

VARSITY MEMBERS ACT ON STH. AFRICA

"Words not enough" — says committee

In an all out effort to assist the victims and sufferers of Sharpeville and elsewhere in South Africa, several members of this University have sent the following letter to all newspapers, to M.Ps and individuals.

Contributions asked

Many Australians are wondering what they can do for people who have suffered and are suffering as a result of the recent tragic events in South Africa. A fund for victims and their families has been established in London under the auspices of Father Trevor Huddleston and others. A committee has been set up to collect money in this country for this fund.

People willing to help are asked to send contributions to:—

The Secretary,
South Africa Aid Fund,
C/- History Department,
University of Adelaide,
South Australia.

SIGNED:

(W. G. K. DUNCAN,
Professor of History and
Political Science,
The University of Adelaide)
Chairman, South Africa Aid Fund.
(W. A. P. PHILLIPS)
Secretary.

When interviewed last Thursday Professor W. G. K. Duncan, Professor of History and Political Science at this University, said, in support of his circular letter—

Duncan

"I should think that it is almost universally felt in this community that recent events in South Africa are utterly deplorable.

"Even if some differences of opinion as to what it is appropriate for our Prime Minister to say officially, there is surely no support amongst us for the methods by which the coloured people in South Africa are being as a police officer put it, "Taught a lesson the hard way.

"What I fear might be almost universal amongst us is a feeling of impotence that the problem is so big, the clash of interests in South Africa so deep, that anything we can do no aid however outraged we feel will make not the slightest difference.

"Without having to solve these problems in any way we can, I think, here and now do at least two things that are helpful. First of all wherever and whenever possible we raise our voices in protest; and I think there is a good deal of evidence that the South African Government is already feeling the pressure of horrified world opinion. Secondly, that to the limit of our resources we contribute to the relief of the sufferers of the policy of apartheid. Arrests already run into the hundreds and somehow or other the families of these victims have to be supported. People familiar with conditions in South Africa say it is surprising how much relief can be afforded by what seem to us comparatively trifling sums of money.

Shillings

So that even if we can afford only a few shillings, if we all throw in and our pooled contributions are sent to a central fund in London to which contributions are already coming from all direc-

tions, a very appreciable amount of relief would be afforded.

The central committee in London includes men who have lived in South Africa and are intimately acquainted with conditions there and how best help can be given.

So sweeping are the grounds for pity and compassion, I would ask students to help us build up this relief fund."

Mr. W. A. P. Phillips of the History Department was interviewed the same day and said that a few members of the University, namely Professor Duncan (Chairman), Dr. Inglis, Miss P. Shaw, Dr. Geoff Harecourt and Miss R. Wallace, had decided that in the matter of South Africa words were not enough, and it would be necessary to do something for the relief of the suffering there.

They decided that, with South Africa in the news so much, it would be a good time to get people to help and this was one way of helping the victims of the injured.

Christian Action

They cabled South Africa to find if there was any fund there for this relief. So far no reply has come.

They then cabled the Christian Action Organisation in London whose work in South Africa and elsewhere has been going on for several years. This organisation did reply and said that their help had now been extended to cover the Sharpeville victims.

So this committee went ahead and sent out circulars to all Australian newspapers, including student newspapers. They felt that they had to move fast and hoped that their somewhat temporary committee will be superseded by a wider organisation, preferably in the eastern states.

These circulars were also sent to all the University staffs and all members of Parliament, South Australian and Federal, and to certain private individuals.

The Christian Action

Organisation already has the machinery to funnel this money into South Africa.



Jacques Francois plays Oronte in "Le Misanthrope."

Students Representative Council Applications are called for the position of EDITOR'S OF "ON DIT"

Applicants must be ready to produce eight issues of "On Dit", as from the first week of second term, and fortnightly thereafter.

Some experience in journalism and knowledge of type-setting is desirable, but persons lacking such experience should not be deterred from applying. Thorough consideration will be given to all applicants.

Applications must be in writing, and should contain a statement of qualifications and policy.

The Editor/s of "On Dit" is ex officio a member of the SRC, and is eligible for the "Advertiser" Scholarship.

More detailed information may be obtained at the SRC office or from the present Editor of "On Dit".

APPLICATIONS CLOSE WITH THE HON. SECRETARY OF THE S.R.C., 5 p.m., TUESDAY, 10th MAY, 1960.

On Dit

Official publication of the Adelaide University S.R.C.

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May 2, 1960

One Penny

TRAFFIC LIGHTS TO BE INSTALLED S. R. C. Action

The Adelaide City Council decided, at its meeting on April 19 to install a set of pedestrian operated traffic lights on Frome Road opposite the Medical School Building.

It was estimated that this installation would cost £500.

The City Council decision is subject to the consent of the Commissioner of Highways, but the City Council has addressed an application to the Commissioner in the matter.

This was stated in a letter to the Hon. Secretary of the S.R.C., Mr. J.

Finnis, from the Town Clerk, Mr. Veale.

The Town Clerk replying to a letter addressed to the City Council by Mr. Finnis requesting such an installation.

Reasons

The reasons given by Mr. Finnis in support of his request were:

- ★ This crossing is used every day by many hundreds of medical students and others.
- ★ This number is increasing and will continue to do so.
- ★ The pair of yellow lights on the western side of the road, some forty yards south of the crossing, do not now operate.
- ★ For some time there has been considerable anxiety among and about those using the present crossing which is quite insufficient in view of the volume and speed of traffic up and down Frome Road.

Mr. Finnis pointed out that several years ago, following the running

over and death of a student outside the Sydney University, several light-controlled crossings were outside that University. Similarly, one has recently been installed outside Melbourne University. There has been no abuse of these facilities by students in Melbourne or Sydney University. Mr. Finnis was satisfied that none of the Sydney or Melbourne crossings was more dangerous than the Frome Road crossing, particularly in view of the fact that Frome Road really runs between two sectors of the University, rather than outside it.

Big Achievement

An S.R.C. spokesman said last week that this was the biggest and most concrete S.R.C. achievement for some considerable time.

MANY PURSES CONTAINING MONEY ARE BEING STOLEN FROM BAGS OUTSIDE THE BARR SMITH LIBRARY.
WATCH YOURS!



The latest photograph of Wayne Anthony, 1960 Drama Festival Director.

EDITORIAL

SECOND UNIVERSITY

The Mayor of a South Australian country town several miles north of Adelaide, said, several years ago, in complaining that all the young men of his town were going down to the city to study at the University "Why don't we have a University up here?"

The Premier's statement in reply to Mr. Millhouse's question in the House of Assembly last week, that any second university should be outside the metropolitan area, was not substantiated in any way.

No one can doubt that the present University is grossly overcrowded. As soon as administrative staff begin to use the fact of increased numbers as excuse for more rigid regulations, which is of course a fallacious argument, the need for examination becomes plain. It is obvious that we need facts before proposing any definite solutions.

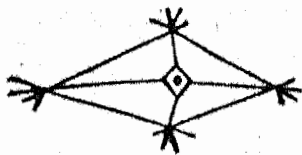
The Premier has done nothing to fill this need.

Ideas that have been put forward include extending the present University to the site of the Exhibition Building now occupied by the Motor Vehicles Department, or moving students into the as yet embryonic Teachers' College building. Stricter standards of University entrance have also been suggested.

The present distribution of population and cultural depth in the State seem to point to the inadvisability of locating a second University in any area remote from Adelaide. The situation here is very different from that in England.

It seems to an outsider that the question is largely one of money, and this of course can only come from the State Government, which in turn must squeeze it out of the Federal Government.

It seems a pity that the urgent problem of University education should be entrusted to a man who has shown himself to be largely mis- or uninformed on the matter, or at any rate unsympathetic towards it.



"ON DIT" STAFF

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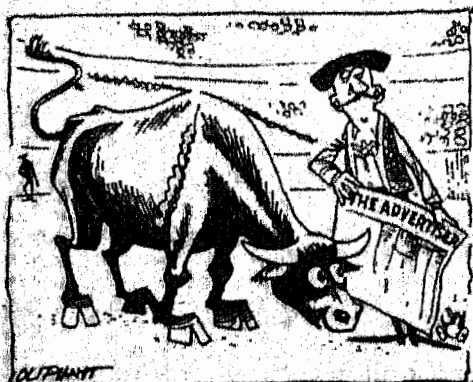
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EVERYONE



stops
to
read

The Advertiser

It gives you MORE

Let's have another meeting

By Linus

The irate students of the Adelaide University meet once again to protest—the very foundations of society tremble and quake as this great oracle propounds its views in public conclave. The recent Union Hall meeting regarding the racial situation in South Africa typifies the current well-meaning but diffuse aims of the vocal student body.

The Prime Minister has come in for a lot of critical comment regarding his statements on South Africa, but surely a Government can sympathise without necessarily supporting a policy such as racial segregation. There is nothing treasonable or even inhuman in being prepared to view the other side of the issue. He may well personally deprecate the policies and actions of the South African Government but to swing the whole of national prestige behind a critical statement regarding those policies and actions is surely impolitic.

Student politics

Realising the vanity of human wishes there can only be three reasons for holding a protest meeting of the type of April 1st. The most obvious is that of clearing the individual of responsibility; once I have indicated my vote the burden is shifted onto other shoulders, particularly if I blame someone in authority for making a decision which as a private person I abhor. The second reason is to have a "hate session" in which all those malicious thoughts can be aired under the neutralised flag of a public meeting; the second motion might be placed in this class "This meeting protests strongly against the attitude of the Australian Government in its refusal to take a positive stand on the violation of the most fundamental human rights by the South African Government."

Press manipulation

The third reason is but indirectly linked to the student body; is it not possible that "they" have manoeuvred you into a

compromising situation? The reports which have appeared in the newspapers can hardly be called objective accounts of the racial disturbances; perhaps, since at least some of the correspondents are foreign to the environment their reports are unconsciously more biased; notice the number of condemnatory adjectives used by most correspondents.

Other action

For any meeting to be considered worthy of being called there must surely be some grounds for believing that what it

does will have some effect on those to whom it is directed. This is particularly the case when responsible members of the University are involved. Was it not obvious that this meeting would prove less than noticeable? "Adelaide's Protest" Who is deluding who?

Righteousness

Let the chariots of wrath crush the right people at the right time; hasty moves only negate the possibility of ultimate success. Before another meeting of this type is held what about pausing to consider?

WHAT "THEY" ARE DOING

University Pennants, newly manufactured at the request of the S.R.C., will be on sale at the S.R.C. Office and the Sports Association Office early next week. The new reduced price is 1/6. Stocks have been laid in to last for several years.

Representations have been made by the S.R.C. to the Registrar about the state of the unpaved path around the south-western and south-eastern sides of the Barr-Smith extensions. This path is flooded after half-an-hour's rain, and a mud-bath for days afterwards.

The Union has been asked by the SRC to install a second telephone in the foyer of the Refectory, and to sound-proof both this and the existing public telephone. The matter is now in the hands of the Union Secretary, Mr. Swales-Smith.

Miss Gaynor Conibe, Pharmacy representative on the SRC, has resigned. Apparently an election was held at the AGM of the Pharmacy Students' Association to replace her. This election, however, is null and void under the terms of the SRC Constitution, and a by-election will be conducted by the SRC returning officer, Mr. Peter Wallace.

When the delegation of Indian students arrives in Adelaide, in the course of its Australia-wide tour, on May 12, the S.R.C. with interested clubs and societies, will entertain them at lunch on Friday, May 13. Following this, the Indians will address a general student meeting.

Letter on apoliticism

Dear Sir,—I am shocked by the decision of the S.R.C. in not ratifying the following N.U.A.U.S. motion:—

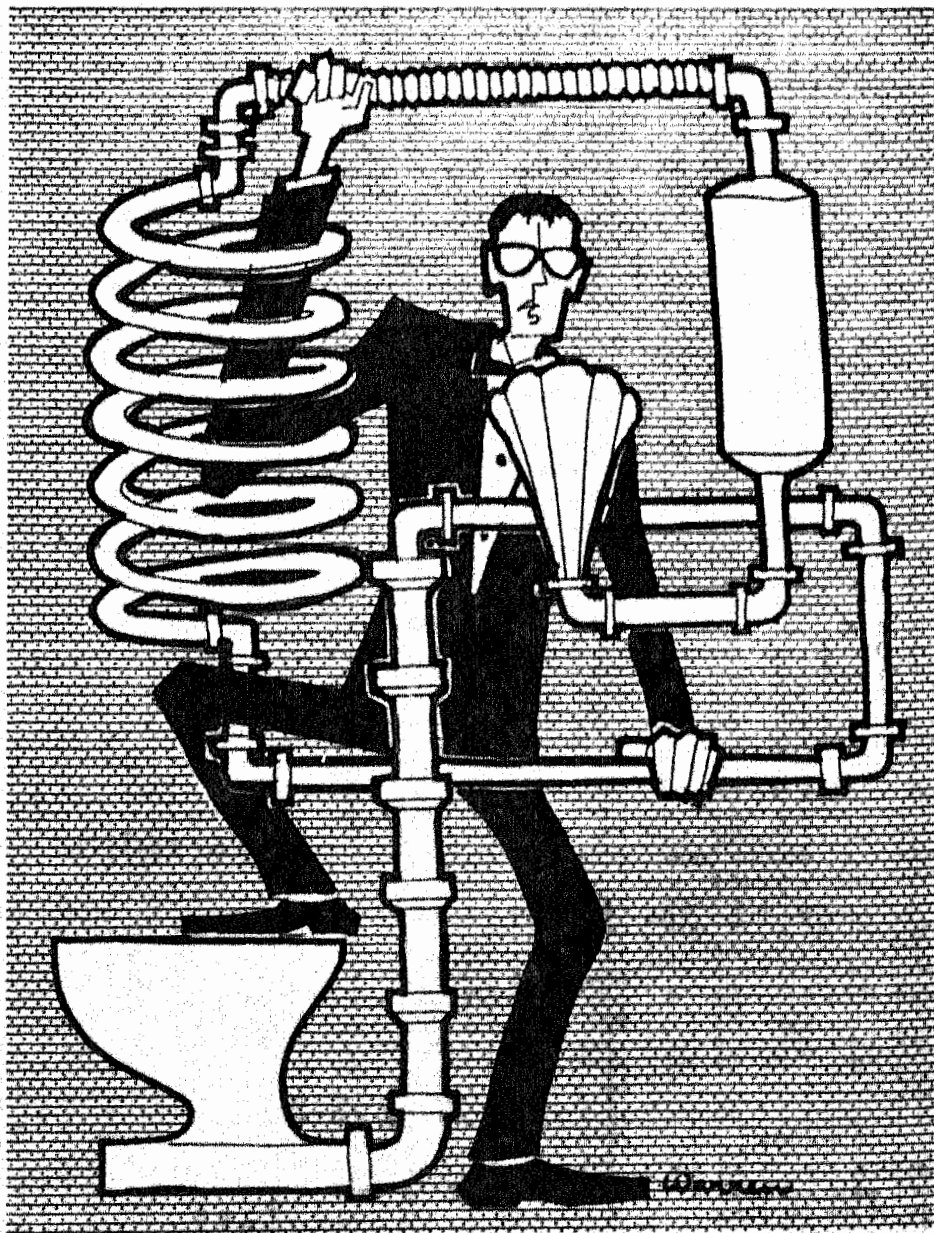
"That the I.V.P. (International Vice-President) be requested to contact the Heads of Departments of Social Studies and/or other relevant department of faculties of Australian universities enquiring whether any post-graduate research work has been done on the effect which the Restricted Immigration Policy has on overseas students at Australian universities and if insufficient work has been done, ask if the Heads of Departments would be prepared to keep it in mind as a suitable topic for work at some time under the auspices of their Department."

As far as can be gathered from the report in "On Dit", this decision is based on the apoliticism of the S.R.C. and the National Union. Although NUAUS Constitution forbids formulation of policy on political matters, it provides for the formulation of policy on such political matters which affect University students as such. This question of the White Australia Policy has been with NUAUS and SRC and the National Union, for many years. Up to now constituent SRC's both at home and at NUAUS Councils have been able to defeat motions on the White Australia Policy on constitutional grounds.

In the last two years, certain constituent SRC's which have been in favour of the formulation of policy on the White Australia Policy have sought to overcome this constitutional hurdle by saying that Asian students in Australia are adversely affected by the Policy and therefore NUAUS should take a stand on this matter. At the 1959 NUAUS Council in Melbourne Mr. Howard Nathan was asked to prepare a paper on the effects of the Policy on Asian students to be tabled at the 1960 Council Meeting in Hobart. His report was tabled in Hobart and it made certain very serious allegations.

However, the Melbourne delegation admitted that Mr. Nathan had prepared his report at great haste and the information was therefore by no means reliable. The above motion was moved in an attempt to obtain more reliable information on this matter.
LEE YIE CHENG.

SIRLIAL CENSORGRAPH



"Just speak right into the mouthpiece, Mr. Lehrer."



GLEANINGS OF GLUG

BLOOMER

This was written in the essay of a sub-intermediate history student:

"Christopher Columbus circumnavigated the globe with a sixty-foot cutter." **DIRTY WORK A-FOOT**

I am told that in order to make those people who leave their television to go to watch the football feel at home, there will be a two-minute commercial every time the whistle blows.

Girls, even on your limited allowance, you can be dressed in the latest fashion. Collect any old hearth-rug, preferably in bright colours, and make it into one of those Oh, so chic! finger-tip coats. They are . . . well!



CONSCIENTIOUS?

On the day before the presentation of "The Masquers" three one-act plays, one of the producers was asked when she was going to build the set for her play, and she answered, "Well, I can't do it now, I've got a lecture."



THE STUDENTS PROTEST, OR WE ARE REVOLTING

Oh another protest meeting.

What on? Well don't ask me

But we're bored and someone said

It is going on T.V. Somebody will stand and talk.

So we just clap and cheer We have to eat our lunch somewhere

And it may as well be here.



AIN'T SCIENCE WONDERFUL?

From an advertisement in "Popular Mechanics":

"Make your own Stradivarius Violin. Joe Reid makes it so easy — so inexpensive — in his new book 'You Can make a Stradivarius Violin'. You don't need any tools — Reid shows you how to make all the tools you need out of old table knives, worn out files, sheet metal, etc. . . ."

Final Year Student to First Year (female):

"No, dear, Jeff Scott is not the Easter Bunny!"



APATHY (d)?

A—What do you think of the African situation?

B (vaguely)—Not bad. Nice and handy to Europe but really not quite close enough to America.



UTTER ROT

A young lady with great originality in dress usually obtained by putting pieces of material where others would usually leave them out, said "Every time I am down in the dumps I get a new dress."



FAMILY CAR

The only time it's left for me The petrol needle's down at E.

EASTER, AFRICA AND US

2,000 years ago the people were asked to make a decision, "Christ or Barabbas?" They chose Barabbas. Today, in our enlightened world, we can only half agree with their decision. We, by word of mouth, chose Christ but in action we still much prefer Barabbas; i.e. we differ from them only in that we are a little more hypocritical.

Look at South Africa. The 18 million native people are considered useful in that they provide a cheap labour source for two million whites. In between working hours however, the native is an embarrassment and must be sent back to his miserable (in shack as soon as possible) To safely keep the natives under control and at arms length strict segregation is enforced and to do this the hated pass system has been introduced. This pass confines the native to his working area and can be demanded at anytime, else he is jailed (he can't afford the fine).

Police State

Naturally to maintain such a system, a considerable amount of force is required. Father Huddleston in his book, "Nought for your Comfort," drew attention to just how far South Africa had progressed on its way to becoming a police state. That was two years ago. Today we observe the cumulative effects of such a policy.

Nevertheless, the largest church in South Africa the Dutch Reform Church, supports this policy of apartheid with its associated evils. Witness the fact that at the World Council of Churches in 1954 the declaration "that any form of racial discrimination is contrary to the will of God," was upheld by the whole of Christendom except the South African Dutch Reform Church.

Curse of Ham

This Church is, in fact, a marvellous hybrid invention which attempts to combine Christian respectability with ruthless political expediency. By a quick reference to the Old Testament (ignoring St. Paul on the way), it is decided that the Curse of Ham has completely condemned the native to be a "Hewer of wood and drawer of water" forever. Hence the Verwoerd government policy of apartheid is justified by an ingenious piece of rationalisation and pseudo-theology that fools nobody.

How, asks Father Huddleston, can one effectively condemn apartheid and the doctrine of white supremacy in the State, if it is allowed to exist within the Church? He warns that unless the true Church is prepared to take a determined stand, it will lose its influence over the African people in the next genera-

tion. If people must be barbaric and ruthless, O.K., but why contaminate the whole Church by sheltering under a Christian banner?

Little to Choose

And yet, as the wife of J. B. Priestly recently said, "There is little doubt that if the Australians had a colour problem on the scale of the South Africans, there would be little to choose between them."

Is this true? Would we also have a "Reform Church" for the occasion? Very probably.

No, Barabbas is not dead yet. After all did we not choose that he should live . . . ?

—J.T.

INTERNATIONAL CLUB

On Thursday, March 24, an enjoyable American evening was held in the Lady Symon Hall. The speaker for this meeting was Mr. Stanley Yankus, a well-known American noted for his honesty and determination to obtain justice. The subject of the address was "freedom" and Mr. Yankus related his experiences as a chicken farmer in the United States and his experiences with the Government in trying to obtain this freedom.

A typical American supper was served, consisting of "hot dogs" andiced coffee. Many students interested in the economics side of Mr. Yankus's address had quite a debate with him at the conclusion of his address, but he handled all the questions with dignity and honesty.

From 1st - to 3rd April the International Club Camp was held at "Nioka", Mount Lofty.

The camp was very successful and enjoyable. The theme was "Is it a Mess?" and at the conclusion of the camp after addresses from well-known speakers and interesting discussions, the campers had a much wider picture of the present situation in the world today.

Continuing with the "My Country" series, an Indian evening will be held on Wednesday, May 11. An Indian film will be shown and an Indian supper served. The evening is free and should be most enjoyable. All members and any others are welcome.

Preliminary notice is given of a picnic and car rally on Sunday, 15th May. Transport will be provided for those without cars, so keep this date free.

LETTERS TO THE EDITOR

This has interesting implications. If, for philosophical reasons, a person finds himself unable to

ment. Many of these were not printed.

When a contributor to "On Dit" wishes to make a stand on a particular public issue he has to be confident that he'll be fairly represented.

Your only excuse for the wholesale cutting of my article could be lack of space in the entire edition. The other seven pages were filled, but how much "fill" copy was used—the four back-page blocks for a start. . . Yours etc., Hugh Corbot.

(I asked Mr. Corbot to cut his article to a thousand words: I printed a thousand words. Lack of space is, however, not the only reason why editors cut articles. — Ed.)

MANIFESTO

Dear Sir,—

We the undersigned, deliver the following axioms as self-evident truths, antecedent to and independent of experience. Pro-pounded as part of the universal Law of Nature and of Nature's Creator they require no proof and are therefore true always and everywhere.

Each man who comes into the world comes into it free, regardless of race or parentage. Each man is endowed by God with a free will and the subjection of one man to another except by his own free will is against Nature. All men are equal in the sight of God, with an equal right to the pursuit of happiness. That each man may secure his right and preserve his liberty as a member of a community, he must have an equal share in its government, that government being instituted and maintained by the consent of the community.

With these truths in mind and with a natural concern for the lives and welfare of the peoples of the British Commonwealth of Nations, we state and assert that:

(i) The action of the police forces of the Union of South Africa in using violence against coloured demonstrators, beyond that necessary to maintain peace, is to be deplored.

(ii) The policy of apartheid instituted and enforced by the Government of the Union of South Africa is to be, and of its evil nature ought to be condemned.

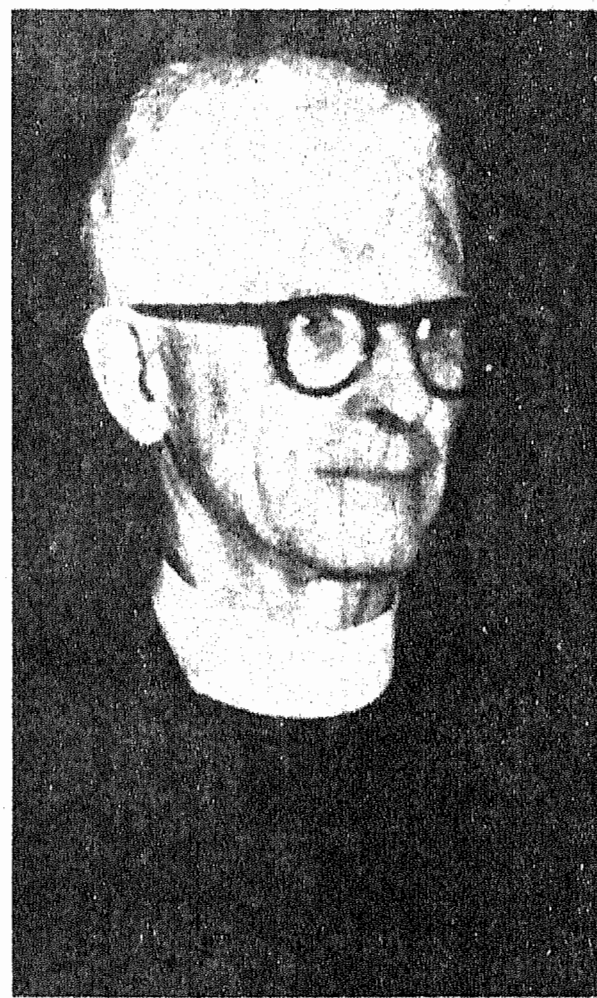
(iii) We sympathise with the relatives of those killed, with the coloured peoples living in subjection and with those South Africans, both white and coloured, who are fighting for a sane and just government policy.

(iv) We expect and are confident that the Commonwealth of Australia will join, not so much in condemnation of South African policy, as in illumination of the only sane course to be taken by those in power.

(v) We are confident that this sane course, namely the institution of a policy of equal rights for all, will deliver South Africa from her present unfortunate state, so that she may take her rightful and respected place among the nations of the Free World and so that no man can say of Africa—"the lamps are going out."

Yours etc.,

Roger Ashley Leonard
Peter L. Lyons
(Well, well well. — Ed.)



Fr. Johnston, this year's Catholic missionary

Dear Sir,—

MISSION

We would like to congratulate both Father Johnston and the Aquinas Society on what we think was a most successful mission. Throughout the series of talks, Father Johnston's tone was forceful, yet conciliatory, and his manner of dealing with objections was always courteous. He gave a most lucid and comprehensive exposition of the claims of the Catholic Church, and we cannot help comparing this mission with that of 1958 when perhaps more emotional controversy—even antagonism — was provoked, resulting in many cases, in an emotional rejection of the Catholic moral position by non-Catholics. Of course the nature of the issues in the two missions could only be expected to evoke different emotional responses. (The 1958 mission was concerned with moral questions) Nevertheless, we feel sure that Father Johnston would have treated even the more controversial ethical problems with the same tact and decorum.

We think that he provided good evidence, in his talks, to show Protestants that their idea of the Church as a divided body, is, on Biblical evidence, extremely difficult to justify. In a most exhaustive review of the teachings of the Bible on the Church, he gave many reasons, supported by Christ's own words, to suggest that the main purpose of His ministry was not so much to teach doctrine as to establish a Church. Since he showed that to be a Protestant involves rejecting one of Christ's most explicit and important teachings, he appeared, to unbelievers like ourselves, to almost reduce the field of choice to two alternatives. A person must be either (i) a Catholic or, (ii) an unbeliever.

accept the Catholic faith, because he dissents from the teachings of Catholic philosophers, or because he rejects Catholic morality, he must, for all practical purposes, reject the whole of Christianity.

Yours etc.,

Peter G. Tiver,
Bruce J. Reid.

EDITORS' COMPLAINT

Dear Sir,

It is possibly unbecoming for a former editor to criticise his successor, nevertheless, I shall.

The sub-editing of my article on Paffaire Orr in the last edition of "On Dit" was not only irresponsible, but also indicated a lack of courtesy and consideration.

The case of the sacked professor has developed into an extremely involved affair. Many, including myself, believe that the case will be resolved within the next year.

Orr's case is still being argued in nation-wide publications. The last issue of the "Observer" contained an article by Orr himself, while the April 9 edition of "Nation" carried a 3-page story on the Cranswick statement. At least these periodicals consider that the Orr case is still of topical interest, worthy of thorough study and discussion.

Originally my copy contained just over 2,000 words. Even so it was an attempt to briefly review the whole affair and surely indicated some considered thought and preparation. In order to reduce its length, and at your request, I rewrote the article.

When published the article was even shorter.

In the published version, the concluding remarks of my argument were barely substantiated in the previous paragraphs. In the original manuscript I think that these remarks came as defensible conclusions to a succession of statements of fact and com-

"AUSTRALIAN LETTERS"

SOUTH AUSTRALIA'S

EGG-HEAD

QUARTERLY

"Backstage"

MORALITY — PLAIN OR FANCY

Ever since 1906 the French and the English have intermittently succumbed to mutual dislike. In spite of this temperamental incompatibility, Christianity for many centuries was common to both; and Christianity implies a certain morality.

Two of the three plays to be presented by AUDS in the third week of May afford entertaining illustration of national variants on the moral theme.

DEATH ON A MOTOR CYCLE

"EVERYMAN" is an allegorical play which emerged in its present form in 16th Century England. Its powerful simplicity reflects a time when Good and Bad were not qualified by considerations of environment and heredity.

God sends Death to summon Everyman to his reckoning. Everyman feels himself "full unready", but nevertheless must set out on this journey. His kindred, his friends and his worldly goods are now no comfort to him. Finally, with the help of Knowledge and his Good Deeds, he makes his peace with the Church and is received into the hands of Death.

Delightfully sincere dialogue and humorous characterisation make this expression of the Catholic faith perennially appealing. It will be produced by Mr. Elliott and Mr. Mares in modern dress.

FAIR VANITY

A decided contrast in approach and technique is the French play, "THE AFFECTED LADIES" by Mollere, written to debunk the adoption of ludicrous standards of refinement in the salons of the 17th Century. This short, sharp lesson on vanity has a dramatically ironic situation plus delightful wit to make it entertaining. It is to be hoped the translation is adequate to convey the delicate but devastating satire of Mollere. Production is by Frank Bailey.

Certainly English directness and French subtlety are contrasted in these plays. Which is the more effective approach to morality remains to be seen; both are intrinsically excellent theatre.

ESSAY IN CHARM

Dr. Brian Elliott made the following comments on his production of three examples of Japanese theatre to be presented with the above plays: "The interlude of Japanese theatre being planned for this show must be regarded as an experiment. As anybody knows, the classical drama of Japan is a highly specialised profession. For all that the attempt seems worth making.

We are going to have a shot at an extremely simple example—Hatsuyuki or Virgin Snow; the central figure is a pet rooster who has died. The rest of the programme will play safe with comedy; there will be two short pieces about a greedy provincial official who is given a green permission to eat, and a somewhat poetically errant husband whose ruse to trick his wife is not so successful as he hoped. If these attempts manage to give just a taste of this rather exotic dramatic tradition they will serve our purpose.

—J.A.B.

UNIVERSITY FASHIONS

Interesting, aren't they? University students are such individualists!



Well, what with Winter lemmens in (thude sing goddame!) and all, the University fashion world is in a state of flux. Those who feel it should be winter are wearing thick wool and plastic raincoats. Those who pride themselves on being Thinking People are wearing tropical rig to prove it. Both lots are uncomfortable.

Amazing how the ideal shifts from year to year, isn't it? One year-scurfy is the word! Frayed collars are definitely in and you're nowhere unless you have a colourless dress with a grease spot (females) or a sports coat with a split seam down the sleeve (males). Just a few months later and everyone is sneering at Vogue from the dizzy heights of immaculate sartorial elegance. Queer, that!

But to the subject! What do we see around us this year at the University?

Well one can't help having a sneaking suspicion that the standard of dress as far as women are concerned is slowly improving — with some notable exceptions. The main thing about girls'

ghastly mistakes around recently, than, say, last year, when the Refectory was a risky place for a person with a sensitive nature. (I still can't get rid of the picture of that purple and green thing with . . . eech!). Possibly this is in part explained by the fact that the colours which are deemed utmost in chic are restrained greens, blues and browns — collectively labelled as "grotto" — a trend which satisfies the basically conservative soul of me.

Some of the girls might like to know that hair-brushes are now available at some of the shops in the city—I checked. Observation had led me to believe that they were scarce, but anyway you can get them now. Some of them provide a little booklet explaining their use.

The men, I fear, are in for a roasting. The overall impression is of a pale fawn-grey blur and unpolished shoes. Most regrettable! A few tousled-haired rebels go mad every Thursday and wear a coloured shirt, but they usually look either brash or self-conscious.

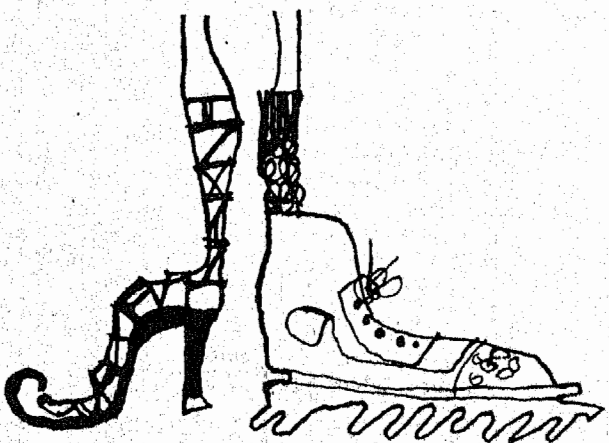
out men who dress how they like in what suits them, so that they look comfortable instead of non-existent, silly or just plain vulgar?

The avant garde crew, of course, are all busy preparing their stuff. Good for them! Personally I have always considered corduroys, thick jumpers, and duffle coats extremely sensible for the University and also a style with rather more character than most. Slacks and duffle coats for girls are definitely Good Things in winter for casual wear. More of them, please. Bermuda jackets and blazers still claim their quotas of devotees. Blazers I have always considered the full end and utterly disgusting, but many people like wearing them so perhaps I am wrong to feel this way. Bermuda jackets are very popular at the moment, principally because they give an illusion of elegance to just about anybody. But don't you think this illusion is just a little bit shallow? A sort of short-cut to respectability? The discriminating man eschews the use of the Bermuda jacket as a mere device. If you don't feel this way, then you just go on wearing them. Of course the master-stroke is to wear one and contrive to look as if you couldn't care less how you dress — but so few people can.

I am extremely taken by these shoes with the tractor-tread on the sole. Have you ever thought what marvellous pieces of engineering they are? When mud gets into the ripples, the pressure of the foot compresses them and it is squeezed out automatically. Very clever. So much more scientific than the old flat-soled jobs which won't even pick up mud at all.

While I'm on shoes, why do girls wear those too utterly hideous sandals with high heels and thongs which lace up at the ankle? I admit, not many people do, but why does anybody?

Well, let's wait and see what winter brings. Remember that clothes not only hide your nakedness and keep you warm, but can add or detract from your appearance to an incredible degree. There is no need for a very large wardrobe. Clothes make



dressing is that they should wear something which suits them, both with regard to their physical shape and size and to their personality. Something like this is usually implied in the word "taste", but that is not all that is implied. Personally I have seen less

Conservatism can be carried too far—apparently to the state of total self-obliteration.

The Thing this year will definitely be Tweed. You can see it coming a mile off. It is too much to ask that a little imagination, a little common-sense and a little self-analysis be used to turn

"IT STARTED WITH A KISS"

The American boudoir comedy is one of the clichés of the film business now and it comes up in many guises with little variation. The husband and the wife (they are never lovers when a double bed is part of the props.) find some reason why not to speak to one-another, and the comedy revolves around the empty almost symbolic bed. The dialogue is interlaced with as many blue jokes as possible without offending the local Kindergarten Union, but which, I am sure, would make even a 10 year old blush at the naivety of his peers. These servile concessions to the censor, however, only make the film cheap and smutty — rather like words on a lavatory wall that have been rubbed out.

This time (It Started With a Kiss, dir. George Marshall) the All-American boy, Glenn Ford, has trouble with his All-American girl wife, Debbie Reynolds. An Air Force

sargent, he finds himself married one night and transferred to Spain the next. She follows him with the "biggest surprise that can happen to a couple." By the time Ford discovers that this is a car, and that his wife is not pregnant by some other fellow, he is already sleeping in the bathroom. This is eventually straightened out, and, of course, they live happily ever after.

The only highlights in this film are a Flamenco dance, a bullfight, and an experimental Lincoln car. The latter is the real star of the film, and I am sorry that I cannot give more details about it.

I suppose that it will be pointless to ask why these films are made since the audience was ninety per cent. women with "shopping bags. Unfortunately since "Pillow Talk" has won an Oscar, we can look forward to a spate of these films.

B.W.

OU DONC ALLONS - NOUS!

Masquers, just what do you think you're doing?

How can you possibly commune with an audience across such a barren waste of glaring errors in expressions, movement, lighting, and all the other essentials of production? With such a no-man's-land between us. "The Snow Goose" for example, you raise a formidable barrier of distractions, impenetrable even to the most sympathetic audience.

DEAD DUCK.

In "The Snow Goose" Wieland von Berens showed more than a glimmer of potential expressive ability, but the poor fellow was lost in a maze of capricious lighting, empty space, and generally inadequate production: my impression was of a radio tuned to two programmes at once (one

of which was Beethoven's 5th, piece-meal!).

SHIPWRECKED ON THE BEACH.

During Colin Pearce's play "The Green Eyes of the Little Yellow God" in which he runs satirically amok with a two-edged rubber dagger, I must admit that I laughed till the tears ran. Such marvellously ludicrous switches from Billy Graham to Punch and Judy to drawing-room naïvetés on interplanetary affairs of the "sooner - or - later - somebody's - going - to - press - the - wrong - button - and - we'll - all - go - up - in - a - cloud - of - radioactive - dust" type. As Frank says, the whole thing " . . . sounds horribly melodramatic . . ." Incidental music — fine ("Dino" Soundtrack, by Gerald Fried.)

APRES NOUS, LADELUGE . . .

In the third play, "Drought," food was very sparse indeed, the distance between waterholes getting longer, and longer, and longer . . . Len Dyer travelled hopefully.

Please, PLEASE Masquers, let us have just ONE play, no matter what, in which serious thought has been first to the bread-and-butter details of production so that both actors and audience can relax into confidence in each other, and give! Craftsmanship first, and then if you have any imagination and creative ability (which seems doubtful at the moment), expression will follow.

M.P.

Dear Sir,

Have you any suggestions to give me? I am twenty - four years old and mother thinks that it's about time I should go to work for a living and make a man out of myself. But I would prefer to be an actor.

Sincerely yaws,

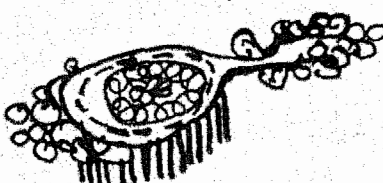
Liberace.



UNBRUSHED



BRUSHED BRIGITTE



BRUSH



COMB

Book Review

by Dr. Brian Elliott

Henry Kendall, a Critical Appreciation (Adelaide, Rigby Ltd., 1960) by Thomas Thornton Reed.

This book, published "with the co-operation of The Adelaide Festival of Arts", has an interest which is not confined to its intrinsic contents. Among the several Festival publications it was the only work of a scholar designed to serve a purpose extending beyond the happy occasion which brought it to light. As a succinct statement of Dr. Reed's mature findings, it is an earnest of his more detailed work on Kendall yet to come. It may not be impertinent to comment upon it as a work of literary criticism from the pen of a bishop - not that bishops are unknown in criticism, but they do not invade the field frequently. This little book also possesses a special interest as the first in a new series, modestly adumbrated on the flyleaf, to be called "Australian Men of Letters".

BREVITY

For such a series it is an admirable model. The writer faced with condensing all his information and opinions into sixty pages of text may well be dismayed at first. But the discipline of brevity has produced an attractive concentration here, and it may certainly be advised for future issues. The result is scarcely more than a long essay. But for an essay, the scope is spacious, with opportunities even for quotation at length. Dr. Reed has wisely left most of the biographical detail to an appended "chronology". His notes on each event are minimal yet taken together give a picture which is adequate for the purpose. Biography is a delicate art, and the skill often consists no less in evading what is dull than in telling everything for the truth's sake. Here the effect upon the whole is admirable. Dr. Reed's assessment may lean a little to the generous side, but in a monograph, as this obviously is, mainly to be read by students, that was to be expected. His findings are judicious. It is true, he seems to have been dismayed by Kendall's *via intima*, or what there appeared to be of it, and it was probably kindness rather than critical acumen which prompted the defences he offers for the poet's vagaries. But it doesn't much signify; what matters is not Kendall's moral profit and loss account but his poetry, and this Dr. Reed has approached with force and freshness.

WEAKNESSES

Indeed the book is a persuasive invitation to read Kendall again and revalue him; and with him, his age. Future criticism may perhaps find a new interest in his weak-

nesses: for it is possible that the weaknesses (personal and critical) of such a man may convey essential information about the emergent culture. With his maudlin self-pity his repetitious allusions to the 'lot austere' of 'the man of letters here'; his alcoholism; his wavering demosticities; his money troubles; his shyness; his lack of discretion; his impracticability; and above all, his genuine lyrical sensitivity and deeply innate love of his own familiar landscape - Kendall may well epitomise the agony of transition from a colonial to a native Australian pattern of thought. Dr. Reed hints once or twice at the influence of an American precedent in the national drift. But he does not - nor does anyone else - go so far as to point out what seems an obvious distortion in the conventional description of Kendall's (or for that matter, Gordon's) style as "Swainburnian". Before Swinburne was Poe; and the imitativeness of a great deal of Kendall's verse (the verses quoted by Dr. Reed on page 15 could not be more conclusive) shows him a positive devotee of Poe.

Now that Dr. Reed has given the lead, and Messrs. Rigby Ltd. are embarked upon the Australian Men of Letters Series, let us hope that other titles will speedily follow. This is an auspicious beginning.

The Devil's Advocate

by M. West

Reviewed by Alec Hyslop

This novel comes to us inevitably associated with the praise it has received from the English reviewers. Its ostensible subject, the nature of sanctity, is an added excitement. Yet, in fact, the book is not concerned principally with the sanctity nor is it worth the praise levelled at it.

The centre of interest is not the supposed 'saint' but Meredith, the Devil's advocate. We are introduced to him on page one as he is facing the news that he has cancer and only several months to live. The book takes us with him until he dies. The point is the change of heart that takes place in Meredith, from desecration to a name, yet penetrating sympathy with the people. The exposition of the need for such sympathy, for love among men, is well done. But the novel itself is not.

That is, the book falls dramatically. Meredith is never really arid as he is supposed to be and what is intended as a change of heart is no change at all. The Doctor is not related, as we see him in action, to what we are told he is and has been. As for the painter and the



Criticism of amateur works of art is rarely looked upon with favour, as it is said to be discouraging to the painters. It is doubtful whether such people normally read assessments of their work, still less take notice of them. When a man exhibits we may assume that he is fairly satisfied with his work: what distinguishes the amateur from the rest is that he is more easily satisfied. In the privacy of his own house, he is safe; adverse criticism is unlikely. But at a gallery he is addressing a much wider audience, who see his work sandwiched in time, say between that of Clifton Pugh and Arthur Boyd, and the critic naturally enough applies a common standard in judging.

Countess the less said the better. Her 'change of heart' is ludicrously skimmed.

The technique is primitive and obvious. Scenes are blatantly manufactured, suspense is crudely achieved by breaking off the narrative or hinting at vaguely awful truths which never eventuate.

The writing is slick and impregnated with cliché. It is rarely dramatically 'right'. Meredith's laments, like the author's, are loosely poetic. The description, in short, is imprecise. Constantly, where the minor matings of the heart are in question such unity is fatal.

If you are not convinced read Bomanos or Patrick White. There is no stoddiness here. They are novelists whereas West is an apologist.

NOTHING TO SAY

Nausea

It is not intended to discourage people from painting. As an outlet for certain energies, a manifestation of the "creative urge", a means of expression, the business it wholly admirable. It is certainly better than collecting stamps or watching television. On the other hand, one can only be saddened by the exploitation for profit by businessmen whose theme song is "Every man is an artist." Flattery of the public to encourage a development of their "potential" is nowadays a going concern.

Thus it is more in sorrow than in anger that we turn to the Associate and Day Members exhibition at the Royal Society of Arts Gallery. It is certainly better than the "Advertiser" standard, but that of course is not saying much for it. The show reveals perennially ad nauseam the sentiments, conceptions, and approaches of what one may take to be the majority of the people, and hence is of more interest to the Sociologist than the art-lover; heartening in that it reveals an eagerness, an "active interest in the Arts", depressing in that so little of worth has been achieved. Too often, one suspects, eagerness is to please, interest is in sales, and we are left gaping at mere vapidly and banality simply because the artist has had nothing to say.

It is perhaps not a matter for criticism that the approach is traditional and conventional, but one would welcome the odd experiment, however unsuccessful. However, even attempts at nationalism are far from convincing. Most works are literally, if not figuratively, pale, and the popular mind seems to confuse control with tameness. However, Jill Holden creates a happy rhythm of clouds and hills in "Spacious landscape" and Lance Lewis' "Charlady" is a quite charming miniature in blues and pink but he gives less attention to the woman than to her formally less significant bucket. Edna Love, S. R. Ball and others show good fluid handling of water-colour, while oils by Murray Haines, Lola Puust, Rhonda Thiele and Beverley Potter show competence in tackling various design, colour and technical problems. General criticism of the sordid little heap of pottery is the ungainly nature of the forms which were in few cases improved by crude scrawly-looking designs. The best work, which was conspicuously modest in dimensions compared with the rest, came from Harry Marchant, who exhibited a simple sober vase and bowl.

Now showing:
Cathleen Edkins oils (RSA)
Australian Paintings (John Martin's)
Laurence Schneider.

News From Other Universities

The Yanks are at it again

Not only Diploma Mills, as mentioned in "On Dit" of March 7, 1960, but also ghost-writers. Evidence so far suggests that students in many schools across the United States have their college work done by professionals. The New York District Attorney's officers have recorded eight ghostwriting agencies with records of their transactions with students, it was reported. One firm's books showed "hundreds of theses" for master's degrees had been done for students throughout the nation as well as a couple for Ph. D's.

In January the Congress of Penn finally adopted a regulation on fare reductions for university and high-school students, demanded by them over a long time. In university cities the students now have to pay only half fare on public transport when they produce a valid student card. On journeys from one city to another including travel by ship or plane the students have to pay 75 per cent. of the fare.

After a decade-old tradition that the nameplate of his paper should be in small letters, the new editor of Sydney's rag has dared to headline his paper HONI SOIT, in capitals.

Incapacity to do college work and deficient academic preparation are the reasons why students fail in their university studies. This was the opinion of an educational conference in the Philippines recently.

To meet this problem it was suggested that colleges adopt selective admission programmes; i.e., selection of students should be limited to those who can profit from the programme of studies and who are the kind of graduate the college wishes to produce.

It was declared that only students who are 100% academic should be admitted and that those who let outside interests interfere should be expelled.

For those that are interested the World Student News, an international magazine published by the I.U.S., is running a photographic and essay competition. The prizes are quite good (movie camera, etc.), but as there is only one entry form, it's first come first served.

The girl who adorned the "Skrap" column in Farrago last year is missing. For freshers who don't know what they missed there are back copies in the "On Dit" editor's room.

Four students from Durham College broke the world bridge record. Their time of 75 hours 18 minutes was 13 minutes longer than the previous record held by New Mexico University. Eight students had started to play, but after two days only four of them were able to carry on.

For the first time in History the General Students Association of Rennes University went on indefinite strike in order to support their demands regarding the payment of scholarships.

This resulted in a promise from the University to pay the scholarships due since November, at the beginning of the new academic year.

College (University) life is not the worry-free, good time it is believed to be by most people, claims a University of Michigan psychiatrist. He said that few people are aware of the mentally disturbing problems from which University students suffer.

Responsible for the public's lack of knowledge on this, is the myth that everyone at the University is having a wonderful time and campus life is a series of parties and games attended by a carefree and irresponsible student body. He commented that because of this myth many of the students' problems are attributed to "social", "academic" and "family" factors instead of to symptoms of emotional illness. Of 506 students interviewed at Michigan, 35.4% were deemed to be psychoneurotic, 24.5% had personality disorders, 21.7% were schizophrenics.

New graduates of teacher's universities in Japan face the prospect of unemployment as a result of the reduced numbers of children expected to enter primary schools throughout the country in April. The lack of new pupils is due to the "birth control years" which followed the "baby boom".

With most primary schools not taking new teachers and some even cutting down on their present staffs, primary school teachers are faced with the grim prospect of unemployment.

Some graduates have already given up the idea of teaching and are looking for jobs in offices and factories.

The Bee he is a busy soul,
He has no time for birth-controls.
Perhaps that's why in times like these
There are so many sons of B's.

Terry Shanahan

A.U.D.S. DRAMA CLASSES

Every Sat. Morning at 10-30

LADY SYMON HALL

FREE!

ALL WELCOME

Sunset

Clouds batter into the earth
that golden-headed nail, the sun,
the unflinching Apollo.
They stand on the bank of Ocean
to force the bright face under,
and prise the last despairing fingers of light
from the crumbling edge of the world.

R. I. P. Bulkeley.

Abreast of the Times



Perhaps one of the most amusing yet tragic articles to be published for a long time appeared in the Sunday Mail last week-end.

It was entitled "Pressure groups under fire." In a flash of his former brilliance the Chief Justice, Sir Mellis Napier, accused the Apex Club of SA of becoming a pressure group.

He did not mention in what direction the pressure they exerted lay, but stated that such groups were "a bane to our existence."

At the same Apex Convention, and immediately following this speech, Migration Minister Downer congratulated the Apex Club on its "support for the principle of British migration". Mr. Downer went on to say Apex's project of bringing out British has "been eminently successful."

Once upon a time Apex used to devote itself to worthwhile projects such as looking after the aged and infirm.

But now, coming under obviously more "enlightened leadership" it considers the most pressing problem that it has to deal with is to get out British migrants.

The trouble is one that has plagued our whole migration scheme, and shown the deep underlying sectarianism upon which the great Australian tradition of egalitarianism rests but uneasily upon.

Let us not have too many Roman Catholics! As a Protestant I hope that it is possible to see this problem in an objective light.

A great deal of the Bring out a Briton campaign is not B. out B., but bring out a Methodist, a C. of E., but don't bring out a R.C.

And so the Apex club, like a few worthy organisations before it, has prostituted itself to the cause of Bring out Britain (Protestant).

It has even been proved that the British do not make the best Australians. The recent report of assimilation published by the Commonwealth Government, shows that Germans, Scandinavians and Dutch adapt more quickly to the Australian way of life than the Britisher.

Yet we are told by the pundits that we must keep this country predominantly British.

Blood means nothing for the British are among the greatest mixtures. Then is it that they will understand British institutions better? But the point is that though they may have been copied from the British model now they are Australian. If this is not so how is it that a Dutchman becomes an Australian quicker than a Briton.

The glib talk is both dangerous and untrue. It breeds the idea of a master race of blood or nationality; the principle which thousands of our fathers fought against in World War 2.

Let Apex and similar pressure groups bring their prejudice out into the open and say they really want British migrants. In conclusion B. out B. has one rather disgusting sidelight.

If some of the Continentals make better Australians than Britons and yet we still campaign to B. out B., for ostensibly non-religious reasons, this infers that Continentals are second class migrants, to be avoided if possible.

If it is indeed true that Continentals are in some way not up to the standard of the Britisher; as we are forced to infer from our migration policy, then South Australia has done extremely well considering her considerable drawback of having one person in eight with German blood in their veins.

Apex, wake up! Find a cause that is worthy of your organisation.

LIBERAL UNION

The policy of the Adelaide University Liberal Union is to provide a forum for intelligent and constructive discussion of all political affairs — and not to provide public meetings for the sake of reporting one.

In line with this policy, Dr. Castles, of the Law School, addressed a lunch-hour gathering on "Facts and Fiction of the American Civil Rights Crisis." Dr. Castles drew on his personal experience in America in showing that the problem of discrimination between black and white is not one which can be solved simply by passing laws against it. It will be a long struggle towards a complete re-adjustment of the personal attitudes of all persons concerned. We would

do well to remember this in our thinking about this urgent problem.

From 25th to 27th May we are holding a Conference with delegates from all interstate University Liberal Clubs. At this Conference any political issue of any interest may be discussed, and constructive criticism of the domestic political scene is specially welcomed — we are not a sub-branch of any political party.

Next Tuesday, May 3rd, at 7.30 p.m., there will be a meeting in the Lady Symon Lounge. There will be a speaker on the Australian Universities Liberal Federation and afterwards during supper informal discussion to ascertain the opinion of members on subjects and political issues they would like discussed at the May Conference.

K. C. Kelly, Secretary.

Christianity in Politics

The first of several replies to a previous article by J. M. Finnis

The present attitude towards religious interference in politics, in Australia in particular, is either one of aggression or casual unconcern. Most would assume that the two are mutually exclusive, and that in particular any invasion by the Church of the political sphere would constitute meddling in other's affairs.

There is little real justification for this view, except the rather widespread feeling that since religion and politics are by themselves sufficiently "hot" topics of discussion, it would be highly inexpedient for the peace of society to mix them up. The political atmosphere might become unbearable!

Reasons

Yet there are good reasons why the Church should be as concerned with politics as with any other field of human endeavour. Mr. Finnis has already mentioned them: to recapitulate:

1.—The Church, as an organised body in society, should be allowed the right to speak on political issues, and

2.—Since the Church professes to be "the way, the truth and the life" for all men, it cannot fall to be concerned with all the affairs of humanity.

Thus individual Christians, as part of the Church, may feel impelled to become actively involved in the political situation.

This much granted, it is then obvious that the lack of religious participation in Australian politics is largely due to the inertia of the churches in this country, and not to suppression by secular groups.

But why is it assumed that the Church should not actively engage in

the affairs of government and law?

Mr. Finnis' answer is that Christian politicians inevitably tend to use some part of religious doctrine as valid reasons for whatever they advocate, and hence by the very nature of doctrine they automatically make impossible any form of rational retaliation on the part of their opponents.

Negative

I sincerely hope that this is not the case. The results of such a "take it or leave it" approach would be disastrous, and would further the cause of neither side. For this is the very root of the controversial nature of religion; that upon the basic facts upon which Christianity stands rational argument is simply not possible, for these facts are beyond our total comprehension.

So we must regret the pronouncements of those who, consciously or not, use religion as an excuse for dogmatism. Mr. Finnis' remarkable distortion of the Catholic injunction "Whosoever shall be saved, before all things it is necessary that he hold the Catholic faith" into his "essential religious assumption" that "what is believed is right beyond question and beyond challenge" would give to understand that if you are a Christian, all your opinions must be infallibly right. No one would seriously have us believe this; yet the danger is that there exists a certain amount of truth in the suggestion.

The result of such unreasoned pronouncements are none the less unfortunate. It is all too true that churchmen sometimes tend "to regard those who dissent from their views as wicked,

and to regard disagreement as an attack on what they most prize, their religion," and in particular in regard to moral questions, where disagreements between Church and State sometimes lead to the statement that the government makes immoral laws, or some such thing.

Not valid

But all this constitutes no reason for religion and politics to be separate spheres in society. Surely it is possible, and surely it is absolutely necessary from the Christian viewpoint, that Christians and secularists could and should discuss their divergences of opinion in parliament, in a spirit of sanity and reason at least. Faith should by no means be "prejudicial to clear thought about the needs of society;" indeed it is the most cogent reason for clear and vital thinking on human problems, followed by positive action towards the good of society. Christians, as well as others, need learn the virtues of tolerance.

On this basis, the typical belief that "politics and religion are two compartments of man's social existence that are better kept separate" appears as a shirking issue at hand. To suggest that a Church abstaining from political action will be regarded as a wise (benevolent?) and impartial body whose occasional pronouncements are treated with respect is also an escape from reality. What of course happens is that no one takes any notice of that Church at all. It might just as well remain totally separate from the political field for all the good it will do.

We have fallen into a sad state. The separation between our religious life

and our secular life is so complete that Sir Garfield Barwick in dealing with the Matrimonial Causes Bill can say that "we deal with a code of divorce as legislators. We cannot sit here as clerics (read "Christians" for "clerics") because if we do I suppose a great number of us would say—that marriage is indissoluble and that there can be no divorce."

They say Australia is a Christian country.

Action

Individual Christians will need courage, tolerance and foresight if they are to enter the political arena effectively. They may lose the respect of their fellows—they may lose the respect of their fellow-citizens; but the Church is not meant to be a pillar of respectability. Similarly, any one Church should not be concerned with the political situation, and although I personally believe that a Church should not align itself with the policy of any particular party, it is still essential that the Church should voice its considered opinion. That this is possible without being pragmatic is amply illustrated by the report of the recent Lambeth conference of Bishops of the Anglican communion which covered an extremely diverse range of politico-social and humanitarian issues.

Christianity in Australia must accept the political challenge that is grudgingly presented to it. For Christ said, "As my Father has sent me into the world, even so do I also send you into the world."

—D. A. SMITH

POLITICAL RE-EMERGENCE

by Malcolm Penn

Since accession to the leadership of the ALP of Arthur Caldwell



ARTHUR CALDWELL

Courtesy "News" Ltd. and of his younger and energetic co-leader Whitlam, the Labor Party in Federal politics has taken the initiative on many occasions to attack the Liberal Country Party. Labor has assumed the role of a true Opposition. They have attacked the economic policies of the Federal Government, and have also attacked the policy of the Liberals over South Africa.

WHITLAM

Whitlam, in particular, has adopted strong tactics; he has never had ministerial responsibility, but only long years in opposition. He has no compunction about at-

tacking the "do-nothing" Liberal Government, and the negative policies of this "leave-things-alone" executive. The Opposition has clearly shown that the economic policy of the Government is not acceptable to the people, and that the Government has no real policy in this field.

HUMANITARIAN

The Opposition, adopting its usual line of personal freedom and general humanitarianism, has attacked the Commonwealth Government on its plainly inhuman policy on South Africa. It seems that the Liberals put the Commonwealth above humanity, above colour, and over the opinions of the United Nations.

LABOUR'S PROSPECTS

What does all this mean for the ALP? It now feels new blood fighting blood, flowing in its veins. Evatt has now gone; Labour is no longer on the defensive but is attacking. The personality of Evatt is no longer the dominant factor in Federal affairs, but the strivings of a new vigorous Party to attack the weak policies of a tired Government. All this bodes well for the prospects of the Opposition in the future.

Congratulations Menzies

At the recent meeting

held in the Union Hall, a motion was passed condemning the Prime Minister for his attitude to the South African racial troubles. The motion, I say, is absolutely and utterly ill-founded. Just what has the poor man done to deserve our University passing motions about him. Menzies has sent messages of condolence to South Africa over the shooting of some natives, but has refused to lodge official protests to the South African Government about the mass murder and racial policies. This requires great courage; outside of SA the person to support, or at least, condone the mass murder and police activities is our own Prime Minister. He has refused, this blue-ribbon, British loving P.M., to follow the English P.M. (Macmillan), who apparently is no longer loyal to the Empire and the Commonwealth, for he has condemned the policy.

Further, the Prime Minister in his first piece of original policy has even refused to follow our gallant American "cousins" who have also condemned the affairs in South Africa. Mr. Menzies, the "yes man of Suez", has come out against the rest of the Commonwealth. On what grounds? In support of Commonwealth principles—that of non-interference in domestic affairs. Thus

his policies are completely original and yet condemned.

Why doesn't Menzies do anything more about South Africa than this sympathetic sop? There is, of course, his personal allegiance to the Commonwealth. We must keep South Africa in the Commonwealth, in the free democratic Commonwealth. With South Africa in this body, however, the great gold reserves will remain pro-Commonwealth. The riches of South Africa appeal far more than a few hundred natives. Alas, I cannot justify this original Menzies' policy further. Meanwhile he betrays the principles of the United Nations Charter of Human Rights; he betrays the freedom of all humanity, and he betrays the Australian way of life. In short, this original policy of his of support for South Africa (and what else can it be interpreted as?) is treason to the human race.

A hardy Red Indian was paddling his canoe off the coast of Florida when suddenly a beautiful and voluptuous mermaid popped up from the sea and into the canoe. The Indian looked her over for a moment and said, "How?"

A Catholic in the White House

by Roger Ashley Leonard

A Catholic in the White House? No question is more topical or more vigorously debated than the one as to whether a Catholic candidate can become President of the United States. The candidate in question is, of course, Senator Jack Kennedy, Democratic hopeful.

More precisely, the question is whether a Catholic should be elected to the Presidency. As the majority of American electors are of the Protestant faith, it would be useless attempting to show why Senator Kennedy should be elected President from the Catholic point of view. In order to dispel any misgivings that Protestants might have as to the desirability of a Catholic President, it is necessary to argue the case from a Protestant point of view. Though many Protestant clergymen have opposed Senator Kennedy's nomination by attacking specific points of Catholic doctrine, etc., none as yet have been able to put forward a logical argument against a Catholic President.

Disagreement

Surprisingly enough, a number of Protestant clergymen have disagreed with their fellows and put forward some reasons why a Catholic has as much right to the White House Chair as a non-Catholic. Rev. Dr. John C. Bennett, Dean of the Faculty at New York's Union Theological Seminary, lists three dispassionate points:

If the American people make it clear that a Catholic can never be elected to the Presidency, it means that 40 million American Catholics are denied full participation in the Government. This would damage the American Democratic System much more than a Catholic President ever could.

American Catholics emphatically support the American principles of religious liberty for all, viewing it as a fundamental Catholic principle.

There are and have been dozens of Catholic state governors and mayors. As one citizen put it when it was suggested that the POPE would be running the country through a Catholic president:—"Does the Pope run California, does he run Hawaii, does he run New York, of course he doesn't."

Opposition

Other Protestant clergymen didn't go to such lengths in supporting a Catholic's right to nomination and election, but a good number definitely defended and even supported his right in a few well chosen sentences. Admittedly, quite a number oppose Senator Kennedy's election, mainly on the grounds that a Catholic would put Catholic doctrine before National needs. Although this may seem a reasonable objection in theory, I do not think that any real trouble would arise in practice.

Remarks

The Rev. R. G. Borgwardt, pastor of the First

Lutheran Church of Sioux Falls, South Dakota:

"... Certainly any citizen of the United States should have an opportunity for the highest office in the land, regardless of race or creed. This is so fundamental to our democratic way that it is agonising to have any sort of hesitancy on this point."

Rev. J. W. Cyrus, of the Milwaukee Unitarian Church:

"There are, after all, all kinds of Catholics as there are all kinds of men everywhere. It would be a great loss to vote against a Catholic and reject a great man."

Rev. W. W. Finlator, of a Baptist Church in Raleigh, North Carolina:

"It's unrealistic to think there won't someday be a Catholic President. How can 40 million people never be allowed the honour of seeing one of their number President?"

Rev. L. L. Durgin, of the Congregational Church in Providence: "If anti-Catholicism has become the meaning of Protestantism... then we are no longer worthy of our heritage."

Answer

Surely the question has been best answered by Bishop Richard S. Elmer, of the Episcopal Diocese of Detroit, who said: "The only question worthy of debate is: Who is the best nominee for the highest office in the greatest nation on earth; who has the wisdom, courage, maturity and character to lead and unite his people? If any person favours Sen. John Kennedy because he is a Catholic, he is precisely as narrow as one who opposes him solely for that reason."

More surprising than the views of some Protestant clergymen, are the views of Protestant laymen. Some sided with their clerical leaders in wondering whether a Catholic would be able to free himself from the ties of his Church. Though others didn't use the same blunt words, they agreed in spirit with the Nevada Methodist who said: "I wouldn't give a damn if the President was a Holy Roller, it's the best man that counts."

Linus Comments

Apart from questions about the meaningfulness of such statements as "A Catholic in the White House", the main question is whether in the light of other Catholic — member appointments (e.g. to State Governorships, etc.) Roman Catholics can be relied upon to withstand pressure from their Church and from other groups. For example, the handling of measures for divorce might prove impossible in a Catholic dominated state.

What price democracy? It must not be forgotten that Papal Encyclical, 'Quadragesimo Anno', of 1931 can be interpreted to give approval to corporative state theory; indeed Dollfus and Schuschnigg in Austria adopted it as the ideal for a Catholic state, with dire results.

Once upon a time, long, long ago there was a large and very strong country that loved to send out people to start colonies where she could send all her naughty children.

But in this country there were some very good people who saw in these new colonies a chance to create the perfect society and to teach goodness in an atmosphere untainted by the breath of naughty children.

Naturally they also thought about saving their pennies, in fact, they believed that if you could save a lot of pennies then the sun had smiled on you and you might even be one of the lucky ones to get a passport to the very best land.

And so they cheerfully did both things; they saved their pennies and they rejoiced in their goodness. Now these were simple people and the silly bustle of the factory world passed them by as they tilled their slow crops and tended their small businesses. And the sun shone and they prospered.

But in the big bad naughty world outside all sorts of things were happening. The good people of the new land closed their eyes ever so tight and tried to imagine that

none of them were actually happening. Their faith was fixed and they tilled their land.

Certain strangers from another far off land came and settled in a valley nearby. These new people made wine. The good people were very upset about this, because drinking is naughty. They were worried, but drinking of the wine brought many many more pennies to the land. So they decided to do something.

They half-closed their eyes so that they could not actually see anyone drinking. Now when you cannot see anything, it doesn't really exist. With the other half of their eyes they could see the pennies. They stopped anyone from drinking at any time that was not proper and worried any little man that tried to take a drink outside the proper hours.

But then a terrible thing happened. A big depression came; from the mountains. Suddenly they saw that if they opened their eyes just a little they could see pennies coming out of the factories. So they built more factories and got all excited about it. But some funny things happened then.

They learnt how to make penny factories from the other countries, but they still looked at it all with the same old farmer's eyes that were still not quite open.

In the old days the

Good Book provided the only learning a good little boy or girl could want. Tilling the land and growing trees brought them the peace which passeth all understanding; and this horrible new idea that people should be educated from other books only gave people ideas about themselves. You only had to have people to build factories, and you could always get people from some other place to show you how. So they shut their eyes very very tight so that they couldn't see education, and, of course, it therefore did not exist and the good little children did not spend their pennies on it. What was the use of it all? They were all self-made men in the finest traditions. The factory builders who had come from other places went back to those other places because their children could not go to proper school.

But somehow the good children kept the soul of the new land together. They spent a long time looking over certain songs for a naughty meaning and when they thought they had found one they stopped everyone from singing those songs. They shut their eyes when they thought they saw a mob in the sand hills or wandering in the streets and so the mob ceased to exist and no government facilities were ever made for young people.

The only place for the bad children to drink was

in their houses after work, so, of course, like everything else that the good children could not see, it ceased to exist. And the bad children became worse. Much worse.

The good children knew that this was impossible because they had protected and looked after their people. Of course, the people weren't able to tell what was best for them and that is why the good children arranged the voting in such a way that they were always elected.

As the people had never heard any naughty songs, seen any naughty films, or read any naughty books, naughtiness did not exist.

Imagine the terrible, terrible day when the "others" eventually got power. Naughtiness seemed to rise, belching from the earth. It was suddenly found that there were such things as brothels; and they were even legalised; betting shops opened at every corner, lotteries ran amok while the people saw, read, heard and worse, did, anything they actually enjoyed. It was anarchy. Horrible to think of.

But the good little children closed their good little eyes and sailed away to another far, far land, so that, naturally, the naughty southern country ceased to exist.

A FAIRY STORY

W.U.S.

W.U.S., which stands for "World University Service" has three main objectives:—

- to help meet the basic needs of universities,
- to promote the sharing of knowledge and experience in seeking solutions to practical university problems, and
- to foster the development of international understanding and co-operation between the university communities of all nations.

Recently a meeting was held in the Union Hall to protest against the apartheid policy of the South African Government. There was an overwhelming response against this apartheid policy. It can therefore be concluded that students in this university believe that the coloured race has equal rights with the white population of South Africa.

The policy of equal rights and democracy, as we believe it, is not the policy of the South African Government. In South Africa the "open" universities have already been closed and no further student may be registered who is non-white at any of these universities.

The segregated learning for African students will be drastically inadequate, in terms of facilities, as well as content, which will be determined by the Government in terms of its apartheid policy.

To help meet the need the W.U.S. committee has established extra mural courses which will help prepare students for external degrees of the University of London. These courses are to be organised and conducted in keeping with the W.U.S. principle of non-discrimination between white and non-white. This means that students who would otherwise have been forced

to attend segregated universities will be able to obtain a degree at a recognised university.

The aim for W.U.S. in action in South Africa from external sources is £1,084. This money is to be used in acquiring textbooks and to cover the cost of enrolment, examination, and tuition. Besides this sum substantial contribution are made by W.U.S. to African medical students already enrolled in non-segregated universities, to enable them to complete their studies.

We in Adelaide University who were so eager to voice our disapproval of the South African policy which gives almost non-existent rights to the South African coloured races can now do something constructive. By lending financial aid through the W.U.S. appeal next term we can give to other students like ourselves a chance to gain a higher education and a chance to gain their rights. W.U.S. can only help if students are willing to support their campaign to give to all people, whatever race, or creed, a chance to gain an education.

Remember, words are cheap and useless if not followed by action which in this case is financial aid.

—B.A.C.

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St. Mark's Variety Evening
Y.W.C.A. Hall, Pennington Terrace
4th and 5th May, at 8 p.m.
Mr. R. B. Lewis, Master of St. Mark's, will be present.

FOOTBALL

The Blacks have played trial matches for the last four weeks and are at top form for the opening of the season tomorrow.

Matches scheduled are: A's v. Riverside, at University Oval, 2.30 p.m.; B's v. Semaphore Park, at Semaphore Park, 2.30 p.m.; C's v. Teachers College, at University Oval, 2.45 p.m.; D's v. S.P.O.C., at Graduates' Oval, 2.30 p.m.

The trial matches were something of a shambles in one regard. There are about 100 players fighting for positions in four teams. In the trial games they were shifted round, some playing half a game here and half a game there, some playing out of position, and so on. The players for a start did not know each other well and while being chopped from one team to another it was almost an impossibility to show anything in the way of co-operation and team work. However, this is always the case and every trial that was ever played resulted in a similar mess.

At the same time in another regard the trials were far from a shambles. They showed clearly the all round strength of the club. For the final trial the selectors spent two hours trying to sort out players and ended in complete frustration. Some who are perhaps A grade players will find themselves in the C's for a start and about 20 players who are as keen and probably as able as others will miss out on a game. This is unfortunately a necessary evil at the beginning of the season.

All this points to certain C and D grade premierships this year as well as the already-taken-for-granted A and B grade premierships.

One reason why our teams find the going hard in close matches is lack of voice to overcome opposition barrackers. Everyone needs relaxation and exercise. How about those of you who are not playing sport this year exercising your lungs for the good of the University Football Club?

Sports Association Annual General Meeting

Of the 4,288 Undergraduate members of the University Union in 1959, 2,051 were fully paid up members of the Sports Association; just under half of the total undergraduates, and of these 1,397 were active members of the sports clubs. From this number 50 turned up at the Sports Association Annual General Meeting!

Professor R. B. Potts was elected to the position of President for the year 1960; Mr. S. G. Haynes, Honorary Treasurer; Mr. R. Culver, Deputy President; Mr. S. T. Scarman, Honorary Assistant Secretary; and Dr.

Barbara W. Orchard, Senior Woman Blue.

The Fencing Club, following its two years' probationary period, was granted amalgamation with the Sports Association.

The following table shows the general upward trend in number of teams and members for winter clubs.

A vote of thanks and appreciation were recorded for the services rendered to the Sports

Association by the Vice-Chancellor of the University, Mr. H. Basten; the Town Clerk of Adelaide, Mr. W. C. D. Veale; the retiring President, Professor E. A. Rudd; retiring Deputy President, Mr. R. B. Lewis; and to the Secretary and his staff.

CLUB	No. teams competing			Approx. No. Members		
	1958	1959	1960	1957	1958	1959
Badminton	3	4	4	40	50	50
Baseball	5	6	6	53	53	60
Basketball	3	3	3	25	25	30
Fencing	1	4	5	8	20	45
Men's Basketball	9	9	9	100	110	110
Golf	non-competitive			93	90	95
Football	4	4	4	120	120	120
Judo	non-competitive			20	30	30
Lacrosse	2	2	3	24	35	40
Rifle	3	3	3	24	35	40
Rugby	4	4	5	76	80	85
Soccer	2	2	2	30	35	35
Squash	4	5	6	60	120	140
Table Tennis	3	4	6	35	35	45
Winter Pennant Tennis	3	3	3	15	20	25
Weightlifting	non-competitive			10	25	104
Women's Basketball	5	5	5	35	35	40
Women's Hockey	5	5	5	57	60	70

HOCKEY TELEVISED!

The "stars" of the club were given an opportunity to show their "form" on TV last Saturday, when NWS 9 filmed the match between University and the State side. It will be interesting to see whether NWS 9 considers hockey spectacular enough to warrant weekly telecasts of main matches.

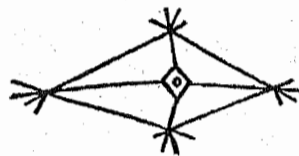
We are hoping to have some of the Inter-Varsity matches televised, especially the match between the Combined Australian University side and the South Australian team.

The General Committee showed initiative last week in overcoming the difficulty created by the Adelaide City Council when it threatened to bring police action if the University playing fields are used for Sunday prac-

tice. The committee has obtained permission to use a playing field at the Parkside Mental Hospital for Sunday practices. We are rather worried in case several players (whose names we won't mention) may be made involuntary patients if spied by any of the staff. Nevertheless, the use of this ground will greatly benefit the Inter-Varsity and other teams.

The hockey season officially opens on Saturday, April 30th, and University has drawn a tough nut in Grange for its first match. Once more we will warn players that unless subscriptions (both 1959 and 1960) are paid up before 30th April they will be barred from playing.

THIS IS NOT AN IDLE THREAT—we need funds in order to make our Inter-Varsity carnival a success and we can only assume that those who do not pay subs are not interested in the Carnival.



MEN'S BASKETBALL

The Men's Basketball Club is looking to its new members to assist in maintaining the Club's successes of last year.

Practices for the winter season began in late March and have been fairly well attended. They are held in the Y.M.C.A. Gym, Flinders Street, from 12.00 to 1.15 p.m. Saturdays. All players wishing to take part in the winter competition should attend these practices.

A big incentive to all Club members this year is the Inter-Varsity to be held at the Gold Coast, Queensland, in the first vacation. With a number of last years players unavailable, the team is the most open for years. It is hoped that strong financial assistance will be available for those people selected.

RIGHT SO WE WON!

We started the season rather well, having had seven wins out of a possible nine. It's true there were ten games played, but one of these was between two of our own teams.

Four out of five teams came home victorious for the matches played on April 16. To the lay-men this appears quite impressive. But let's face it, the general standard of rugby throughout the club, with the notable exception of the C's, was very shoddy.

At one stage during the A's game against North Adelaide five University forwards were noticed fighting each other for the ball. On the other hand the hard packing forwards, carrying a bit of height and weight this year (ave. 186 lb.) were often disappointed to see the back line flounder to a stop. Our perennial fault is with us again, a lack of team work and the predominance of flapping sea gulls. Although the general standard of play needs to improve there are individuals in the club who are showing great promise—this applying to the lower teams in particular. The most heartening sign is the size

of the club, which at the moment is the greatest in our Club's history, and there are more new players turning up at each training. This is following a general trend throughout Australian and world universities it seems.

It rather looks as if the C's will be doing big things this year. Last year they won the Jack Case Memorial Cup, but

didn't reach the finals. This year we're tipping they'll get there.

The Rugby Club extends an open invitation to you to come and be a spectator, any Saturday afternoon. It's a great game to watch and in return an audience really lifts the game.

TIE FOR UNIVERSITY CUP

In a struggle which was not decided until the last event, the 120 hurdles, Ian Hannaford and Tony Radford tied for the Varsity cup, each gaining 14 points. Last year Ian won the cup with 15 points, while Tony scored 13 points. Tony and Ian were unopposed in their chief events up till the 120 hurdles which Ian won with Tony second. Ian then had points for his wins in the 120 hurdles and javelin, his 2nd in the long jump, and his 3rd in the 100 yards, while Tony scored with firsts in the mile walk and pole vault, seconds in the 120 hurdles and 3rd in the hammer throw.

In the women's events competition was not so keen, as Lyn Pearson won this award with firsts in the 100, 220, broad jump and discus, and a second in the 80m. hurdles. But the highlight of the women's events was the high-jump the previous week, which Sue McGregor won at a height of 5'0", the best jump made in this State since 1956 when the State record of 5'3" was set. This performance is all the more outstanding since Sue does not train for, nor compete in the high jump events during the competition season. On the whole results for the Championship were poor due to the inclement weather, but results of the Handicap Sports, the week before, indicate that there is a strong body of athletes at the University from which to draw for

the Inter-Varsity and the Inter-Club season.

RESULTS

MEN

100, D. Rudd, A. Disney, I. Hannaford, 11.3; 220, Rudd, J. Turnbull, Disney, 24.5; 440, J. Herriot, R. Wight, 54.8; 880, Herriot, A. Payne, J. Formby, 25.1; Mile, I. Wheeler, Payne, Formby, 4.34.2; Three-mile, Wheeler, Herriot, Wight, 15.11; Mile Walk, A. Radford, B. Burr, 10.33.8; 120 hurdles, Hannaford, Radford, W. Wainwright, 17.6; 229 hurdles, Turnbull, Disney, Burr, 28.4; 440 hurdles, M. Shannon, Rudd, Burr, 57.4.

Long jump, T. Griffin, Hannaford, R. Mere, 21.9; High jump, M. Kain, D. Woodgate, M. Byrne, 6.0; Hop, step, and jump, G. Boase, Burr, Mere, 47.4; Pole vault, Radford 9.6; Hammer, G. Richardson, W. Richardson, Radford, 107.5; Discus, G. Richardson, W. Richardson, Radford, 110.6; Javelin, Hannaford, G. Richardson, Rudd, 150.8; Shot put, M. Kemp, Hannaford, G. Richardson 41.94.

WOMEN

100, L. Pearson, J. Davis, J. Shaw 12.6; 220, Pearson, S. McGregor, Davis 27.3; 29 metres hurdles, McGregor, Pearson, Shaw; High jump, McGregor, M. Michelmore, J. Semmler, 5.0; Long jump, Pearson, Michelmore, 15.1; Discus, Pearson, M. Jude, McGregor, 61.11; Javelin, Shaw, Jude, J. Nitschke, 67.9.

JUDO CLUB JOINS STATE COMPETITIONS

University entered the South Australian Judo Association Championships on Monday, April 4th, competing against other South Australian Judo Clubs for the first time. The two contests resulted in wins for the A.U.J.C., 5 matches to 2 against Kangaroo Club (Semaphore), last years top team, and 5 matches to 1 against Elizabeth Judo Club.

The first match was against Kangaroo, most of these contests resulting in a display of very good techniques, the best of these being Iskanto, who fought with determination against a black belt opponent, winning with a left-arm throw (Tai-Otoshi) in the last few seconds of the contest, thus proving that

this year away from the sport did not affect his fighting ability.

The second match, against Elizabeth, took much longer than the first, even though their players hold lower belts than ours, since they seemed content to defend instead of attack and the University team had trouble breaking the defence. J. Sobolewski had trouble throwing a very heavy opponent much shorter than himself, and, in fact, he was nearly thrown himself.

The Uni. team was: P. Wallace (2nd KYU), G. Gartel (3rd KYU), J. Sobolewski (2nd KYU), R. Iskanto (1st KYU), J. Tan (5th KYU), M. Atkinson (5th KYU), P. Dijkman (1st DAN) (University Coach).



Demonstration of an old-style rugby tackle.