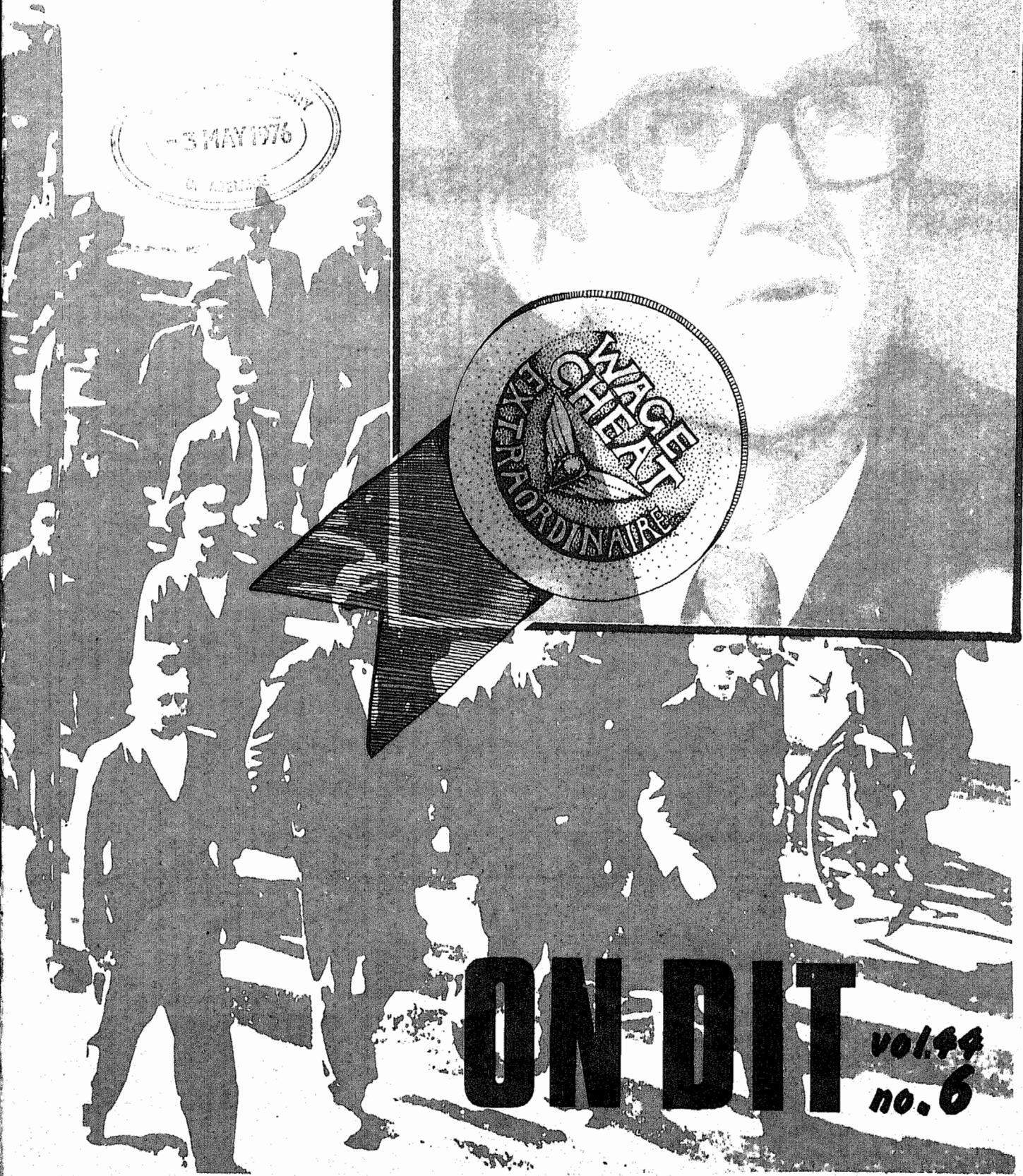
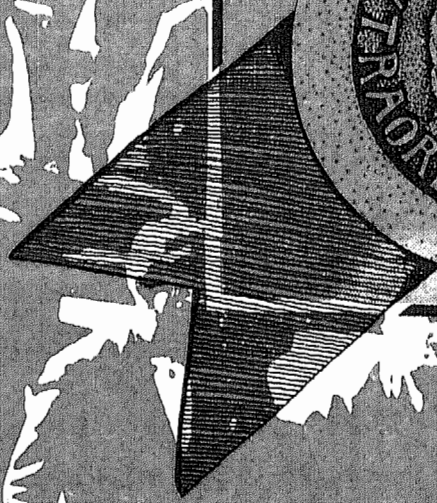
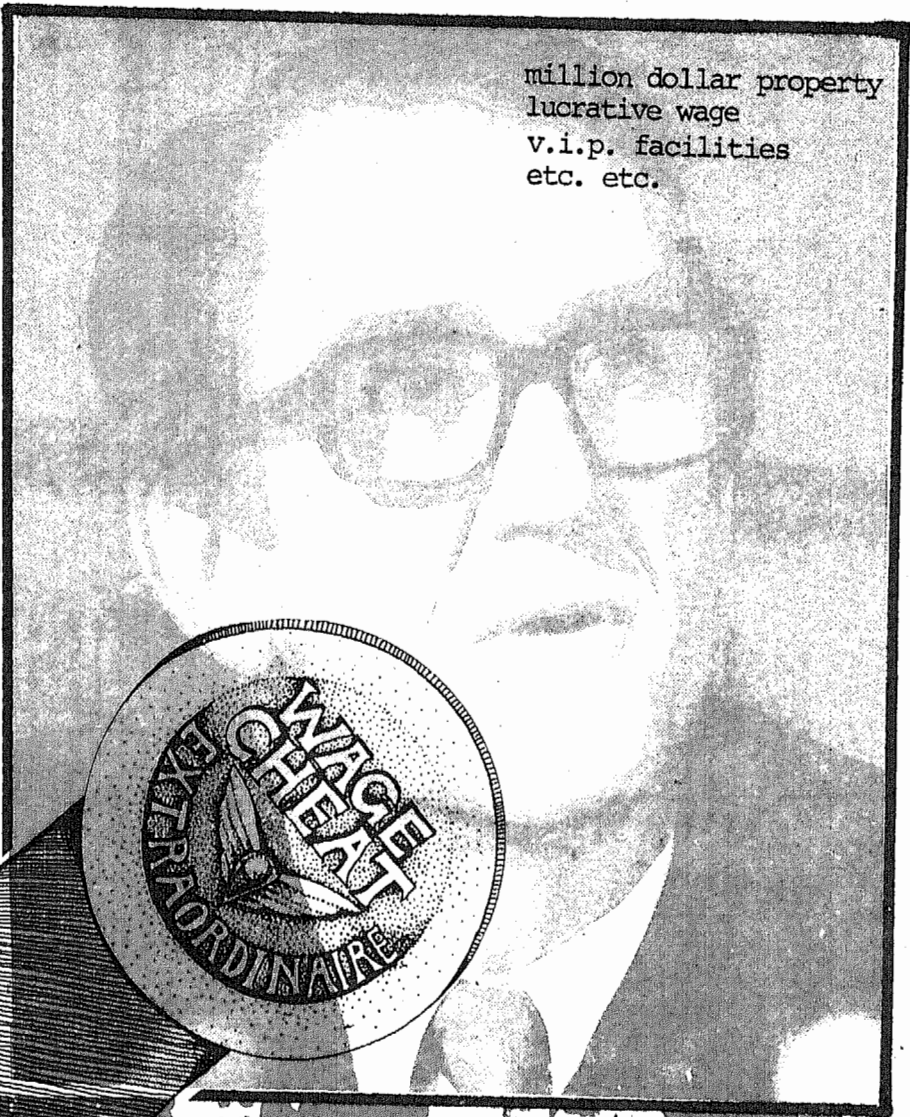


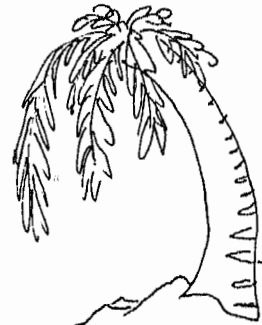
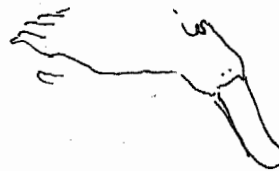
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# ON DIT

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no. 6



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& Anne-Marie, Tracy  
& anyone else I've forgotten.





## we are embarrassed

Dear Editor,

We are embarrassed.

For we are members of the U of A Liberal Club and we don't want anyone to think that we share the views expressed on behalf of that Club at the G.S.M. on Timor.

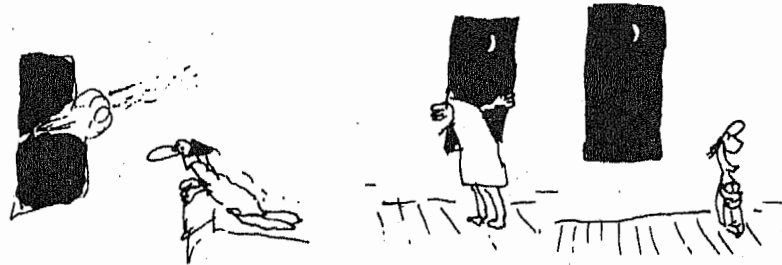
Indeed Mr. Ed. Otto as you wrote in On Dit (44.4 P.12), the need to look for simple answers is frightening and has overwhelmed current Club spokesmen.

It would appear that the present leadership has abandoned the traditional little l stance of the U of A.L.C. How strange it is to see our LC to be right of the LP. The LC needs an influx of more rational beings.

Yours faithfully,

Peter Adamson.

Bruce Edwards.



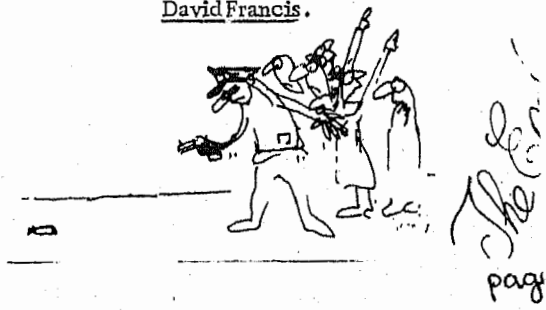
## on dit speaks with a forked tongue?

Dear Editor,

On Dit has a history of selectivity and double standards which goes back at least as long as I have been at Uni (4 years). In this year's issue No. 4 we are told that "no country has the right to interfere in the internal affairs of another country." (P. 10). I agree wholeheartedly. Indonesia's interference in East Timor is repeatedly condemned in On Dit but I have never read any cries of indignant outrage at the blatant interference of Russia and Cuba in Angola, or that of North Vietnam in South Vietnam, Laos and Cambodia.

Perhaps Mr. Otto, your rule needs to be stated more fully: "No country has the right to interfere in the internal affairs of another country, but some countries have less right than others."

David Francis.



## Trying to communicate the truth about EAST TIMOR

Communication is a difficult art at the best of times. For East Timor this is far from the best of times. Its people deserve the best and most self-aware media coverage available. I suspect that well-meaning commentators, including some contributors to On Dit, may be damaging rather than enhancing the life-prospects of the Timorese.

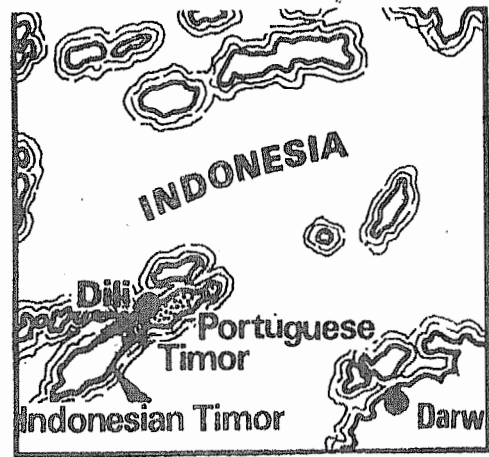
East Timor is about people. And East Timor is about politics. But if concern for people is expressed in a sentence that also takes sides politically, human concern dissolves into politics. The reader immediately concludes that the framework of discussion is political. The questions raised in his mind are not about people's welfare. They are questions such as: What political advantage is this writer seeking under the pretence of humanitarianism? And, which side is going to benefit from any aid that is offered?

Compassionate comment on Timor, like much comment during the Vietnam conflict, slides too easily into a rationalizing of one side's political stance. This slide would not matter much on its own. But with it creep back the old assumption that underlie violence: some people are expendable because their politics are wrong; others are permitted to kill because their politics are right.

### **the debate is about people !**

A commentator cannot have it both ways. If he says he is appalled by the death-toll of 60,000, and at the same time he is prepared to licence guerilla warfare as a way of responding to this enormity, I do not believe he was appalled by the deaths. If he professes to support freedom of political choice, and in the same breath professes support for one party, what the reader hears is support for one party under the guise of impartially seeking political freedom. I do not say that speech ought to operate this way, only that it does.

It would be naive to think that politics, the dominance of one power structure rather than another, can be left out of East Timor discussions. In the medium to long term, the life possibilities of those who survive the fighting will depend on the overall political settlement. But my contention is that any move to get emergency aid to the population of East Timor - any move to help people survive - will be sidetracked and forgotten whenever the welfare of individuals is made to compete with political considerations.



Agencies such as International Red Cross physically embody the kind of non-political aid everyone can support. Pressure should certainly be brought to bear on the present administration in Dili to allow emergency relief operations to be resumed. Likewise the safety of relief workers and supplies ought to be guaranteed by Fretelin. Certainly there is a risk that supplies will be commandeered and cynically used to prolong the fighting. Yet this can hardly serve as an excuse for failing to support the best impartial relief channel available.

Two final observations. If solidarity with the people of East Timor is coupled with the demand that everyone become publically and unequivocally committed to one side in the conflict, then the response to be expected is the same as our own political parties could expect from a similar appeal. Under these circumstances, reproaching the public for failing to 'support East Timor' is futile and misguided. Of course people have strong partisan sympathies. But only if human needs are distinguished from a particular political stance can wide support for the people of Timor be expected. Most Australians will not buy the package deal. Finally, when a virtual slanging match between right and left ("They did." "They didn't!") begins over the politics of any situation, what is taking place is not communication. In this context speech becomes a weapon, or a way the opposing speakers have of convincing themselves that they really do believe what they say. An outsider senses that the opponents are not deeply concerned about the issue at hand after all: it is simply the latest emotive cause that symbolises their leftist or rightist allegiances. The East Timorese people deserve better than to be 'used' in this way.

Adrian Lyons.

# LETTERS

## ON DIT is thoroughly researched:

CAMPAIGN FOR AN INDEPENDENT EAST TIMOR,  
1a Salisbury Street,  
UNLEY, S. A. 5061

Dear Editor,

I would like to congratulate you on the excellent coverage that you gave to the East Timor question in the Volume 44 No. 3 edition of "ON DIT".

It was also a direct contrast to the hysterical nonsense about East Timor that is being disseminated by the Adelaide University Liberal Club. I would like to rebut some of the claims made in the pamphlet "Facts On Timor" that was printed to persuade students not to vote for the donation of \$200 to the Campaign for Independent East Timor; a pamphlet that was a little saner than some others, incidentally, but still could hardly claim to present facts.

The pamphlet states that: "it remains an incontrovertible fact (not an opinion) that Indonesia did not intervene in East Timor for four months following the outbreak of civil war..." This is entirely untrue because Indonesian forces were creating border incidents right up to the time that they carried out a full scale invasion. How in the hell does the A.U.L.C. think five Australian journalists were killed? It was during one such border incident. Perhaps they didn't get to read newspapers during early December last - if they had, they would have read that the civil war was history when the Indonesian generals made their move. A move, incidentally, which their Government voted to condemn in the the United Nations - admittedly this was the most incredible hypocrisy considering the LCP actions eg. preventing humanitarian aid from leaving Australia, squashing radio links with DRET and doing all in their means to prevent the UN delegate from making contact with FRETILIN areas.

The claim that FRETILIN is communist-controlled is absolute nonsense. By and large, FRETILIN is made up of Catholic activists concerned about the welfare of their people. The communist segment consists of a handful of Timorese who returned from Portugal after studies only last year so this claim is wrong. Even Don Chipp (perhaps the only Liberal member who can claim to be anywhere near a true liberal) admitted this during his criticism of the Foreign Affairs Department in a speech in Parliament on Thursday, 25/3/76.



The A.U.L.C. would have us believe that local chiefs in Timor conducted a poll in which 85% of the population wanted integration with Indonesia. The population of East Timor before Indonesia's invasion was 600,000 people; the membership of FRETILIN was 300,000 and the evidence for this is vouched for by Australian observers: members of aid organisations, trade union and student delegations.

I would suggest that the A.U.L.C. members should have learned a lesson from their defeat on the motion. One thing they should have learned is that before they put pen to paper, they should do their homework. Progressive students have once again shown they will support people in the third world who are struggling for their independence and not be duped by the communist-can rattling, distortions, half truths and deceptions by the moral lepers of the Liberal Party. Their sort of democracy led to much blood letting of both Vietnamese and Australians in Vietnam. Many Australians have learned this lesson - the latest rash of so-called liberals have yet to learn.

Yours sincerely,

ANDREW ALCOCK  
for the Publicity Collective  
Campaign for Independent East Timor.

# condemnation of the un-employed: rubbing salt into their wounds

dear editor,

We write in strong protest at the Federal Government's further restrictions on receipt of unemployment benefits. We strongly resent the image of the unemployed as "bludgers" which is implied in these moves and reinforced by the media. The condemnation of the unemployed in recent months clearly comes from people with no experience of unemployment and no prospect of ever being unemployed.

We are all residents or workers at the "Contact and Exchange Centre", a shelter for homeless persons. We have all experienced unemployment recently and some of us are still unemployed. Until the latest benefit restrictions were introduced being unemployed was hard enough. This situation has been rendered far worse. There are four particularly abhorrent restrictions:

Firstly, the definition of "suitable work" has been broadened, leaving the unemployed person with little choice and forcing them, foreseeably, into an unsatisfactory work situation. The officers at the Commonwealth Employment Service have the power to define what type of work is "suitable" and which is "unsuitable". Since there is no chance to build up a relationship with any one officer, and since the service is over-worked in any case, decisions made are often inconsistent and arbitrary.

Secondly, income statements must now be presented fortnightly and in person. We see this exercise as a waste of time and money by all parties, and as an additional insult to the self-respect of the unemployed person, having to queue for hours at the Employment Service.

Thirdly, benefits will not be paid to school leavers until the long Christmas holidays are over, reinforcing their dependence on their parents and an unnecessary pressure on many families. These people are not only to be stigmatised as unemployed but also are to be denied the chance to live independently and rectify their situation.

Finally, persons who voluntarily leave a job will not be paid unemployment benefits for at least six weeks. We believe this gives an unfair power to employers. Very often employees resign for perfectly legitimate reasons and yet now they are virtually to be punished for exercising this basic right. Consider what unfair or unsatisfactory conditions many people may have to endure before committing themselves and their families to many weeks' poverty or decimated savings.

Can the Australian people, priding themselves on a fair and egalitarian society, endure such inroads into personal freedom and justice?

yours sincerely,

John Mayhew  
Sylvia McKenzie  
Robert McKinnon  
John C. Young  
Cecilia Williams  
John Buchanan  
Evelyn Clark  
Therese McKeane  
Nina Rivas  
Kend McCallister  
Stephen Peter  
LES CRONIN  
Guy Wright  
Kerry Kline  
Frank Tesatiero

Kenny Wiggins  
Patrick Kealey  
Raymond May  
Koufano Lannato, i Co.  
George Fair  
Gregory J. Kycki  
Michael P. Keenan  
Graham Owen  
Stephan McKenna

(see this week's "Sharpening the Razor" p. for further development of this argument.)

## Dole brutality: the unacceptable face of big government

The Federal Government's new "dole bludgers" scheme is likely to produce no more than a net loss in revenue, and at a terrible social cost.

While using high unemployment as an economic tool, the Government proposes to drive a percentage of those forced out of work into destitution.

ANNE SUMMERS exposes the Government's folly, ignorance, and frightening lack of compassion for the defenceless victims of an economic theory of arguable utility.

The Street Scheme for further eliminating "widespread abuse" of the Unemployment Benefit System seems more like a moral crusade than an attempt either to save money or to grapple with the problems of the unemployed.

Tony Street, Minister for Employment and Industrial Relations, has denied that the scheme, announced last week, is designed to save money.

He said that if the department did not save so much as one dollar he would still pursue the tightened version of the guidelines for administering unemployment benefits.

However, it was pointed out very early in the lengthy release which announced crack-downs that "the taxpayer of unemployment benefit payments is in the vicinity of \$480 million a year."

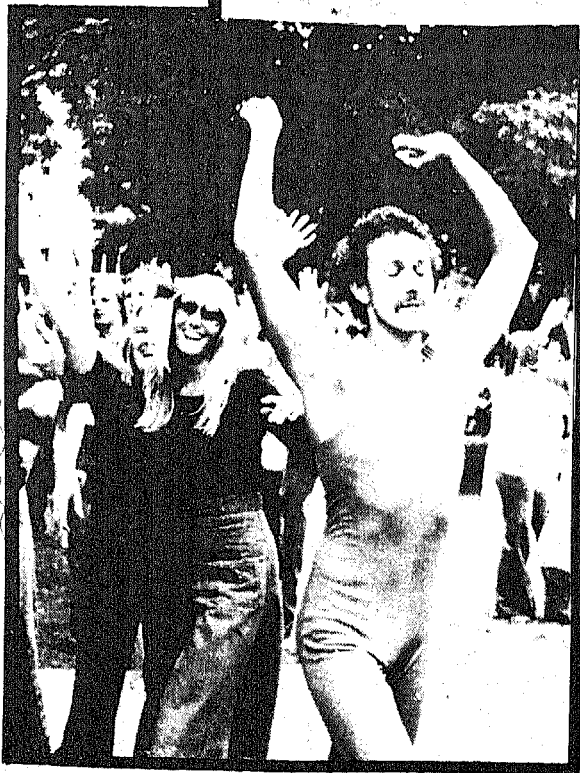
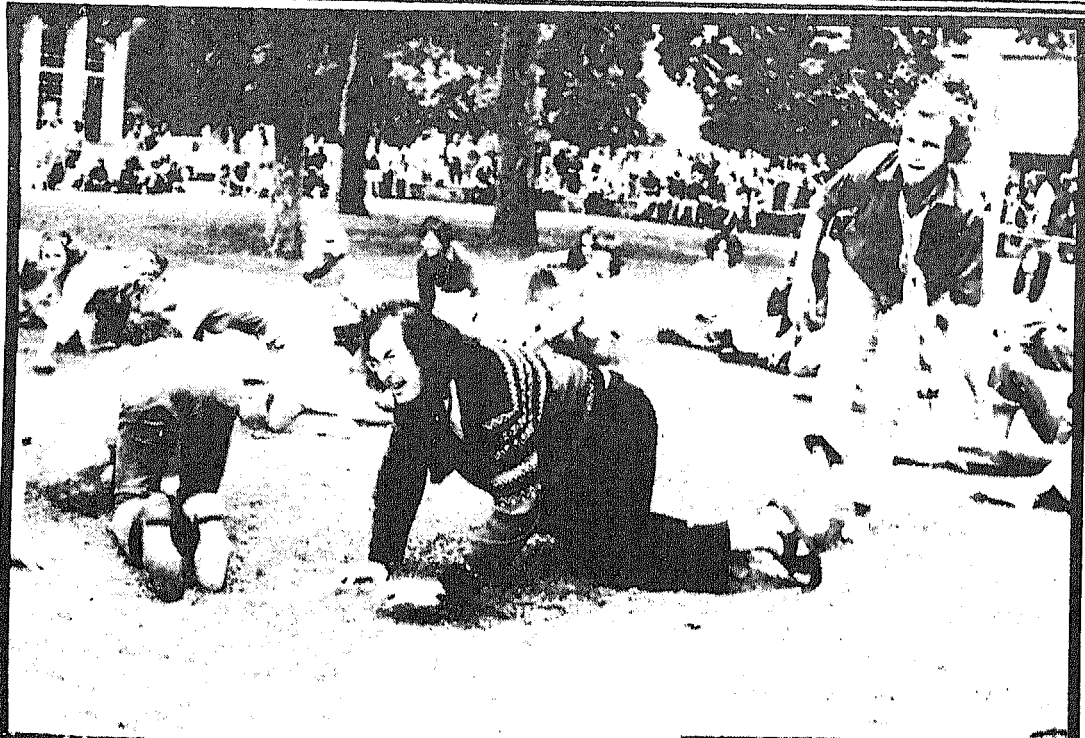
This was a rather emotive way of describing the form of Government expenditure. It had the effect of fanning the sparks of popular prejudice against those who are on the dole. It implied that the cost of giving the dole is a high priority consideration.

Some of the measures announced last week may actually save the Government in in-



THE NATIONAL TIMES, MARCH 29

# CAMPUS NEWS



# CAMPUS NEWS



## marilyn wood

~ on the lawns



# SAYING NO TO ROCKEFELLER

there are many peasants  
there are many peasants, many more than my  
two eyes could see  
that have their  
bodies  
owned  
by rockefellers many, many companies

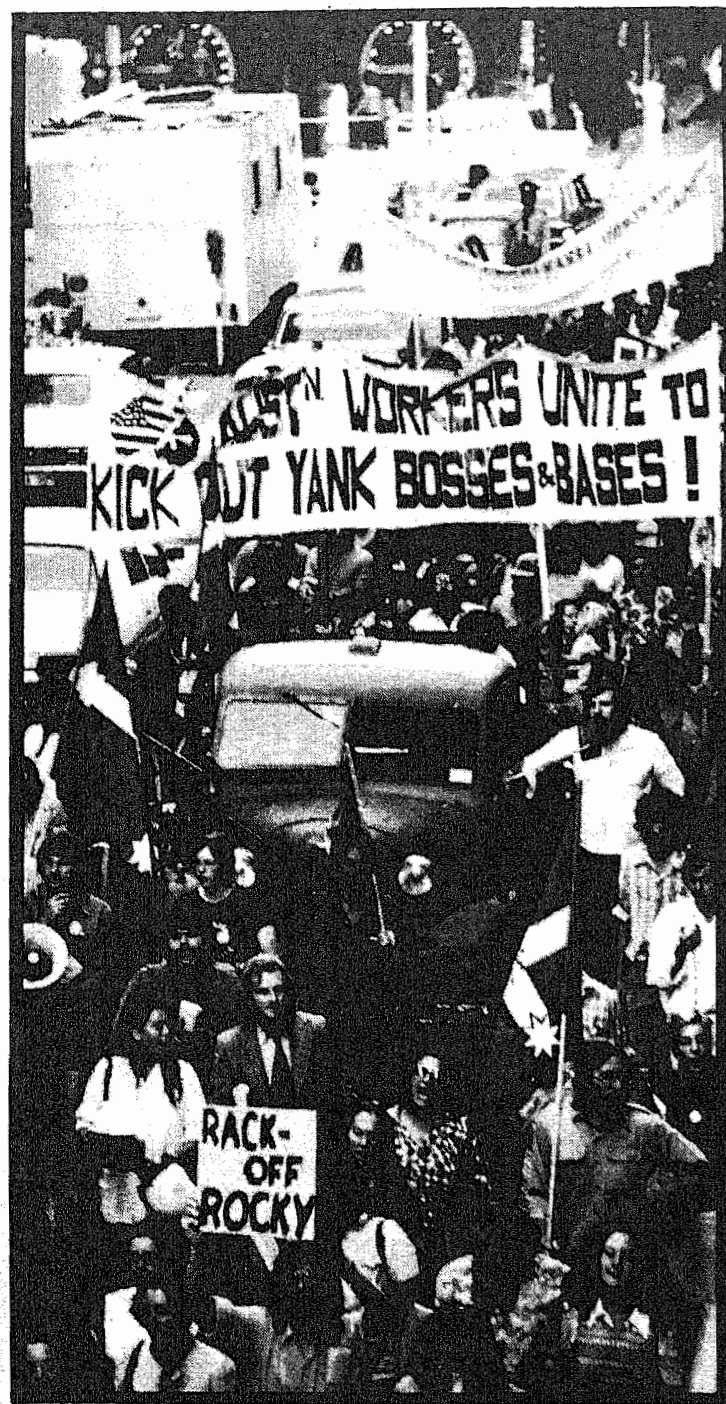
many people in all parts of the world  
have their bodies or  
part of  
their bodies  
owned by rockefeller

he sells these bodies at any time  
so that he can control  
more useful bodies

he will be in australia looking for your body  
do not give it to him

chris barnett

# TO ROCKEFELLER



# an interview with ~wole soyinka

Wole Soyinka came to Adelaide for Writers' Week - resisting temptations he admitted he suffered to renege on his acceptance, as so many other writers did. He is probably the greatest writer and the clearest example of genius in English-speaking black Africa to have emerged, in the 24 years since Amos Tutuola became the first African best-seller in English. Forty-one years old, he has written 13 plays (The Lion and the Jewel, The Road, Kongi's Harvest best known), two novels (The Interpreters, 1965, is perhaps the greatest novel from black Africa, but difficult), two books of poetry, and a journal of imprisonment. When the Biafra war started he flew from London in an attempt to mediate with Ojukwu, then to his home area, Western Nigeria, from where he tried to see Gowon. Instead he was imprisoned in solitary confinement for the duration of the war: the government tried to murder him discreetly, but he was too well-known and managed to smuggle news of himself out of prison. His prison journal is called The Man Died: "In any people" he writes "that submit willingly to the 'daily humiliation of fear', the man dies." Nigeria under Gowon submitted, Soyinka thinks Soyinka does not submit.



page 12.

KEVIN: IS THIS YOUR FIRST VISIT TO AUSTRALIA?

SOYINKA: No, it is the second visit. I was here in '64 (?)

KEVIN: DO YOU HAVE ANY IMPRESSION OF EITHER VISIT, PERHAPS POLITICAL ONES?

SOYINKA: Well, I didn't have much time - I had even less time than this trip. I noticed, however, a very sharp development in terms of political awareness amongst the people; in other words I'm saying that proportionately there's been about 50% less stupid questions, and really ignorant, politically ignorant, and unaware questions. When I was in Sydney the last time I met a good cross-section of people and I found that they had nothing - it was not even just a question of isolation from the hard facts of political events in, say, Africa, Europe, and so on. It was more than that, it was just a lack of basic political awareness in human terms, insofar as there are fundamental ideas which apply to humanity in general. In other words I found that (1) People did not even know that certain countries in Africa were free of colonial domination. (2) Did not understand why people should want to be free. In other words they related the Australian situation to, and identified it completely with the African situation. Australians are quite happy with the Queen, what was the fuss about in Africa? Anyway that's one extreme instance of the experience I had before.

This time there's a little bit more political sophistication - of awareness, of ideas, morals, political impulses.

KEVIN: DO YOU THINK AUSTRALIA RELATES TO AFRICA PARTICULARLY?

SOYINKA: No, I don't think so, and quite frankly, I don't see why it should, because Australia has got its own enormous concerns and quite frankly I find from my experience that I prefer interests in Africa which are really born of genuine and critical relations rather than interests which arise from altruistic distances.

Now there is, however, a level of interest which is unavoidable and which is important, you know . . . . . simple human responsibility. A certain minimal level of interest becomes mandatory in a situation where a member of a world body, such as Aust.,

tries to go back upon resolutions of the UNO insofar as they pertain to South Africa. This is obviously going against the minimal concern which I believe Africa has the right to demand of Australia. Or, we have a situation where there is a recruiting campaign going on in Australia. Obviously, Australia cannot pretend to be ignorant of what's going on in Africa. Australia has a moral duty to examine very carefully the issues involved and if the people of Australia do not know, then they must be educated very quickly - no, very gently, in order to lessen the handicaps which the African liberation movements have to undergo anyway in pursuit of their liberation. So that kind of minimal interest I consider a moral duty. Beyond that there is the interest of individuals, but I believe the state has been reached where Africa must rely fairly heavily on itself and mustn't bank too much on the interest of European nations.

KEVIN: WHAT DO YOU SEE HAPPENING IN SOUTH AFRICA? DO YOU THINK APARTHEID IS BAD IN ITSELF, BY THE WAY? THAT IS TO SAY IF THE LIBERAL POLICY OF APARTHEID IN SOUTH AFRICA HAD EVER BEEN ENACTED - WITH MUCH BIGGER SLICES OF LAND TO AFRICANS, DO YOU THINK THAT WOULD HAVE BEEN WICKED? DO YOU THINK THE WHITES SHOULDN'T BE THERE?

SOYINKA: Well, liberal policies of apartheid formulate a contradiction in terms. Apartheid cannot be a liberal policy because to interpret "liberal" in terms of a kind of patronizing liberalism means, on a simplistic level, you are liberal with those over whom you have power. This begs the question: by what authority by what right do you hold power over these people? And that's why I say it's a contradiction in terms - this form of liberalism becomes unacceptable.

MARGARET: SHOULD THE COUNTRY TRY TO SPLIT ITSELF UP? IF AFRICAN AND WHITES TOGETHER DECIDE - "OK YOU CAN HAVE THAT, AND...."

SOYINKA: On equal terms?

MARGARET: DO YOU THINK IT WOULD BE A GOOD HUMAN SITUATION?

SOYINKA: No, I don't say it would be universally a good solution but it would mean the commencement of the granting of equal rights between black and white. I'm not a citizen of South Africa and I'm in no position to say whether the South Africans, who have, after all, undergone decades of hideous repression would think that this was the best solution for them. As long as they were in a position to participate equally in this process of decision-making then I have no right, from a very long distance, to say "It has to be war."

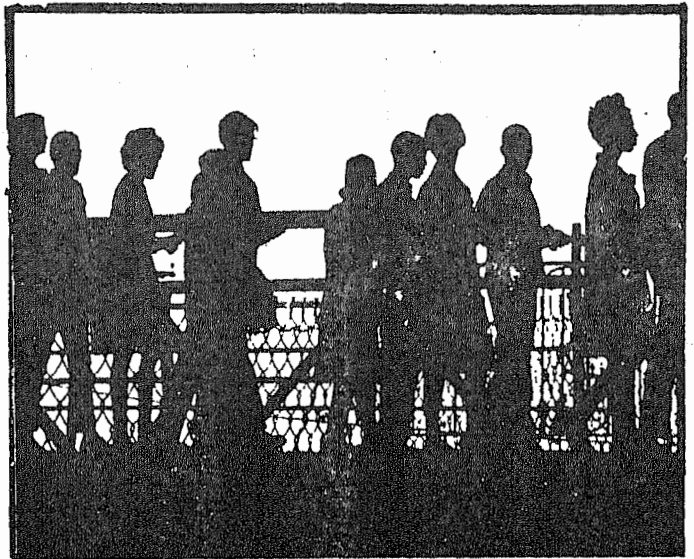
MARGARET: IT SEEMS TO ME AUSTRALIANS NEED TO HAVE SOME CONTACT WITH AFRICA AND SOUTH AFRICA SIMPLY BECAUSE THERE IS SO MUCH ECONOMIC CONTACT ALREADY, THERE'S SO DEEP A FINANCIAL TIE-UP, AND THE ONLY WAY TO UNDO THIS, REALLY, IS ENOUGH UN-

DERSTANDING TO GET PEOPLE TO REALLY WANT TO UNDO IT.

SOYINKA: Now this is part of the "minimal interest". If a few Australians have shares in businesses in South Africa they are bound to accept the principle of self-determination in all political affairs, they must know that it is in their interests to know just how that money, which is coming to them, is made. It's common sense. And the same applies to Australian Government corporations in South Africa.

MARGARET: DO YOU FIND THAT EUROPEANS CAN SOMETIMES ABSORB AFRICAN VALUES WHEN THEY GO TO AFRICA, SO THAT THEY CAN REALLY BENEFIT BY IT AS A PERSONALITY AS WELL AS A CULTURAL THING?

SOYINKA: Well, again, one can only speak of individual experiences. I have met a number of white people who have totally absorbed African values. I've met a number of Europeans who, in fact when they're pensioned, refuse to go home, and instead they come back to the African village where they've been working and build themselves a little house. They confess quite readily that they cannot



ever live away from the particular village, or township, or whatever. And then there are those, of course, who completely retain their European identity, their European culture, but more in and out from one to the other with the greatest facility. There are those who come to Africa to work, they are very loyal, they are faithful to the people from whom they are making a living and serve them with great professional pride, but they insist that they are Europeans and that they are in the African country purely as professionals. All 3 categories have no difficulty at all in existing in the African situation.

KEVIN: SO, THOUGH, YOU WOULD STILL THINK THAT THE WHITES HAVE A BIT OF A "MASTER RACE" MENTALITY.

SOYINKA: Several do, yes! . . . . I have not been in Australia long enough, but I read very carefully the statement of the present government with regard to South Africa last week, and there I immediately detected a sense of solidarity with the white "master race" in Africa, because definitely this is very, very clear, no matter how much they try to hide it. So it's only on that level I've really experienced the "master race" mentality.

KEVIN: HAVE YOU GOT ANY VIEWS ON POLITICAL VIOLENCE?

SOYINKA: The problem of violence is, for me, a very serious problem. On the one hand, I know that once I accept a situation of violence I move completely within its logic and I do not look back. But the process of coming to accept that position, to accept the logic and necessity of violence is for me one which I do not take lightly, and I find that I have nothing but contempt for those who make over-simplistic statements like "culture is a gun" etc. etc. But the political reality and the very violent world we live in compels us to be realistic and recognize that there are situations where there is a history of violence - especially institutionalized violence - very often violence is the only answer.

KEVIN: WOULD YOU SAY THAT YOUR INTERESTS HAVE BECOME MORE SPECIFICALLY POLITICAL SINCE YOU STARTED WRITING? WOULD YOU SAY THAT YOUR INTERESTS ARE EVEN TURNING FROM LITERATURE TO POLITICS TO SOME EXTENT?

SOYINKA: No, in fact I think other writers also are aware that there is a renewed sense of urgency about the direction which we want our society to take. This sense of urgency has been created by what we consider false leaders, in other words, the initiative is very rapidly going to certain leaders who, in fact, as far as we are concerned, are criminals, and if the initiative is not smashed we are going to find that we have to redo all the work that has been done at present.

It's internal, this sense of urgency about the direction in which the politics of our people and our country will go.

KEVIN: BUT IF LITERATURE GETS TOO MUCH INSIDE POLITICS, WELL WHAT ARE POLITICS FOR? WHAT ARE THE VALUES THAT YOU'RE AIMING TO PRESERVE BY POLITICS?

SOYINKA: Well, politics does interfere in culture. We know of very serious cultural depressions through political decisions, and therefore culture has a right to defend itself by incursion on the so-called "political arena". We know that numerous writers, artists, have been imprisoned not even for their political beliefs but because they used their craft, and this is where it becomes difficult to separate literature from politics. If you are a writer, you write about human beings and social situations, not just about stones and flowers.

What is the rationale behind the Rhodesian Government's appeal for support to Australia? They are applying to ethnic kin, their people, their cultural kin. They're not applying to any black nation for help, they are applying to people of their own culture, their own language, etc. etc.

KEVIN: DO YOU WANT TO WRITE A MAOIST LITERATURE IN THE SENSE OF ART THAT IS ESSENTIALLY PROLETARIAN? IF SO, DO YOU WORRY ABOUT WHETHER AFRICANS AS WELL AS EUROPEANS CAN ALWAYS GET THE DRIFT OF YOUR MORE DIFFICULT PLAYS AND NOVELS?

SOYINKA: I run two theatre companies in Nigeria and in matters of social and political urgency I would create sharp, short, sketches some pure mime, others utilizing the local medium - in some cases the languages, in some cases songs performed in certain ways.

If, however, as a writer I find there are certain far-sighted themes, I have to confess that it doesn't bother me in the slightest if only 100 people for the moment go beyond the first couple of pages. The amount of literature in the world is so much that I can't even get round to reading it, so why bother with Wole Soyinka if he's giving you a headache?



shortened transcript of an interview with Wole Soyinka by Kevin and Margaret Magarey.

# writer's week revisited

Writers' Week appears to have baffled as many people as it entertained, or more if the critics are thrown in as well. Despite the absence of Messrs. Baldwin, Williams and Vormegut, and despite the droves of disappointed old ladies who had come along to see them, it was a remarkable event.

It was remarkable because it exposed a depth of human behaviour that would truly boggle the minds of Adelaide's most "enlightened" students. Writers are not necessarily verbally prolific: in fact, most of their remarks seemed to made to countervail this failing. It took many of them up to ten minutes to say, "I don't agree with the previous speaker," and it took one elderly person a quarter of an hour to state her case, which, as it turned out, was a biography of C.J. Dennis, who had no bearing on the discussion at all. The tolerance of that audience was amazing.

Writers' Week began with a barbecue at Reynella one sunny Saturday afternoon. The place was full of organisers, and their friends (who brought along their friends), state officials - including the senile Oliphant and party - the Russian contingent - two poets and a KGB man - who thoughtfully presented an electric samovar to the people of Adelaide, a smattering of writers and what seemed like the entire Peter Stuyvesant Trust (the spouses). All consumed quantities of alcohol, and food, eyed each other off, and exchanged pleasant vicissitudes until it was time to go. But it was like that every day; in fact it set the tenor of the whole week: the Writers' Week bar made a splendid profit - ironically only one place in Adelaide charges higher for a beer, and that's the Festival Theatre - and under the same roof Liberty Bookshop depleted its stocks six times over.

This drinking, reading public stayed all day - if only to get a piece of the microphone. And everyone was very intent on getting his/her own message on record: for example, the ABC man who was concerned about the missing of "current trends of writing" in Australia. The stooge from Canberra (Tony Morphet) who insisted that Australian writers were a tying race - "a finite pool", I think he said. Roger Mac-Knight, the ascetic poet from Waitpinga who prefaced all his remarks with "I am a deeply religious man," whose sole object appeared to be the elimination of politics from political discussions. Donald Stuart: "I think its true to say that I am almost 100 per cent homosexual." Afterwards he told me at great length of his Lolita complex which, for reasons I didn't quite catch, resulted from 3½ years' incarceration in



Burma during World War II. "When I came back (eloquent pause)... there was all these beautiful...you know, thirteen and fourteen year old...straight black hair or... fair curly hair, beautiful! Marvellous girl, that Lolita...." and so on.

Then there were the feminists: in a discussion of the "Female Consciousness in Literature" an English poet (Adrian Mitchell) was howled away from the microphone by a high-pitched chorus of "Piss off" and "You're a male, this is Women's day" (not the magazine, I think). There was no dissent. It was taken as fair comment that all males (gay or straight) of any race (Wole Soyinka, a member of another minority, was also disapproved of) had no place in such a debate.

That was Writers Week. It has gone now, but those who failed to announce themselves in the marquee are still hard at it squeezing fresh fiction from its remains. Maurice Lurie rages in the National Times against Geoffrey Dutton, the Chairman of Writers Week, whom he accuses of shooting through when things weren't going too well. Alas for the truth, Maurice: the poor man was half-dead with pneumonia at the time and couldn't have shot through if he wanted to.

Finally Morris West came in for an unjustified bashing - it was no other than Frank Hardy who referred to "Patrick White Aust. Policy" - Morris was innocent.

**WOMEN'S  
COMMUNITY  
HEALTH  
CENTRE**



A community health centre for women was opened on Tuesday, 24th February. The Centre at 6 Mary Street, Hindmarsh and all women can come there for free health care. The Centre has been set up by a group of Adelaide women with grants from the Australian and South Australian Governments.

We have set up the Centre because we believe that women need to understand how their bodies work to be healthy. Because of limited time and other pressures, women often don't get many opportunities to ask doctors about how their bodies work and how not to get ill. We think women can best learn this at a health centre where care can be geared specifically to women's health and where all staff are women who can understand women's problems.

At the Women's Community Health Centre the services will include medical treatment, counselling and health education, which means learning how your body works, about how to recognise early symptoms of illness and how not to get ill. Medical treatment will be directed at explaining illnesses women often get and how they can be cured and avoided.

We see curing and preventing illness as an essential part of women learning how their bodies work. Women's normal functions - let alone the illnesses they often get - have always been mysterious. People will mostly say if they have a headache or a cold, but women are nearly always shy of saying if they have period pain, or hot flushes, or nausea when pregnant. This shyness which we all have, of talking about our "women's troubles" is easy to understand, but it means that we cannot share what we know about our health. Other people will usually tell you what they think is the best treatment for a cold, but because women don't talk about other pains and problems it isn't as easy to get advice. Not talking about how our bodies work also means that we often don't know what questions to ask about our health and what answers to give when we're asked questions. If, say, a doctor asked you "Do you get severe period pain?" you may wonder if the pain you get is any worse than what other women, get, unless you've talked to them about it. If you haven't talked about it, and the doctor is a man, how do you explain?

At the Centre, the staff are women who have had experience in all areas of women's health care. We have a nurse, doctor and staff with skills in counselling, health education, child care and health research. We hope that women will regard us as friends from whom they may want advice rather than regarding themselves as patients coming to the Centre for treatment.

Problems like these may cause depression and illness but the basic problem won't be solved by going to the doctor and getting treatment for the physical trouble.

We believe that when you have a problem the first thing is to realise that you aren't alone in having that problem; that some women will be in a similar position. Talking about the problem with other women who understand because they are in the same situation, and saying how you cope and learning how they manage, will help both you and them. Talking is the first step, then you and other women may want to act together to change your situation. As the people coping with a situation, you are the ones best equipped to know your own needs and what is necessary. At the Centre we can provide help, a place to meet, interested people to contact and other information.

We expect to see women concerned in a whole range of areas coming to the Centre. There are a number of programs we can start at this Centre, groups in which you can learn about how your body works, about family planning, groups in which you can learn to speak English. Where you want to start a group or service in your community, we can help.

You don't have to have a problem though, to come to the Women's Community Health Centre. Come in for a chat, talk to us about the Centre, tell us about your ideas. That is what we mean when we say that we want all women to regard us as friends. At 6 Mary Street, we have a Women's Community Health Centre run by women for women and we need all women's ideas, skills and experience for it to work.

The Centre is also concerned with women in the community. This is so because our health as women cannot be split off from our daily lives as women. Ill health may be caused and affected by everyday problems such as family and money difficulties, or by being lonely, being worried about whether the children are being well looked-after when you are working, being worried about the care of aged people in your family.



# AUSTRALIA IN CONVENTIONAL WAR.



Since I have already replied to the pamphlet arguing for the deployment of nuclear weaponry in or around Australia, it seems a good opportunity to open some questions about Australia's defence in the event of a conventional attack on us, and, more specifically, the state of our defences now. In the light of the Fraser Government's "concern" about the national debt, it allows also a discussion on whether the effectiveness of our forces in a conventional war justifies the expenditure on the weapons with which we are armed. Having exposed the stupidity of expecting a nuclear attack on Australia in a previous pamphlet, I am not so sure that a conventional attack is impossible. Therefore, I support the maintenance of armed forces, highly-trained and well-equipped at that, in order to meet such a threat. To begin with, it must be borne in mind that the very title, "Australian Defence Forces", precludes the use of our forces as a tool of territorial expansion for ourselves or for other nations. This does not, nor cannot, limit deployment forward of our coastline in the event of an advance similar to that of the Japanese during the Second World War. However, it does mean that the primary role of our forces is to defend our sovereignty. Unfortunately, our military strength is such that there is no chance of an adequate defence against a determined and well-equipped conventional army invading Australia.

What should we expect from our military forces in a defence situation? Well, without going into the roles of the airforce, navy, and army as individual arms, in general terms, we would hope that an invader could not enter Australia even so tenuously that a beachhead could be established. In normal events this is impossible so it becomes obvious that land defence in some sort of defined battlefield is necessary. If this fails, then we should expect of our forces active resistance as long as that enemy remains in possession of our land. Can an enemy occupy Australia? Can we continue to resist if it does? At present the answers are a re-sounding "Yes" to the first question and an equally loud "No" to the second.

Recently some former defence chiefs met in Sydney to discuss the effectiveness of our forces in the event of an invasion. After some deliberation they decided that the greatest length of coastline that our forces (combined) could defend in depth would be 15,000 yards (about 2.8 miles). Ludicrous, isn't it? That would be about the size of a beachhead gained by one enemy division (about 10,000 men). Any army would not consider such an operation unless they had at least six divisions with which to occupy the country. Our forces, therefore, could contain one sixth of an enemy force: always assuming, of course, that only one landing is made and that we could assemble our forces in time to meet such a landing.

Let us imagine that by some miracle our forces were still intact as the enemy advanced. One motorised division (out of the six) would be able to over-run Australia, despite continued conventional defence, within one month. Having occupied the major cities our troops, denied re-supply, would have no choice but to surrender. With their surrender all organised resistance to the enemy would cease. Therefore, our defences are a joke. For all our F111's, guided missile destroyers, and bastardised US/German tanks we still do not have enough trucks in an infantry battalion (700 men) to carry every man in one lift. How could we plug gaps in defence lines? How could we continue to supply front-line

troops with ammunition and food in such quantities to keep them fighting? Where are our munition factories to keep producing sufficient ammunition? Because of the small numbers in our forces, we cannot afford the factories to produce our own requirements, therefore, we depend on US supplies. The US could not keep us re-supplied adequately in such a situation which means that our forces are emasculated as a conventional defence weapon. However, training for conventional war is the role of training given to our troops. While I was in the army I was employed in writing scenarios as backgrounds to military exercises involving a task of about 3,000 troops. Up to the end of the Vietnam war we were training our forces to fight guerilla troops. However, as soon as the Vietnam war ended, we were told to switch to conventional war exercises and my commanding officer gleefully exclaimed, "Good, now we can get back to real warfare!"

This is the level of current military thinking and it is abysmally low. There are two lessons to be learned from our involvement in Vietnam and they appear to have been missed by our military leaders. A guerilla force, as Chairman Mao has kindly told us, protected by the population, well-trained and ideologically sound can defeat a numerically superior, better armed supplied conventional force. If this was not so, the VC/NVA would have been defeated in Vietnam. Secondly, if the US with their tremendous war production, huge population reflected in the size of their forces, complex and efficient logistics chain could not win that war, Australia, with a small force, no war production, enormous problems of distance, and inadequate logistics system, could not defend itself conventionally.

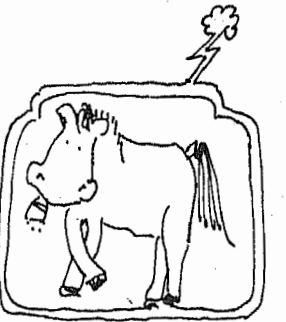
Given these two points there is only one solution. We must train our forces as guerillas as well as conventional troops. This would have two benefits. Initially we would be able to offer a delaying defence to allow time for installations of military and strategic importance to an enemy to be destroyed behind our lines and to prepare the civilian population to provide for our soldiers. Secondly, on a given signal the army could disband before the advancing enemy and take up guerilla operations. By doing this instead of surrendering the resistance force would have, intact, a command structure, well-disciplined, experienced troops with the self-confidence that they have been trained in guerilla tactics. Following, then, the Vietnam war experience the enemy would be defeated through the gradual attrition so effective against the US there. While I have not covered all the arguments here (it would take a book to do so), I believe that I have offered enough food for thought so that, if you read in the future about new arms deals, you will stop and think about the advisability of buying it. You might also give some thought to the way our troops are trained. Does the training seem the most appropriate for our particular defence needs or is it more appropriate for wars of aggression outside this country? Above all, don't be conned by the "experts" who have vested interests - either career interests or monetary ones - in promoting sales of expensive equipment which does not suit our requirements - remember the Lockheed scandal!

Noel Usher,  
for the Adelaide Uni Labor Club.

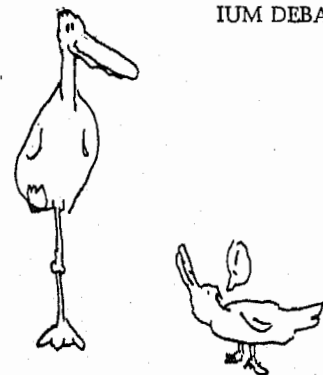




# THE ATTORNEY GENERAL SPEAKS OUT ON URANIUM



**AN INTERVIEW WITH  
PETER DUNCAN**



**ON DIT:** ON SATURDAY, 20TH MARCH THERE WAS A RALLY AGAINST THE MINING OF URANIUM AT WHICH YOU SPOKE. CAN YOU TELL ME BRIEFLY WHY YOU'RE OPPOSED TO THE MINING OF URANIUM.

**DUNCAN:** I'm opposed to the mining of Uranium because if Australia with its large sources of Uranium-ore decides to go ahead and export it overseas this will give great impetus to the general trend that is developing towards the use of atomic power. This is one area where Australia can significantly affect what happens in the world. If in fact Australia does go ahead and mine or sell or enrich Uranium that may lead to a situation where the tendency to use Uranium will increase throughout the world. Australia's resources are sitting between 10 and 20% of the world's resources. This use of Uranium will have disastrous consequences for the future of mankind. I think if this generation decides to proceed and use Uranium we will not only be running safety risks ourselves but also we'll be condemning future generations to enormous expenditures and manpower in purely keeping waste products from nuclear fussion in a safe condition and this will go on for virtually thousands of years. This is a decision we must make not just for ourselves but for the whole future of mankind and thus the issue is not just an ordinary day to day political issue.

**ON DIT:** IS THERE ANY REASON THAT YOU CHOSE TO MAKE A PUBLIC STATEMENT AT THIS PARTICULAR MOMENT? IS THIS A CRUCIAL STAGE OF THE URANIUM DEBATE?

**DUNCAN:** Well it's not a particularly crucial stage right at this instant, although the Uranium debate is starting to heat up again with the defeat of the Federal Labour Government the policies have been under review. Anthony has been to Japan discussing the use and sale of Uranium to the Japanese and from that point of view, now is an appropriate time to start making the voices of these who oppose Uranium and believe it should be left in the ground heard as widely as possible.

**ON DIT:** ARE YOU AN ISOLATED MEMBER OF THE LABOUR PARTY AGAINST URANIUM?

**DUNCAN:** No, not by any means. The Labour Party's policy is clear on these matters. The Party believes in use of Uranium but with certain safeguards which are crucial. We believed federally in setting up a Commission which would not only have responsibility for supervising mining of Uranium but would also have to take environmental and ecological factors into account as well. I believe that any reasonable Commission set up with such terms of reference would have come to the conclusion that Uranium should be left in the ground, because there is no way of safeguarding the environment.

**ON DIT:** DO YOU SEE THAT THE COMMISSION THAT THE LABOUR GOVERNMENT WAS SETTING UP WOULD HAVE DECIDED TO LEAVE THE URANIUM IN THE GROUND?

**DUNCAN:** I'm confident that that would have been the result. There is a number of other members of the Labour party who were vitally concerned with this issue.

**ON DIT:** WHAT SPECIFICALLY DOES THE URANIUM ISSUE MEAN FOR S.A. IN TERMS OF LONG TERM PLANNING, AND FUTURE DEVELOPMENT?

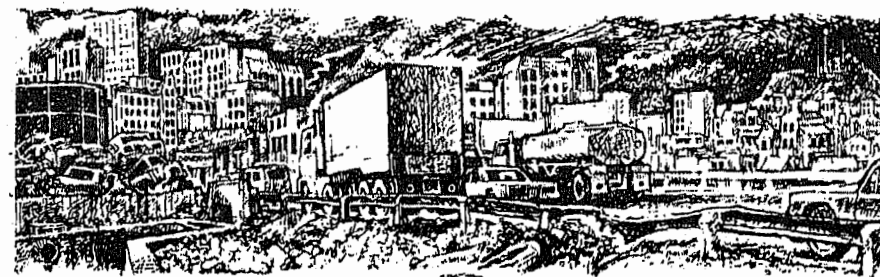
**DUNCAN:** As Rex Connor referred to on one or two occasions when he was Minister for Energy federally, there is the possibility of building an enrichment plant somewhere in the north of S.A. and I suppose those who wanted to develop S.A. for nuclear energy would consider this type of project since we don't have any significant resources in the ground.

**ON DIT:** DO YOU SEE ANY IMPLICATION FOR PEOPLE IN AUSTRALIA GENERALLY IN THE URANIUM DEBATE BETWEEN CENTRALISATION AND DECENTRALISATION, THE GROWTH ECONOMY AND THE NEEDS ECONOMY?

**DUNCAN:** Centralisation isn't a central focus in the Uranium debate. The debate may split people into those who believe in development and a growth economy and those who believe in a zero growth situation and a needs economy. Certainly the issue exists. I think that it goes far deeper than that - we may be saddling future generations with the responsibility of dealing with wastes that we've created. Are we prepared to accept the responsibility of rendering large areas of the earth unuseable by mankind?

**ON DIT:** SO YOU BELIEVE WE SHOULDN'T PROMOTE THE TYPE OF SOCIETY THAT NUCLEAR ENERGY MAY TIE US TO IN THE FUTURE?

**DUNCAN:** That is of some concern also. Use of nuclear energy involves enormous capital investments and vast power



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plants etc., yet there are alternative sources of energy that are far less dangerous and damaging than we can turn to.

**ON DIT:** HOW LIKELY IS THE RANGER ENQUIRY TO COME OUT AGAINST URANIUM MINING?

**DUNCAN:** I think there is a fairly good chance of this.

**ON DIT:** AND WHAT CAN PEOPLE LIKE STUDENTS BE DOING?: IS THERE ANY WAY THEY CAN BACK UP LABOUR PARTY INITIATIVES AGAINST URANIUM MINING?

**DUNCAN:** I'd have thought students would be taking a more active role than merely backing up Labour party initiatives. I think the drive and the basic directions of the campaign should come from students and other citizen groups. The tradition of political parties is of course that they are usually the followers of the formers of public opinion rather than the formers of public opinion themselves.

**ON DIT:** CAN YOU OUTLINE IN MORE DETAIL WHAT THE LABOUR PARTY IS DOING AGAINST URANIUM MINING?

**DUNCAN:** Well the Labour Party set up the Ranger Enquiry in the first place and we're on record saying that we would abide by the decision of the Ranger commission and I think that's the correct approach. We were under enormous pressures of course from mining interests to allow the mining of Uranium. The Federal Government decided to take the issue out of the political arena and have a commission determine on scientific grounds whether it's desirable to mine

Uranium at the Ranger deposit and to determine what effects that mining would have on that area and the world at large.

**ON DIT:** THERE'S BEEN TALK THAT ANTHONY HAS MADE SOME COMMITMENTS OVERSEAS AND THAT THAT MAY COMMIT US TO MINING URANIUM DESPITE WHAT HAPPENS WITH THE RANGER ENQUIRY. DO YOU THINK THAT'S VERY LIKELY?

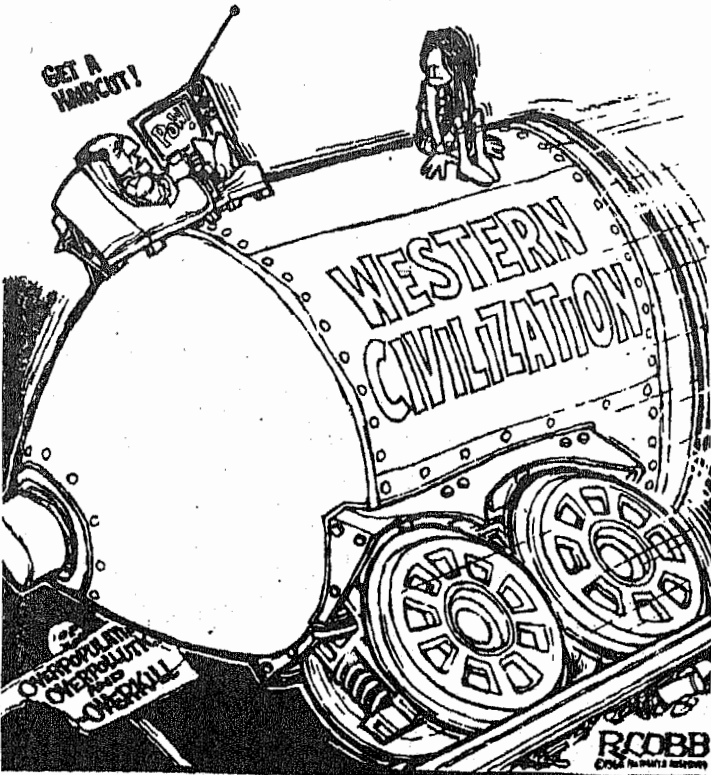
**DUNCAN:** I think that's reasonably likely. I think that it's tremendously important that if the enquiry does decide against Uranium mining that mass action should take place around that decision to support it and encourage the Federal Government to stand by that decision and not deviate from it.

**ON DIT:** DO YOU KNOW WHAT TYPE OF PEOPLE AND COMPANIES ARE INTERESTED IN MINING URANIUM AND WHAT REASONS DO THEY PUT FORWARD IN SUPPORT OF MINING?

**DUNCAN:** Well it's basically the old "fast buck" syndrome. Most people see Uranium mining as a way of making vast amounts of money. There has already been a lot of money invested in nuclear reactors around the world and into nuclear research. I think a lot of companies who have put that money up are now just looking for a return on their money. Of course the "superhawks" around the place are always interested in nuclear power. Its significant that Mrs. Gandhi in India has shown a great interest. Israel, the Arabs, Iran - countries with a basically belligerent approach to world affairs are showing great interest in nuclear reactors and using nuclear power. This may be related to their war efforts.

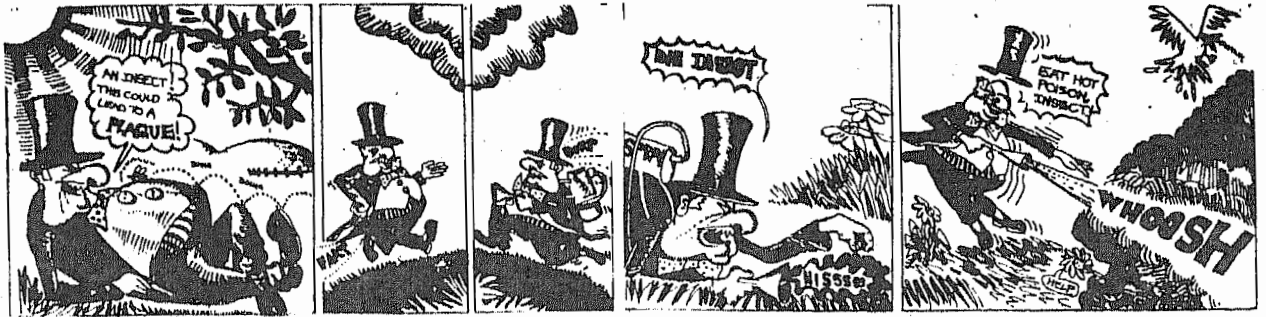
**ON DIT:** WHAT TYPE OF PRESSURES DO YOU THINK AUSTRALIA COULD BRING ON THE WORLD IF WE COME OUT AGAINST URANIUM MINING.

**DUNCAN:** Well I think that would be a very significant factor in the world politics of Uranium - use, because there is already tremendous opposition to Uranium mining in many countries to the use of Uranium and I think if Australia took a very strong stand on it I think this would give a great impetus to these groups to continue the fight and I think there is a very real chance of seeing major industrial countries deciding not to go into the nuclear era any further and use alternative energy sources. Particularly we can think of France and West Germany and Sweden which as I understand have closed large parts of their nuclear programs down because of public opinion.



# environmental

## RIDE TO PORT PIRIE



Over Easter, Friends of the Earth are organizing an Environment Ride to Port Pirie to highlight local environmental issues and to warn Pirians of the danger to themselves should a Uranium enrichment plant be built, or reactor wastes dumped in the area.

We will be leaving Adelaide on Friday morning, April 16th, and cycling to Port Pirie over four days to arrive on Monday afternoon, April 19th. Support vehicles will carry our food and sleeping gear and tired cyclists. The present plan is to ride through Gawler, Clare and Crystal Brook to Port Pirie.

If you are interested in riding, researching local issues, sponsoring a rider, or helping with the support vehicles, please contact:-

Friends of the Earth,  
177 Payneham Road,  
ST. PETERS, 5069

Tel: 42 2870 Dave Clark.

Name: .....

Address: ..... Tel: .....

I will cycle:

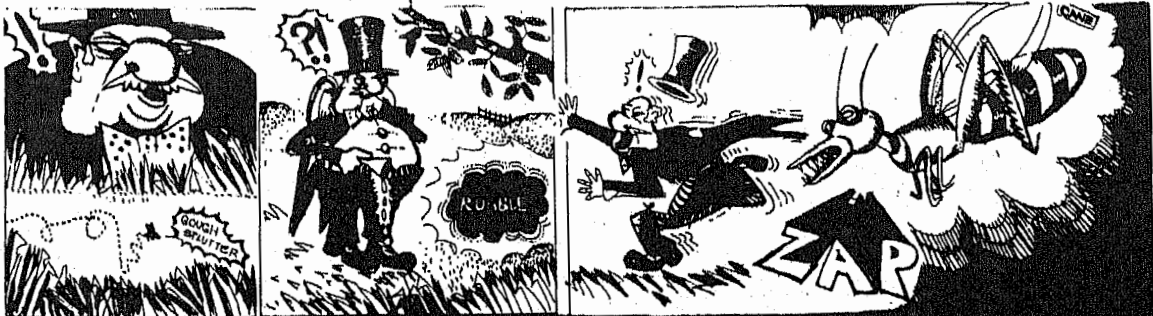
I will provide a support vehicle:  
trailer:

I will sponsor a rider:

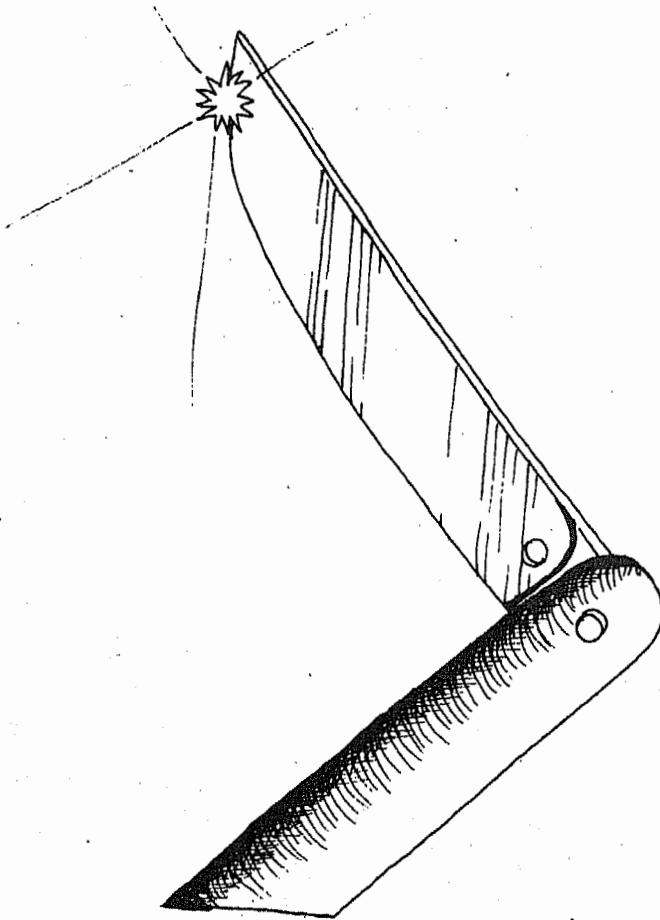
I will help with overnight camping:

I will research local issues:

I will attend the Meeting in Pt. Pirie:



# SHARPENING the RAZOR



For Malcolm Fraser a "bludger" is anyone who can't get a job; a "dole bludger" is someone who can't get a job and is receiving unemployment benefits; and a "dole cheat" means someone who can't get the sort of job he wants and is still receiving the unemployment benefit.

This week "On Dit" presents the facts on "dole-bludging", the present state of unemployment and why Fraser is currently pursuing this campaign.

At the end of January 5.7 per cent of the labor force was registered as unemployed. This is the highest recorded unemployment in Australia since the 1930s Depression. Even this however does not indicate the real extent of unemployment. Commonwealth Employment Service (C.E.S.) figures suggest that 37,000 unemployed women were not registered. The reasons for this are twofold. Firstly, failure to register because of the considerably fewer job vacancies for women. Secondly, most married women are ineligible for benefits and therefore don't bother to register merely to be included in the statistics.

Moreover, not all unemployed registered with the C.E.S. receive the dole. In January close to 100,000 people were without work and without the dole. This figure includes only those seeking full-time jobs. Those wanting part-time jobs (such as students) are ineligible.

During the same period there were 35,207 job vacancies available. If all these vacancies were filled there would still be close to 200,000 for whom no work existed - these people constitute Fraser's "dole-bludgers".



In October 1975 the Brotherhood of St. Laurence in Melbourne published a study entitled, "WORKERS WITHOUT JOBS - A STUDY OF A GROUP OF UNEMPLOYED PEOPLE". This, the most informed study of the human factors surrounding unemployment contain revelations that raw statistics do not. From interviews with a sampling of 160 people registered with the C.E.S., the Brotherhood found that on average adults dropped \$58 a week and juniors \$26 a week after losing their jobs. Additionally the study found that 67 per cent of the unemployed lost their jobs as a result of the economic downturn. The rest had resigned for reasons of ill health, family crisis etc., and had been unable to find new jobs later.



This picture does not fit with the Fraser image of thousands of bludgers avoiding work and living it up on the dole.

Instead it suggests that to be unemployed is to be young or migrant, to have few job skills, and to be forced to live below the poverty line on meagre unemployment benefits.

On March 24th, Employment and Industrial Relations Minister, Tony Street announced new measures to deal with Australia's 200,000 "dole bludgers". The following day the "Australian Financial Review" in its editorial viewed the new policy, "as 90 per cent politics and callous politics at that.....and an exercise aimed at reducing Government expenditure in an area where those hurt are least able to mobilise any support for their plight".

Under the new provisions school leavers are not entitled to apply for the dole until the end of the school holidays. Graduates completing their studies this year will be delighted to learn that should they be unable to find employment, (a very real prospect) they will receive no income until the end of the Christmas break.

Dole recipients can no longer send their forms through the post but must deliver them personally. As Mungo MacCallum commented in the "Nation Review", "perhaps so the officers involved can see if they are looking hungry enough to justify the waste and extravagance of giving them a little money to live on."

Another proviso requires that people who voluntarily leave employment have to be out of work for six weeks before they are eligible for unemployment benefits. The danger implicit in this requirement is that unscrupulous employers are given a weapon with which to depress working conditions, evade awards etc., by threatening a lengthy period without income during which financial commitments must be maintained.

The most absurd proposition states that after six weeks on benefits, people will be obliged to accept work of lower skills or status than they are accustomed to - or lose the dole. Absurd because it implies that there is a pool of low-skilled jobs available. If such jobs existed in any numbers unemployment would be reduced by a corresponding number by finding jobs for this category of labour already registered with the C.E.S.



Those placed in jobs can be required to spend 1½ hours traveling to and from the work-place under the new policy. This means that a skilled 55 year old machinist or a highly qualified engineering graduate could be forced to travel between Adelaide and Clare each day picking fruit, and failure to do so would result in dole cheque cancellation. In short we have conscripted labour.

A number of factors account for Fraser's "dole bludging" campaign;



1. It allows the Government to pursue quite draconian unemployment policies while minimising electoral backlash.
2. It allows the Government further areas of reduction in expenditure as promised during the election campaign.
3. It allows a consequent reduction in the budget deficit which presently occupies the Government mind.
4. In a cynical fashion it permits a reduction in the level of unemployment as reflected in the statistics by reducing the numbers of those eligible to claim.
5. It guarantees a passive and docile labour force to those employers currently requiring labour.



In conclusion this whole campaign is revealed as nothing more than a cruel and unjustifiable political exercise aimed at the most indefensible sector of the community. Street's statement on his new proposals revealed that he:-

1. Didn't know how many people fell into all of these categories.
2. Didn't know how much money would be saved.
3. Didn't know how much new staff his department would require to administer the new guidelines (thereby increasing Government expenditure).
4. Didn't know what the time lag would be in processing claims.

The "Financial Review" says, "the economic relevance of increasing the personal discomfort of the involuntary victims of this approach are so slight as to be meaningless."

However, these critical observations are not likely to receive the attention of a P.M. who appears determined to demonstrate in real terms his off-quoted principle, "That life isn't meant to be easy."

The Government's policy towards unemployment clearly indicates that it thinks unemployment at a high level is here to stay. Unemployment is not dole bludging merely affecting a few lazy people. It effects wide sectors of the community apart from the unskilled. Potential school-teachers, engineers, architects and geologists are already hit. To accept the Government's line on dole bludging is not only to be deceived, it is also bad politics. You could be next.

By Darryl Foster.

5/4/76

# EDUCATION NEWSLETTER

## TERTIARY ALLOWANCES

# vague promises no action on TEAS



Last year saw extensive student action to gain an increase in the basic Tertiary Allowances but with no result. The Labor Government was in the process of cutting back Government expenditure and Government Ministers claimed that the Government could not afford increases.

In the Federal elections the Liberal party in its education policy stated:

"We believe every qualified student who is desirous of entering tertiary education should be able to do so without hardship. Further we will ensure means tested allowances under the Tertiary Education Assistance Scheme are maintained at appropriate and realistic levels."

Just after the election the Minister of Education in the new Government Mr. Carrick, was questioned on what the Government was going to do about Tertiary Allowances. Other than reiterate the Liberal Party election promises Mr. Carrick gave no further details on what the Government would do. That was the last we heard from the Government on the level of Tertiary Allowances. Since then the Federal Government has reduced Government spending still further and the prospect of TEAS increases seems further away.

As we have seen in other areas the Government does not feel obliged to honor its election promises especially where it involves an increase in Government expenditure. With TEAS we have the further problem that the promises were couched in vague terms. Exactly what does "appropriate and realistic levels" for TEAS allowances mean? The Government's silence on the matter seems to indicate that it will not be raising the level of TEAS allowances and thus will be allowing the real level of TEAS to continue to drop.

Not only that, less students will be eligible for the maximum tertiary allowance as the family income allowable under the means test remains fixed and the level of wages rises.

The present level of tertiary allowances is not appropriate or realistic. In 1974 in a survey of student living costs conducted by the Australian Department of Education and the Australian Union of Students it was found that the medium rate of expenditure was \$49 p.w. for students living away from home.

The Government set up the Williams Committee to make recommendations on TEAS. This Committee reported early in 1975 that the level necessary to meet the basic needs of students based on 1974 costs, was \$42 per week and that this should apply from January 1975 with the allowance indexed to rising costs.

Now in April, 1976 the allowance for students living away from home remains at \$31.50 p.w. Even the unemployment benefit is \$38.75 p.w.

Last year the AUS sponsored action to raise TEAS Allowances was not successful. This was partly due to the fact that those attempting to get rises did not have the general support from fellow students. It is even more necessary now as the allowances become completely inadequate to continue to press the Government to raise them. Where do you stand?

A meeting to discuss TEAS is to be held in the Student Activities Office on Wednesday 14th April at 1.00 p.m. If you are having difficulties connected with TEAS you are invited to come along. For further information contact Peter Love through the Student Activities Office or ring 276 9621 in the evenings.

Peter Love.

Education Group.

The next meeting in the Student Activities Office on Wednesday, 21st April at 1.00 p.m.

# the revelation of mr lidinum

## part 2

Finally he took one large breath and we began pushing our way through the crowd towards the ticket office.

The maze was quiet that day, a few dumb old tourists knocking themselves about and shrieking their heads off like a pack of demented orangutans let loose in a Nobby's Nut factory. Tourists are the kids who come for a day at the funfair. Us local kids wouldn't go near the ferris wheel or the ghost train, but these kids just do the rounds. They've got no appreciation for the maze. We trotted past a rather dazed group of these amateurs. They just stared as we glided past like two ghosts not feeling our way or bumping the mirrors.

"Did you see that, they were running!" I heard muttered behind as we past on. It doesn't half make you feel good.

"Now we're in and there aren't too many tourists (you should hear the expression he puts on tourists). I'll try and break my five minute record." Guy called back over his shoulder.

That's his best time for going around blindfolded. He could do better except that last time he knocked down three "tourists". The owner found out and got sort of nasty, about as mad as a centipede with chilblains. He has to take it a bit easy. Guy turned,

"I'm starting from here, tie my hanky and make goddam sure it's tight, you never were much good at knots."

That was a lie mind you, I'd be about the best knot tier in the street, about a hundred times better than Guy. That's why he goes on about it I suppose. Once I tied our old labrador to

the kitchen table, a couple of strong loops about the stomach. She didn't shift an inch, moved the table though, right into the lounge room, still attached. I always said she was strong. "Take my watch and don't drop it." He's not Usually as bad tempered as that, but he gets nervous before a record attempt.

"Count down from twenty and make sure you watch it closely, I reckon I'm going to do it, just hell, if those tourists..." He was gone.

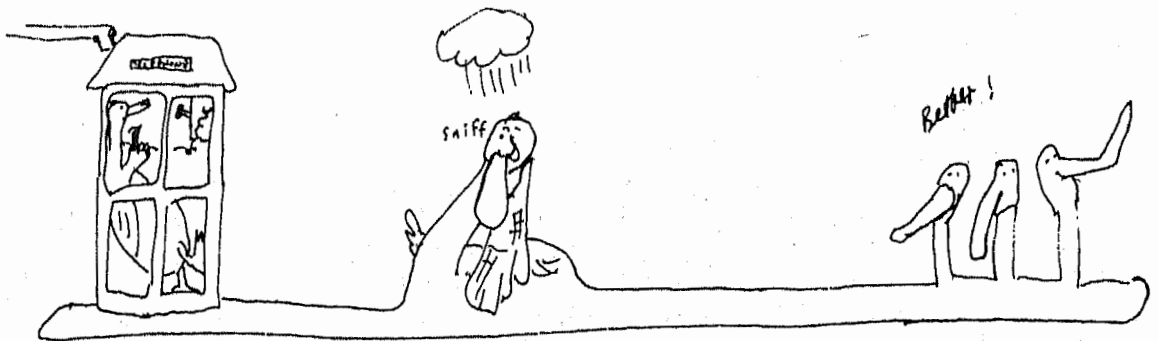
His reflection remained for a moment, countlessly repeated, then lost. One and a half minutes had passed when I saw him again but heading back. I thought at first it must be a freak reflection but then I saw that his handkerchief was off and he was looking really excited.

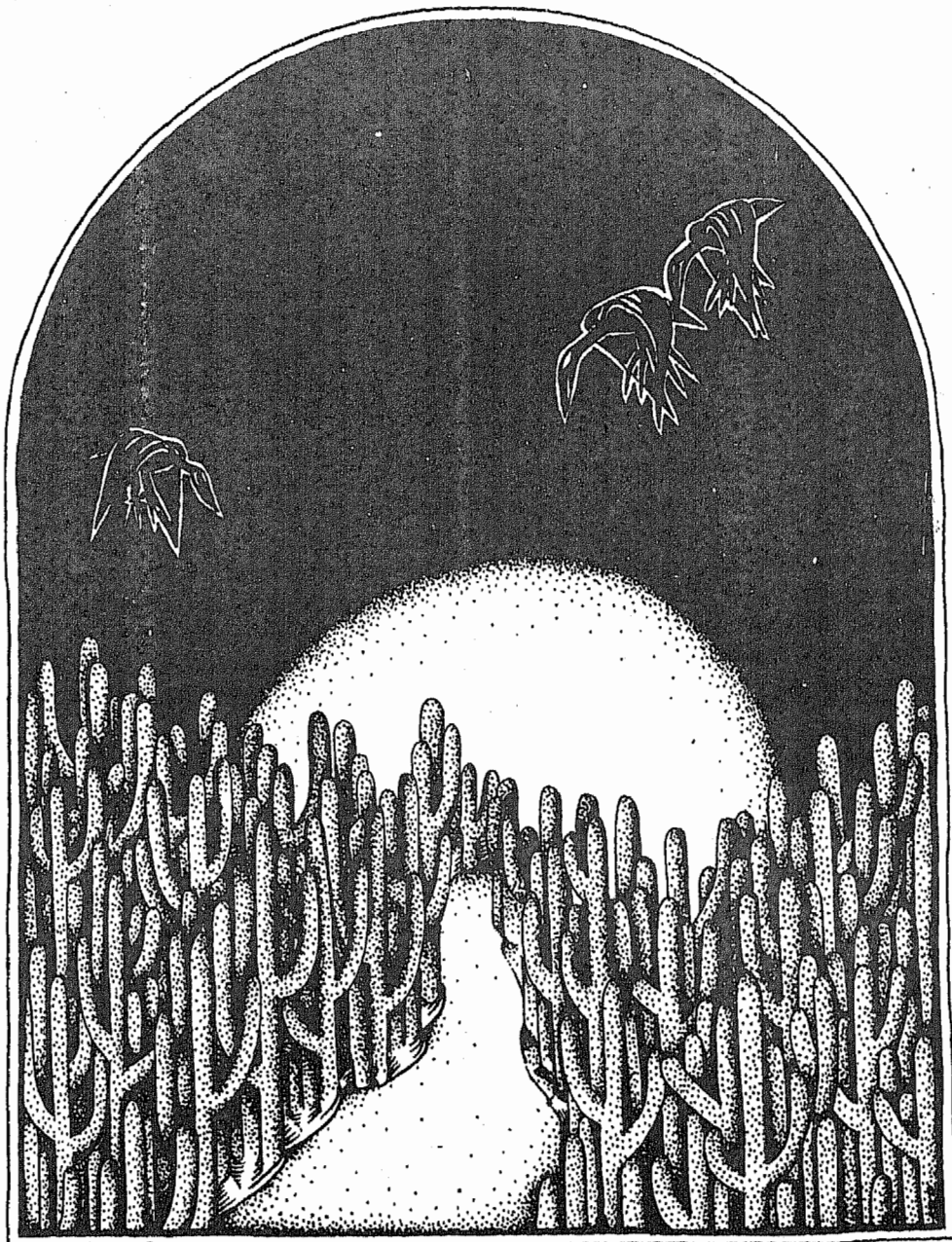
"Hey Phoebe," he yelled "Come on I've seen it. I've seen the light. I've seen the light in the maze." Despite the fact I didn't have the foggiest idea what he was going on about, I still managed a pretty funny answer.

"What's that" I said. "You haven't gone and knocked down Billy Graham have you?"

"Oh shut up stupid and just follow me. I didn't have to come back for you." We moved quickly down the corridors silent as two detectives stalling their prey down some old dump of an alley.

And then I saw the light. That must have been about the biggest let down I ever had in my life. Just a dumb old candle flame flickering away down the corridor. I don't like to admit it but we might just have been moving a trifle quick for me. At a certain speed the corridors you once knew, seems to change shape. Clear glass panes appear





where they shouldn't be and the corridors bend suddenly in the wrong directions. It wasn't too easy to notice anything moving at this speed but one thing I couldn't miss was that the candle wasn't getting any closer. Then we left the mirrors and plunged into the empty space of shadows. I didn't feel much like some smart detective anymore, not silent either.

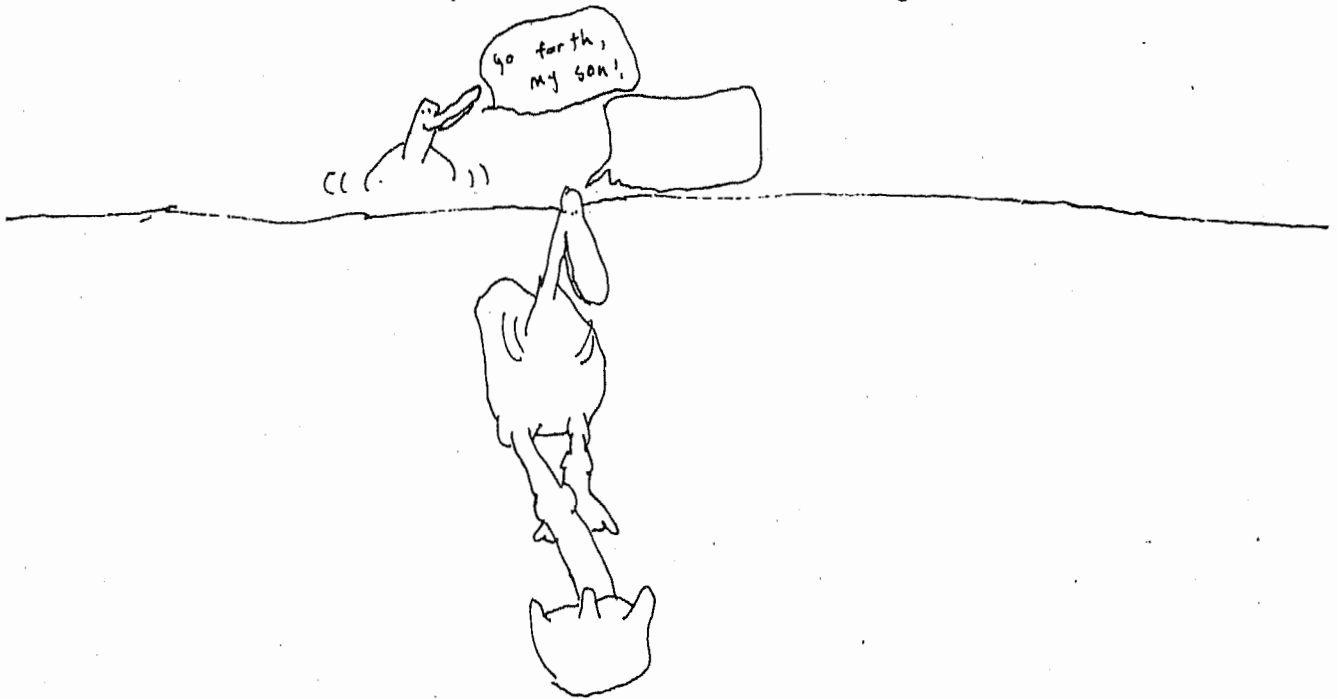
"Hey Guy," I panted, "Ease up a bit I can't keep it up." I'd admit any day that I was puffed but never that I was scared, but he didn't stop. We were running in a valley, dry wind was blowing and above the sky was black. High up these great black birds were hovering. I'm no nature study genius but I reckon they were vultures, I could just make out their mean looking talions. It didn't help at all to know it was all fake. Cactuses began to line our path now,

you know the long tall sort. At first there were just a few and then more until it was just as good as a forest. We were on a path winding between those great prickly shapes, I wouldn't have stumbled then for anything. The candle was up ahead, disappearing for a moment around a curve then flickering again. I knew now how cactus live so long in the desert, they suck up light, not water. The candle light wasn't glowing like it should, just a sphere as if it were a jelly in a bowl that couldn't get out. I've never seen light with round edges like that before. I reckon it was the cactuses. Then the candle was gone, the cactuses ended and stood in a wall behind us. The ground rose before us, sandy with a few rocks and on the top of the rise stood a wrecked Hosienda. A light was flickering in a window. You might ask



how I knew it was a Hosienda, well my brother's an El don Conquistador fanatic. El don Conquistador is the Spanish bloke on television, a kind of South American Robin Hood who is always masked and is really good with a sword. Not that I watch television, I avoid it conscientiously but if you're intelligent you can't help absorbing a few facts now and then. So I know that without a doubt this was a Hosienda, wrecked though, obviously been done over by bandidos. We walked slowly up to the great wooden gate that rested smashed against the outer wall. We paused in the dim shadow the gateway cast in the darkness. The courtyard was bare, a few old tiles lying on the closely set brick paving and an old Spanish saddle resting in an open doorway. I heard a guitar being strummed in the distance and a woman sort of humming. We stepped in under the gateway and it vanished, nothing remained but light, bright white light. Then I saw him, this funny looking bloke seated at the side of a great clear glass prism that rose like a pillar, taller than a very tall man.

you alone have been led through the unbra. But of late a great premonition has been upon me, I have seen you straying hence to the world of reality drawn by your new adolescence. Truly that must come but not yet, firstly you must understand. "But Sir", Guy interrupted "Is it you who has led me through all these years, everytime?" The old bloke sort of chuckled "Yes indeed my boy 'twas I." "But then Sir, you must be Mr. Lidinum." The old bloke exploded with laughter, "Well perhaps my boy, but many are my names and few that know them. Some have called me by that name but not I, not I." Well, as I'm sure you'll understand, I was starting to get a little fed up by all this. That "first premonitions" and purpose bit wasn't half bad, almost as good as the John the Baptist I saw in "The Man Of Gallilee" at the pictures last year. But when my brother started making a fool of himself with his "Sirs" and the old bloke went into his Rumpelstiltskin naming act I'd just about had enough.



Neither Guy nor I exactly moved, in fact we were about as still as the encyclopedia on the library shelf at school. I just stared rudely I guess. This bloke had the rottenest teeth that I had ever seen. Of the few he still had some were yellow, others brown and all chipped. I could see them so well because he had his mouth open in a stupid grin like our dog when its got stomach pain. He was watching us closely. I shut my mouth, I can't stand people staring at my teeth. Not that they're half bad, only one filling last year. Then he began to speak in this low thin voice with about as much tremolo as an electric organ at a funeral service. "At last we meet my boy" he addressed to my brother. "Long you have wandered, long have you struggled in my darkness, yet always I have watched lest you stumble. It is not without reason nor without purpose that

"Well then what do you call yourself, Sir?" I demanded (you should have heard the expression I got into "Sir"). There was absolute silence. Then pointing at me, "What is that?" he insisted, sending his voice through two full octaves of the chromatic scale. He didn't give either of us a chance to answer.

"Ah, now I see, there is no great dissimilitude of countenance, your parturition has been of one woman." Big words seemed to calm him down.

"Now my young presumptuous one. You ask my name. That you need not do. Look upon me and all will be made known." I hadn't really looked upon him, as he said, yet. I never notice people's clothes only their teeth but when I did look at him, well I wouldn't say it gave me a shock but he was

absolutely all colors. He didn't seem to have any shoes and socks and his only garment was this multi-colored sacklike thing. That wasn't the surprising thing however, not at all. The sack garment was made of patches and each patch seemed to be a side-show poster. Stretched sideways across his chest was this faded yellow one. You could just make out the lettering. "Buffalo Bill and his Hootin' Tootin' Cowboys" it said in this real archaic type printing. I reckon that one must have been about as old as my grandpa.

I couldn't make out the others too well but around his ankles I could distinguish a couple of Can-Can girls. It couldn't have been made of paper but it certainly looked like it. "Well," he said, "Who am I, you have looked upon me, What is my name?" My brother always was a bit queer. I guess its the genetic background but what inspired his next outburst I'll never know.

"The coat, the coat" he mumbled. "The colored coat, colored....," he paused, "the coat of many colors. You're Joseph from the Bible, Joseph who was cast in the pit by his envious brothers, envious of the coat."

After the shock of that absurd jibberish I couldn't catch my breath for a moment but when I saw the reaction of the old man I almost suffocated. He was skipping around the prison almost beside himself with happiness, chuckling and chirping at the same time.

"Oh my son how could I have doubted you? Such boundless perspicacity, such endless sensitivity in one so young it quite becomes a thing of doubtful possibility" he collapsed in a colorful heap at the foot of the glass. Peering out at us from the level of his dirty feet he began, quite obviously, to tell us the story of his life.

"Truly that is my name, Joseph, though when first my mother called me to her side it was not that sound which shaped her lips. No, when we suffered in the dust of Egypt's plains it was a different tongue we spoke. Aye, that I was, Joseph of the Coat of many Colors. It was a fine coat. Woven in the spring for love, worn within the winter's wind for warmth." He wasn't looking at us any longer but held his rather scabrous big right toe in a fixed stare. "And ripped in summer's heat for hate. How young I was then and so beautifully sad. My brothers, aye they came with evil and cast me out into the desert. Nay, 'tis not true, it wasnot my coat they took but a shred, a multi-colored shred that was as the borealis of the Arctic skies."

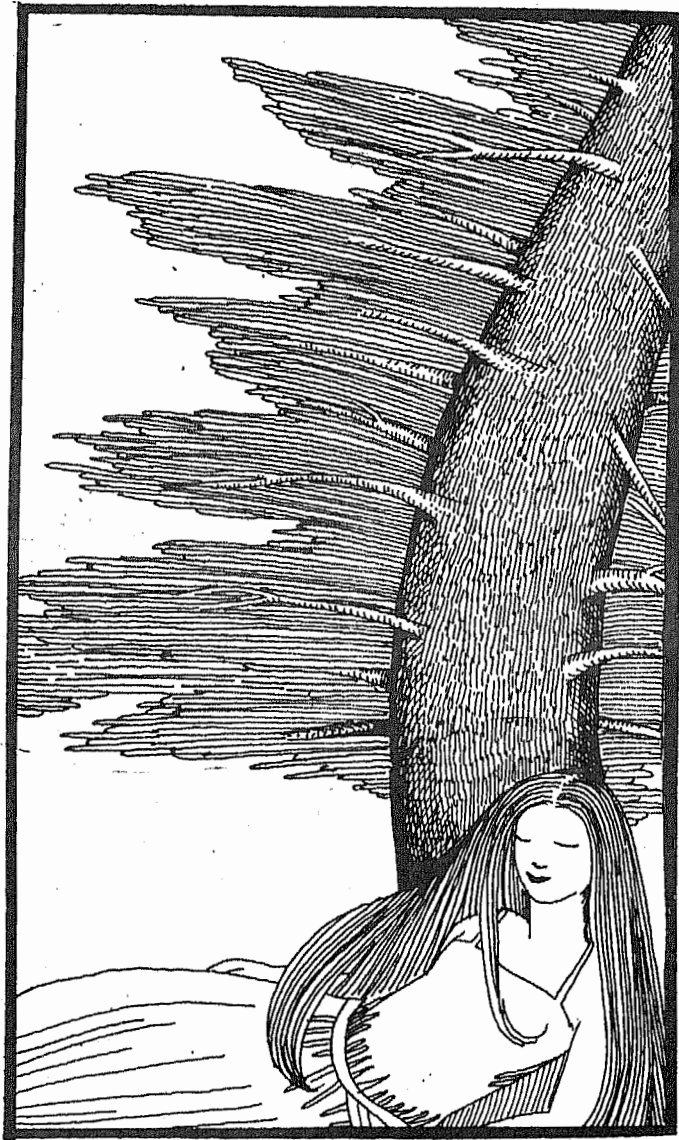
"Baloney," I muttered to the region of my diaphragm.

"Baloney."

"But how is it that I am here now, you must ask. They cast me into darkenss but it was no ordinary pit, it was a gap within the worlds, an emptiness of space."

He lifted his head slowly to stare at us.

"And it is within that emptiness that you stand alone with me, a man? Nay. A spirit? No, a reflection, perhaps...perhaps. The years passed and within each I took the sand and grain by grain cast it molten beneath the sun into this great glass



beneath which I stand. Now we rest here, imprisoned in a funfair mirror maze." He was laughing hysterically but deep inside his stomach. You couldn't hear it, just see it in his eyes like when a dog cries. He stopped and the laughter trickled out of him. He was much calmer "But it is not a place without joy, the laughter of children and have we not made it the greatest mirror maze of all time! The mirrors they are of no significance, it is the darkness, I and the glass build these visions. The seas which rise, the swooping birds, the weeping crowd are but tempting shadows which we, their masters, cast upon the empty sand. "He was up now executing a kind of hopping jib.

"Baloney," I said and this time loud enough so he could hear me.

"Baloney". He stopped, taken aback, not punched in the stomach taken aback but tapped on the shoulder when you're trying to stick your used wad of chewing gum under the desk type taken aback. He didn't say anything, then seemed to gather himself. "What was that young lady? You seem inordinately incredulous." I bet he didn't think I'd know that one but I did, I knew it right off.

"I jolly well ought to be" I answered "I don't reckon I ever heard so much rubbish before. You've got a fine vocabulary alright and a pretty high reading age as well but, Mr. Joseph, (I wasn't going to call him "Sir") from the very beginning you've got your information all wrong. That Joseph wasn't left in the pit, they took him out and sold him to traders who took him to Egypt and he interpreted dreams and got into trouble with the Pharaoh's wife and ended up saving everybody."

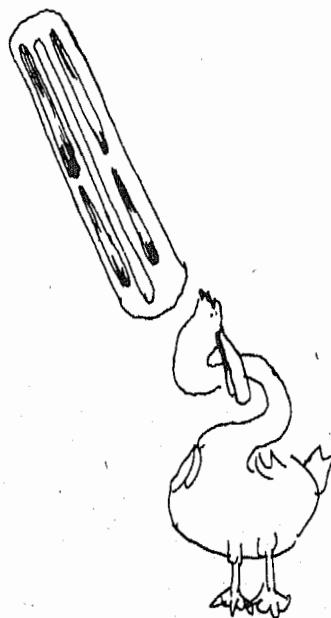
"Ah yes little girl you would say that wouldn't you, you're referring of course to that most inaccurate book the Bible, most inaccurate. That bit about me in the Pharaoh's Palace was probably one of my brother's inventions, most creative chaps my brothers. Completely false the information though, completely false."

"But it's all just impossible" I yelled "How do you live in here, how can you speak English and what about food, you've got to eat." He took a very patronising breath and sat down again. "Ah well" he grunted "then I must explain. The English that is easy. I have had centuries, I listen, I learn and surely I am the greatest polyglot of all time. Hebrew, Assyrian, Hittite, Samaritan, Classical Persian, Libyan, Aeolian, Dorian and Ionian Greek, I have them all. English was not without difficulties though, I have no teacher and all my knowledge must be gleaned from those few books dropped within the maze. Surely there have been papers, the trotting guide, campaign posters, religious pamphlets and every now and then a paperback volume. That's how I came by the Bible, lying in the sand, some new illustrated version." He paused, he seemed quite pleased with himself.

I had to think too. That about the books certainly could explain the queer ways he spoke. Sometimes straight off some evangelistic handout but getting mixed up with Science Fiction terms. I mean if he only read what he found, no one was going to drop the complete Oxford dictionary in there, let alone an English Grammar.

"And as for food" he sighed "that is a sad story. A half a hot dog here, plucked from the dust, the crumbs from a coconut donut, perhaps a whole hamburger dropped in a moment of hilarity by some over stuffed youth." I was thinking fast not I knew he was wrong but if that was all he ate, it certainly would explain his rotten teeth. But I wasn't worried about myself, I would never be taken in. It was my brother Guy, you see. He's as gullible as they come. I was worried for him. He was just standing there...in awe.

"Well then why did you lead us here" I demanded, "Through that corny old desert and that Hosienda that must have come out of some late night movie?" "Young lady," I think he was angry now, "If your memory serves you correctly you will recall that it was not you, plural, that I sought but rather your brother, singular. You came quite uninvited and quite unwelcome."



That shut me up. He turned towards Guy.

"Come Guy, stand beneath the glass and stare with me into depths. I have brought you here so that you might see the source of all your dreams. The source of every flickering light that led you through the darkness. 'Tis your skill that has made you great in the ways of the maze but without that flickering of flame never would you have run with such ease across the darkness of illusion. I have called you that you might understand, but that is not all. I summon you

to serve me in the world outside where I can never tread."

Taking a small cloth bag from within a fold of his garment, I think it was from behind the head of Errol Flynn, he continued to address Guy.

"Take, within you'll find the seed of cactus fruit and you must seek the cactus tree. When you're guests complete, plant one seed amongst the cactus' aging roots. I know these trees within your land are few and you must find but one, Cactus tree has trunk of brown, to all appearance like another tree but the cactus is a tree of strangeness. Clasp that trunk, it harbors prickles, beat upon its bark, no ordinary wood but like a drum it's hollow there within. Stand beneath, look up and see the branches, angular, no softness as of other trees. It moves not with the winds, never swaying but jerks alone as with the distant winds of desert shores. Look truly at the cactus leaves upon the boughs, great green wings.

They are a flock of birds, frozen, their wings spread wide to beat the air, caught and held, forever bound." He stopped, the silence spread, not because I was overcome by his words or anything dumb like that, far from it, I was just annoyed. It was all too idiotic to be true. Why should he want to give Guy cactus seed. But he was talking again.

"Here, take it my boy, take it now and seek the cactus tree that is a flock of birds caught in flight."

Guy turned and sort of stumbled towards me, leaving the old bloke standing beneath the prism.

"Come on Phoebes" he mumbled "Come on." As we passed on out through the mirrors towards the exit I tried to reason with him "You didn't believe all that junk did you Guy, you didn't believe him did you".

"Shut up" was all he said "Oh shut up will you Phoebe...."



# REVIEWS

## contemporary concerns in period dress

by Andre Jute.

PRIDE AND PREJUDICE by Jane Austen

Adapted for theatre by Betty Quin Q Theatre, Halifax Street.

The most striking thing about the Q Theatre production of Pride and Prejudice is how easily and naturally a modern audience identifies with Jane Austen's 1795 characters. And this despite the distance period costume imposes. The human animal, it appears, does not change much in two and three quarter centuries

Betty Quin's adaptation of the Austen novel retains the stiff outer formality of social intercourse at the time while not detracting one iota from the inner warmth of the characters; even the prig Darcy (played by Ian Clutterham) and Lady Catherine de Bourgh (Vivienne Causby) were not caricatures but creatures of flesh and blood. Pride and Prejudice is staged on one deceptively simple set with a good deal of help from lighting director Bunny Aust; however, staging and lighting is of the truly clever kind you do not notice until afterwards, when you're trying to dissect the magic for the readers of On Dit, it does not stand up and say "Look how clever the designer is!" (Not to be drawn into invidious comparisons, I'll refer you to several of the Festival productions).

But it is truly to the large cast that Pride and Prejudice belongs. They were all very good and if I leave out any names it is because of the tyranny of space. My personal favourite was Lola Wiper as the nerve-ridden Mrs. Bennet, mother of five unmarried daughters, conniving and pushing to get them "suitably settled" before the youngest, Lydia (Brenda King), ruins their chances with her flighty elopement with the dashing, sly and totally untrustworthy Wickham (Leigh Milne). Just think, and you'll find you know a mother like Mrs. Bennet. Jakki Harris as Elizabeth, in love with the repulsively proud Darcy (I'm tempted to describe him as a prig in the modern manner with a see and a kay but it wouldn't be in keeping with the high moral tone of the production), cannot keep down her own pride when he insults her by including in his offer of marriage the qualification of her less than desirable birth and negligible financial expectations; she is a very versatile actress and we will doubtlessly see more of her. Sally Fiske as the status conscious Caroline Bingley trying to protect her brother against an unsuitable marriage (we won't go into the whys and wherefores because the little intrigues of Pride and Prejudice make all the intrigues of the

Elizabethan court look like a schoolroom plot against teacher) is really most charmingly bitchy, in perfectly good manners, of course.

Jane Austen's strength was the attention she lavished on her characterisations, major and minor characters receiving equally detailed portraiture, and in this the adaptation admirably follows the original: Hugh McKenzie as Sir William Lucas has a fruity tone now unfortunately disappeared from the English language except in whisky advertisements; Maryanne Causby as the bookish sister Mary has a slouch and lines of almost unbelievably obscure verbosity; Bill Causby slithers through the clergyman Collins with the measured cadence of the pulpit;

Bill O Day as the harassed father perforce takes shelter in gentle, and highly amusing, irony; these are just a few of the twenty two excellent characterisations which draw you into the family life of the Bennets and their friends and acquaintances as if you were alive and a neighbour of theirs all those eight generations ago.

Pride and Prejudice in Betty Quin's adaptation for Q Theatre is a credible, involving and moving experience.



# REVIEWS

## Stavisky... **DEFINITELY A FILM TO BE SEEN**

Trak Cine Centre.

Alain Resnais returns to his preoccupation with time in his latest feature movie, 'Stavisky'.

The film begins with the arrival of the exiled Trotsky into France in 1931. As he journeys into the interior of France and into its internal affairs, we follow, at a closer distance, the career of Serge Alexandre, wealthy financier and socialite. There is a very rough parallel between these two men at opposite ends of the political spectrum, and there is a neat irony that the exposure of Alexandre's fraud should provoke the deportation of Trotsky.

But that is the larger political context. Resnais' more immediate concern is with the character of Alexandre (Stavisky).

Alexandre was a Jew and a conman, whose previous arrest and trial in the mid 20's disgraced his father into suicide. He battles with this past in his efforts to create a financial empire. Appropriately enough, his base is at the theatre he owns. Appropriately, because it is in a theatrical tradition of their own making, that the leading figures in French public life conduct their affairs. The Baron is preoccupied with theatrical appearance, but Alexandre is absorbed to the extent that he believes in its substance.

The theatrical imagery is very strong and is stylistically represented. Devices such as revolving doors or propellers, an elevator and a plane are theatrical props for the players and particularly for the over-flamboyant Alexandre. He ignores his father's advice to be forgettable and chooses to perform, before the doctor as much as before his board (a part for which he actually rehearses).

Stylistically, Resnais' camera sweeps in theatrical fashion across the windows of the hotel (surely a parody on Hollywood) and rises and falls on the cars as they arrive at their locale. Juxtaposed against this is the sterner style of composition as Alexandre is haunted by his dreams and fights to hold clearly in his mind the experience of the present under the pressures of future desires and haunting memory.

These dreams, as Alan Casty has pointed out, work both on the level of surface tension and at the deeper level of disturbance and reevaluation.

These two styles lead us ultimately to the last shot of Alexandre alive, on the bed, where, after locking the door to his room, he sits in genuine uncertainty as to what he should do. The trapped mouse of "Je t'aime, je t'aime" returns in 'Stavisky' as a dead rat.

'Stavisky' is structured partly as historical reconstruction and partly as personal recollection. Periodically we see some of the characters testifying before a committee which subsequently investigated Stavisky's finances and his death. In their recollections we can observe the detachment and self-approbation that Stavisky was unable to achieve. And when the committee scoff at the Baron's testimony, we can note with irony the similarity in the appearance, of Stavisky's boardroom and the committee's benches.

Visually, this is a very beautiful film. The music has that haunting quality necessary to suggest a slightly disturbed mind.

Like Trotsky, Stavisky has had to make a journey. But in the continual excursions in his Rolls Royce, he manages only to travel over the same ground again and again, and still fail to recognise his goal.

Paul Manos.



# REVIEWS

## DERSU UZALA

Akira Kurosawa's "Dersu Uzala" comes to the Union Hall for a season sometime in May.

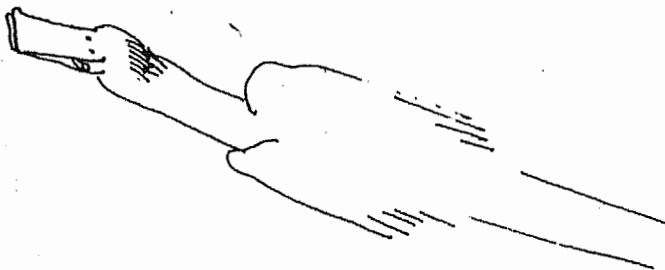
It is an unforgettable motion picture experience.

Consider first the obstacles involved in a Japanese film director working in Russia with a completely Russian crew on a film concerned with the advance of modern Russian civilisation on the lifestyle of an Asian tracker and hunter. Then go and see the result of Kurosawa's artistry.

"Dersu Uzala's story is the simple one of an old hunter who in the virgin forests of eastern U.S.S.R. meets a surveying team and befriends the captain the officer-in-charge. Over the course of two surveying expeditions, the hunter, Uzala, guides and aids the Russians, novices to the forest, and saves the life of the captain. Between these two there grows a deep friendship.

"Dersu Uzala" is a film that elicits a strong emotional response from the viewer. Kurosawa develops his theme with very broad and uncompromising strokes. There can be no equivocation by the viewer. The director's humanity bestrides the film from beginning to end.

Visually, this is an amazing film. What Kurosawa has done with the landscape will leave you gaping. If, like I, you have despaired and grown tired of the cold awe and formal respect that many Russian directors hold for their own landscape, then you will marvel at Kurosawa's affection for it. While you cannot fail to be impressed by its majesty and power, you will find it hard not to appreciate the love for it held both by Uzala and Kurosawa himself.



## RENEE GEYER

Renee Geyer, one of the most underrated young performers in Australia today has, in recent years, released three fine albums and is now destined for success overseas. She is a performer of a special calibre and although her efforts to gain popularity have often proved fruitless, her ability of survival in the hard world of rock can't help but inspire admiration for her.

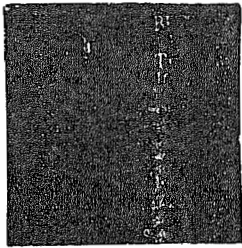
Her style of music has often been referred to as the "white man's blues". Her songs are largely chosen along the heavily emotional-charged lines of black soul; her major influences branching from such superb black artists as Aretha Franklin, Thelma Houston and Donny Hathaway.

Previously in bands such as Mother Earth, Sanctuary and Johnny Rocco, Renee finally found her utopia in her present band, suitably named after her. Their natural empathy with each other has helped Renee realize musical visions and establish her as a fine singer who is capable of musical articulation.

Her newest album release, "Ready to Deal", marks another evolutionary step in her career. With this album Renee was actually writing songs with the band, unmasking yet another of her talents and thus enabling her to explore further avenues.

Renee now has her sights on overseas popularity and success, especially in America, where she hopes to be able to work, record and gain the necessary influences and experience to enable her to be recognized as a mature and versatile performer destined for bigger things.

# Jazz, rock + blues



(For the record company at least) of there being only a very small market for the album.

Mike Prescott.

## Tony Joe White

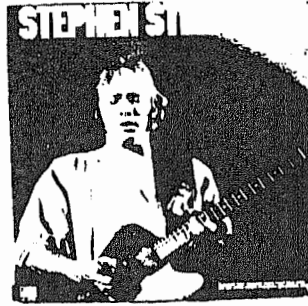
Tony Joe White, The Best of Tony Joe White.

Warner Bros. WS 4618 (W.E.A.)

"Best Of's" are usually quite pointless, especially when they are published some 5 years after the artists last hit. But this is not the case here, as Tony Joe White was a patchy singer - songwriter, whose best is very good and worth hearing again, and thus a "Best-Of" is a boon, in the sense that one doesn't have to wade through lots of mediocre material in order to hear a couple of good tracks. Not only that, this album contains nearly all of his best known songs plus a good selection of his other material. Further, the compilers of this album and I disagree over only one track, "For Je Ann" as he was a hopeless balladeer, and his attempt here is a failure. There is no doubt that he is one of the best exponents of what later became known as "swamp-rock", and some of the best examples of this style are included here.

Hence if you desire to hear all the old Tony Joe White hits again, then this album will certainly be worth buying, although I fear that many former followers will have forgotten he existed by now, and this could lead to the sad position.

page 36.



## Stephen Stills Live

STEPHEN STILLS LIVE (Atlantic SD 18156).

Side one is the "Electric Side", and opens with the Crosby-Stills song "Wooden Ships", which is notable for Kunkel's masterful drumming. When he doubles time or halves time, the other players respond accordingly, and the music soars and swoops magnificently. Also notable on this track are the superb guitar licks and vocal harmonies. The slower "Four Days Gone" features some nice keyboards, and is a good lead up to the album's climax. A medley of "Jet Set (Sigh)" and Joe Walsh's "Rocky Mountain Way" is the most energetic track on the album - "Special Cave" finishes the side off) with a couple of fine guitar and percussion passages in the middle. So far, so good.

But the album is let down by side two - the "Acoustic Side", which features just Stills, his acoustic

guitar and his voice breezing through. The trouble with this side is that anything you can say about one song, you can say about all the songs, because although Stills picks a very good acoustic guitar, his vocals are not crash hot, and he just does not hold one's attention by himself. Nor does the music have a great deal in the way of variation. A couple of acoustic tracks would be pleasant as a light interlude, but to devote a whole side to it I think is a bit excessive. But that's about the only criticism you could make of this album, which is still a winner for CSNY -ophiles.



## Sly Stone

SLY STONE HIGH ON YOU (Epic ELPS 3750 (A.R.C.))

Not much can be said about this particular album. If you are an ardent admirer of Sly Stone, then you will praise him for his consistency in turning out the same sound and type of music he had in his earlier albums.

I suppose the best track on the album would be "Greed" solely due to the fire intermittent blasts of the brass section, used to jive it up a bit.

Overall, I'm convinced Sly Stone should admit defeat and return to the security of the Family Stone.



# agony column

## for easter

Something for Easter by the

ADELAIDE UNIVERSITY CHORAL SOCIETY.

Conductor: ROBYN HOLMES.

Music, mime, medieval dance, a morality play.

Sunday April 11th 8.15 p.m.

St. Francis Xavier's Cathedral.

The Anglican Chaplain to the University of Adelaide, Fr. Stephen Nicholls, will be celebrant at a Holy Eucharist in the Chapel on Friday, 23rd April, at 1.10 a.m. All welcome.

This is intended to be our on-campus observance of Easter, as well as our end-of-term function. There will be taped music and meditation during the Mass. Do bring your lunch along and share in the "chat" session afterwards.

## SAUA election results

### VICE-PRESIDENT:

B. MARTIN.....71  
G. MURPHY.....68  
M. O'BRIEN.....217

### EDUCATION & WELFARE CHAIR

J. JOHNS.....203  
S. SMITH.....123

### CO-ORDINATING TREASURER

P. HAWKINS.....60  
G. LAVERICK.....140  
R. LEMPENS.....145

### EDUCATION & WELFARE SEC

I. CRAVEN.....220  
J. GLYNN.....123

### PUBLIC AFFAIRS COMMITTEE

C. BROWN.....94  
K. GARDNER.....132  
P. HAWKINS.....57  
B. HOCKMAN.....72

### WOMEN'S OFFICER:

L. DEGVILLE....131  
L. SAMMON....204

### MEDIA COMMITTEE:

B. HOCKMAN.....121  
S. SCHUETZ.....235

### REFERENDUM.

YES.....238  
NO.....100

## MACKINNON PARADE CHILD CARE CENTRE.

This new Centre, operated from the Union, will open on 8th March.

There are still vacancies for children of pre-school age on a casual basis.

Fees range from \$1.00 to \$4.00 per half-day depending on financial circumstances.

The morning session is from 8.30 - 1.30. The afternoon session runs from 12.30 - 5.30. It is hoped to keep the Centre open until 6.45 as necessary to cater for parents attending evening lecturers.

If you wish to enrol your child please contact the Director, Deborah Westburg, c/- extension 2404 immediately. The sooner you apply the greater your chance of acceptance.

*Spend an Evening*



### **SPECIAL OFFER** **DINNER FOR TWO PRICED FOR ONE**

For Uni students. Not valid Friday or Saturday. Exciting music Thursday evening. Bring Union Card.

Excellent steaks and tasty Hungarian dishes.

Fully licensed. 137 Hindley Street. For reservations: 51 9093, 44 5798, 44 8324.

*Evans Godinski Present*

# RENEE GEYER BAND

**In Concert Farewell Tour**  
**Featuring Full Brass & Chorus**

April 13 Adelaide Festival Theatre  
Supported by: Bandicoot

Student discount available  
Book at usual agencies

# Brad + arnutt

## MON 12th

4.15 p.m. - ANGLICAN SOCIETY. Biblical study of Acts in Anglican Society Room (next to Chapel).

## TUES 13th

1.10 p.m. - SPECIAL CATHOLIC MASS FOR UNDERGRADS. Chapel - via stairs at the western end of the cloisters.

### EVANGELICAL UNION

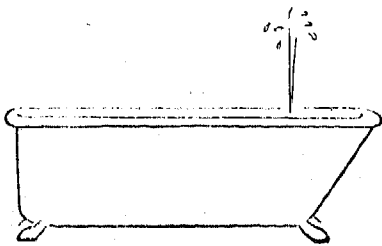
1.00 p.m. South Dining Room Phil Carr.

1.00 p.m. - WOMEN ON CAMPUS. Lady Symon Library.

### A.U. SQUARE DANCE ASSOCIATION

8.00 p.m. - 11.00 p.m. Square Dance in the Upper Refectory.

8.00 p.m. - FRIENDS OF THE EARTH. General Meeting and "Environment ride to Port Pirie". At 177 Payneham Road, St. Peters.



## WED

1.00 p.m. - CONTEMPORARY DANCE. General Meeting of those interested in the Contemporary Dance Club in the South Dining Room (Level 4, Union Building).

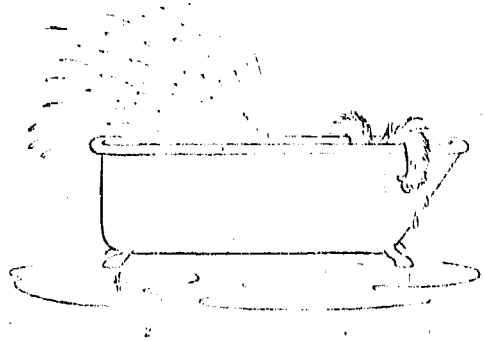
### STUDENTS FOR AUSTRALIAN INDEPENDENCE

1.00 p.m. Weekly meeting; Lady Symon Library, 1st Floor, Western end of Cloisters. ALL WELCOME

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### NEWMAN SOCIETY

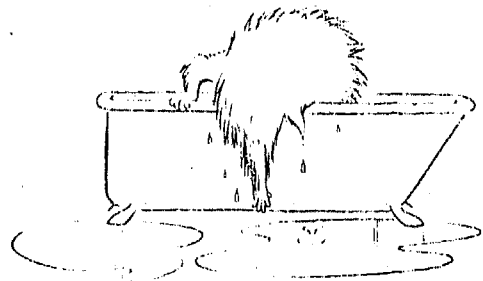
1.10 p.m. Catholic Mass, Chapel.



1.10 p.m. - CATHOLIC MASS, Chapel.

1.10 p.m. - CHRISTIAN SCIENCE ORGANIZATION. Meeting Room 1 (Behind Games Room). Everyone most welcome.

1.10 p.m. - FRIENDS OF THE EARTH. Adelaide meeting in "On Dit" rooms, at western end of Cloisters.



4.15 p.m. - ANGLICAN SOCIETY. Celebration of the Holy Eucharist (Chapel).



# bread + circuits

## THURS 15th

GROUP L.S.F.  
DATE THURSDAY APRIL 1st  
TIME 1.10 p.m.  
PLACE L.S.F. ROOMS



- 1.10 p.m. - CATHOLIC MASS, Chapel.
- 7.30 p.m. - MODELLERS CLUB, Meeting from 7.30 p.m. to 10 p.m. in Craft Room.
- 8.00 p.m. - CAMPAIGN AGAINST NUCLEAR ENERGY, General Meeting at 8 p.m. at the Conservation Centre, 310 Angas Street, Adelaide.

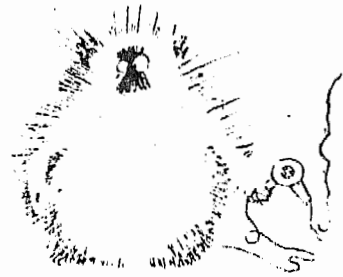
## FRI 16th

9.30 a.m. - FRIENDS OF THE EARTH cyclists leave on their 150 mile cycle to Port Pirie between 9.30 a.m. and 10.00 a.m. Never too late to join - come and see us off.

1.00 p.m. - SCIENCE FOR PEOPLE Meeting. On Dit Office.

1-2 p.m. - NEWMAN SOCIETY, "Coffee and Conversation" Newman Room, via stairs at the western end of the cloisters. Free coffee, friendly atmosphere!

1.10 p.m. - ANGLICAN SOCIETY, Midday Office. (Anglican Society Room) followed by corporate lunch.



## SAT 17th

8.30 p.m. - 12 midnight. Live music in Union Bar. Soul Latin Jazz Sound of "Nemesis". Free.

8 p.m.

THE EXTERMINATING ANGEL

Mexico 1962 (90')

Dir: Luis Bunuel

A group of elegant guests arrive for a dinner party at a magnificent mansion. The guests find that something hinders them from leaving. On the outside all efforts to reach them fail. In a condition of moral shipwreck each guest forsakes conventions and their subsequent degeneration reveals their true images.



To be unemployed in the 1930s was a human tragedy.

To be unemployed in the 1970s is a disgrace.

Worse, in fact. It is a social crime.

That is a fair conclusion from the general complacency at the present levels of recorded unemployment - the highest since the Great Depression.

Ask 10 people what is their first thought associated with "unemployed."

These days it is a fair bet the commonest answer will be "dole bludgers."

There seems to be conventional wisdom around the country that the unemployed are long-haired surfies who do not want to work and who deserve to suffer.

What no-one seems to publicise much is the fact that the numbers of unemployed exceed job vacancies by 10 to one.

- Fr. Wilkinson,  
Southern Cross.

