of a number of ill-assorted mediaeval plays, there has been as far as we know no venture of this kind at the University. We believe that mediaeval drama at its best is not only intensely dramatic and colourful, but excellent entertainment, and the plays that we have chosen with this end in view are among the best examples we have of mediaeval drama. In an attempt to make the finished product as close to what a mediaeval audience would have seen, we are using authentic costumes and sets, and two of the plays will be quoted in the original.

We have selected four plays for the evening's entertainment and we have drawn them from different cycle plays, with a view to presenting some of the best drama we have in the field. Thus we have the play of the Shepherds, a play about the birth of Christ, but really about a rogue who makes off with a sheep and hides it in a cradle, pretending that it is his son — a bold and clever parody of the birth of Christ. It's a wonderfully funny play which moves at a rattling pace throughout. By way of contrast we have selected a play called the Parliament of Heaven, which deals with the debate in heaven among the heavenly vir-

tues before the annunciation by Gabriel to Mary. This is a much more solemn formal play, with a deliberate, patterned structure; but there is real conflict in the scene in Heaven between the virtues. But more than merely presenting the best drama we can, we also wished to give as much as possible a sense of the original cycle's completeness; that is, the mediaeval cycle would begin with a play on the creation of man, and present in different plays the whole Biblical history until the last play, which would deal with the Last Judgment. In a smaller way we have attempted to do this. The first two plays, which we have already briefly mentioned are concerned with the annunciation to Mary of the birth of Christ, and with it His birth: the last two are concerned with the Harrowing of Hell (how Christ brought the souls of the faithful out of Limbo) and the Last Judgment.

We wish to stress our first point, however, that the religious drama of the Middle Ages is excellent theatre, and that you will not regret the time you spend in attending. More to the point: the Society is charging only 2/- a seat for this evening of plays. And lastly we would remind you that since the programme is to take place at 7.30 p.m. on Thursday, May 16th — the last day but one of term — in the Lady Symon Hall you need not worry about the time you'd miss in studying. We hope to see you there.

Tickets at 2/- each are available from any member of the Committee, or from Monday, 13th - Thursday, 16th May, from the Union Office.

STATEMENT

The editors wish to advise that the pamphlet "Spies for Peace", reprinted in the last edition of "On Dit", was reprinted purely for academic interest. It was in no way intended to be an incitement to sedition.



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ugly

You know, one of the joys of walking around a European city is to study its lamp posts. Old gas lamps with ornate iron columns or tall slender concrete or metal lamps on the main roads, both are pleasing; and in many cities the variety in shape, size and form of lamp post is almost infinite.

In Australia, and particularly in Adelaide, lamps with character are rare, but a few do exist. I find little more ugly than a stobbies pole with a metal bracket carrying a lamp screwed on to it. Even the Adelaide City Fathers realize this is so, otherwise, why weren't those poles of which the E.T.S.A. is fond placed all along King William Street? Anyway, quite a few of the lamps with character in Adelaide are in the University grounds. Such is the lamp outside the Barr Smith opposite the Union Hall, or the similar one outside the W.E.A. Bookroom. There is also an almost intact old gas lamp behind the W.E.A. at the top of some stone steps. It could well be restored. This all makes it a shame, such a term is too mild really, that such a flimsy, characterless piece of metal tubing should be erected as the lamp post at the foot of the recently constructed steps between the upper and lower levels of the University opposite the Engineering Building.

Why, it's so gutless it has to be supported by a wire guy rope. Heath Robinson would have loved it! Surely the University grounds, yet alone Adelaide's suburban streets, are lacking in dignity enough as it is without adding unnecessarily ugly details.

The plea is for a lamp post with good design and character as well as functionalism, to replace the obscenity there at the moment. Have a look at it, and cut the wire stay so that a new one has to be put in!

It's only a minor detail of University life, but nevertheless such a lamp post is a disgrace.

why must we count on our fingers?

It was announced to the public recently that in 1966 Australian currency would change over to the decimal system. The question now resounding throughout the length and breadth of the Commonwealth is "Why?" The answer given is that it is simpler than the old way. Granted, "What could be simpler than ten pence are one shilling, ten shillings one THING?"

For an answer to that we can go back to the eighteenth century when the possibility of counting with numbers other than ten was realised. Since the day when it was found that the only reason we count in tens is that we have ten fingers, mathematicians have campaigned for the duodecimal system. Admittedly, they have not campaigned very loudly, few people have ever heard of it, but they have campaigned.

What is the duodecimal system? If we count to a number higher than ten, we write that number as two digits, the left one being the number of tens and the right being the number of units. If it is more than ten tens, we write the number of tens of tens to the left of the rest, and so on ad infinitum. The duodecimal system does the same thing with dozens instead of tens so that we have, reading from right to left, units, dozens, gross and so on. "So," says the gentle reader, "what?" Suppose that the new money system is 8 dozen pence are one shilling, a dozen shillings one THING MARK II. We are asked to give three people equal shares of a THING Mk. II. Each one gets four shillings. Three people have among them one THING. Each has

three shillings threepence and a mythical third of a penny. This is a demonstration of what the mathematicians mean when they say, "There are far more fractions which terminate in duodecimals than in decimals." The point is that 12, with factors of 2, 3, 4 and 6 is far easier to work with than 10 with factors of only 2 and 5. It is a fact that most people in a sterling area can work with duodecimals after half-an-hour's practice as easily as with decimals. In countries where dollars and cents instead of shillings and pence and meters and centimeters (Nasty crawly things!) instead of feet and inches abound, it takes longer, but once the idea of changing the radix is grasped the advantages of a duodecimal system are apparent.

Scientists have been slow to embrace this system. They have revered as sacred relics the standard meter and standard yard as if they, especially the former, had some magical property, which hallowed the usage of these utterly arbitrary and unrepeatable lengths. Making up for their tardiness, they are rapidly making the metric system completely unworkable. The standard meter is defined as 1650763.73 times the wavelength of a certain line in the spectrum of Krypton. Naturally enough, a lot of people want an easier set of standards. Many have been proposed, based on, in most cases, either a standard wave length and its frequency or on atomic constants such as Rydberg's number. A good many of these systems are based on a duodecimal number system, and although none have been adopted to the extent of actually using them, they no doubt played some part in the selection in 1959 of an atom of mass twelve as the standard for measuring atomic masses.



Sublimation?

No one will really doubt that the decimalisation of the currency is a forward-looking step. The only objection is that it is not forward-looking enough. Why spend £31 million on converting the country to an old-fashioned and out-moded, if still popular, system when, for the same price we could become the founders of a new system which will, like the metric system, invented in Revolutionary France, sweep the world, first in the laboratories and then through all of society. To stick to sterling is to look backwards to the Dark Ages when it was evolved without rhyme and with very little reason, but to change to decimal is to look back to the days when the greatest mathematicians counted on their fingers. This is the only reason why today we count in tens. This is the only reason why the National Assembly of France established the Metric system. This is the only reason why the present government of Australia, decided upon a change of some sort, will change to decimals. Why must we count on our fingers?

utterly bewildered

As a new student to this University, I was utterly bewildered by the complexity of university life. Hence it was with great relief that I read Mr. Wesley Smith's article "How to Study," and delved into the hitherto unknown (to me) secrets of this art.

The timing for publication of this article was perfect: we inexperienced freshers have had sufficient time to hoard a magnificent collection of amateurish lecture notes (8/27 of the academic year having passed), yet not sufficient time to devise (through trial and error, lacking Mr. Wesley Smith's experience) an efficient and effective means of absorbing facts. It also came as a jolt to rediscover that "a university is primarily a community of scholars."

a little unreasonable

Perhaps it would be of general interest to Med. 1, Dent. 1 and Pharmacy 1 students to know if there is a connection between one their Chem. lecturers and a certain A. I. Bogel and/or the W.E.A. and other booksellers. Surely, sir, £5-19-6 is an unreasonable outlay to the students who are so (no doubt regrettably) disinterested in Amperometric, High Frequency, Potentiometer, and other fascinating titrations, let alone Experiments with U.V. and Visible Spectrophotometers, and all the other interesting (but to them totally unnecessary) knowledge contained in this book that they do not wish to buy it, despite the fact that some 80 of its 1215 pages are essential to their practical work.

No wonder that this learned lecturer called them degenerate (and more). However, the general consensus of opinion is that even if he finds making a few additions to the printed notes less satisfying than insulting his students, he should divert his energies into other channels.

We earnestly suggest horse-riding which would be entirely suited to his usual sporty attire.

"fings aint wot they used to be"

Even though we now seem to be among the selected few who attend universities and considered the future leaders of nations, I have noticed that adults' criticism has tended to increase instead of diminishing. Are we perpetually going to hear about the wonderful past from authors and "what it was like in my days" from elder relatives? If this revolting state of affairs is bound to continue I have decided to mention the following passages which I happened to come across and which might put things in their right perspective:

"The youth of today likes luxury, has bad manners, disregards authority and has no respect for age. The children of today are tyrants. They no longer stand up when an older man enters the room; they contradict their parents; interrupt other people's conversations; scoff their meals; tyrannize their teachers; . . ."

Socrates in 500 B.C.

"I no longer have any hope for the future

opinion

of our people if it depends on the frivolous youth of today. For today's youth is undoubtedly unbearably thoughtless and precocious. When I was young, we were taught good behaviour and respect for parents. But the youth of today thinks it knows the best and always has a lot to say . . ."

Greek poet Hesiod about 700 B.C.
"Our world has gone down during the past years. The children no longer obey their parents; everyone wants to write books. The end of the world is near."

Egyptian priest about 2000 B.C.
. . . and so on.

life

A chemical phenomenon
Refined, complex
But
Chemical
The fundamental unit
Of a man?
A Cell
Of a Cell?
A nucleus.
Complexity and process
Stem from here
A genetic symphony.
A myriad genes—a chromosome.
A chromosome—
In terms relative
A long coiled Molecule
Life is a collection
of long coiled Molecules.
Creation?
A molecular phenomenon
A primordial soup,
A swirling seething
Tortured
Soup.
Molecular.
Reacting
Aeon upon aeon
Straight molecules formed
Branched molecules formed.
Long coiled molecules formed.
Formed
Life.
In essence pure.
You ask
Whence the soup?
Eternity Infinite
Incomprehensible.
Rum, Hide
From that which is
Incomprehensible
Seek haven,
Ostrich,
In your God
Ask no question,
Ostrich.
There is no God!
Think.
Decide. At least think.

new roundsman appointed

Will Baynes, a former co-editor of "On Dit" and a graduate of this university, has been appointed North Terrace Roundsman by "The Advertiser".

He hopes that student life and interests as well as the many academic activities of the university will be of interest to the reading public whose knowledge of these things is often scanty.

Will plans to be about the grounds every day — probably in one of the refectories — but he may also be contacted privately by telephoning 68642 or "The Advertiser", 51 0421 at times during the day.

