

Library Note : Cover and back page have been scanned as a spread.



# ON DIT 6

INSIDE:

Martin Sharp Special  
Students March to Computer  
SRC Shambles  
Rock and Roll  
Apartheid  
and at last some letters

# SRC IN SHAMBLES

Special non-existing ON DIT report.

SRC shambles were never this bad? But last week's meeting to reform the SRC showed that they were. If there wasn't necessary administrative handling of student moneys, the present SRC executive could be happily confined to the circus area of the West Parklands without anyone caring.

At the moment they don't seem to be even very good bureaucrats. Consider the meeting. It had firstly been postponed. Then at the meeting there was little indication that substantive arguments and motions had been prepared linking the present moves with past attempts to reform both the SRC and the whole Union structure. There was only Grant Battersby's liberal cynicism to abandon all attempts at reform before the meeting started. Motion quickly lost. Ha! Ha!

Now for action! Let's abolish the SRC. Hurrah! Motion passed. Can't remember who put the motion or who seconded it. And what do I do as Chairman of the SRC meeting if we have just abolished the SRC, giggles now ex-President Johnson. He looks towards father figure Durbridge, once again to arise to save the day. A radical proposition? The crowd of 300 wait expectantly. Brilliant! A five man co-ordinating committee to be set up in its place to administer the funds, this to be elected from the student body. [This Durbridge is smart and practical - there must be somebody to finance SDA. Why not a 5 man SDA committee? ON DIT thinks why not an ON DIT committee to get all the money plus payment for editors. Ha! Ha!] Motion passed. 283 abstain.

But what's this? Devilish liberal Battersby suggests that somebody has to administer the money before the five man committee is

set up. Answer. That somebody could be an interim committee consisting of the present SRC. Motion passed overwhelmingly. 295 abstain. Confusion! Division called! Anarchy! Motion on a division lost because the sun is nice and warm. Motion to elect co-ordinating committee in second term is lost. Wow!

Result. We have the SRC abolished and replaced by an interim committee consisting of the SRC to elect another committee which won't be elected. The philosophical implications stun many students who became serious. Then anarchist Vice-President Porter suggests the non-SRC interim committee sever all links with the federal Australian Union of Students. Autonomy is the cry! Decentralise chant the masses, but ex-President still Chairman Johnson refuses to accept the motion as being unconstitutional! And that was the sort of leadership we had all been waiting for.

Suddenly a rational approach? Howls of laughter! A serious suggestion that perhaps there should be a total reform of the Union structure as was suggested about three years ago, along the lines of last year's Union reform committee's proposals. This motion is hastily passed. The meeting ends. But there was a catch. The SRC catch! That being that the present (?) SRC EXECUTIVE formulate proposals for a new Student Union structure. And on present indications this could lead to the total abolition of the Union, (all 8,000 odd or more members) replaced by a committee consisting of the ex-Warden and ex-Secretary to manage all the money that will be collected by the non-existing membership for the benefit of an interim committee of 8,000 until the new reforms are passed. He! He!

# LAWN ORDER!

The lawn meeting, held Friday, March 26, convened by an SRC eager to be seen to be "involved" in student affairs, began farcically and ended a total non-event for SRC. Public relations.

As one might expect from a conservative and often reactionary body, the call (if you'll pardon the pun) was for Law 'n Order. "Ball tickets were frauded! (a new word apparently coined for the occasion by the chairman). We must DO something!" was the hue and cry.

## MOCK-HEROIC ANTICS

Remembering, as one does, the prolonged, heated and involved staff-student lawn meetings a couple of years ago, when the proposed University Draft Act was debated upon, with their divisions, polarizations, counts and re-counts, the meeting on that Friday was of the order of 'mock'. That is, a mock-meeting like Pope's (18th century poet) *Rape of the Lock* - the outward trappings of high seriousness for a subject bordering on the ludicrous.

Weak, incompetent and in a process of continuous "reform" and/or abolition (sixth time lucky perhaps) the SRC is obviously trying to show an already disinterested and disillusioned student body that it is still *in media res*.

Pity it picked the SRC Ball Ticket Fraud Affair as its lawn debut for the year.

## THE SHOW BEGINS

Star attraction was chairman James Porter (law school, son of our illustrious Lord Mayor) who had great fun chairing a *serious meeting* (shadow motions, foreshadowed motions, straw votes, procedural motions, filibustering - what a repertoire!). David Johnson (law school, Peter - principal SRC president) starred as an also-ran, also running around the Barr Smith Lawns busily counting the herd as they passed (and re-passed!) the gap in the low retaining wall.

To call for divisions and counting, considering the paltry situation, was ludicrous. The Great Polarized Society went into action almost immediately when the chairman, carried away with tensions twanging across the lawns, called for divisions on the first two motions:

"That those frauded (see above) recover their loss from SRC profits." LOST.

"That the profits made by the forgers be distributed to the people who bought the tickets and the rest be made up from profits made by SRC." CARRIED.

## YET ANOTHER COMMITTEE!

Jack Banbalet proposed a motion with tongue-in-cheek that was passed, forcing an unwilling SRC to go to a lot of bureaucratic bother:

"That an Investigating Sub Committee be set up by SRC on the Fraudulent sale of tickets."

The meeting looked doomed to end in a whimper, but was saved by two pot-shot motions:

"That all defrauders be stamped with a

stamp saying 'Naughty Naughty' and be forced to wear it for a week." CARRIED. (James Porter took this in good faith, pointing out that they would have to trust to the defrauders honesty to own up.)

"That all frauders (sic) be publicly crucified on the B.S. Lawns and admission be charged, profits being distributed to the defrauded." CARRIED.

## RUFUS EXPLAINS

The meeting then became more lively. The crowd seemed content to put up with SRC heavies heaveating (lawn order must prevail, of course), but became noticeably irate at the somewhat specious arguments put up by the RUFUS/radical contingent.

John Tapp pointed out that fake tickets were nothing new to SRC Balls. The difference was that [Rufus] (for want of a better slot) gave them away *free*. Hoots and howls from the masses on this one.

## MONEY MATTERS DISCUSSED

The most cogent remarks for the day came from Andrew McEwan, who pointed out briefly that Adelaide's Union has the highest stat fees, and the Sports Association gets a large amount of it to provide 'entertainment' for small groups of University Students. No similar amounts of money are given to the SRC to provide 'entertainments' (in the form of balls, Union nights etc) for the large group known as 'the student body'.

Mr. McEwan suggested that with \$2,000 profits from the ball, the amount of money 'lost' by illegal entry was hardly worth debating. What was important was to consider the possible reallocation of Union money.

The meeting became more animated as personal in-fights between various heavies settled over the lawns like lead ballast and clouded the SRC's attempt to gain status as an "involved" body.

## TUNE IN, BOW OUT

It is generally accepted that moves in the 'lawn 'n' order' direction are moves towards fascism (of Hitler, Nixon, Gorton etc.). If the SRC were in tune with campus activities it would be concerned with how students could best benefit from its services, and, even if a 'radical' SRC is not possible (most ex-school monitors are conservative), it is surely not asking too much of that body to review, with the aim of quick action, where students' money goes.

The meeting therefore only reinforced the general feeling among the interested portion of the student body that the SRC has more than had its day. It is time it was removed from the campus altogether and a more viable system of organization put in its place.

Piddling money matters is a far cry from considering the very nature of the University, as was the case in the Draft Act debates during 1969. It is a pity the present SRC heavies don't realize this.

Adrian Hann.

WE'RE LOOKING FOR A BANK SO WE CAN OPEN A CHEQUE ACCOUNT.



YOU DON'T HAVE TO LOOK FAR- ANZ BANK IS RIGHT BEHIND YOU!

When you want to open a cheque account, check with ANZ Bank. Because we have the largest spread of bank branches throughout Australia, you'll find there's one near you... to give you the service you need.

We'll prove to you that a cheque account with ANZ Bank is the way to save time - as well as money. And of course you have a safe, quick and convenient means of handling your finance.

It's a great feeling to have a big bank right behind you.

Come in soon and ask for the manager.

### ANZ BANK ON CAMPUS

Wills Refectory, Monday to Thursday, 10 a.m.-3 p.m., Friday, 10 a.m.-5 p.m.



AUSTRALIA AND NEW ZEALAND BANKING GROUP LIMITED

INCORPORATING ANZ BANK AND ESEA BANK

ANZ570A

## THEY'VE HAD THEIR CHANCE! THE FIRST WOMEN LIBERATIONISTS. SOON IN ADELAIDE.

"THE GREAT NUCLEAR MISUNDERSTANDING LASTED 2 MINUTES AND 28 SECONDS (including the peace treaty)"

**"The Bed Sitting Room"**

VILLAGE CINEMA GLENELG  
Starring Marty Feldman, Rita Tushingham, Dudley Moore, Peter Cook, Harry Secombe, Spike Milligan, Ralph Richardson & Jimmy Edwards, color (SDA)  
**NOW SHOWING**

# STUDENTS MARCH ON COMPUTER CENTRE

Meeting demands WRE-University link to be severed. By Chris White.

In the largest meeting held on campus this year, over 600 staff and students last Wednesday passed a motion demanding that this University sever its links with the Weapons Research Establishment. The meeting then carried a second motion which condemned any proposals for violent action against the computer and that the planned SDA march to the Computing Centre not be supported. This second motion was passed with about 400 in favor and 200 against. The issue was then whether S.D.A.'s planned symbolic march to the computing centre would occur. In sensational scenes the Chairman of the meeting, S.D.A. member John Moran, accepted the call for a division and much to the anger of the majority, the 200 who voted in favor of the march took action by promptly heading off towards the Computer Centre chanting "End War Research! Break the WRE-Computer Link!" A meeting, attended by many onlookers, was then held at the Computing Centre. There was no violence and the computer was unharmed although it is believed that its operations did cease for about an hour during the meeting.

The issue of this University undertaking scientific research which could be applied towards military ends has been of growing concern for many students and staff. A student meeting two weeks ago condemned in principle the war research being conducted on campus. (See last ON DIT). The University has established a committee to investigate the WRE-Computer link (see the report this page.) This committee, which meets this Friday in the Council Rooms at 12-00, is now under considerable moral pressure to vote quickly and decisively on the issue. The vote on the Barr-Smith Lawns was a clear and definite indication of the current feelings of many students. What of course is far from clear, and over which the campus was polarised, is the tactics to be adopted by those wishing to see an end to WRE using the computer.

Before the meeting began a number of broadsheets were circulated arguing against S.D.A. One official looking circular was headed "To all users of the 6400. Do you want the Computer shut down?" It referred to an earlier announcement by SDA saying that they were proposing that there should be an occupation of the Computing Centre if the demand that no WRE work, classified or not, be done on the University machine was not met. The pamphlet argued that the issue was being looked at by a University committee, and that "WE OBJECT TO HAVING THE COMPUTER SERVICE INTERRUPTED FOR NO GOOD REASON." Who the "we" referred to was not made clear, but presumably it meant those with immediate vested interests in the computer. SDA members argued that the reason had been made very clear, that WRE was an institution devoted towards the prosecution of war and directly linked with American military and political objectives (see ON DIT nos. 2 and 3). Speakers arguing against the SDA march said there would be undue inconvenience to the University's users and that student filing systems would be endangered. SDA's response was aptly summed up in a "Grass Roots": "IF YOU WERE A VIETNAMESE WHAT

WOULD YOU THINK OF STUDENTS WHO MARCHED UP AND DOWN SHOUTING BUT WHO ALLOWED THEIR UNIVERSITY TO HELP RESEARCH WEAPONS FOR THE MORE EFFICIENT DESTRUCTION OF YOU AND YOUR COUNTRY." A couple of students at this point in the meeting yelled out "who cares about the Vietnamese?" They may of course been far more perceptive that they probably realise. This became clear as emotions ran high.

A second rather inaccurate broadsheet accused SDA with wishing to blindly smash out against a technology which they feared and could not understand. SDA, however, have continually emphasised that they are not Luddites, but that they believe that technology, such as computers, should be used for the benefit of man and not for his possible destruction. Quoting Grass Roots "computers in general have the potential to be a potent force for liberation given different social goals and priorities - a different social system."

After members of Social Action, the Pacifist society, Worker-Student Alliance, and the Vietnam Moratorium On-Campus Group spoke in favor of SDA's plan to march to the Computing Centre as a non-violent gesture

against the presence of WRE, a number of speakers in opposition raised as the central issue for debate the problem of the likelihood of violence against the computer. First to speak was witty vote catcher for the Australian Party and Classics Department, David Hester. He handled the large crowd well through clever side cracks at SDA SDA ("... it seems that all those who don't support SDA must be raving militarists..."), but professed his support for the removal of WRE from the campus. He then vigorously condemned SDA for suggestions of using violent methods and demanded, with the seeming support of the majority present, that there be a guarantee of no violence. This had already been given. Science student, Nick Martin, then attacked SDA for calling a meeting while the issue was subjudice before the University committee. He then, quite unjustifiably, criticised the student members on the committee for not raising the most relevant issues and quickly putting a motion against WRE on campus. He implied that they were SDA stooges which is entirely incorrect. And it was quite obvious to anyone present at the meeting (see report below) that the students, especially Mike Duigan, were thoroughly researched (more so than any academic present), asked extremely relevant and penetrating questions of the Computing Centre management, and then tried to put and debate the specific motion about WRE. Somewhat surprisingly, a majority of those at the meeting supported Nick Martin's charges. More perhaps it seems a case of supporting someone who was against SDA, rather than understanding the reality of the situation. Dr. Capon, head of the Computing Centre, then spoke for the first time. He joked and

apologised about being a wishy-washy liberal, said it was good that there was rational debate about issues that involved difficult ethical problems, admitted that he could be wrong and make mistakes, and appealed that there be no violence and no disruption of the computer. He in saying this seemed to have the support of the majority, who then passed the motion proposed by Nick Martin that any violence towards the computer be condemned and that the proposed march to the Computing Centre not be supported.

It was then that the meeting was polarised. Those in support of the march, a definite minority, decided quickly to march anyway. The march was held to the centre, where SDA again outlined why they were opposed to WRE on campus and why they thought it was important to physically act out this belief through a symbolic march. A student warned of the constant danger in the "tyranny of the majority" and that she thought there was a contradiction in students supporting a motion demanding the severance of the link between WRE and the Computer and then in not supporting a motion acting out this belief. Again emotions ran high and Dr. Capon saw fit to plead that no violence be perpetrated. Somebody suggested that if Dr. Capon was so concerned with violence, he should immediately fetch the computer reels containing the Weapons Research and publicly destroy them. Some clown of a computing student with vested interests in computing research provided light relief with a few inane comments and the meeting peacefully disbanded with the plea that this Friday's University committee meeting be attended and that then further student tactics be publicly debated.

## WRE-COMPUTER LINK MOVE TO SEVER

Chairman urges restraint. Report of University Committee investigating use of computer.

Student committee member, Mike Duigan, attempted to put a motion recommending that the relationship between the University and the Weapons Research Establishment be terminated. The meeting of the special University subcommittee investigating the issue was adjourned before the debate was completed. The Chairman, Professor Flentje, (Agricultural Science faculty and Deputy Vice-Chancellor), in closing the meeting until this coming Friday at 12 o'clock, urged the forty student observers that restraint should be shown in considering any possible action planned. He hoped that those present were aware of the bona fides of the committee's proceedings. He was referring to SDA's threatened occupation of the Computing Centre if the link with WRE was not severed.

Earlier those present listened to Dr. Nick Capon, (Acting Head of the Computing Centre), answer a series of questions directed by Mike Duigan concerning the use of the computer's facilities. At times the answers given were vague and confused. Differing recollections of past decisions, agreements and assurances regarding the initial purchase and costing of the computer were put forward. From the committee's investigations arise two issues. The first relates to the complicity of the University in war research. The second involves the apparent financial blunder committed by those buying and then running the computer. There is considerable controversy concerning both these issues. What came out of the committee meeting is briefly reported.

### SEVER THE LINK MOTION

Towards the end of the meeting Mike Duigan attempted to make a statement about why the committee was called. He considered that its function was to decide whether the University as an institution should be related and identified with WRE as an institution. Dr. Rodda (Organic Chemistry) interjected saying that the committee should not grant permission for Mike Duigan to speak because it was a direct divergence from the terms of the committee, and that the arguments had been put forward in ON DIT anyway (see especially Nos. 2 and 3). Professor Flentje thought the committee should address its attention immediately to the WRE issue, but that the wider issues of the purpose of the University and that of WRE be considered later. Student members Phil McMichael and Jon Gillis disagreed saying that the wider issues were implied in the relationship. Mr. Stretton (History) then urged that there should be a debate on a specific proposal. So Mike Duigan moved that the committee look at the relationship between the University and the WRE with a view towards terminating that relationship. Dr. Rodda again said that the motion could not be put as it was not a term of reference for the committee, but Mr. Stretton disagreed saying that a motion should be put either changing or affirming the present relationship. Eventually the Chairman agreed with Professor Rutland (Geology) that the facts of the relationship should be given before a motion was past.

Dr. Capon and Professor Carver (Physics) then outlined the two projects done by WRE on the University's computer. The first was "purely scientific" relating to complex and important Space Physics information about quasars. Information on the experiments were readily available. There was absolutely no possible chance of application for military use, and it was just an accident in personnel that the research was being done at WRE. The second relates to the design of micro-electronic circuits. (See statement to ON DIT No. 2 this year.)

### STUDENTS QUESTION

Students present at the meeting laughed when Dr. Capon said this had no military significance, and a number of questions were asked from non-committee members. (It could be noted that the Chairman was considerably liberal and flexible in allowing such questions - a departure from previous policy obviously not liked by some of the academic committee members.) Dr. Capon said that the proposed PMG direct link was a matter of convenience and that he was absolutely sure that the WRE would not attempt classified defence work on the computer because of security reasons. "How do you know this?" was the question. "Because in principle I could always have access to the experiments," replied Dr. Capon. "Can you have access to the application of the experiments?" "Yes we may." "Was the mention of application of the research to transistor radios surmise or fact?" "At the moment the experiment is just being

conducted. There is not any immediate indication of its application." "Then the research could be used in making rockets at Woomera..." concluded the student questioner. At this point a number of academic committee members thought that this type of questioning had gone far enough. Some members had already left, and the meeting was adjourned with Professor Flentje hoping that student action would not be taken to disturb the committee's enquiries. Presumably Mike Duigan's motion will be put at the next meeting, this coming Friday at 12 o'clock in the Council Rooms. The debate promises to be lively, even if only from the response of student observers.

### FINANCIAL BLUNDERS?

Earlier in the meeting it was admitted that there was considerable concern at the initial mistakes made with regard to the capital and running costing of the computer. Quite a deal of money was spent on the computer, the largest and best of its type at that time. Dr. Capon said that when the computer was bought very little of the cost was to be met by allowing work to be done by outside businesses. Mr. Stretton however remembered differently saying that it was represented that nearly all the cost would be found through outside businesses. There was thus confusion as to this point and also to the role that the Australian Universities Commission was expected to play. Professor Flentje's explanation was that when the computer was originally bought it was hoped that a Regional Computing Centre would be established. Flinders, Adelaide, the Institute of Technology and CSIRO would use this computer centre which would then be financed by the A.U.C. and the government Committee on Advanced Education. But there is still no indication that the Regional Computing Centre will ever be established. Apparently the computer has never been used to its fullest capacity, and there has not been

enough outside business usage of the computer to help cover the initial costs. There was considerable uncertainty to amount still owing. The figure of \$800,000 was put forward. Throughout the meeting indirect references were made about Professor Ovenstone who was behind the initial recommendations of buying the computer.

Mike Duigan asked two questions relating to the possible future financing of the computer. "If a Regional Computing Centre was not established, yet the A.U.C. granted money to help pay for the computer, would there be any string attached to that money? Secondly, if there was a Regional Computing Centre financed by the government, was there any assurance that only the four institutions involved would have the sole use which would not, for example, allow priority work for the Commonwealth government to be done?" Professor Flentje said there would be no strings attached and if the Commonwealth government insisted on priority, then the University would not accept the money to establish the Regional Centre.

### ETHICAL PROBLEMS.

Mike Duigan also asked Dr. Capon whether the University could terminate any present contract if it wanted to. "Yes" was the reply. "What guidelines are set down for this?" Again Dr. Capon referred to vague principles such as "if it was not what we thought proper" or "not within accepted university research standards," saying that the dividing line was not at all clear and that the ethical problems were considerable. He admitted that the computer was used by the Social Welfare Department to collect information about Northern Territory aborigines. This may or may not be a legitimate use, but the dilemmas had to be resolved. Perhaps the decisions were not always right, he concluded.

The discussion then centred specifically on the WRE usage as reported above.

Chris White

# if you want it

OM

PARTICIPATE

— Some thoughts on the new Age by Adrian Rawlins.

Dear \* \* \* \*, (or 'Andrew' if you don't like the anonymous approach).

I know you imagine you hate me and that I hate you. Of course you don't. You can't. You can't, can't possibly. Because 'I' is only another name or label for 'you'. Your being is not limited to that ridiculous male body. You are in me, as assuredly as I am in you. You are in every stone, in every blade of grass, in every tree, in every flower. Your true being is the life which sustains every form in the universe, and you are IN every form in the universe. It is merely your ego which is totally identified with the maleness of that form which I suspect you think is truly you.

To find a truer degree of self-knowledge you would be advised to look at things from a different perspective: not from the viewpoint of your limited self but from the viewpoint of your individual evolution as a whole. To do this, you must give up identification with the particular form of \* \* \* \* (or Andrew) and with that ego-mind which is so eager to be engaged in 'good works'. You must sit still long enough for your higher self to give your mind-heart a taste of its sempiternality. If you could just sit under a tree on the bank of the Torrens for even one afternoon and feel yourself vibrating in atunement with the life-essence in the water, in the trees, in the ducks, in the clouds, one with all that lives, I don't think you would then find yourself quite so obsessed with theories of social change.

\* \* \* \* (Andrew), you don't really want to change society. What you really want is to change yourself. You want to be truly beautiful. Well, dear heart, you can never be beautiful (i.e. at peace) until you stop imagining yourself threatened from without. You see, \* \* \* \* there is no such thing as 'society'; there is only a seemingly innumerable number of souls, each one following the 'long and winding road' of his own Karma. In the West this truth is ignored. Since the invention of printing men in the Western world have been constantly subverted from pursuing their own Karma by the alluring enticements of other men's ideas. All ideas are false, \* \* \* \* (Andrew). Mere flags and bunting which a man puts up to advertise the color he imagines the inside of his head to be. The only 'ideas' which are of any value at all come from 'men' who don't have minds, I mean the Incarnation of Deity or those rare saintly souls whose dedication to Truth is so strong that they have, with the help of Divine Grace, totally annihilated the ego and the individual mind. The ideas of ordinary men cannot be anything more than novel re-evaluations of actuality. Until a man has permanently entered into the sanctuary of realized Truth his ideas lead back to where he already is.

You see, \* \* \* \* (Andrew), the great danger with ideas is that the scope of their possible extension is infinite. One can go on discovering 'new' ideas forever — and never, never get off the Wheel of Birth and Death. You no doubt think that you are free, but you are not free until you can sustain life without taking physical food; until you can love without desiring; until you can be wholly and totally true to yourself. You are not true to yourself while you are true to IDEAS because ideas are not you. You, the Real you, are Peace, Love, Beatitide, in a word, God.

You spoke to me about 'understanding'. Meher Baba has said: 'He who understands everything displaces nothing.' Do you sincerely believe that you understand everything? It would seem that you do not, because you want things to be other than they are. Baba has also said that Krishna was perfect in everything. Had he wanted to, he could have been a perfect murderer or a perfect criminal. He wasn't. Not because these things were wrong in themselves but because such behavior would have shocked people who had not yet realised the Truth. \* \* \* \* (Andrew), while you object to any fact of human life, you obviously haven't realised the Truth. The Truth is very, very simple. One is. Everything that lives is holy.

Andrew, before you set out to change society, perhaps you should learn how to worship it.

I really do love you — you are closer than brother to me: are an aspect of my very own Self — but this love is not going to take the form of pandering to your folly. I don't want to change you but I think I'd be happier if I saw you less hung up. Please look past the discontent of your mind to the eternal happiness of God, which is your own soul's birthright.

Yours for Peace and Harmony  
In Love,  
Your brother,  
Adrian Rawlins.

TRUTH

Dear Editors,

I have read your article 'University Drafted' in the latest edition of ON DIT with some interest; but it did not give the complete story. The Australian Vice-Chancellor's Committee was informed that the Joint Intelligence Organisation wished to approach experts in the Universities to take part in economic, social and political assessments in the Asian and Pacific areas which have no relation to security intelligence; but no agreement was sought with the Vice-Chancellors. The Vice-Chancellors' Committee took the view that if any member of a University were approached and he wished to take part he could.

TALKING CRAP

Dear Sirs & Pat,

Sometimes what you eat is shit, but it appears to me that some of what is written on food is just as much crap. Please Pat, if you must criticise do so rationally, and with a basis of facts, rather than emotion. I agree with a lot of your basic ideas, but please make sure they are reasonably supported. White rice is highly nutritious and is about 8% protein. The only difference between brown and white are the vitamins (good) and the cellulose husk (which gives you the shit). The difference between brown and white sugar is caramel, produced during refinement. It is believed that similar condensed sugar causes cancer. What, may I ask, is better about bamboo shoots (95% water, 5% cellulose), mushrooms (99% water, 1% cellulose), and bean sprouts (probably slightly better), which have all been artificially preserved by high temperature canning, that milk (20% protein, 3.5% fat, 5% lactose, vitamins A & D) hasn't got.

I suggest everyone cook Rufus Recipes and bring their own, rather than eat shit.

Yours etc.  
Steve Giles.

YEAH?

Dear Steve,

The article was emotional, yes, but backed by research:—

1. White rice is almost pure carbohydrate. The lack of vitamins you dismiss so lightly caused Japanese soldiers in World War II to get berri-berri. Roughage is vital for a healthy digestive system — i.e. you need to get the shits. Any biochemist could back up these statements.

2. The additions to the Asian food were purely for variety — eating chop suey and curry can become very monotonous. I did mean dried not tinned though.

3. The danger from milk is (1) too much cholesterol which causes high blood pressure and heart disease. (2) Contamination from antibiotics given to the cow. (3) the high strontium 90 level present in milk.

4. Brown sugar referred to raw sugar not caramelised sugar.

Yours in health  
Pat Lewicki

OINK

Sir & Madame,

I notice in your last issue the item, and I quote in full "Mild mannered student radical Richard assumed his alter-ego Campus Cop Dick on Friday — but to no avail. The pigs still aren't (sic) on campus." The inference is that I supported the involvement of the police/courts in the fake ticket episode. My stated position before and after the event is to the contrary. Is this sort of "reportage" indicative of the New Society you seek to achieve?

R. ANDERSON.

SORRY BUT....

*the logical extension of your enthusiasm for a lawn meeting and the predictable nature of the S.R.C. ensured that there was a distinct possibility of police being called in!*

RIGHT ON

Dear Editors,

A short note addressed to those interested in the freedom of the individual in today's society.

To escape only three of the many compulsions a person has to be able to fill a few conditions.

1) Must be less than 21 years of age to escape compulsory voting. This may be lowered to 18 too.

2. Must be female or a male less than 19 to have escaped compulsory registration for national service.

3. Must be less than six years of age to escape compulsory schooling.

Those 5 year olds reading this can't feel smug either. They were got at, without their knowledge probably, before they reached two months through the medium of birth registration.

Come on you freedom fighters. There are still a lot of people who need liberation!!

Peter J. Clark,  
2nd Year Science.

THIS WEEK'S STAFF

on dit 6



Chris White  
Pat Lewicki  
Paul Paech  
Trevor Mules  
Fred Bloch  
Ian Cane  
Peter Hicks  
Kim Dalton  
Bob Catley  
Anti-Apartheid  
Social Action - Abschol

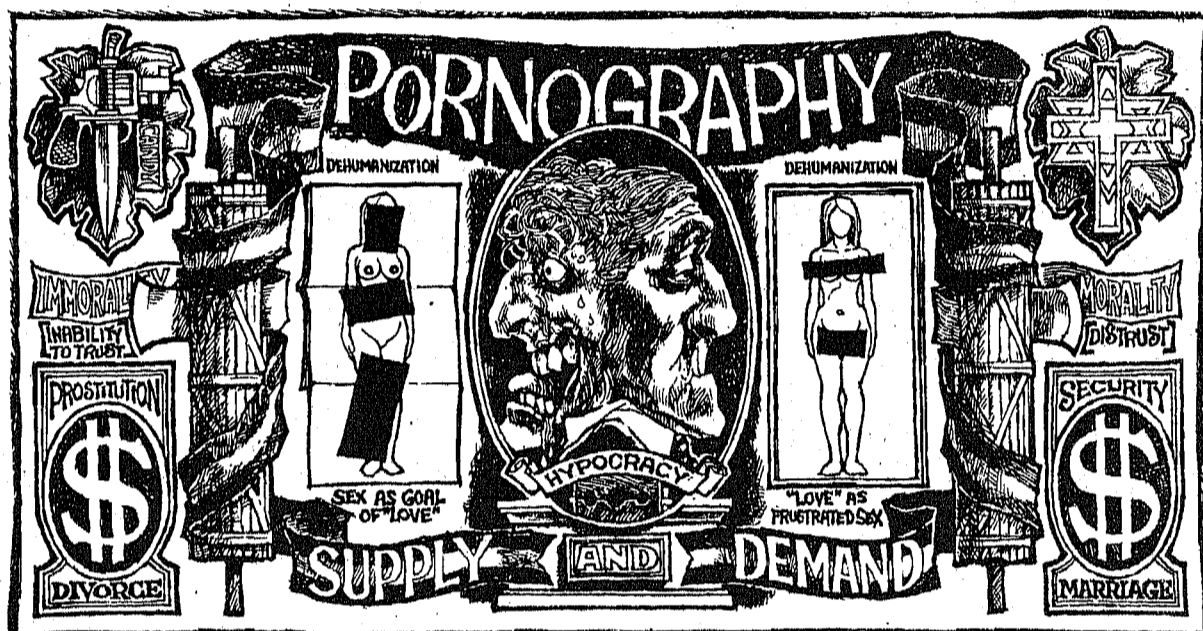
Printed at the Smedley Press for the S.R.C. Adelaide University and censored by the same — ~~the same~~!

# here it is

## Student Counsellor

EDUCATION AND YOU:  
CHANCE TO DO SOMETHING

DEDICATED TO OUR SISTER PAPER EMPIRE TIMES  
NOW BEING PROSECUTED BY MR KING FOR  
PRINTING OBSCENE MATERIAL IN THE SEPTEMBER,  
PIG CITY ISSUE LAST YEAR. COULD IT HAVE BEEN  
THAT THE POLITICAL STATEMENTS WERE SO NAUGHTY?  
OR WAS IT THE "CXXX IS A CHRISTIAN WORD"  
REPRINTED FROM THARUNKA? AND WHO WILL THEY  
PROSECUTE?



# social action

## Migrant Action

Migrant Action 1970 was concerned with helping migrants to learn English who had informed the Department of Migrant Education of difficulties with their correspondence course. The Social Action/Abschol member spent at least an hour a week with the migrant, helping him with his course, befriending him and explaining to him some Australian mannerisms he found confusing in everyday life.

Some members felt this form of action was inadequate. Although it benefited the tutor, by enlarging his experience, and the individual migrant, by improving his English, it affected only a small number of migrants — those with enough initiative to attempt a Department of Migrant Education course and even those people only in one area of their life. By dealing with individuals, members were able to do little to combat what seems to be the main problem of the migrant — his feeling of isolation, loneliness and alienation within our society. The difficulty migrants have in learning the language merely adds to the problems they encounter through living in an advanced capitalist society where ambition and fulfillment seem to be achieved for much of the population through the acquisition of material possessions and a society where little interest is shown in the culture and tradition of the migrants' former homeland.

Below are some of the difficulties they experience:—

(a) A migrant mother is very restricted in her social contacts. While the children go to school and the men to work, the mother's life revolves around her family, her only outing being to the supermarket. This often means she has no opportunities to learn English, which further restricts her; according to a psychiatrist this results in a large percentage of migrant mothers requiring psychiatric attention. The father is usually the dominant member of the European migrant family, while the mother is expected to be obedient and submissive, which results in her feeling oppressed by her husband to a far greater extent than in Australian families.

(b) Many older people emigrate to be with married children and grandchildren, not for the opportunity Australia offers them, but simply to spend the last years of their lives with their family. Presumably the older migrants face the same problems as elderly Australians, with the added feelings of being torn up from their traditions.

(c) Among some national groups both young children and teenagers are forcibly torn in their allegiance. They have to live, mix and compete in Australian society, yet within the family they are expected to retain the traditions and language of their parents. Teachers have reported that parents sometimes do not let their children do set homework because the parents cannot understand it and consequently cannot see the use of it. The children in turn can become ashamed of their parents because they do not see the values of Australian society reflected in the belongings or life-style of their parents. This shame and self-consciousness can lead to intense personal ambition for material gain and consequent loneliness, instability and self-centredness.

PROJECT '71:

Migrant Action '71 is composed of two parts: The first will continue the individual tutoring of last year. We have received the names of 8 migrants who wish to receive tuition. There are 5 Italians, 2 Polish and 1 Yugoslav; they range from a person who is illiterate, although he can speak good English, to others who just want to improve their English expression.

As yet we have no one to provide this service.

In the second part Migrant Action intends to select an area with a high proportion of migrant families. By making contact with as many families as possible we hope to find out to what extent the problems mentioned above exist and to become aware of any other problems. Local churches and schools may be able to give us a lead.

Once we have defined the problems we can take action to alleviate them.

Possible lines of action could be:—

(a) Teaching English

(b) Bringing together various people and families (especially among the smaller national groups) who are unaware of each other's presence.

By organising clubs, societies and social groups we may be able to increase communication between various groups, so that they can help each other overcome feelings of loneliness and isolation, which will develop in them feelings of identity from which they can gain confidence and pride.

(c) Providing baby-sitters so that mothers can go off to English classes or anywhere else with their husbands.

(d) Seeking people who are potential leaders in the migrant community to take over when we leave.

By focusing on issues around which viable groups could form and which would continue, without student support, we may be able to unite migrants so that they have the strength and the know-how to oppose various institutions and ideas dominant in our society. Social Action/Abschol aims at Self Help.

SO FAR:

We have chosen an area to concentrate on. We are now researching by looking up statistics at the Commonwealth Bureau of Census and Statistics and talking to church and community members within the area. When we have the information we will decide whether the area is suitable and what initial form our involvement may take, i.e. whether to consider all members of the community, what role we will appear in etc.

An opportunity will be coming up soon for interested students to contribute to a conference about the difficulties encountered in transition from secondary to tertiary education. The topic will be approached from all viewpoints so that any student seriously desiring to join in can be assured of making a useful contribution. Other participants will include University and Institute of Technology teachers, school teachers, counsellors, students from other tertiary institutions and fellow students from a range of faculties here. If you come you can expect three days of stimulating and intensive discussion in pleasant surroundings at no financial cost, thanks to the generosity of the S.R.C. and the University.

Of course there is a catch — you would be expected to prepare for one or several topics, information about which is available from the Student Counselling Service which is convening the conference.

Where — Live-in, beautiful location in the Hills

Cost — Free

Length — Three days

When — June 3, 4, 5 inclusive, at the end of the vacation.

Who — Open to freshers and later year students of both sexes in Arts, Law, Economics and Architecture.

Why — A serious search for improvement of the educational system. Even the Karmel report has not got all the answers.

Procedure — Enquire from D. LITTLE, Student Counsellor, then apply at S.R.C. office. Vacancies will be filled in order of receipt of applications, so apply NOW.

Any group, such as Migrant Action, which aims at social change must consider its strategy, for often the form the strategy takes may determine the end result. In Migrant Action we share the belief that people gain as much in the attempt, the completion and acting out change as they do in the benefits which ensure from the change. We believe that if a change is to be worthwhile to people they must be involved in the process of change, not just passive recipients of it. To go further. Any pragmatic change on a section of Australian society which can be attempted and completed by a present student group will be absorbed in its finished state by Australian society e.g. now commercialised hippie movement. People who are deprived and oppressed, who become involved in the processes of change, can gain a tremendous sense of achievement and a feeling of success as they become aware of new personal skills and acquire the knowledge of exercise power. It is something that cannot be given to them, but learned by them through involvement.

It means that if migrants are to have an organisation, it must be an organisation that they feel they have initiated, and which they must organise to do as they feel best. For example — if there has to be a demonstration for better housing, migrants must organise, run and participate in it. They must also make the banners, write the circulars and do the sitting-in. Our job is just to be there and to become involved only if asked.

For us this almost certainly means long hours, boredom and little obvious progress. We cannot take out our frustrations or fulfil our needs on their issues. We have to be there to encourage them to do what they feel they have to. We must not give them direct advice or put forward our proposals on a particular issue, even though we feel the course they want to take may not be the correct one. Our job is to find out what they want to do, and help them do it.

Although this type of activity may not be as immediately satisfying as going to a demo, it has much more potential in the long term, because when the change has been completed it leaves behind a people capable of producing further change themselves. This non-directive approach to social change has many pitfalls, especially the fact that it is harder to get anything going. However, once it does begin the chances of success are great and can produce worthwhile results to the deprived, oppressed person. Migrant Action members will have to ensure that as the migrant does what he wants to do he educates himself completely and does not turn into a bigger and better version of an Australian capitalist.

Since the people themselves produce the change (a) their own experience can often change their strongly established ideas (something it is not possible to do by logical argument) and (b) this does not involve the need for a large amount of resources, which we just don't have.

We are interested in getting new members, particularly those who have some knowledge of a European language. Anyone who is interested can contact: STEVE BURFORD, C/- SRC Office; TOM COOPER, Phone 78-1950; MARY GARAMY, phone 45-1560 or ANNE LAFFAN, phone 31-2116.

Drugs, either directly or indirectly, are a major component of the youth "counter-culture." Along with pop music and sexual permissiveness, drugs initially led the new youth into a confrontation with the backward-looking establishment of the late 50's and early 60's. Today, however, this confrontation has subsided and absorption has led to the youth culture's position in capitalist society changing to that of a significant money-earner. Tim Leary's "The Politics of Ecstasy" appears as a handbook for hip capitalists on this process of the absorption of the youth rebellion into the bourgeois ideology.

If the hippie cult is viewed as a potentially radical movement then Leary's role is one of diverting this radicalism into "safe" and "harmless" channels. He extracts from the acid trip the beautiful and the laughter and replaces them with puritanism and metaphysical devotion. The trip becomes a "bummer" enmeshed in the rules and regulations which Leary imposes. We are given lessons on and about tripping. Lesson 1 - "There are specific drugs to turn on each level of consciousness." We are then given a table from which we can choose our drug, depending upon the height we wish to attain, stretching from the state of "sensory awareness" (marijuana) to the "atomic electronic level of consciousness" (LSD, DMT, STP). Lesson II - When LSD is legalised people will need to apply for licenses to trip (discerned liberation or liberated licenses?). Lesson III - LSD is a cure for such "sexual perversities" and "symbolic screw-ups" as polygamous relationships and homosexuality.

In these views Leary is accepting the bourgeois myth on an absolute of human nature. He expresses this absolute in relation to; emotions, "emotions are the lowest form of consciousness"; the role of women, "every woman has built into her cells and tissues the longing for a hero, sage-mythic male, to open up and share her own diversity"; and homosexuality, "the biochemical forces inside your body urging you to merge and mate with a member of the opposite sex." Leary denies man's nature as changing and thus denies the social nature of man. Isaac Deutcher correctly points out that "man is the creature of nature, but more particularly of that part of nature which, as human society, distinguishes itself from nature and partly opposes itself to it. Whatever the biological basis of our being, social conditions play the decisive part in shaping our character - even the biological factors refract themselves through and are partly transformed by our social personality."

Leary sees himself as the father - figure of the beautiful people, the experienced elder attempting to contain his children's youthful rebelliousness with pearls of experienced wisdom - "I certainly would not advise anyone to violate the law." When Ken Kesey's "Merry Pranksters" visited Leary's "League for Spiritual Discovery" at Millwood, their antics with a psychedelic bus, rock music and green smoke bombs were greeted with "mature disdain." The Pranksters rapidly withdrew from the den of "freaking frostiness" and "uptight constipation."

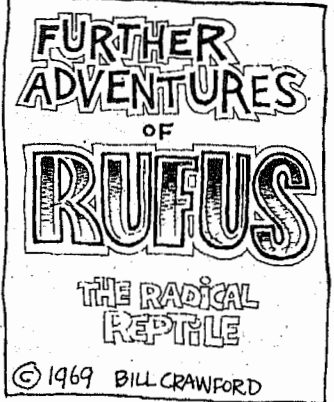
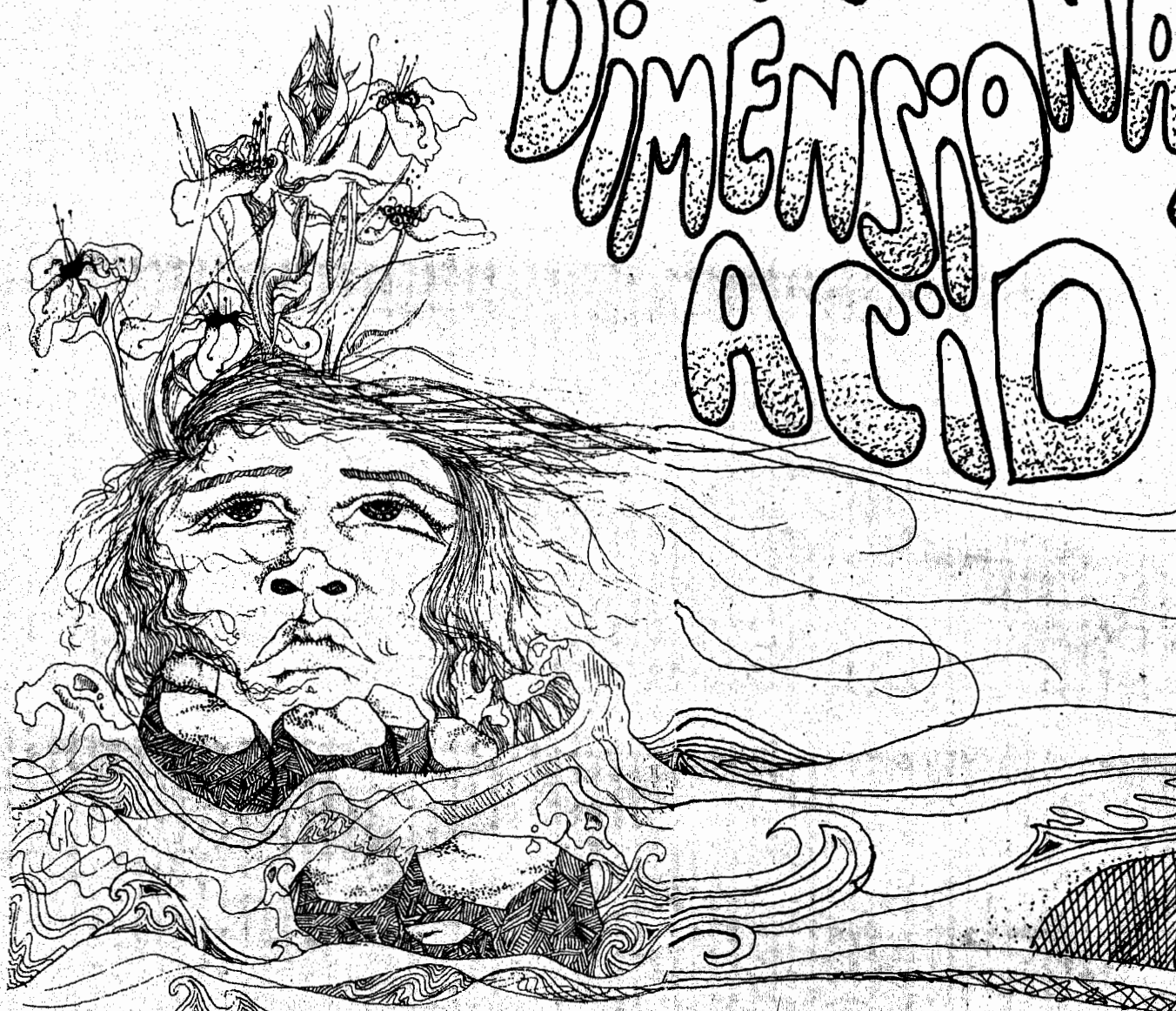
In "The Politics of Ecstasy" Leary's discussion on politics, entitled "The Menopausal Left-Right and the Seed Centre" regurgitates the bourgeois propaganda of "let's keep politics out of this." Politics, Leary claims, is redundant, "Mao and L.B.J. are blood-nerve brothers", etc. In denying politics any relevance he has denied the basis of his discussion which is supposed to focus upon man in society. Jerry Rubin, in "Do It," warns us to "Beware the long hair who says he's more revolutionary than you" because he's "beyond politics." Beware the guru who thinks that his thing - be it scientology, astrology, meditation, vegetarianism, rock music or pacifism - will make the revolution all by itself. Leary's claim is, of course, "the only hope is dope."

Tim Leary, for all his "profound transcend experience" is a remarkably shallow thinker. Having accepted all the basic tenets of this repressive society he dares to suggest a means of liberation from our social environment. He denies man's social existence and hypothesises an individualistic being who will liberate himself independent of his society or other humans, and will THEN proceed to free others. As Marx said, however, there is only personal liberation for real social human beings. The move from personal liberation to social liberation has been probably best expressed by Sartre who said, "It is made through the recognition that my personal liberation is fundamentally a function of the others liberation since my existence is necessarily social in character." Just as, in Marcuse's one-dimensional society man conforms to a status quo ideology of conformity, so Leary's acid society would similarly adopt a one-dimensional view of society and of their own existence as being individualistic, sexually puritanical and religiously hierarchial. In short, a society of "turned on" straights.

FOOTNOTE: Leary's recent conversion to the revolution and subsequent condemnation of drug taking as "incorrect behaviour for a revolutionary" (Advertiser 25/2/71) suggests that the straight hippie has become the puritanical revolutionary. Leary's quote continues, "There is a time to expand and a time to contract. This is the time to tighten up, to organise." It would appear that Leary, having discovered the bankruptcy of his reformist actions has seen this society as being rotten to the core. He furthermore has discovered that revolution is the act of changing a society. He has still failed, however, to see that delicate link between individual and social liberation and his condemnation of drugs now reveals a complete reversal of policy, a total acceptance of social liberation and a denial of individual liberation. Just as his envisaged acid society, so his revolution is one-dimensional.

Keith Darwin

# ONE DIMENSIONAL ACID



RUFUS VISITS HIS CHILDHOOD HOME WITH HIS FRIEND RATFINK. THEY LIBERATE A ROWBOAT AND...



## RECIPE

Apple Squares.  
 4oz margarine 4oz castor sugar  
 1 egg 1 1/2 cups stewed apple  
 1 cup wholemeal flour  
 1 tspn mixed spice, cinnamon.  
 Cream margarine and sugar until light and fluffy. Add egg; beat well. sift flour with spices. lightly fold into creamed mixture. Spread half mixture on lightly greased 6" sq. cake tin. Cover with apples; spread remaining mixture on top. Bake in moderate oven for 45 minutes.

I stopped in my tracks, my heart torn asunder; but still I did not understand.

Premiere of **TROUBLE IN MORAMOLOPOLIS** by MICHAEL KRIBSDEN and JOHN IVOR GOLDING.

London May 15th 1970

In the film, "Trouble in Moropolis" Hope plays the role of a baddy called "Fudgy". Martin Sharp (who also opened a show in Sydney on Wednesday) is "An drew the Anarchist" with floury face and insidious eye shadow.

IN A LONELY ALLEY ALONG MORROW STREET, A STARTLING CHANGE TAKES PLACE...

Good to see you GEORGE

I Am dead because I lack desire, I lack desire because I think I possess, I THINK I POSSESS BECAUSE I DO NOT TRY TO GIVE

Some people are born plugged in, they are beyond question, their mere existence enhances the world.

And a proverb haunts my mind As a spell is cast, "The mill cannot grind With the water that is past."

THE MEMORY OF OUR FIRST MEETING KEPT COMING BACK...

And the crimson flower of our life is eaten by the cankerworm of truth And no hand can gather up the fallen withered petals of the rose of youth.

I dreamt of white dolphins and the sea and I was so happy I decided to live with them the rest of my life. They taught me how I could breathe underwater, which is really very easy if you know the secret! It was total freedom.

La blonde a l'air d'un Botticelli avec ses longs cheveux et ses yeux bleus transparents. Elle est née a Londres, ou elle a fait ses études tout en apprenant la danse classique.

As pure in thought as angels are, To know her was to love her.

AHH... I FEEL SO WONDERFUL... HAPPY! YES, A DEEP, QUIET HAPPINESS! I COULD STAND HERE ALL NIGHT!

AQUARIUS (Jan 20 - Feb 18): Some who advise may be underestimating your abilities. Take initiative. Many are waiting for signal to go ahead. Give it. Set an example. Explore. Throw off self-doubt.

"IF THE INDIVIDUAL REALIZES HIS SELF BY SPONTANEOUS ACTIVITY AND THUS RELATES HIMSELF TO THE WORLD, HE CEASES TO BE AN ISOLATED ATOM; HE AND THE WORLD BECOME PART OF ONE STRUCTURALIZED WHOLE. HE HAS HIS RIGHTFUL PLACE, AND THEREBY HIS DOUBTS CONCERNING HIMSELF AND THE MEANING OF LIFE DISAPPEARS" ERICH FROMM

1913 A moment of most critical change in the artist's career. Virtually abandons all conventional forms of painting and drawing. Begins development of a personal system (metaphysics) of measurement and time-space calculation that 'stretches the laws of physics just a little'. Drawings become mechanical renderings. Three-dimensional objects become quasi-scientific devices, e.g. Three standard stoppages. 1913-14. Today this manifestation of 'canned chance' is the artist's favourite work.

HELLO HELLO HELLO

"If you please - draw me a sheep!"

FOR EXAMPLE THE SPACEMAN placed with the Van Gogh cypress trees, the cypress is a symbol of death, where works of the space mission were evident, there was a reordering of the mission which created the atmosphere and made the observer aware and wondrous.

I WOULD LIKE TO KNOW WHAT THE ARTIST'S IDEA IS IN BASING HIS OWN PAINTINGS ON AN OBJECT FLOATING ABOVE A SURFACE. IS HE TRYING TO CONVEY ANY MESSAGE OR WHETHER IT WAS A SPONTANEOUS IDEA OR WHAT?

ON THE WHOLE, I THOROUGHLY ENJOYED THE ART AND THE GALLERY (AND I LIKED HIS DOG)

The first thing that struck me on entering the old building were the queer vibrant colours and the melancholy music.

ART ADVANCES BETWEEN TWO CHASMS WHICH ARE FERVOLLY AND PROPAGANDA ON THE EDGE OF THE GREAT PARTS EVERY STEP IS AN ADVENTURE IN THE RISKY, HOPEFULLY, AND ONLY THERE LIES THE FREEDOM OF ART.

THE EARTH'S DESIRE FOR KNOWLEDGE MANIFESTS ITSELF IN EACH GENERATIONS YOUTHFUL DEMANDS FOR INFORMATION TO EQUIP ITSELF FOR THE FUTURE. THIS DESIRE FOR INFORMATION IS NOT BEING SATISFIED. THIS DESIRE IS MORE PURE THAN THE DESIRE FOR KNOWLEDGE AND TO DENY IT IS TO DENY HUMANITY. THERE IS TOO MUCH FEAR OF REALITY. EVERY GOVERNMENT CONDENS VIOLENT PROTEST - BUT EVERY GOVERNMENT IGNORES NON-VIOLENT PROTEST. THEY CREATE VIOLENT PROTEST BECAUSE THEY ARE IGNORANT OF, OR CHOOSE TO IGNORE THE EVER INCREASING PACE OF HUMAN EVOLUTION. THE UNITED STATES OF AMERICA WILL SOON EXPLODE UNDER THE PRESSURE OF THE RISING GENERATION'S DESIRE FOR A FUTURE. THIS DESIRE IS INSTINCTIVE. IT HAS BEEN FRUSTRATED BY THE FAILURE OF A SOCIETY TO LIVE THROUGH THE

stressing the value of all-embracing memory, the value of the past, is a reminder that for the McLuhan generation avant-gardism and reaction are equally irrelevant. Past and present are all one, and inextricably intermingled.

THE MORE I LIVE THE LESS I HAVE TO DIE.

TIME IS OUR CHARIOT.

when we learn to live ART will be created

I celebrate myself, and sing myself, And what I assume you shall assume, For every atom belonging to me as good belongs to you

CHILDED As we live, we are transmitters of life, and when we fail to transmit life, life fails to flow through us... and if, as we work we can transmit life into our work, life, still more life, rushes into us to compensate to be ready... One, and it shall be given unto you, is still the truth about life.

Nay!" answered the child: "but these are the wounds of Love."

"Who art thou?" said the Giant, and a strange awe fell on him and he knelt before the little child.

Sometimes I dream of a work of really great breadth ranging through the whole region of element, object, meaning and style. This I fear will remain in my mind. Nothing can be realized. WE HAVE FOUND PARTS, BUT NOT THE WHOLE!

By the terms of her father's will, a ten year old orphan becomes heiress to \$10 million and has to choose a father from among her six uncles.

YOU ARE WHAT YOU EAT FEED YOUR HEADS!!!!!! NOW WE HAVE A PEOPLE!! LET'S GROW!!

TO SHOW HOW IT IS THAT THE ARTIST FREQUENTLY APPEARS TO BE SUCH AN ARBITRARY 'DEFORMATION' OF NATURE

He does not attack such importance to natural form as do.

AND SINCE HE HIMSELF IS MOBILE, HE MAY RELY UPON TO MAINTAIN FREEDOM OF DEVELOPMENT BE OF HIS OWN CREATIVE METHODS.

THIS BEING SO, THE ARTIST MUST BE FORGIVEN IF HE IN HIS OWN PARTICULAR STATE OF OUTWARD APPEARANCES COMPARED WITH HIS PENETRATING UNION AND INTENSE DEPTH OF FEELING.

AND IS IT NOT TRUE THAT EVEN THE SMALL STEP OF A GLIMPSE THROUGH THE MICROSCOPE REVEALS TO US IMAGES WHICH WE SHOULD DEEM FANTASTIC AND OVER IMAGINATIVE IF WE WERE TO SEE THE ACCIDENTAL, AND LARGED THE SENSE TO UNDERSTAND THEM?

DOES THE ARTIST CONCERN HIMSELF WITH MICROSCOPY, HISTORY? PALAEOLOGY?

ONLY FOR PURPOSES OF COMPARISON, ONLY IN THE EXERCISE OF HIS MOBILITY OF MIND. AND NOT TO PROVIDE A SCIENTIFIC CHECK OF NATURE.

Nature, to be commanded, must be obeyed.

ONLY IN THE SENSE OF FREEDOM, IN THE SENSE OF A FREEDOM, WHICH DOES NOT LEAD TO FINED PHASES OF DEVELOPMENT, REPRESENTING EXACTLY WHAT NATURE ONCE WAS, OR WILL BE, OR COULD BE ON ANOTHER STAR (as perhaps one day be proved).

BUT IN THE SENSE OF A FREEDOM WHICH MERELY DEMANDS ITS RIGHTS, THE RIGHT TO DEVELOPE, AS GREAT NATURE HERSELF DEVELOPS FROM TYPE TO PROTOTYPE

THE PRESUMPTION IS THE ARTIST WHO DOES NOT FOLLOW HIS ROAD THROUGH TO THE END BUT CHOOSES ARE THOSE ARTISTS WHO PENETRATE TO THE REGION OF THAT SECRET NUCLEUS WHERE FUNDAMENTAL POWERS INACTIVE ALL EVOLUTION.

Around a telegraph pole someone had scribbled the single word ETERNITY.

once there was a magic flower. He lived out in the cold; He lived in the dark and cold. So he spun and spun until he grew very hot! The whole world grew hot! Then Out came the magic flower. It was shun out Just as I am - telling you.

Just as I am - telling you.

Danny Marcus Age 8 - U.S.

AN EARTH SPERM REDUCED 1000 TIMES

And a proverb haunts my mind As a spell is cast, "The mill cannot grind With the water that is past."

THE MEMORY OF OUR FIRST MEETING KEPT COMING BACK...

a human sperm magnified 10000 times

For the crimson flower of our life is eaten by the cankerworm of truth And no hand can gather up the fallen withered petals of the rose of youth.

I dreamt of white dolphins and the sea and I was so happy I decided to live with them the rest of my life. They taught me how I could breathe underwater, which is really very easy if you know the secret! It was total freedom.

La blonde a l'air d'un Botticelli avec ses longs cheveux et ses yeux bleus transparents. Elle est née a Londres, ou elle a fait ses études tout en apprenant la danse classique.

As pure in thought as angels are, To know her was to love her.

AHH... I FEEL SO WONDERFUL... HAPPY! YES, A DEEP, QUIET HAPPINESS! I COULD STAND HERE ALL NIGHT!

AQUARIUS (Jan 20 - Feb 18): Some who advise may be underestimating your abilities. Take initiative. Many are waiting for signal to go ahead. Give it. Set an example. Explore. Throw off self-doubt.

"IF THE INDIVIDUAL REALIZES HIS SELF BY SPONTANEOUS ACTIVITY AND THUS RELATES HIMSELF TO THE WORLD, HE CEASES TO BE AN ISOLATED ATOM; HE AND THE WORLD BECOME PART OF ONE STRUCTURALIZED WHOLE. HE HAS HIS RIGHTFUL PLACE, AND THEREBY HIS DOUBTS CONCERNING HIMSELF AND THE MEANING OF LIFE DISAPPEARS" ERICH FROMM

1913 A moment of most critical change in the artist's career. Virtually abandons all conventional forms of painting and drawing. Begins development of a personal system (metaphysics) of measurement and time-space calculation that 'stretches the laws of physics just a little'. Drawings become mechanical renderings. Three-dimensional objects become quasi-scientific devices, e.g. Three standard stoppages. 1913-14. Today this manifestation of 'canned chance' is the artist's favourite work.

HELLO HELLO HELLO

"If you please - draw me a sheep!"

FOR EXAMPLE THE SPACEMAN placed with the Van Gogh cypress trees, the cypress is a symbol of death, where works of the space mission were evident, there was a reordering of the mission which created the atmosphere and made the observer aware and wondrous.

I WOULD LIKE TO KNOW WHAT THE ARTIST'S IDEA IS IN BASING HIS OWN PAINTINGS ON AN OBJECT FLOATING ABOVE A SURFACE. IS HE TRYING TO CONVEY ANY MESSAGE OR WHETHER IT WAS A SPONTANEOUS IDEA OR WHAT?

ON THE WHOLE, I THOROUGHLY ENJOYED THE ART AND THE GALLERY (AND I LIKED HIS DOG)

The first thing that struck me on entering the old building were the queer vibrant colours and the melancholy music.

ART ADVANCES BETWEEN TWO CHASMS WHICH ARE FERVOLLY AND PROPAGANDA ON THE EDGE OF THE GREAT PARTS EVERY STEP IS AN ADVENTURE IN THE RISKY, HOPEFULLY, AND ONLY THERE LIES THE FREEDOM OF ART.

THE EARTH'S DESIRE FOR KNOWLEDGE MANIFESTS ITSELF IN EACH GENERATIONS YOUTHFUL DEMANDS FOR INFORMATION TO EQUIP ITSELF FOR THE FUTURE. THIS DESIRE FOR INFORMATION IS NOT BEING SATISFIED. THIS DESIRE IS MORE PURE THAN THE DESIRE FOR KNOWLEDGE AND TO DENY IT IS TO DENY HUMANITY. THERE IS TOO MUCH FEAR OF REALITY. EVERY GOVERNMENT CONDENS VIOLENT PROTEST - BUT EVERY GOVERNMENT IGNORES NON-VIOLENT PROTEST. THEY CREATE VIOLENT PROTEST BECAUSE THEY ARE IGNORANT OF, OR CHOOSE TO IGNORE THE EVER INCREASING PACE OF HUMAN EVOLUTION. THE UNITED STATES OF AMERICA WILL SOON EXPLODE UNDER THE PRESSURE OF THE RISING GENERATION'S DESIRE FOR A FUTURE. THIS DESIRE IS INSTINCTIVE. IT HAS BEEN FRUSTRATED BY THE FAILURE OF A SOCIETY TO LIVE THROUGH THE

stressing the value of all-embracing memory, the value of the past, is a reminder that for the McLuhan generation avant-gardism and reaction are equally irrelevant. Past and present are all one, and inextricably intermingled.

THE MORE I LIVE THE LESS I HAVE TO DIE.

TIME IS OUR CHARIOT.

when we learn to live ART will be created

I celebrate myself, and sing myself, And what I assume you shall assume, For every atom belonging to me as good belongs to you

CHILDED As we live, we are transmitters of life, and when we fail to transmit life, life fails to flow through us... and if, as we work we can transmit life into our work, life, still more life, rushes into us to compensate to be ready... One, and it shall be given unto you, is still the truth about life.

Nay!" answered the child: "but these are the wounds of Love."

"Who art thou?" said the Giant, and a strange awe fell on him and he knelt before the little child.

Sometimes I dream of a work of really great breadth ranging through the whole region of element, object, meaning and style. This I fear will remain in my mind. Nothing can be realized. WE HAVE FOUND PARTS, BUT NOT THE WHOLE!

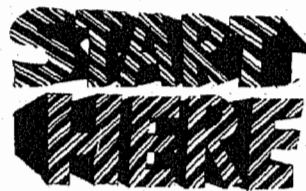
By the terms of her father's will, a ten year old orphan becomes heiress to \$10 million and has to choose a father from among her six uncles.

YOU ARE WHAT YOU EAT FEED YOUR HEADS!!!!!! NOW WE HAVE A PEOPLE!! LET'S GROW!!

Four pages from Sharp's "Catalog" for his exhibition in Sydney, June 1970, demonstrating his peculiar blending of eclectic styles and thoughts



being a strangely adulatory glimpse into the incredulous world of Martin Sharp, artist

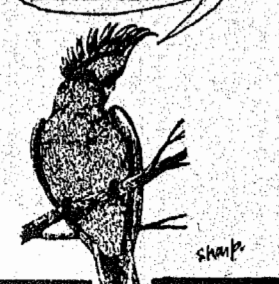


Martin Sharp is half of Australia's only important contribution to the international underground (Richard Neville, his fellow Oz-man, is the other half).

Neville's "Play Power" has just been released in Paladin paperback (about \$1.50) which should gain it greater influence and reading and thinking than the original \$6 hardback version, which (a) could be stolen; (b) got the Sunday Review's award as the worst book of the year; (c) had a superb dust-jacket by aforesaid Martin Sharp which returns us to where we started.

(Incidentally, Richard Walsh, first Pol editor and now at work on the Sunday Review, where his influence is gradually apparent, and part of the Sharp-Neville show; in

I didn't come down in the last shower! I've been to the WAR, I know what goes on, there's NO need to write about IT, in fact there's NO need to talk about IT..... WE ALL KNOW IT GOES ON..... there's NO NEED to talk about anything..... NOT that I'm a pride..... BUT there's NO need to think about IT..... In fact I think it would be a DAMN GOOD idea if anyone STOPPED writing AND talking AND thinking AND became DECENT AUSTRALIANS.



1968 they were planning to set up a U.S. Oz but something shitted it up and Walsh got out.)

Sharp stayed and his incredible style has had a huge impact. The cover of Leary's "Politics of Ecstasy" (Paladin again) is very Sharp, although color seems to add less than you'd hope.

He turned out two of the most incredible record covers, "Disraeli Gears" (a vibrant semi-pastoral collage, with coloring rather like old tinted photos) and both "Wheels of Fire" albums, where he stuck to black and white.



(Sharp also wrote the words for "Tales of Brave Ulysses" on the Gears album, and in overcoming Cream's word-poverty gave us one of rock's masterpieces: listen to it!)

He has done covers for Ginger Baker's Airforce and also Donovan, Dylan and van Gogh (!!) posters.

He currently has an exhibition/happening, experience thing going in Sydney.

Before he left Australia, his satirical comment was pretty much a direct steal from Barry Humphries, with more venom and political awareness than Bazza, who has since cooled down even more (he likes Edna).

There was the almost pathological hatred, of suburbia, of the whole repressive atmosphere and narrow parochialism and it wasn't long before he was up for obscenity (convicted: 4 months; then quashed).

By 1966 he had enough stuff together to have a 44 page "Cartoons" published; like Oz, it attacked "the stock satire targets with the savagery the mad day demanded"; church, law, police, royalty, politicians.

In 1967 he did the illustrations for Peter Driffin's (who's he?) "Pop" novel, and redeemed the whole thing from boredom and caricature.

Despite the life of the illustrations and the fact that they drew obviously from the text Sharp's inspiration and energy comes from elsewhere.

Never does he show that he believes anything about the story; the phrases he picks out are the most cliched and the situations the most ludicrous (like the bit about the electrocuted electric guitarist; "Wild! Look at that singer, he's going right off his head!")

It's like Pasolini's "The Gospel According to St Matthew" but a bit more obvious.

He's much more at ease with Craig McGregor's "People Politics and Pop" (1968).

His drawings are filled with Oliphant-like mini-cartoons: like on the Love Goddess (Q: Do you spell Harlow with a T? A: With a T... as in Margot, or Bardot, or Garbot); on Peter, Paul and Mary (Q: Where have all the flowers gone? A: They've gone plastic everyone; or, Puff, the magic dragon lived in a penthouse in Manhattan; or, If yer gonna sing folk yer gotta av heart); on Surburbia (La Dolce Vita Brit); on Edna Everage (extract of Malt and Cod Liver Oil Excuse I Excuse I).

But there were pretty strong hints that Sharp was moving beyond the defined fields of satire, beyond the fields of



advertising, politics, entertainment, culture, good and bad taste, etc., which, as Orwell said, "anyone can demolish in three minutes flat."



His private schools cartoon shows signs of the direction he was moving in: "As I wander through the brilliant stars, I remember through the mists of time tall iron gates which held me captive from the light of truth long ago when I was a boy."

After making his way to London via (wouldn't ya know) Katmandu, making a success of London Oz (with Neville and Walsh); (Neville said London Oz started after an interview with an English pressman, ended up as a headline "Rebel Aussie Whizz-Kid to Publish Here," so he

of 1970, in Sydney. For the exhibition Sharp prepared a 36-page CATALOG, which has no external reference to the exhibition: nothing like "Number 32, untitled 37, \$300."

It turned out that he didn't even finish it for the exhibition, but included bits of reviews of the exhibition in the catalogue.

"Catalog" is a fascinating odyssey through the past, into the mind and beyond the future of Martin Sharp. He has subtitled it "part of a continuing (always) expedition."

A collage/mess/mixture of words; of phrases, epigrams, adages, prophecies, precepts, vaguely-felt truths, snatches of poetry, common place (therefore not understand or meant) sayings, requests, demands, urgings; and of pictures: school photos, early cinema stills, van Gough paintings, comic-strip characters (Mickey Mouse, truckers, Phantom, Peanuts, Dick Tracy), steals from early Ozs, stars, planets, ink-blots, war reportage, space-ships and/or UFO's suns, clouds, even Snugglepots and Cuddlepige; and eternally the three-dimensional shapes, lines and squiggles of Sharp's mind.

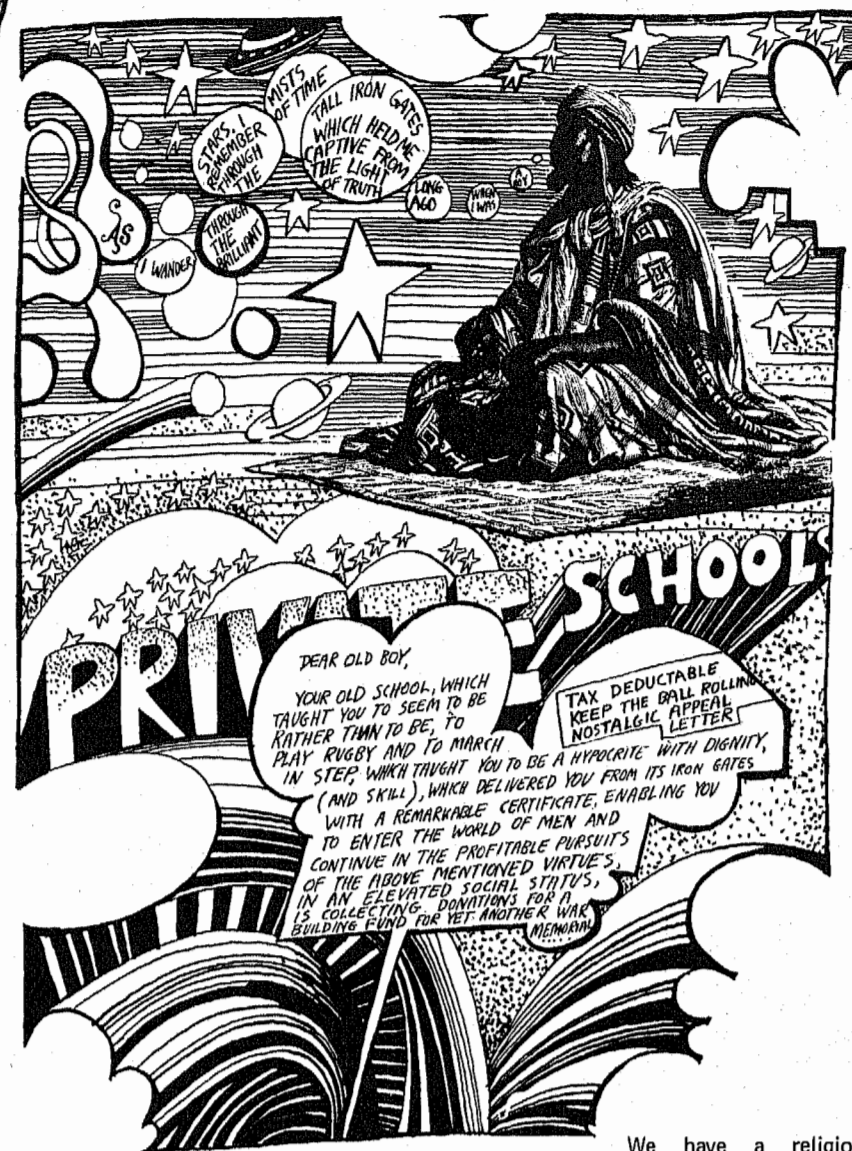
It would be wrong to label Sharp a mystic, (just as it would be wrong to label him — or anyone else — anything at all, for it leaves no possibility for the change which is life), but he has a strong mystical urge, a sympathy with revealed truth and a deep understanding of paradox and beauty.

Disregarding Piaget's notions of the development of concepts



There is less bitterness here, more contemplation, more awareness of the depth of the problem as it affects his perception of life.

did!) crashing into the underground with posters, songs and covers, Sharp returned home to Australia and put on an Exhibition in the middle



of time, space, continuity (Piaget, I think, regards the ability to use these concepts apart from experience and reality as the final stage in a person's mental development), Sharp sings of the other world beneath the sea where children fly, of entering the infinite through the doorway of now, of accumulations of vibrations and suddenly you're through, of people watching people watching people... of the university of the skin, of communion giving us warmth and singleness strength, of the alchemy of images, of a transparent past and an opaque future, of the earth as a confused adolescent and the moon as the girl next door, of the silent eloquence of things, of action as solution, of time as our chariot, of following the warm current, of holding infinity in the palm of our hands; all this and so much more.

over, the more I feel that there is nothing more truly artistic than to love people. (I, Keats, Richard Walsh, Christ and more.

Sharp's world is very close to the world which Norman O. Brown dimly perceives in "Life Against Death" and which is revealed in the apocalypse of "Love's Body."

It is a world essentially alive, because it is immediately and erotically lived; where man doesn't have to fight his environment to "progress"; where people can come close together in sensual, creative, playful community; where fear is banished forever and therefore where people have no need to hate, to worry, to feel insecure; where they can and do love very many, very much; where people are not ashamed of being themselves; where people do not seem, but are; where people play rather than work.



He quotes from anyone anywhere: de Chardin, Erich Fromm, Khalil Gibran, Leonard Cohen, Jung, Judith Wright (!!), Vincent and Theo van Gogh (of whom I know too little to know; Theo said: "The more I think it

We have created for ourselves a civilisation built on affirming death in life, affirming not the joyous, exciting creation of life, but the heart-rending, killing, fearing mass production of death.

It is a civilisation which emphasises the created thing rather than the joyous act of creating that thing. (All of Sharp's art is throw-away art; he is Martin "art-for-Mart's sake" Sharp).

We have a religion which has told us that we are walking a dusty path through life until we die when we can be in heaven. (Doesn't Christ make heaven here? At-one-ment?)

The only trace of bitterness in CATALOG is directed against his old school, Cranbrook School, in Sydney.

He recalls his time at Cranbrook: "What's so funny, Sharp?... Pay attention: Pay attention: pay attention; ... get your hair cut; get your hair cut; get your hair cut..."



Thirsty I went, thirsty I stayed; I only wanted to learn; you taught me nothing... the art room was the only room in which I was encouraged to discover...

"Don't run; don't talk, don't sing"... Why didn't someone tell me?... East Sydney Tech is still a prison.

Sharp's experience is the experience of every slightly aware, slightly sensitive child (every child, surely) forced into the dull, boring, deathly, hateful, competitive, anti-creative, anti-spontaneous, anti-sex prisons we gibly call schools, where we punish children for their ability to enjoy, to feel, to touch, to experience, to create, to live.

They must be made to die; then we call them adults.



Obviously Sharp's "artoons" owe much to his psychedelic experiences, and it is perhaps also due to drugs that Sharp has shifted from a narrow social understanding of life, to a vaster, deeper, more comprehensive vision of the forces which influence man's existence.

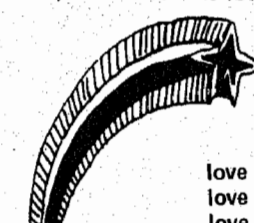
Floating planets, shooting stars, twisting tubes, grinning mouths, infinite eyeballs, huge 3D question and exclamation marks, lava-like seas, suspended moulded lettering, intercepting planes, eternal bull-eyes and disintegrating wings combine to produce a feeling of grotesque cosmic dimensions.

Yet it is never grotesque.

Like Fellini "Satyricon" Sharp is too much concerned with life as a total experience to be concerned with a minor value-judgement about grotesqueness; "Destructiveness is unlivable life."

On his Donovan poster, Sharp quotes from Donovan's "Sunny Goodbye Street":

The Magician he sparkles in satin and velvet; You gaze at his wonder With eyes you've not used yet. I tell you his name is love



Sharp shows us the satin and velvet, and so opens our eyes to love. Which is what every artist (that is, of course, every living person) does.



P.S. Martin Sharp will probably be doing a week-long environment thing at Aquarius Arts Festival, Canberra, 15-22 May. Details S.R.C.

P.P.S. Copies of Sharp's CATALOG are (or were, about 3 weeks ago) available from The Source, 121 Collins Street, Melbourne, 3000; for 60c (as Sharp says, it should be free). They've a nice range of American paperbacks there too, and they might even send you their catalogue if you ask nicely. Paul Paech





What is wrong with apartheid? In theory it sounds like a fantastic set-up: different tribes, different races living side by side, not mingling, all working towards one South Africa. In practice the architects of apartheid forget to mention that apartheid is based on a distorted Christian concept that the white are the chosen children of Israel and that coloured people are inferior and can never be as good as the whites.

They forget to mention that the new Group Areas Act, which groups Africans in South Africa according to their ancestral tribe, has split many families of completely urbanized Africans. There is no mention of the fact that the constitution of any new Bantu State is drafted by the whites, despite the fact that South Africa has a history of brilliant native academics, e.g. the late place where all the brilliant African lawyers who preached passive resistance for a multiracial South Africa are imprisoned in solitary confinement.

There is no mention that the African has no vote, no say at all in the laws that govern his life.

Who has ever heard an explanation of the Immorality Act, forbidding sexual intercourse between people of different races, whereby if two white-looking people married in a church are found to have a coloured ancestor on one side of the marriage, they are split up and their children thrown into homes.

The front used for all these injustices is of course the need to oppose Communism.

# race and violence in rhodesia

(Text of a talk given by Sekai Holland to a meeting of Young Friends)

Rhodesia is a British Colony, which unlike other Colonies was never ruled by Britain, never administered by the Colonial Office. The Union Jack which they flew over Zimbabwe, the true name of Rhodesia, was first flown in 1890 by the Pioneer Column from the Cape in South Africa. Rhodesia, I would like to emphasize, was not the creation of British Imperial policy, it was the result of South African enterprise. Cecil John Rhodes, after whose name the whites named Zimbabwe, had a dream: to build a British Empire in Africa stretching from the Cape in South Africa to Cairo in Egypt. Rhodes, by questionable measures, obtained a charter from Britain and reluctantly Britain bestowed a charter to the British South Africa Company to rule Rhodesia on behalf of Britain. Britain bestowed on the Company military and economic backing.

The new immigrants advertised heavily in Britain for white immigrants and sold African land without permission from the natives. In 1923, a referendum was held in South Rhodesia to determine if the immigrants wished to be a state of the Union of South Africa or to be an Independent Semi-colony. They chose to be an independent Semi-colony.

A South African administrator from the Cape was appointed; he in turn introduced South African Roman-Dutch Law into Rhodesia, followed by the South African Civil Service, the South African school system and the Native Administration system of South Africa. The source for all these services was of course South Africa.

In 1953 Southern Rhodesia entered into a Federation with Northern Rhodesia and Nyasaland. In Southern Rhodesia a new era came when a missionary, Garfield Todd, became Premier of Southern Rhodesia. He increased African education funds, built new schools, and increased African teachers' salaries, but was thrown out by the white Cabinet when he proposed to extend the vote to Africans. (95% of all African education is in the hands of missions manned by English, American and Australian staff together with African graduates; no white money is involved.) Sir Edgar Whitehead was then elected but was thrown out when he tried to repeal the Land Tenure Act to make Southern Rhodesia a country of all races. In 1963, the Africans in Northern Rhodesia and Nyasaland, frightened of the way the white minority was unipliable, seceded from the Federation. Southern Rhodesia declared independence unilaterally, i.e. without Britain's approval. (This was the unilateral declaration of independence, referred to as the U.D.I. for the rest of this talk.) Britain in return imposed sanctions on Southern Rhodesia through the United Nations.

Why is Southern Rhodesia an issue at all? It is because Southern Rhodesia since U.D.I. has leaned more and more towards the South African system of Apartheid. For example:

1. The sanctions imposed by Britain on Southern Rhodesia have worked, but very slowly, since South Africa and Portugal have an economic pact. Manufacturers use South African or Portuguese addresses and the Southern Rhodesian order is then sent forward to its destination.

2. There is a military pact between South Africa, Portugal and Southern Rhodesia. Through this pact there have been 4,000 South African white soldiers fighting in Southern Rhodesia since 1967. Britain, still claiming Southern Rhodesia to be its colony, has pretended not to know of this invasion. Britain sent troops to Aden and Kenya when rule of law broke down. After U.D.I. Britain sent troops to the West Indies when law and order were disturbed. The question we Africans ask, with our supreme belief in British Justice, is — why did Britain not act the same way and send troops to Southern Rhodesia on U.D.I.? Certainly, why not when South Africa moved 4,000 men on to "British" soil?

3. The Law and Order Maintenance Act has been passed since U.D.I. Under this law, the only African newspaper was banned; also, the only two African parties were banned and all political leaders arrested without trial and thrown into a restricted area for safe-keeping — where they have been for two years and still are.

4. The only multiracial community — a farm with the very unlikely name of "Cold Comfort Farm" — was ordered to close down last month. The white social worker was deported and the African leader, a very moderate man, has been thrown into jail.

5. The only African Bishop has been placed under restriction, and a white Bishop whose African education scheme was proving very successful has been thrown out of Southern Rhodesia when he warned the Government that its education policy was antagonizing Africans.

6. The multiracial university in Salisbury is to be made white and a new one built for Africans.

7. The Municipal Amendment Act, giving powers to local authorities to provide separate facilities for all races was challenged by the Constitutional Council unsuccessfully. Salisbury City Council has adopted the ruling.

8. The Property Owners Residential Bill introduced in 1957 enables white residents in a suburb to appeal to a 15-man white council to throw out any non-white residents in their suburb.

9. The Africans are being forced into their tribes again and the new Parliament is based on this.

What is wrong with the above laws? . . . They are too like the South African laws. Although the word apartheid is never used, the moves are very much towards apartheid.

In his "Speech of the Seventies" President Nixon said that the greatest thing that had happened in the sixties was the resistance of the African leaders to Communism. In the U.N. the African leaders rejected en bloc an offer of Communist aid. They appointed the delegate of the poorest African nation to announce the rejection of the aid, which he did in the following way:

"It is well known that we Africans often tell stories in order to make our meanings clear. I will tell this story. Once there was a pig and a chicken walking along a dusty road. They came to a restaurant, and in great relief, decided to stop for refreshment. However, they found that there were only two dishes on the menu: ham and eggs. The chicken sat straight down and started gobbling up his ham and eggs. When he was half-way through he stopped in some surprise and asked the pig why he was not eating. The pig replied, "What to you is a mere contribution, to me is total commitment."

How long can the African leaders afford to wait in this manner?

Apartheid is an enemy of every coloured person as it specifies us as being inferior. Accordingly, Africans are reduced to economic units; Africans are a source of cheap labour to satisfy white whims. There can only be one relationship between black and white under apartheid, and that is master and servant. In accordance with this, coloured South Africans, since they are inferior, cannot represent South Africa as sportsmen, ambassadors or in any other capacity.

I would like to conclude by saying that any person, whatever race he is, wants a fair go and above all to live in a country where justice prevails. Before we can even debate law and order in Rhodesia — more so in South Africa — laws that aim to give justice to all must be introduced. Law and justice automatically create law and order. Every colonized country has, been through the era of white supremacy imposed norms versus coloured inferiority assumed belief. In Black Africa, in the U.S.A., in Britain, even in Australia the mood is towards equalizing people by introducing just laws. In South Africa and Southern Rhodesia the mood is towards belittling the coloured by introducing laws that are unjust to coloured people. This is a backward step which can only end in disaster for everyone. The African people in Southern Rhodesia and especially in South Africa are sick of the waste of talent around them. We demand justice before law and order.

# BOPALOOWA

WHERE'S THE ROCK IN ROCK 'N' ROLL

"Hail, hail rock and roll  
Deliver me from the days of old."

Thus wrote Chuck Berry in the late 1950's and millions agreed with him as the new musical form called rock 'n' roll swept the world. But rock 'n' roll was not content to just deliver us from the days of old. Rock 'n' roll was such a vital, living thing that it was destined to grow and branch out in many directions. One such direction took us to what we now call rock music.

Many people in the musical press attribute the development of rock out of rock 'n' roll to the Beatles. Certainly they have the timing right but the Beatles could not be held solely responsible. Especially when it is considered that some very popular Beatle numbers were either early rock 'n' roll songs (Roll Over Beethoven) or Lennon-McCartney compositions which had all the feel of an early rock 'n' roll number (I Wanna Hold Your Hand). In fact a case could be made quite reasonably that the Beatles swept to fame partly on a wave of nostalgia tripping as they reminded people of the good old days of late 1950's rock 'n' roll.

Whatever or whoever the reason, there is a huge difference between the music of Led Zeppelin, Cream, Grand Funk Railroad today, and the music of Bill Haley, the Kallin Twins and Buddy Holly in the late fifties. First, the standard of technical musicianship is much higher today. Most musicians in rock groups today have mastered their instruments completely rather than having just a partial knowledge, for example, a guitarist in the late 1950's could have got by with a knowledge of maybe a dozen or so chords in his bag. If you compare this to the standard of guitar playing that practically any Adelaide rock group possesses you'll see what I mean. This is not to say that there were no good musicians playing rock in the late fifties. Scotty Moore, guitarist on many early Elvis Presley discs was playing riffs that still crop up in modern rock records.

The second major difference between rock 'n' roll and rock is in the words to songs. Bob Dylan as well as the Beatles and others must share the blame for putting profound meanings into songs. Compare for example the dark and terrible word images in Dylan's "Desolation Row" to "all my love, all my kissin', you don't know what you've been missin'".

Thirdly, the arrangements changed fairly dramatically. If you listen to early Little Richard and Chuck Berry records you'll notice that the vocals are much louder than the band, the latter being quite definitely in the background. Now partly because of technological advances in guitar amplifiers, recording and playback equipment and partly because of the increased standard of musicianship, we have modern rock groups recording with everything level so that you can actually pick out and follow such things as the bass line or organ patterns if you want to.

Rock music, because of its higher musical standards is a more exploratory and experimental field than pure rock 'n' roll. Unlike most exploratory things in music, the exploration in rock has opened up many minds and fired the imaginations of many millions of record buyers. But while rock has gained ready acceptance with record buyers it has been discouraged, if anything, by the mass media, particularly radio programmers in Australia and Britain and the AM stations in America. These people have programmed and virtually ensured the continued popularity of a fairly water version of rock 'n' roll. The main similarities between it and its ancestors lie in the banality of its lyrics and the continual relegation of musical instruments to the background behind some lead singer or singers.

In the last couple of years there has been something of a backlash against the heavy, intellectual direction of modern rock. The flag-bearers of the back-lash in looking for a direction themselves and not at all impressed with the insipidness of modern rock 'n' roll turned back to 1950's rock 'n' roll. In America leaders in the field were Sha Na Na who appeared in "Woodstock" and the New York Rock 'n' Roll Ensemble.

Following the success that these people obtained with early rock 'n' roll there was a revival of interest in Little Richard, ~~Chuck~~ Berry, Jerry Lee Lewis, Carl Perkins and other originators. The craze has not confined itself to America either. In England a group called the Wild Angels dress up in leather jackets with slicked back hair and play exclusively 1950's rock 'n' roll.

In Australia we have our own Daddy Cool, who with a repertoire of old rock 'n' roll played with much fervour and excitement have been slaying audiences right around the country. They received the loudest applause that I have ever heard a group get at a concert at Adelaide University and the strange thing is that most of the audience would have been about five years old when all those old songs were on the.

The explanation given by some media people for this phenomenon is that modern rock music was becoming too introverted. That musicians were just playing for themselves and alienating their audiences. The audiences, no longer able to identify with the music because of its complexity became bored. They couldn't dance to it and they couldn't understand it and so they turned away from it. The Daddy Cool etc. came along and they could identify again. They were released from musical boredom and they loved it.

to some extent I agree with this analysis. However it must be remembered that for people who are over twenty three years old, the enjoyment of Daddy Cool is pure nostalgia tripping. The old rock 'n' roll numbers bring back the good old days of Brylcream, borrowing Dad's F.J. to take a chick to the drive-in and your first sexual experience. But this doesn't account for thousands of "teen and twenties" wetting their pants with excitement over Daddy Cool. They have no "good old days" to associate with rock 'n' roll.

The answer lies in the songs themselves. In order to achieve the huge musical breakthrough that they did, they must have had a lot of natural appeal, a lot of instant "good-time" feel about them. It is this quality which distinguishes rock 'n' roll from today's Top 40. Also, I think people were looking for music they could dance to and here is where I agree with some of the earlier explanations.

It is interesting to note that the sales of rock records and the attendances at rock concerts are not dropping as old rock 'n' roll gains popularity. This is because in general the same guy who gets a kick out of sitting and having his mind blown by heavy rock also gets a kick out of tapping his foot or dancing along with Daddy Cool. The two forms are in fact not competing but are complementary.

But in addition to the rock fan, Daddy Cool are attracting a lot of "straights" i.e. people who have no particular musical interest. The reason for this is fairly obviously media-conditioning. These people hear an insipid brand of rock 'n' roll every time they turn on the radio. It is therefore not surprising that they are conditioned to that style of music. When they hear that style at its very best in the form of early rock 'n' roll no wonder they flip. If they had been conditioned, by the media, to heavy rock, Daddy Cool would leave them cold. However, as the situation stands Daddy Cool, et alia, are performing worthwhile and valid music because they are bringing to the attention of the masses that what they hear on radio is pretty pale when compared to its roots.

TREVOR MULES.

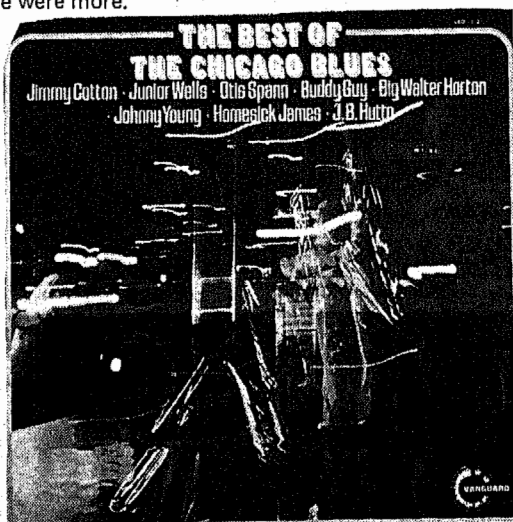
# BOMSHEBOM

## THE BEST OF BUDDY HOLLY (M.C.A.)

Buddy Holly's can-you-bounce-it-on-your-tongues can-you-toss-it-left-and-right voice bounces a bit lower and tosses a bit slower than it used to. But he was definitely able to throw out a good rock song. All the incredible oldies are here on this CHEAP double: Peggy Sue, Maybe Baby, Rave On, It Doesn't Matter Anymore, Raining in My Heart, That'll be the Day. It's all terribly thin sounding, though, and one track, Moondreams, I think, almost makes it as a big-band lullaby, complete with wailing strings. It's all the invulnerable innocent early days of rock, and strangely enough it sounds almost true. Stereo now, too.

## THE BEST OF THE CHICAGO BLUES: (Vanguard)

Who can tell if it is The Best of Chicago Blues? Hell, I can't. But it sure is bloody good. This isn't Chicago, like Chicago Transit Authority, like white brass BS&T-type show. It's black blues, and doesn't it show! Not that white people can't do the blues: Joplin and Mayal show that. But it comes easier, stronger perhaps, to the spades. The people on this double set are Jimmy Cotton, Junior Wells, Otis Spann, Buddy Guy, J. B. Hutto, Homesick James, and Johnny Young (no, not that Johnny Young; as if . . .). Otis Spann piano stands out very much, and joined by his wife (I guess, her name's Lucille Spann, anyhow) on one track and she does a beautiful you-know-I'm-never-gonna-do-that to his my-baby-left-me. (Vaguely Ike & Tina-ish.) Junior Wells does a Vietcong Blues for "always, for all the mothers, all the wives, all the fathers that have sons in Vietnam." There's just one track by Big Walter Horton (Rockin' My Boogie) and that's enough to make you wish there were more.



## THE FIRST TEN YEARS: JOAN BAEZ (Vanguard)

I remember Joan Baez suing Al Capp for having a long-haired, earnest, anti-war folk-singer named Phoney Joanie in Lil' Abner a few years back. Anyhow, she's been around for 10 years, it seems, and she doesn't seem to have gone anywhere. Sure, her voice is as clear as you could wish, and her diction is very impressive (though even her Baptism album didn't convince her not to read poetry), and everything else is right: yet somehow she's just so flat. Sometimes there's a good backing to liven things up (like on Jagger/Richard's No Expectations, or Dylan's Love is Just a Four Letter Word with sitar!!) but generally it's the same old thing we've all heard so many times before. Her voice is eternal: like it goes on and on and on. (The centre cover spread is the panorama of Woodstock from the stage, which puts another nail into the coffin.) Hey, she's not thinking of a second ten years, I hope.



## THE AGE OF MOUSE: DOUG ASHDOWN (Sweet Peach)

Doug Ashdown has never really found his bag. He started off with the folk boom, when every street had at least one Martin, Fred and Sylvia, and every coffee lounge had its resident folkie. When the boom banged, most of them jes hit the road, but some stayers hung around, not sure of what to do or where to go. Doug Ashdown tried something on his Source album which almost worked. A couple of tracks are even now memorable. (Gordon Lightfoot's For Loving' Me taken with a majestically slow, driving beat is one.) But it really wasn't right. His one song on the album was mediocre at best. The boy had talent, but what could be done with it. It was something of a coup when local Sweet Peach decided to do him big: big sound, big songs, big concept all over: Australia's first double album. Wow. Doug himself seemed not to worry. He called the effort The Age of Mouse, hardly a big name.

The songs are all joint Ashdown-Jimmy Stewart compositions, and some of them are very good. On The Day They Freed The Noise, and The Saddest Song Of All both deserved their single releases. The overall feel of the album is of a strange religious nature. Something has gone wrong with our age. It IS the Age of Mouse. People do talk without speaking, hear without listening. It is Doug Ashdown's peculiar talent to be able to turn a simple human situation into a parable for all mankind and yet retain our sympathy and understanding for the microcosmic situation. He may shed a tear for mankind, yet he is still crying. We're not lost in ideas or concepts. It's religious, but not heavily or oppressively so. The backings of strings, brass and voices are generally unobtrusively full and are used sensitively and discreetly. Despite the obvious size of the production, could have been taken in putting the tracks to generally the tracks flow together smoothly (even though some of the shorter ones seem unfinished efforts, and they don't stand alone, and some fade-outs are disgracefully abrupt. Also there's no listing of songs on the cover.)

Perhaps Doug Ashdown has found his bag after all.

These four albums are from a new line put out by Astor called TWOFERS (two records for only \$7.95), which is good value, but horrible strine. (Twofers indeed!! Emma would be appalled.) Others coming up are Buffy Sainte Marie, Ian & Sylvia, Jim Kewskin & the Jug Band, and Count Basie. Someone should tell Astor about packaging their records; they still do it so badly it's not a joke.

Paul Paech



# SCIENTIFIC RESEARCH DEBATE.

Dear Editors,

Discussion of "war research on campus" has now been going on at this University for several months. My own impression, which seems to be in agreement with those of a number of other people to whom I have spoken recently, is that the contribution of science students has been almost negligible. Some participants might find this disturbing — for reasons that will probably become apparent I do not. On the other hand, I am concerned about the reasons which might be found for this apparent apathy. Some of the reticence of science students may in fact be attributed to a real apathy; but I believe that there are several other factors which arise from the form and content of discussions which have taken place to date — factors which may be overlooked at first by some observers. (Please note that I do not wish to speak as an authority on the motivations, aspirations and philosophies in Faculties such as Science, Engineering, Medicine etc. However, as a Science graduate and post-graduate student my own perception of the situation may differ in some ways from those of other observers and/or participants.)

Let me first consider some of the different aspects of discussion of research with potential military and/or industrial applications which is being carried out at the University of Adelaide. The first task for those who are concerned that such research is being done was to convince others that in fact members of this University are engaged in "war research" (the phrase being used in its broadest sense). The problems arising in this task were of course intermingled with and enhanced by the problems involved in showing that information regarding such research was being withheld or obscured by some person or persons within the hierarchy of administrative posts, boards, committees etc. The next stage was deciding what to do about the war research which had been shown, or was suspected, to exist. And of course there are further tasks related to the whole problem. The philosophically and sociologically inclined must discover the reasons for war research being carried out by members of a University; and those who are determined to eliminate it must find the most appropriate ways to prevent it from springing up again once it has been eradicated initially.

At each of these stages and in each of these tasks it has been possible for a certain credibility gap to arise. Such gaps could be expected to be more pronounced so far as science students are concerned. In particular, they are likely to result in general calls for action having least effect on precisely those students who have made the most effort to remain informed and concerned about their chosen field of study.

Probably the most disastrous mistakes, from the point of view of credibility, were made in the first attempts (in the latter half of last year) to demonstrate to the majority of students that various research projects carried out at this University have immediate applicability (to a greater or lesser extent) in the waging of war. To begin with it had to be shown that funds for the projects are

supplied, wholly or in part, by organisations already involved in the waging of war. This was in fact considerably less difficult than it was made to appear. It was considered necessary to hold a meeting on the Barr-Smith lawns, demanding answers to questions such as "What is Beckwith's Paint Co.?", "What is the US Air Force doing in the Physics Dept.?" and "Who uses the computer and why?". But how many of the concerned science students at that meeting already knew the answers to some or all of these questions and were simply attending to find out how serious the speakers at the meeting were in their assertions of secret and sinister war research? (I take the word "sinister" from Phil McMichael's article, "On Dit", March 17). Certainly I was in this position, as were other science students of my acquaintance. Our information did not result from any membership of one of the military-industrial complex's sinister administrative bodies. My knowledge of projects being carried out and the sources of funds by which they were made possible, was a direct result of a continuing interest on my part in the research interests of members of the University and the problems they encounter in obtaining the financial support required to follow up these interests.

This unfortunate lack of information on the part of speakers at that June 17 meeting must have opened up a credibility gap so far as some interested and active science students were concerned. There was a second effect of the failure to obtain quite readily available information, namely a general increase in suspicion (again a phrase employed by Phil McMichael) among those who really believed the information was being suppressed. Such an increase in suspicion could hardly be shared by those students who already knew the answers to the questions being asked. Out of these two facts comes a general difference in attitudes to the question of current research "contracts" — a difference which is hardly a basis for encouraging science students to consider the matter critically.

Having "uncovered" sources of research funds, what inferences could be drawn? One approach, which many participants in current discussions take, is that if a funding organisation is involved in or connected with activities which are perceived to be undesirable (because of their military nature, or their environmental or sociological consequences) then we must, to be on the safe side, assume that all projects they are funding present immediate dangers of applications of this kind. If we are to act on this assumption, more science students must be expected to opt out. As has often been agreed, the connection between many research projects and, say, devastation in Vietnam, is extremely tenuous. In such cases there will always be people who will pay tribute to a research worker's "grantmanship" in obtaining funds for a project which has no readily discernible connection with the funding organisation's primary interests, rather than condemn him for having his research lines dictated to him. It is simply a matter of whether you see a scientist looking for money which will enable him to do the research he wants to do, or

whether you see an organisation looking for a scientist prepared to be employed on the research they want done.

Suppose instead that we simply suspect, on the basis of an organisation's providing funds for a research project, that this project may have undesirable potential applications. In setting out to discover these applications some more student interest will be lost. Only the most suspicious and determined searchers will manage to be convinced in the case of every project examined. Almost every scientific investigation can have potentially undesirable applications if we search long enough and hard enough, and everybody will have some sort of limit of credibility beyond which the whole exercise will begin to seem like a rather silly and pointless witch-hunt. A science student might be expected to appreciate far-fetched and unlikely possible applications of basic research more readily and therefore to be less impressed by the achievement of discovering them.

Let me make a brief comment at this stage about students' tendencies to expect the worst about suppression of information about sources of funds, intentions of research scientists, intended applications of research findings, etc. The less likely it is that a student will understand explanations given to him, the more he is likely to be sceptical about the validity of these explanations (provided he starts out as a sceptic, of course). For example, a person who is somewhat familiar with computing facilities and operation and who has read and understood something about the problems of security in "data banks" will be comparatively likely to be convinced that it is possible to keep a check on the type of work being carried out on a computer. If, on the other hand, a modern computer is regarded simply as a mysterious machine which somehow consumes information, manipulates it and will give the answer to any question, then it should not be surprising if assertions that it is possible to check what is going on within this mysterious, somehow threatening, device are not terribly convincing. In addition, an acceptance, through familiarity, of research scientists as people very much like oneself but with somewhat different educational backgrounds is not a terribly good basis for distrusting their every action and utterance on an "us vs. them" ground.

Sooner or later all discussions to date have come back to the question of the ultimate social responsibility of scientists. Failure on the part of science students to debate this question eagerly on any and every occasion can hardly be regarded as surprising, no matter what one's own opinions on the matter may be. This is often a far more fascinating subject for people who are not now, and do not intend to become, involved in scientific research than it is for people who are involved. As far as a person who is likely to consider the question at all is concerned, the very fact that they have committed themselves to this type of work should immediately indicate that they will have their own attitudes and beliefs resolved in such a way as to be consistent with their commitment. They are not necessarily evading the question. They have not necessarily rejected the notion of social responsibility. It is a traditional problem. It is a frequently raised question. They have heard it before. And if they are going to resolve it, it is highly likely that they will have done so already.

This aspect — the difficulty of arousing fervid debate within some group on matters which have already been debated many times by that same group — arises again in attempts

to show that the whole approach of "scientific method" leads to inhumanity (which is highly undesirable) and this inhumanity results in science serving the cause of the military-industrial complex (again highly undesirable). The people from whom one might hope to obtain some response already know what the "scientific method" is. They have already heard arguments that science (and technology) are cold, inhuman, uncaring. They have also, of course, heard arguments that the whole aim of scientific methodology is to minimise distortions, manipulations and concoctions which reflect to prevailing attitudes and preconceptions. (An entirely different aim from that of making scientists themselves ignorant of, or unconcerned with, popular and unpopular attitudes and beliefs). Once again we have a traditional and frequently recurring argument. Once again the concerned science student is precisely the one most likely to have already argued out the question and to have come to some resolution of it.

To summarise what I have tried to do so far: I have attempted to point out some aspects of the form and content of discussions of current research projects, social responsibility of scientists and the whole nature of scientific research which are likely to result in potentially interested science students opting out of the whole dreary affair. I believe that students who have not given up on it should consider whether their continuing interest is simply a result of not understanding fully what they are discussing and/or having recently discovered a couple of philosophical and sociological questions which they hadn't really thought about before. If this is not the case, they have my admiration.

I have not considered whether science students are more likely to be politically or socially apathetic than are students in other disciplines. I have only referred to concerned and informed science students.

If in fact lack of participation on the part of science students is due in part to some or all of the factors I have discussed, then I believe that another problem is accentuated once again. The closing sentence of Chris White's comments on "Computers and Capitalism" or "WRE on Campus" (On Dit, March 17) was "Important also is the need for a great deal less narrow specialisation on the part of students and staff, both in the sciences and the humanities" (my emphasis). All too often this last point is neglected, yet if (for some reason) you want to convince someone of your point of view it is somewhat helpful to appreciate the arguments which they are likely to accept. For one reason or another most people agree on a need for scientists to be educated with respect to appreciation of the humanities/liberal arts. (Understanding of society, communication with others, appreciation of the finer things in life, etc. etc.) However, the necessity for students of the humanities to be educated in science and scientific methodology to a point where they can achieve some real understanding of science and scientists is not so commonly agreed upon. All too often "SCIENCE" is regarded as an incomprehensible collection of cold facts which rules the world in some unnatural fashion. A physicist, chemist or zoologist may be urged to take an interest in philosophy, literature, history and current affairs. Rarely is a writer, an historian, a philosopher expected to take an interest in physics, chemistry, zoology or mathematics. (Those who do seem to be regarded as exceptionally wise and brilliant men). Who is it that has the limited education?

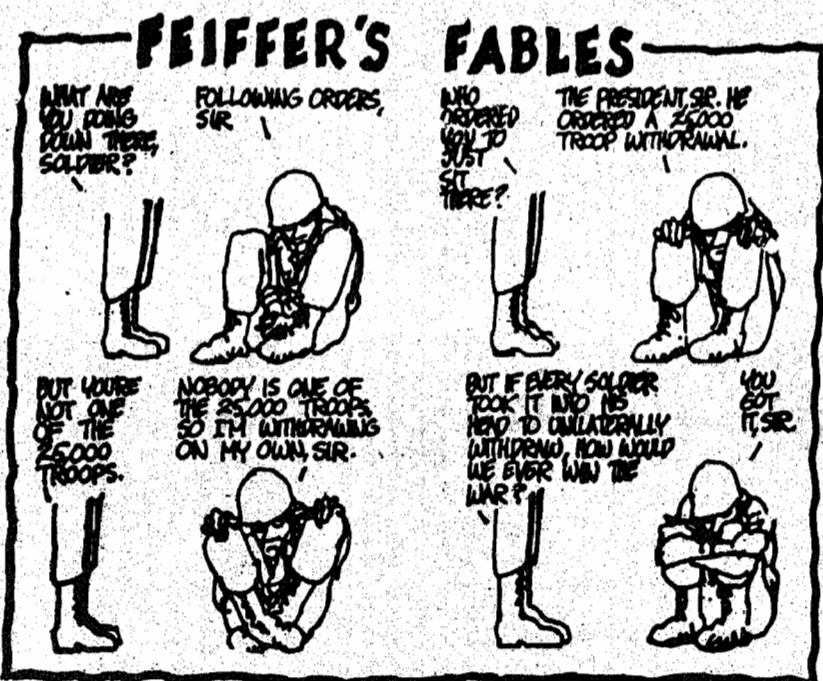
Yours etc.,  
Su Williams,  
[B.Sc. (Hons)]

**H. MCQUEEN**

**Tuesday 1.00 p.m.**

**Lady Symon**

**"ALP and Counter Revolution"**



## RACIALISM MEETING

SPEAKERS: Peter Macgregor — Convenor anti-apartheid movement.  
Jim Boyce — Wallaby player refusing to play in the Australian team against the South Africans.  
Sekai Holland — Black Rhodesian.  
Sponsored by the Adelaide University S.C.M.

**Friday 14th April 8.00 pm**

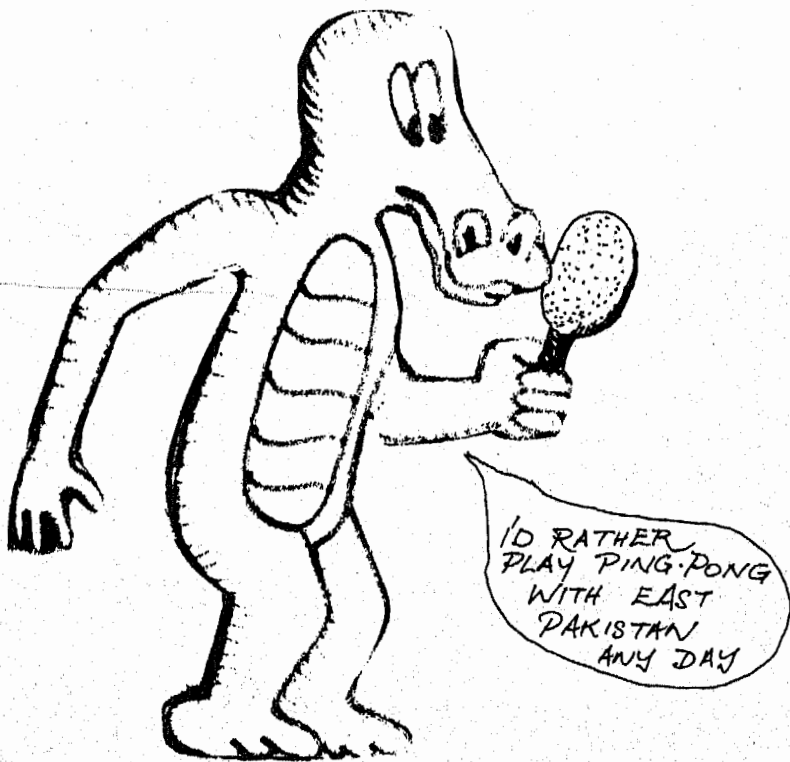
**SEX!**

**Wills Refectory**

Sexological paperbacks, hardbacks, journals, copies of journal articles, mimeographs, and references for exchange and loan. Wanted by/available from Adelaide Zoology/psychology student for academic study with intention of lobbying for sexological studies in an Aust. Tertiary Institution. Contact G.S. SRC Office.

**ADELAIDE UNIVERSITY LABOR CLUB.**

**A.G.M. Thurs. 22nd Lady S. Hall**



Americans and Chinese are to meet over a table-tennis table (American teams to tour Red China and vice versa). Anti-Apartheid groups insist that sport cannot be separated from politics. Will we soon see General Motors backing... a car for the masses - built and designed for Chinese conditions?

\*\*\*\*

Mr. Bob Hawke is quite prepared to mobilise his unions to get cheaper consumer goods to sell in Bourkes, or for something as removed from Australia as racial prejudice in Africa. But he's not prepared to call a nationwide stoppage on April 30th to draw attention to genocide in Vietnam.

\*\*\*\*

Do you need an issue? Whether you are right wing, moderate, little'l' liberal, radical, revolutionary or just a worker, we can supply you with a pre-packaged issue: We guarantee that you'll have at least 5,000 leaflets, 3 demonstrations, 2 seminars and a teach-in. Guerilla actions - optional extras. We thought up "Vietnam," "Max Burrell," "Rufus," "W.R.E." and many more. Contact one of our experts - Rob Durbridge: Vanguard activities. Michael Willis: broad-based mass movements. Grant Battersby: authorised witch hunts. Kim Dalton: Guerilla activities.

A jail official at Cadell prison farm was reported to be concerned about certain wounds which mysteriously appeared on Chas Martin's side, hands and feet. Our special reporter alleges that these are not self inflicted but are caused by external pressures.

The South Australian Labor Government has to foot the bill for Chas Martin's stay at Cadell. They maintain that it's a Commonwealth decision and that although they disagree there is no course of action available to them. We understand that there is some legal precedent for this stance - some fella called Pontius Pilate umpiring in the case Jesus versus the Jews...

And... one of the big 1971 issues for the ACTU is the 35 hour week. Wonder how long the shop assistants at Bourkes work?

### STOP PRESS

The University Act providing the composition of the governing body of this University, the University Council, passed all stages of the S.A. Parliament last week. It should become law sometime next week and means that in the next Council elections in November there should be an increased student-staff representation.

More details next N DIT.

Copies of ON DIT special posters are still available in the ON DIT office. Limited numbers available.

The writer of this article apologises in advance for any possible misrepresentation of any member of the committee's statements.

### ANTI-WAR FESTIVAL

Coney Island Jug Band, Red Angel Panic, Guerilla Theatre, Radical Poetry on Elder Park, Sunday April 18th from 2.00 to 5.00 p.m. Organised by the progressive Students and Teachers Alliance.

## FILMS

## I LOVE MY WIFE

Review: Elliot Gould in "I Love My Wife"

Know three things about Elliott Gould; he makes lots of dough; performs in 'relevant' films; and Fortune, October 1970 (a - or the - leading journal of corporate American business) eulogises him as an 'entrepreneur'.

Know also that Hollywood film-makers have become aware; that counter-cultural radicals go to the flicks; that total unreality - monogamous twin-bed marriages, virgin brides, friendly capitalists and the adequacy of the right channels - doesn't fool people (all the time); and that films about social issues drag in the customers.

Add the knowledge that in his previous films Gould has appeared as an anti-war hero revelling in imperialist destruction (MASH); a young married rich swinger dabbling in the forbidden field of promiscuity (Bob and ...) and an ageing radical who has seen real problems resolved but now rejects the empty tomfoolery of contemporary pseudo-radicals (Getting Straight).

Now make a guess about his latest film 'I Love My Wife' (Sturt). Does the hero's marriage break up; a) because marriage, the backbone of our social system, is a pernicious and constraining social institution; or b) because he was a maladjusted child; No prize for the correct answer.

N.B. Counter-culturalists check Mick Jagger and Newsweek, Bob Dylan and On Dit.

Bob Catley.

ON DIT, Friday, April 16, 1971-15

## FIVE EASY PIECES.

(Now showing at the Regent)

If American cinema today is so vital then this must be due to a large extent to the freedom of creativity which has resulted as a consequence of the breakdown of the studio system. The lessons that were to be learnt from European and other film-makers have been well taken, and even in Antonioni, Schlesinger and others dissected American society in their films, the American counterparts have succeeded in doing it in a much less sensationalist way.

In many respects "Five Easy Pieces" is derivative of Fellini, Bergman and even "Easy Rider." The latter is not surprising when one considers that both films were made by the same company (Columbia) and that Jack Nicholson should have acted in both films. It is also evident that his role in "Five Easy Pieces" is an extension of that played in the Fonda-Hopper film. The alienated boozy liberal lawyer of "Easy Rider" becomes the alienated, aging unrepentant drifting musician of "Five Easy Pieces." Musician he may have been but he does not play any more. The two times that he does play have crucial significance to the character development.

The first time he plays in the film is while he is caught in a Fellinesque traffic jam; he hops onto the back of a removal truck and plays the piano, only to be drowned out by more voluminous car horns. The second is when he returns home to see his dying father, and plays some beautiful Chopin completely unemotionally, much to the disgust of a young socialite musician whom he soon seduces. While this might suggest a film without much humour opposite is true. In fact it could have easily been made into a comedy. But to the producer's credit it wa... The direction (Bob Rafelson) is good, with a mixture of hand held camera sequences and fast editing blending in well with the country and western music, almost parodying the "Bonnie and Clyde" scenes.

In fact the whole exercise looks more like a documentary than a feature film.

Overall the film is excellent, recommended for a quiet night's viewing, but if you feel tempted to leave before the end, stick it out because the last scene is what the film's all about.

D. Guarna.