

If it were done when 'tis done . . .

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LOT'S WIFE

Intelligence and the Mediocre Society

Topless Utopia

IN the last issue of *Lot's Wife*, an unrepentant former editor sought once again to bring himself before the public view. Adopting the truly grandiose pose of the rebel he imagines himself to be, Mr. Cooper subjects us to the lash of one of his borrowed rhetorical phrases, "Go the whole hog," he declares, and promises us, "I shall." Mr. Cooper has in fact displayed to the university at large what others have long been aware is his major talent; an ability, in phrases of sparkling logic, to fly from the point of the subject at an acute tangent.

With a naive idealism (to which, being unable to suppress it, he reluctantly admits), Mr. Cooper declares, "The University . . . must recognise and fulfil society's need for a new value system. To do this the university can no longer afford to give in and reflect society by doing so, but must drastically alter its structure. In this way it is to be hoped that as the university changes society will also."

It apparently escapes Mr. Cooper's attention that in speaking of any conflict between society and university, it must be remembered that the university is in the hopelessly weaker position. Suspicion of the intellectual is a trademark of mediocrity and any system of values involved in an isolated university would be taken by society with the same amused scorn for our eccentricity that the daily papers already foster.

Moreover the university is as completely dependent on society as any other organisation existing in a democratic regime. The Government depends upon the people for votes, and university depends upon the Government for money. A mediocre society demands that its scions receive a degree and primarily for that reason the Australian Government reluctantly maintains univer-

sities and builds new ones. Stress "reluctantly," for as the plight of the Baillieu Library, and the reduced expenditure on our buildings show, the Government comfortably reasons that only a small percentage in our society care about University education directly, and therefore money can be better spent on more vote-catching projects. The universities can complain, but the above incidents plainly emphasise the dependence of the universities on society, through the Government.

This being so, how can universities possibly adopt a structure and system of values quite different from the society on which it is compulsorily dependant. Society demands degrees in engineering, degrees in arts and so on because it holds, as Mr. Cooper points out, "the assumptions of specialisation, egalitarianism and competition." But if the university failed to grant degrees and insisted on upholding a different scale of values society would certainly not change its own assumptions. There would certainly be a proliferation of training colleges for engineers, for architects, etc., as Mr. Cooper desires, but with this development would disappear the last remaining vestiges of power and influence which the university holds in the present society.

Society would be confirmed in its present utilitarian assumptions. The colleges would compete with one another in flinging teachers, architects, engineers and bio-chemists off the assembly line. Their "education" would be limited to the strict requirements of their future occupation in the materialistic hierarchy, and the youth of tomorrow would be prepared in the same fashion.

The thinkers, the searchers for truth would be shovelled aside, an

egalitarian, materialistic society has no place for them. Formerly they could gain some sort of economic security in the universities, they could try to impress their values upon the minds of those whom society was still forced to send to the universities for degrees. But not any more, the mundane assumptions of mediocrity would now go unalleviated, and the intellectual be placed in an ineffectual position outside society in Mr. Cooper's ideal world.

No, the answer to the quest for a more meaningful university education is not to be achieved by hacking at the university structure and expecting society to flagellate itself. The answer lies in attacking society directly, by working for a different system of Government which would not be based on the assumptions of a mediocre society and could therefore be expected to take a more understanding attitude to university education.

Government for the majority is all right for those whose ambitions can be satisfied by periodic rises of the basic wage, tossed at them by the middle classes to justify their own monopoly of power. But Government of the mediocre for the mediocre is not necessarily the best form of Government, despite the prevailing slogans of our time.

Indeed it is this tyranny of the mediocre over our society which hinders and frustrates people like Mr. Cooper and Mr. McVilly, who wish to search for Truth, and for knowledge for its own sake. But they cannot rectify their position by carping at the university, which is, after all, as helpless a victim of the same set of circumstances as they are.

Only a reorganization of Government which alone has the power to impose is necessary, its values on society can accomplish a change



in the system of values by which society operates. Mr. Cooper and Mr. McVilly in attacking the university set-up quite miss the crux of the matter.

Of course, our middle class will never relinquish power voluntarily, but this fact should deter only the mediocre. One thing is clear, the middle-class scale of values is completely in opposition to the intellectual fulfilment of the individual. The thinker in Australia develops his ability despite the system, not because of it.

In happier days universities were commonly fruitful nests of active

political intrigue, but this has never been the case in Australia. Evidently one of the "benefits" of mass education is a deadening of the initiative. If this were not the case, how could it be that our self-styled rebels like Mr. Cooper can think of no more ambitious outlet for their energies than to advocate piecemeal reforms of lecture, tutorial and essay systems; and, what's more, to proudly refer to this timid meddling as a "revolution."

Geoffry Curr
Arts III

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Constitution for Utopia

THE standard operating procedure for the Utopia-inventor is to describe his Utopia in terms of how he wants it to work. That is, he describes what he considers the goal-ideal of a society should be, and how he thinks that goal ideal will be achieved, in terms of how happy, healthy and wise citizens of Utopia co-operate beautifully to produce wonderful music together. Usually, there's no crime, because, says the author, in so perfect and happy a state no one wants for anything.

There is, however, an astonishing lack of discussion of the legal code on which these Utopias are based—the machinery of the social system is always happily hidden out of sight, and we don't need to look at it, because it works so nicely.

I've seen—and in a college textbook, at that!—a definition of the Socialistic System that read, in essence, "Socialism is a system assuring maximum distribution of the wealth of the society to the productive citizens . . . That makes things real nice for Socialists; if

that is the definition, then, by definition, they're bound to be right! If a system doesn't "assure maximum distribution of the wealth," then it isn't Socialism, and any system that does achieve that obviously desirable goal is, by definition, a version of Socialism, and see, doesn't that prove Socialism is the ideal system?

It's been standard operating procedure to define Utopias in just such terms—and consider the legal code required to achieve them "a mere detail." Something gross-materialist, anti-idealistic, conservative—or whatever opprobrious term happens to be current—people throw up as a deliberate effort to belaud the real, important issues.

Now Utopias always have been in the legitimate field of interest of students; let's try, in readership assembled, rather than in Senate assembled, to see what the whole group of some 4000 readers can come up with in the way of designing a mechanism for a Utopian culture!

This article is not intended as an answer to the question; it's intended

to start the ball rolling. LOT'S WIFE can be the forum. What we're seeking is to pound out a Constitution for Utopia, defining a system which will generate the cultural system we want—not a eulogistic rhapsody about how glorious it will be when we get it done.

To begin with, recognise that we are NOT going to get a culture that is the perfect heart's-desire system of every inhabitant. That is called Heaven.

What we'll have to do is seek an optimum culture. It's an engineering problem, and should be approached as such. Many a time an engineer would like a material as transparent as glass, as strong and tough as steel, capable of resisting an oxidising atmosphere at 2500 deg. C., as light as foam plastic, and as cheap as cast iron. And as conductive as copper.

The useless engineer is the one who says, "See! They won't give me what I need! It's impossible to solve the problem!" The engineer who is an engineer starts figuring

the optimum balance of characteristics that will yield not a perfect ideal, but a thing that will work, and work with a reliability level high enough to be useful for the task at hand.

Now one of the first and broadest questions usually raised is, of course, "What form of government should it be?" Monarchy? Democracy? Oligarchy? Communism?

That question, I suggest, is of no importance whatsoever! Utopia can be a Communism, an Anarchy, or an Absolute Tyranny; the matter is of no real consequence.

My evidence is quite simple: Traditionally, benevolent tyranny is the optimum form of government . . . if you can just assure that the tyrant is, and remains, benevolent. Also, traditionally, both Heaven and Hell are absolute monarchies.

Wise, benevolent, and competent rulers can make any form of government utopian—and fools who are benevolent, kind, and gentle, can turn any form of government into

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LOT'S WIFE

Gratifyingly, we seem to have stirred up a hornet's nest with the articles investigating purpose and practice of the university. People are writing, and more importantly, talking critically about things they have up to now taken for granted. People are getting angry, and this is a good sign. When you're angry you're feeling something. You are likely to be moved to do something.

So far we have presented mainly provocative material, ideas cast up almost at random out of a driving urge to have a bad system modified or replaced completely. This issue continues the policy of provocation, but already certain trends are appearing.

As ever, the basic problems are semantic ones. Once we clear up our definitions of words, once we establish basic linguistic contact with each other, matters become eminently more lucid and vivid. For a start, let's see what we mean by "democracy". Most people accept as a tenet of reality that "democracy" is the finest thing that ever happened to us, without knowing what in hell the word means.

Does it mean that all men are equal? Nonsense. Maybe in the sight of God, but that kind of equality bears no relationship to the physical world of talents, I.Q.s, and big business. An ethic or morality based on love between men and respect for the individual must take account of the physical and mental differences between men, not blindly ignore them. Christianity is not going to work by pretending against all the evidence that all men are literally equal, and in fact it doesn't. Unlike "democracy", it recognises man's infinite variety and makes allowance for it.

Does it mean "equal opportunity"? Again, nonsense. Face the fact that some men are less intelligent than others, some more talented as artists than as mathematicians, some better as technicians than as technocrats. If equal opportunity means shoving every mother's son into a bastardised university, then the concept becomes dynamically evil. The bright are trapped in the quagmire, the dull are tortured until they run to their tellys as an automatic escape mechanism, and the mediocre are confirmed in their mediocrity.

Democracy, then, is meaningless except in terms of active evil if the old catch-cries are taken at face value. The position of the university becomes a crucial one, on one hand threatened by death from "democratisation", on the other trying against all pressures to retain intellectual standards.

The basic trends appearing from the LOT'S WIFE discussions are three: change the university, by altering courses and examinations, and thereby infiltrate the society with more mature and balanced people; alter the society directly, since it is useless to attempt to change the symptom (decay of the universities) without treating the cause (decay of our culture); introduce a measure of "leavening" in the person of the creative intellectual who has roots both in the real world and the abstract universe of ideas and ideals. All three trends are treated provocatively in this issue, and we urge you as individuals and groups to discuss these ideas, give us your conclusions in writing, and in this way prepare the ground for whatever practical measures will be necessary.



LETTERS TO THE EDITOR

Hain Hails McVilly

Dear Sir:
David McVilly must be commended for his article, "Failure of the Success System" (Vol. 4, No. 8), which raises several pertinent questions to many of which there is no ready answer. These problems exist not only at Monash but apply equally to other Australian universities and most universities overseas.

All over the world an increasing student population has dealt a deadly blow to the leisurely ways of the old-world university (catering mostly for a privileged class) where the pressure on performance was hardly in evidence and where the student stood a good chance of acquiring an education with his degree. The quota system and the selective process of admission to universities have added the relaxed approach to learning and have given rise to complex techniques of subject-selection and "informed preparation" which indeed tends to favor the "clever" candidate. The genuinely interested student who is not yet preoccupied with a superannuated career but simply exercises his inquiring mind may be left behind by those who are pushing along purposefully towards the never lost sight of goal of a well-paid position.

Those who have secured a scholarship as well as a place at a university have to satisfy their sponsors (since failure means financial loss) and all students equally face the danger of exclusion for unsatisfactory results. This has placed so much emphasis on examinations that many students, diffident of their prospects, concentrate on sections of their course they believe to be favored by examiners and look upon additional work and extracurricular activities as unrealistic indulgence. In this way their efforts are no longer creative in the sense of satisfying a healthy curiosity but statically directed towards the reproduction of predigested material.

I fully subscribe to Mr. McVilly's idea of a liberal education which — further developed in maturity — is perhaps the most precious human attainment. Yet it should be recognised that this type of education is open only for those who honestly desire it and who have prepared the ground to receive it long before entering the university. A large number of students feel no genuine urge to develop insight and understanding outside their chosen subjects and may still benefit from their years at the university by acquiring skills and abilities which are needed and sought after by the community.

I don't think that I am unduly pessimistic in assuming that those who "come to pass and not to know" will always be in a majority. To them the system of teaching by seminars only as suggested by Mr. McVilly offers no added advantages. Seminars to be effective, should be carried by active student participation which presupposes an organised programme of reading and preparation running parallel with and ahead of the course. Only some students will be prepared to live up to that standard whilst the others will gain little or no

benefit from the discussion of a topic they have not yet studied. Unless the leaders of seminars are expected to lecture in class the subject matter of the course may have to be transmitted by prepared talks of students, a procedure which is rarely quite satisfactory.

Technical difficulties of a seminar system without examination may also arise in the assessment of students' performance by staff members — a very delicate task when the criteria of evaluation are largely intangible and personal. Besides, a closer contact with the teaching staff may not be uniformly fruitful. The University harbours many experts in their field but few humanists who could exercise the constructive influence on outlook and character that may be ideally expected.

There is no denying that the present system of university education, even under prevailing conditions, is capable of improvement. Unit examinations during the year and allocation of marks for class work could break the exclusive reliance on the final ordeal and compel the "crammer" to spread his industrious periods more evenly over the academic year. But these are matters to be decided by individual departments and no general rules can be laid down.

Despite inherent weaknesses of systems and amenities, and the added problems of staff shortage and a rising student population, hundreds of students each year show a degree of success in expansion of personality and broadening of outlook and understanding which Mr. McVilly rightly expects from a university education. Apart from offering a field of opportunities for experience in widely dispersed areas the university cannot claim full credit for these achievements, nor should it be blamed for the failure of those who come away with little immediate gain. For the building of personal stature is a task which the individual can only undertake for himself and which does not end when the university is left behind. Conditions for this kind of self-development will not always be favourable. Disappointments have to be handled and the clever, self-seeking and ruthless will always be around to take for himself and which does not end when the university is left behind. Conditions for this kind of self-development will not always be favourable. Disappointments have to be handled and the clever, self-seeking and ruthless will always be around to take for himself and which does not end when the university is left behind. Conditions for this kind of self-development will not always be favourable. Disappointments have to be handled and the clever, self-seeking and ruthless will always be around to take for himself and which does not end when the university is left behind.

Yours faithfully,
H. P. HAIN,
Lecturer at the
University of Melbourne.

Ghent Again

Dear Sir,
There is much to commend Mr. David Coffey's letter and I regret that I had not the opportunity of collaborating with him before the publication of my modest proposal.

I hesitate, however, over his suggestion that cheap labour be produced in the laboratory as suggested by Aldous Huxley. Such an enterprise would involve a great deal of prior research and expenditure of revenue — revenue that could more justifiably be spent on the production of wool, defence, the eradication of Australian indigenous fauna, and so on. Surely it would be both more economical and less fanciful to

embark on a policy of selective immigration of non-white labour, as I have proposed.
RALPH L. GHENT.

A Modest Proposal

Dear Sir,
I propose that the HON. PERCIVAL CERRYUTY of Portsea, Victoria, be given the opportunity to establish a chain of Human Husbandry at Monash University. That the said Mr. Cerryuty to take the position of Doctor of Sexology.

The impulse to propose the above was given to me after attending Mr. Cerryuty's extremely informative talk entitled: "What every Young Boy and Girl should know."

In his light blue talk Mr. Cerryuty proposed the following points:
(a) Young men and women should look after their bodies in order to become more efficient as producers of progeny to quote: "half the men in Australia over 30 years old are impotent (loud cheers)." "How many wives go to the doc. and complain 'Doc, the husband's back has gone, what will I do?'"

(b) The one per cent. of the male population who are impotent (loud cheers) should wear a distinctive mark on their forehead similar to an Indian caste mark. This would warn off potential females.

If Mr. Cerryuty's proposals were carried out the production of the Marital Union would be significantly increased, thus helping to alleviate Australia's serious underpopulation.

I think that this proposal if worked on should have benefits to Australia as a nation, and to Monash as a new leader in a new field.

Yours Proposedly,
"A SUCKLING," Arts I.

Schpellink

Sir,
Ron Watkins chose an apt title for his recent published work, for that's what it is — just madness and nonsense. Perhaps it is unfair to criticize a work before it has been published "in its entirety," but its underlying ideas have been expressed before, and need to be savagely squashed before being allowed to gain any misguided popularity.

It is a remarkable thing that an individual should wish to deprive his native language of its individuality. True, there are many discrepancies in the spelling and pronunciation of English, but to eradicate these would be to negate a rich inheritance.

"Much Madness and Nonsense" is based on a supposed need for a Universal Language — well, who needs an International

Language? Interpretory at international economic and political levels avoid any delays or misunderstandings from the language point of view, and the only argument that can be put forward for a universal tongue is that it would avoid the need to hire interpreters at such conferences — such trivialities when so much is at stake!

If phonetic English was to become a means of universal exchange it would quickly degenerate into a mongrel tongue, as each and every nation using it would apply it inevitably to their own tongue — doubtless resulting in endless chaos and confusion.

Not only English, but other languages, would lose their value as singular entities. A language that has developed over many centuries can't just be discarded and thrown to the scrap heap — it is a living thing that is continually growing and expanding, and must be treated with quite respect that all life demands.

Our wonderful heritage of literature, and that of many other languages, would suffer greatly by translation into a phonetic language, and even if not translated would ultimately lose its value in a world of phonetically speaking people.

The author of "Much Madness and Nonsense" highly overrates the "arduous" task of learning to spell for a primary school child. Submitted to the process may have been rather difficult when we were at that stage, but today's modern methods of teaching have made the process quite easy for a child of average ability. Instead of learning to spell a word syllable by syllable, as we did, the child is presented with the word repeatedly, both alone, in context in a simple sentence, and then in simple situations in graded readers, so that the image of the word as it should be spelt is firmly imprinted on his mind.

By this process, the time-wasting mechanics of learning to spell are eliminated, and the child learns to spell and to read simultaneously.

A common tongue throughout the world would indeed make it a dull and uninteresting place — surely half the form of going abroad is to be dazzled by the exotic expressions one hears in other languages.

The next step after obtaining a universal sameness in language would probably be to agitate for the merging of all races, colour and cultures, so that, as well as all speaking the same, we will eventually all look the same and think the same!

Where will it all end?
DOUGLAS GREENALL,
Arts I.

BOOK NEWS from COLLINS'

Two newly published paper backs deal with economics from an Australian point of view. Brian Tew's *Wealth and Income* (M.U.P., 25/-) is an analysis of the economic and financial institutions of Australia and Great Britain. Fourth edition. Traditional and contemporary economic problems are examined within the context of the Australian economy in *Economics: An Australian Introduction*, edited by Grant and Hagger (Cheshires, 27/6).

The August issue of *Walkabout* contains an article by Harvey Johns on *Monotremes at Monash*. Are you one?

Two pamphlets by Professor Passmore, of the A.N.U., have valuable material packed into a small compass. *Reading and Remembering* (M.U.P., 8/-) is a down-to-earth guide to studying. It contains sections on How to Read, How to Listen, How to Remember, How to Choose Books. This is the fifth edition. *Talking Things Over* (8/-) discusses discussion in a most illuminating manner. Required reading for all café-thumpers.

Captain Quirós, by James McAuley (A. & R., 18/6), is a major work by one of Australia's most distinguished poets. In Quirós, the Catholic visionary and idealist, McAuley has a central character with whom he is intensely in sympathy.

The *Life of John Maynard Keynes*, by R. F. Harrod (Macmillan paper back, 51/-), is an entirely absorbing biography of a great man. The span of Keynes's working life covered both world wars, so one man's story is in effect an economic and social survey of this period.

Richard Crossman wrote in the *New Statesman*, "Every serious student must read this enormous book, since it is built on a foundation of immensely important unpublished German material." The book? William Shirer's *The Rise and Fall of the Third Reich* (Pan, 19/-), which brilliantly surveys the 12 years into which were packed the most cataclysmic series of events that Western civilisation has ever known.

James Gleason's *William Dobell* (Chambers & Hudson, 27/6), with 32 color plates and 118 monochrome illustrations, is a fine production. The biographical survey examines the extent to which the notorious Joshua Smith portrait court case influenced Dobell's life and his painting.

Clear Plastic Covering is an easy and efficient way to protect text books, as well as the gift book you intend to read before presenting. 16 in. wide: 2/- yard.

Stoichiometry and Structure, by M. J. Sienko (Benjamin, 39/-), is a comprehensive introduction to first-year chemistry problems; some are provided with solutions, and some with directions by which the solution can be achieved. The problems range from simple mensuration conversions to computations involving complex simultaneous equations.

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The Lolita Syndrome

Dr. Wallas, lecturer in politics, apparently realising the possible monotony of a repetition of the prognostications and political studies that have appeared in prodigious quantities on the subject of Senator Barry Goldwater's nomination, considered taking a new approach in his open lecture last Tuesday week: The Lolita Syndrome.

He saw Goldwater as the middle-aged Humbert faced with the charms of a seemingly innocent position, but, he added, the situation is much more complicated and dangerous. Wallas sees Goldwater as a simple man, dangerous in that he reacts rather than thinks, a man whose statements have been, and continue to be, rash, contradictory and ambiguous. Statements made on an extremely wide field of subjects. For instance, Goldwater has "modified" his advocacy of withdrawing recognition of the U.S.S.R. to using the possibility as a threat in negotiations. He has favored the abolition of a graduated income tax.

In foreign affairs he is impulsive and reckless; he favors the use of tactical nuclear weapons in Vietnam; he bases his entire foreign affairs policy on the assumption that there can possibly be a victor in the cold war. He believes an unconditional victory over the Communists is possible, even if this involves the use of military force. In fact, so great is Goldwater's faith in the forces that he would entrust the nation's nuclear weapons in their hands rather than those of the politicians—he talks of military superiority as though one can have a greater force than Russia—as though 2,001 is an advantage over 2,000—in fact, Goldwater believes there could be a victor, a triumphal party, in a nuclear war.

In domestic affairs Goldwater is obsessed with a "19th century approach to Government," an approach that would hinder the Congress in any national action. He would have the entire internal affairs of the country administered by the individual States, with no coordinating control from Congress,

which would deal exclusively with the international scene. Civil rights would be an issue upon which the States could act entirely on their own "discretion."

Perhaps his policy on unemployment is the most startling example of what Dr. Wallas calls a "deep-rooted 19th century mid-western laissez-faire approach." Millionaire Goldwater figures that unemployment results from lack of education which, in turn, is merely the result of an inherent low intelligence or of a lack of any ambition. It is disturbing, to say the least, to hear this from the possible President of the United States of America.

Goldwater's position towards other members of the Republican party is rather amazing; at the party convention of 1960 there were 25 major issues proposed as party policy; Goldwater voted against every one of those principles. He opposed:—

1. All forms of foreign aid.
2. Government-assisted housing.
3. Closure of debate on the Civil Rights Bill.
4. The Civil Rights Bill itself.
5. Ratification of a limited test ban.
6. Extension of reciprocal trade.
7. Federal aid to mass transportation of commodities.

And this is just a selection of his choice ideas.

Of Joseph McArthur. Goldwater said, "Because of McArthur we are a safer, freer and more vigilant nation."

In his relation toward the John Birch Society he has said: "They don't seem to be extremists, they are the kind of people we need in politics."

The John Birchers believe that the U.S. is fast becoming subjugated by "the vast Communist plot," which is in fact "destroying America." According to the Society, John Foster Dulles, Dwight Eisenhower and Earl Warren are communist sympathisers, communist agents and guilty of treason! They claim that the National Council of Churches is communist, that the American Medical Association can "no longer be counted upon," and that the following are undesirable and dangerously un-American: The United Nations, the International Labor Organization, the World Health Organization, the NATO alliance, U.S. defence spending in its present form, foreign aid, the T.V.A.2, and Government wage and price control. They believe that there is little hope left of saving the U.S. from the communists by traditional democratic processes, or by politics.

Many John Birchers support Goldwater. "They don't seem to be extremists, they are the kind of people we need in politics."

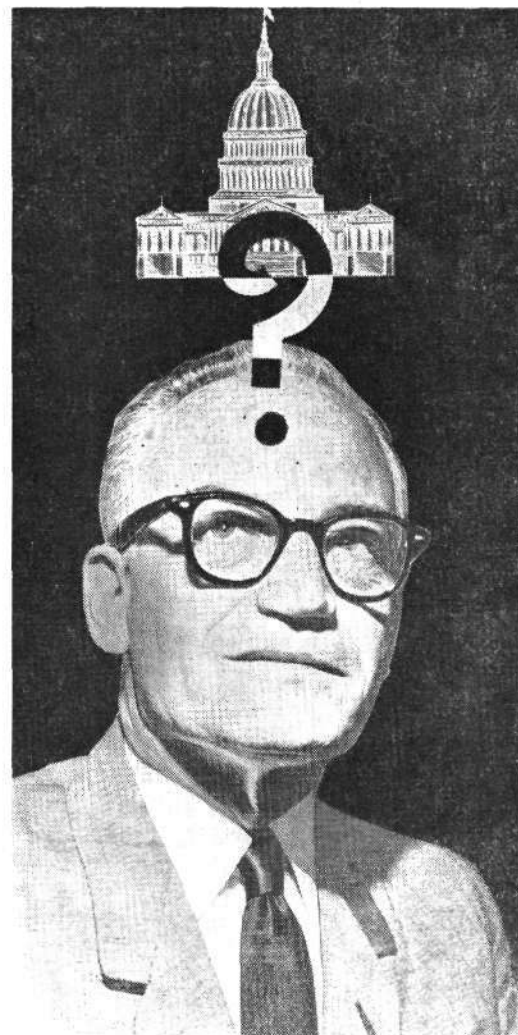
Dr. Wallas believes Goldwater is aiming at a complete drastic change in American politics. At present, U.S. parties are a "strange bundle of compromises," both have tried to gather support from as many Americans as possible, and offend as few as possible (except the negroes). Since 1932 the Democratic party has held control of the Congress and the Presidency. All along the Republican party has sat very close to the Democratic line; Goldwater, believing this to be a great advantage for the Democrats, wants to develop a strong right wing opposition. "A change and not an echo." As Dr. Wallas said, Goldwater has already moved the Republicans towards the right, the West, and the South.

He has isolated the Eastern moderates who, for so long, have controlled the party, he has given the Republicans an ideological commitment that has not been before. The danger is that his new approach will inspire, not only the regulars, but the dissatisfied non-voters to go to the polls. That his policies will "induce in them something worth voting for."

Dr. Wallas turned to consider who will vote Goldwater, and why?

He mentioned the John Birchers and the radical right generally. By this he meant those worried about Communism, those worried about the increase in Federal intervention in the state economies, and those who demand a positive attacking policy on world affairs, not merely a "reaction to Russian policy."

A large number of Americans, of whom Goldwater is perhaps typical, feel a sense of frustration both towards the deadlock atmosphere of the cold war, and towards the social status that they feel they deserve but are not receiving. In this context, Dr. Wallas mentioned the small business men and the "new" business men, perhaps some of the Texan oil millionaires.



But come November. Will the Senator from Arizona be able to compensate for the loss of the more liberal Eastern Republicans by gaining a large support from the "dyed-in-the-wool" Republicans and the right-wing non-voters? Dr. Wallas raised the case of the Northern whites, who, until now have been able to maintain a righteous attitude toward the so-called Negro problem; with the prospect of the Northern Negroes being allowed fresh legal backing with respect to equality, will the whites be afraid that the present de facto segregation will crumble about their split-level villas? Possibly these people, largely overlooked as uninvolved, will either vote Goldwater, or not vote at all.

In the South, there will possibly be a large number, however, who favor Goldwater's "keep quiet now, act later" policy on civil rights, but see the naive optimism of his other ideas, may vote Goldwater for President, and Democrats for Congress.

Another possibility is that the "new" Republican party's highly organised vote-seeking will inspire a fresh virility in the Democrat's approach to the election. This seems very likely, and then it becomes a question of degree.

An interesting theory Dr. Wallas proposed was that the outcome of this election could well rest with the course of world events between now and November. If an American reconnaissance plane were shot down over Cuba, or if there were a fresh, bigger-than-ever wave of violence in Vietnam, and large numbers of U.S. troops were killed, the toughness of Goldwater could gain a wealth of new support. Such an event would be out of the control of President Johnson, out of the control even of Senator Barry, but this is the sort of circumstance that does not occur to the angry and frustrated. They have to blame someone, and Vietnam is such a long way away.

Dr. Wallas then drew the interesting conclusion that the result of this election could rest more in the hands of the leaders of the Chinese Communist Party, than on any American. What a prospect this would seem to Mr. Goldwater.

Concluding, Dr. Wallas considered the future if the appealing simplicity of Goldwater's "politics" fails, and he is defeated. Could

he retain the control of the party until the next election? Dr. Wallas thinks not; because, by the American party system, the Republican party will revert to being 50 groups with 50 headquarters until the time comes to choose the party candidate. Whether Goldwater would have any hope of being re-nominated would probably depend on the results of this year's election. But Dr. Wallas felt that now the leaders of the Republican moderates have seen the potential of a highly organised campaign, they will do all in their powers to beat Goldwater at his own game.

In answer to the burning question, will Goldwater get in? Dr. Wallas believed that he would not, although it was unlikely that there would be a large majority for Johnson. He added, that he thought 1964 to be Goldwater's only chance. "I think he will fail — I hope he will fail. There is nowhere to migrate to, is there."

And on that note of encouragement, he concluded.

1. The possible consequences of this are obvious. A situation such as could have developed over the university enrolment of negro James Meredith could well eventuate without Federal intervention. The explanation of the mysterious disappearance of the three civil rights workers is, on present indications, that they were murdered, possibly by police. Two decapitated bodies and their burnt-out car have so far been found. If control were left to men such as these Southerners, the consequences could be very ugly. And trouble could breed trouble in that persecuted negroes would be likely to migrate to more sympathetic States, causing widespread housing, unemployment and economic problems.

2. It seems unlikely, however, that the extreme right faction of the Republicans will allow the power to slip from their grasp after so many years of moderate domination. A party split therefore seems a distinct possibility, and this could well result in the existence of a virtual one-party system. The same undesirable result could eventuate if the Republican moderates regain power, and, in reaction to the "Goldwater-scare," gravitate even further toward the centre and the Democrats.

PHILLIP FRAZER.

CLOT'S LIFE

The reply of the Vice-Chancellor to allegations regarding the takeover of the Hargreaves cafeteria was not very convincing. Surely the general well-being of students of some importance in the University. It is extremely disappointing to see that the reasons why the cafeteria was not converted into a computer centre were financial and not in any way related to the expected chronic overcrowding of catering facilities in 1966.

The most interesting paragraph of his reply was the last one which contained what in the mildest term can only be called an inaccuracy. The SRC has in its files letters to and from the Vice-Chancellor showing that his guarantee was that the Hargreaves cafeteria would remain open during 1964, irrespective of whether the Union cafeteria was open or not.

It has been said that there can be a simple acceptable explanation for a change of mind, but to cover up with a misrepresentation of the facts will always fail. The simple explanation would undoubtedly have been that the situation has changed since the promise was made and that because of lack of space the takeover was unavoidable. While the students would not have liked this it would have been the only acceptable reason.

Something that is not generally known is that the Physics building cost £100,000 more than expected. Instead of applying for an emergency grant the £100,000 was taken from the amount available to the Union and the Main Library. £50,000 came from each. Can it be said that the students are getting a completely fair deal?

Had the money not been taken from the Union then it would have been used to make available space for 300-400 more seats in the Union Cafeteria.

The new SRC is in office. May it be more successful than the old past ones. It must do some good to reflect on the success of the SRC. Since the bi-elections last March, the SRC has held only one meeting with a quorum. At these meetings there has been a vast amount of time spent on trivialities. Some time has been spent in organizing activities such as Union nights, but publicity was bad and attendances poor.

Perhaps the most important piece of the work done by the SRC was in assisting to draft the Union Board Constitution. The student representatives to a combined Administration—Staff—Student meeting succeeded in getting the majority of the SRC proposals accepted (including equal student-administration representation.)

Mr. James Francis, President of the 4th SRC, was perhaps at fault for the inefficiency of this SRC when he saw how innocuous the SRC was, he should have recommended that the SRC be dissolved. This should have been done by the end of first term. Instead of this, the body has been allowed to continue in the vain hope that a miracle might occur to wake it out of its lethargy. The Hargreaves cafeteria issue was the only time that the 4th SRC got up off its back-side and did some work (with outside assistance).

It is to be hoped that the new SRC will do a vastly improved job. It is about to be reorganized and a totally new system (with less long boring meetings) will be used. Any system is only as good as the people who run it. If the apathy that existed among the old SRC members is current in the new, then the result will be the same.

If the apathy continues then it will be no surprise if there is a move to dissolve the SRC. This is a retrograde step but it must be done if the 5th SRC does not prove itself.

The invoking of fines has brought to light the fact that the administration are not inclined at all, to temper justice with mercy. It is fair enough to levy a fine for late enrolments for exams but surely the closing date could have been more widely publicized in conspicuous places. Part-time students, particularly, have been hit by these fines.

This problem could be avoided if the forms were filled in at the beginning of the year with the enrolment forms for courses.

The Periodicals Department in the Main Library has been short-staffed since February 1964. Promises of a greater number of staff members have been made but none have been forthcoming. Meanwhile unbound periodicals which were sent to the Main Library from the Chemistry Library last January, are still waiting to be bound.

"Enclosed," began a letter we received last week, "is an article I hope will be printed in the next issue. I feel it is of sufficient importance to merit some attention and it may result in getting something done . . . For obvious purposes the article is unsigned."

The Homosexual Villain

Following so hard on the Melbourne University Debate on homosexuality, and Dr. Woods' statement calling for revision of law concerning two adult consenting homosexuals, the article is of immediate interest. Beyond this topicality, the question of homosexuality is a perennially contentious one, and we feel that LOT'S WIFE is as good a forum as any for, if not dispassionate, at least intelligent, discussion of this pressing problem.

For an interesting modern existential view of the question, we would like to refer you to an article by Norman Mailer in his "Advertisements for Myself." From that book we have borrowed the title of this Monash-written piece.

It is the purpose of this article to try and give the 'normal' person, some idea of the ways and habits of those individuals who do not conform to the regular moral code of this society. My qualifications for discussing such a subject are few. I am only in my first year here at Monash. But I claim authority in the field, if only because of one factor—I am a homosexual.

At this admission, I can see many students and any others who may be reading "Lot's Wife" grin, or turn away in disgust, perhaps with the words "bloody pooter." But to my mind, there is a need, a desperate need, to bring the subject into the open and discuss it frankly and objectively. And if a university is not the right place for it to be thrashed out, then the door is virtually closed, for the daily newspapers, radio, and television would consider homosexuality as far too contentious a subject even to be mentioned in passing.

It is generally not well known, how large the extent of male homosexuality is in the community. There has been no extensive survey carried out in Victoria, to my knowledge, so I am relying on the report of Kinsey, Pomeroy and Martin, which is by far, the largest survey of its type ever to be attempted. Kinsey states that 37% of the TOTAL male population has had homosexual experience at one time or another in their mature lives. He excludes childhood play, for he specifies that the experience must be physical contact, leading up to orgasm. This increases to 41% in the college-university groups, and of those males who remained unmarried at the age of 36, some 50% engaged in homosexual orgasm. If the figures include those who did not receive orgasm, or those who had homosexual desires, but did not submit, then the percentage would have risen much higher.

If we isolate these figures to Monash University, one can see the extent of the situation. Almost very

second male student has indulged in homosexual practices. Let me hasten to explain that all these are not exclusively inverted. Kinsey gave the figure of 10 per cent. of the total male population who are more or less exclusively homosexual, but even one in every ten is a considerable number.

The fact is of course, that in itself, homosexuality is no more unnatural than is masturbation. Kinsey comments, "the very general occurrence of homosexuality suggests that the capacity of an individual to respond erotically to any sort of stimulus, whether it is provided by another person of the same or opposite sex, is basic in the species." Sexual morality is determined by custom, and in Western Europe, sexual custom has swung from one extreme to the other. In Ancient Greece—the most cultured community in the Western world—homosexuality was not only tolerated, but looked on as being of great spiritual value. With the arrival of Christianity, it came to be regarded as an unspeakable vice, and was made punishable by death. In the Napoleonic era, a revulsion against what was regarded as Christian brutality, led France and Italy to adopt a new and more merciful code. However, in all countries where British justice (?) occurs, homosexuality is looked on as a felony, no longer punishable by death, but by a long term of imprisonment. Whereas an unmarried man and woman may live together without comment or interference from the police, sexual practices between two males sharing a house or flat are punishable by imprisonment. What right has the State to interfere with private arrangements made by two adult individuals? This violation of privacy could be justified only if it could be shown that homosexual practices between males affect society adversely, and it is difficult to see how this is the case. Again, whereas a woman prostitute is liable to a fine of £5, a

male prostitute faces imprisonment for two years. The fierce penalties provided by the law aggravates, rather than diminishes the problem. To take a case in point, according to Freudian theories, homosexuality is often a temporary phase in a youth's development. But if a teenager is caught indulging in perverted practices, and prosecuted, he is placed in the worst possible surroundings, cut off from all heterosexual influences, and constantly in contact with his own sex, with which he may have to share a cell or dormitory.

The present law is barbarous and cruel. Many men who are caught have committed suicide, because they have felt themselves unable to face the scandal of a public prosecution, and the law also makes it easy for professional blackmailers to operate, secure in the knowledge that their victims would not dare complain to the authorities.

What is the cause of homosexuality? There is still no conclusive single factor. The most plausible theory is an over-prolongation of female influence on a boy's life. If a boy is an only child, pampered by his mother and then sent to a segregated boarding school, chances are fairly high that he will turn out a true invert. In several cases I personally know of (including my own), this is common.

Medical practitioners also attribute the distribution of hormones in the body as a cause—when a male has an overproportionate number of female sex glands, he turns out a homosexual.

With regard to treatment, most psychiatric conditioning has been a failure. This is because the true invert simply does not want to change.

But society should not condemn a man because, through no fault of his own, he does not conform to its false set of values. I didn't ask to be a homosexual. This is not to say I am unhappy with this so-



called "unnatural vice." I am. But I would, if I could, choose to be a heterosexual male if I could live my life over again. So would, I think, the majority of my companions.

Even after being at Monash for only five months I know some 40 homosexuals, among staff as well as students, and undoubtedly there are many more. But what would happen if we were caught indulging in homosexual activities? Such is the puritanical outlook of the public that a student's career would probably be ruined, and the effect on his family—if his parents did not know (and most of them don't)—would be disastrous. In intermediate form, a teacher caught

myself and another boy in the back seat in class and the head master threatened to personally visit my parents. Although the threat was not carried out, the psychological strain was such that I failed the certificate. A friend of mine who was caught by the police failed his final year exams. At Melbourne because of the worry of the prosecution and the attitude of his parents.

Let us pray that this "Christian" country will change its views and begin to live up to the Gospel it professes to teach. Otherwise, I cannot see my career lasting too long, with the present threat of exposure hovering over me.

MONEY—SCIENCE

It is often agreed whether research by private enterprise is more desirable and more fruitful than the academic-type research carried to man's fundamental knowledge, out in the Universities. Both add but often the reason and method by which the results are achieved differ greatly.

In the United States, multimillion dollar Government contracts are let to private enterprise—contracts involving intensified research for Government projects such as the Space Program, British Physicist, Sir John Cockcroft, Nobel Laureate (1951), and an Atoms for Peace Award winner in 1961, has said that a good deal could be learned from some of the American organisations who have a consistent record of success in developing new products by objective, basic and applied research.

For example, at the Bell Telephone Laboratories in New York and New Jersey, where more than 5,000 scientists and engineers spend up to 155 million dollars of their company's money each year on research and development, a large number of revolutionary processes have been developed. Fourteen years ago, scientists at the labs in New Jersey were drawing single crystals of very pure germanium from a molten mass. These very pure crystals were seeded with small quantities of vital impurities and

then cut up to form TRANSISTORS. Their influence on the development of electronics has been enormous. Without them, space science and space travel would hardly have been possible.

Until a few years ago the phenomenon of metals losing their resistance to the passage of electrical current at temperatures near absolute zero (—273.16 degrees Centigrade), was an academic subject, pursued almost entirely by university research laboratories. This is the phenomenon of superconductivity now well known. The Bell Telephone Laboratories discovered that an alloy of tin and niobium remains superconducting in strong magnetic fields, and it is under just these conditions that scientists need to conduct sophisticated experiments in controlled nuclear fission.

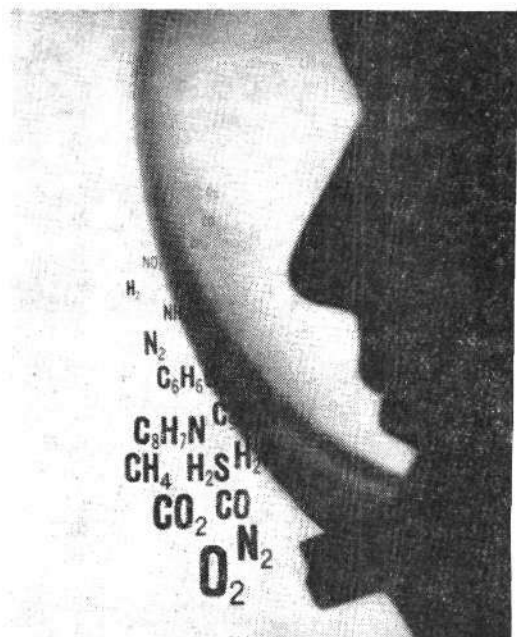
The OPTICAL MASER, another important application of solid-state physics, came from the Bell Laboratories. The principle of atoms being raised to excited states by absorption of radiation, and subsequently being forced by further radiation to give out their stored energy in one big "chunk," has been known for a long time. The maser consists of a synthetic ruby crystal containing chromium atoms which can absorb and store light in excited electronic states of the

chromium atoms. After a time the stored energy is emitted in a short, powerful flash, which in some cases has reached the equivalent of 1,000 kilowatts in intensity. Already this has been used to illuminate an area of two miles diameter on the Moon—All this from a small synthetic ruby.

Of course, the Bell company is outstanding in American scientific research, but there are many, many more private companies actively engaged in research for the American government.

The time has passed when research should be followed purely for the sake of academic knowledge. Research costs money and before financial backing can be obtained, a definite goal must be set down, and a program planned out. This is the reason for the success of private research in the United States. Universities will remain largely academic, but in organisations like the C.S.I.R.O.—the main centre of industrial research in Australia, too much time and money is spent on projects of purely academic value. The C.S.I.R.O. has had a large amount of success in many fields, but potentially the organisation can do far more, in a shorter space of time, to facilitate Australia's advance in this scientific age.

Michael J. Hubbert.



KOOL KELVIN, KOOL

According to physicists, the lowest temperature theoretically possible is zero degrees on the Kelvin (or absolute) temperature scale. This is approximately minus 273.17 degrees Centigrade, or about minus 523 degrees Fahrenheit. No one has ever achieved this temperature, but many low-temperature physi-

cists have come very close using sophisticated techniques.

Just over a week ago Dr. N. Kurti used equipment designed, built and installed in the Physics School at this university to produce a temperature of only +0.1 degrees on the absolute scale. This is believed to be the lowest temperature ever

produced in the Southern Hemisphere.

Dr. Kurti is a Fellow of the Royal Society and comes from the Clarendon Laboratory at Oxford, where he has been working on low-temperature physics for the past thirty years. He left Austria to join the staff at the Clarendon Laboratories in the early 1930's. He was one of the original workers in the field of low-temperature physics and has achieved temperatures as low as

one-millionth of a Kelvin degree.

For the last month Dr. Kurti has been giving a series of lectures on Low Temperature Physics to the Physics Department here. During this time he designed the low-temperature apparatus with which he performed his experiment. The apparatus consists of a closed glass cylinder containing crystals of manganese alum (MnNH₄(SO₄)₂·12H₂O), which is immersed in a bath of liquid helium, thus lowering the

temperature of the alum to about +1.3 degrees Kelvin. The glass cylinder in the helium bath is between the poles of a large electromagnet and is subjected to a high-intensity magnetic field. When the field is switched off, the alum is demagnetised, and as a consequence of this, its temperature is lowered.

By this method, Dr. Kurti has produced temperatures as low as one-millionth of a degree.

The Fall from Grace of Clive Loman

by Tom Tillard

Clive was a worried man, and why shouldn't he have been? After all, today he'd lost his job. After fifteen years' constant employment at "Wrights," he'd lost his job. Woe was he as he walked to the subway wondering where he'd put his spanner. "Maybe someone stole it, that's why I couldn't find it," he mumbled loudly to himself. No one took any notice of the mumbly because he often mumbled, indeed everyone who walked to the subway invariably mumbled. He was the norm.

All the way down the subway stairs he mumbled to himself. "Damn that spanner strike. If only the spanner makers weren't on strike, I'd be able to replace my spanner easily and keep the job." However, Clive knew only too well that the chances of the spanner strike being ended were slight. "For two years they haven't made a spanner," he mumbled.

"What," asked a commuter. "Two years," replied Clive. "Crook, isn't it," said the commuter.

Clive and his 'yes' was swept away by the subway crowd. He wanted Platform 9, but he was on the wrong side of the stream. "Excuse me," he mumbled. But no one took any notice, he was a normal, mumbly commuter.

At the end of the corridor he was able to turn about and face the crowd. "Excuse me," he said, twisting towards Platform 9. Everyone understood him now and, realising his particular problem, helped him where they could. Eventually he reached the hole with Platform 9 flickering above it and ran down the ramp. His train was just leaving.

"My train!" he said, dismayed. "Yes, a train," said an experienced traveller.

Extremely agitated, Clive fought for a platform seat with an old lady. He even lost that. "It's not my day," said Clive utterly burdened. "Oh," said the lady, bent with frailty and the exertion of the skirmish.

"It's not worth living," he mumbled, a little pleased with the conversation.

This time she nodded her head, pretending to have heard him. "All commuters are friendly people," thought Clive.

Three trains and two minutes later Clive boarded the correct train for home. He successfully competed with the old lady for a strap. Normally he would have been elated over the strap success, but, since he had no job to go to tomorrow, he remained dejected. So sad was he with the spanner loss, that he even made a chivalrous compact with the old lady.

"You have the strap after half-way," he mumbled. To which she nodded pleasantly, pretending to have heard him.

He yawned and again she nodded; said "Ain't it stuffy," and then realised it was half way. Smiling at the old lady he relinquished the hairy won strap, only to see it fall to the clutch of a more agile contender.

"It's hers!" Clive mumbled at the passenger, pointing to the old woman. The agile strapper merely smiled, gave a deferential nod as if he had heard, but tightened his grip. "It's hers," Clive repeated, only a little more distinctly, but neither the agile nor the old heard him, both parties were gazing out the windows at the passing bricks.

"Life's hard," Clive thought. "No-one takes any notice until you lose a spanner," but it was Clive's stop. For a horrible moment the train had looked like an express. But it wasn't, so he got off.

He looked at the grey bricks, the black tunnel, and the ticket collector's grey face. "That's funny," he said, "my ticket's grey too." All the way up the subway stairs he laughed uncontrollably at the coincidence. No-one was surprised; many people laugh on subway stairs. Clive heard someone up ahead laughing.

"Have you got a grey ticket too?" he asked. "Yellow, Blue! Green! Mauve! Orange!" came a host of voices.

"Oh," said Clive, but he laughed just the same.

However, he was on the street now, and a serious mood returned as he walked. Anyway, he'd completely forgotten about the joke he'd laughed at in the subway. Indeed, no-one ever laughs on the street, it's obscene to laugh on the street, you might spit and one must never spit on the street.

"What will Mary say?" wondered Clive as he walked, trying to suppress his agitated state. "She'll be mad at me for losing my job. I suppose, let alone for losing my spanner." Thus deeply disturbed, but appearing externally normal, Clive approached his house.

"Life'll be hell without my spanner," he thought. "Where will I ever get another like it?"

"Hello," he said to Mary after having opened the door of his house and entering. She nodded her head as if she'd heard him and continued setting the table.

"I lost my job, dear," he continued, preferring by experience the direct approach.

This time she heard him and dropped the knives. Crash went the knives on the aluminium floor. "Your job," she screamed, and then, as if reconsidering, hopefully added, "Did you lose your spanner?"

"Yes, the spanner," he replied, cowering. Crash went the forks on the aluminium floor and out she stormed.

"Off to mother's," thought Clive. "That's where she went when I lost the screw-driver."

Clive picked up the knives and forks and left for the pub. "I'll go to the pub," he announced loudly and defiantly, trembling a little. Such defiance, especially his own, frightened him, and the loudness hurt the roof of his mouth. But, of course, there was no one there to hear him.

It was dark when he arrived at the pub. It was dark four hours later when he was ejected. "I'll get a rope to hang myself," he mumbled, "that's what I'll do." "What?" asked a stranger who Clive had brushed against in his erratic gait.

"A rope," he replied.

"Oh!" said the stranger, already moving on. "A rope," Clive repeated, but it was unheard.

It could easily be seen that Clive was in a severely depressed mood. "Damn spanner," he muttered



loudly. "Lost my job. Bloody spanner!" he spluttered, spitting on the ground and laughing loudly. However, before he spat and before he laughed, Clive took a precautionary look along the deserted street. "It wouldn't do to be caught," he mumbled.

As he was crossing the bridge he could be heard saying, "A rope to hang myself. Ha, ha!" A rope to hang myself. Ha, ha!" However, Clive didn't go home to fetch the rope, nor even to the hardware store. Instead, he slipped and fell into the grey river and drowned. As he sank he observed that the water's grey, but not before he was safely lodged in the silt did he risk a laugh. In any case, it

was only a gurgle, and so it was all right; he need not have worried, but attention to such details appeal to men like Clive.

The next morning Mary came home from her mother's to cook Clive his breakfast. She began by re-setting the table and yelling to Clive, but he didn't answer, so she started reading the newspaper. Splashed across the first page were headlines signalling the end of the spanner strike. "It's ended!" she shouted happily at the bedroom. But as Clive didn't answer, she continued reading. On the second page she read about Clive's mishap.

"Christ," she said, and returned to her mother's, unknowingly leaving the kettle boiling.

Fancy buying a car that looks like a car!

The whims of fashion play funny tricks on us. We experience times when girls look like boys and vice versa . . . cigarette lighters look like hand grenades and vice versa . . . gin bottles look like perfume bottles (justifiable in some cases).

Today we see cars that look like matchboxes — even half tennis balls. All very novel. Their singularity appeals to the nonconformist in us. Until, alas, they become so popular that they lose their individuality. One begins to feel like a square even in a half-round car! But don't worry, the wheel has turned. As in restaurants where there's a definite swing back to food, the trend is to cars.

Fathered by GMH, the fabulous Vauxhall griffin has had a beautiful baby called Viva, and, unlike its mother, it has made up its mind what it is — a small car.

Full of features . . . car-type body, car-size wheels, people-inspired seats, up-front, north-south engine (what'll they think of next?) and, of all things, a boot!

In spite of this spate of orthodoxy, it goes exceedingly well (best 0-50 acceleration in its class).

And Viva la value! At £839 tax paid you get a real car for virtually the price of a runabout. Cheney's of Dandenong, phone 792 0371, will be delighted to let you play around with a Viva between lectures purely as a matter of academic interest. But who knows — you might even want to graduate to one, knowing that Cheney's will trade-in passe cars at true-value prices. For the exercise, you might like some "literature," including independent road-test reports. Fill in this coupon, as they say in the ads.

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Please post to me printed material relating to VIVA, the GMH small car of which you speak so highly.

NAME

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(WARNING: THIS IS AN ADVERTISEMENT)

4th/5th S.R.C.

For those of you who are interested, the following people are your representatives:—

Faculty:
Arts: D. Broderick and K. Donovan.
Ecops: I. Boraston and P. Steedman.
Eng.: H. Ireland and I. Wallis.
Law: N. Roberts and C. Smale.
Med.: R. Dungen and R. Hasan.
Science: M. Hubbert and T. Schauble.
The General Representatives are: D. Coffey, Gayle Courtney, G. Crawford, T. S. Dillon, P. J. Ellison, P. Eltham, D. Griffiths, G. Ho, M. Hull, H. B. Johnson, K. McNaughton, M. N. Nicholls and J. Pittendrigh. The part-time Representative is S. Strong.

The 4th S.R.C. handed over to

the 5th last Friday. Handed over is perhaps too polite a phrase to use, subsidised is probably better, for, in spite of the valiant efforts of Mr. Francis and a few stalwart followers, the fourth S.R.C. was a soggy failure.

The reasons for its failure appear to be legion. There was a significant number of members who, if the constitution had been rigidly upheld, would have been excluded. These missed at least 2 consecutive meetings without "a reasonable excuse"; whether the state of the 4th S.R.C. distressed them, or whether they themselves were a factor in creating this state is open to debate. They certainly did not rectify it by staying away.

These seven people, plus five resignations, brought the numbers of

the fourth S.R.C. down to seven-teen. The figures speak for themselves.

It is hoped that the new members realise the extent of their responsibilities and the trust placed in them by the student body. Below are the results of the Executive and Committee elections held on Thursday, the 30th.

President: Thuram Dillon.
Vice-President: Peter Steedman.
Secretary: Peter Eltham.
Treasurer: Mike Hubbert.
Clubs and Societies Chairman: John Pittendrigh.
Public Relations Officer: Greg Crawford.
N.U.A.U.S. Secretary: Michael Hall.
Activities Chairman: Ian G. Wallis.
Robert M. Wilson, Returning Officer.

More "Madness"

When we had mastered our OH's and OO's, Which have caused some folks to reach for the booze, We were faced again with more despair

When we came to the spellings Of ear and air, In words like hear, "Ar" in heart.

And "er" in heard; But it's I-R in Bird, Or it would be heard. "Air" makes fair, else it would be fear.

And I-R says "ear" in souvenir. And ear is ear, again in sear, But "er" in search, So it won't seem queer

If some folks think that bear is beer Wear is weir, or even were; And if it was, Bear could be bur.

And therefore hear Would then be her, All this like the "or" in worm Stopping it becoming warm. But the rule says never on any term Are words like form to be said like firm.

And farm is never said like form. It's no wonder many try to shirk This system of spelling where Walk is work, Warm is work, And clerk is Clark,

But yet denies that Perk is park. When teaching illiterates the spelling of IP, 'Twixt teacher and pupil is many the tiff

As some "dumb ones" argue that of should be if, If O to write woman says I as in stiff.

And often dull pupils think rang should be ring.

Clang should be cling, And sang should be sing. So from these "dumb pupils" the teacher must cringe When he shows how the I sound gets into orange.

Then some they will argue that cling should be clang. Ring should be rang. And sing could be sang.

So teacher starts screaming and wishes to hang The blundering idiot Who first wrote meringue. To you the O-U-R in hour Seems out of place in journal.

As it isn't O-U-R in shower, Or O-U-R in colonel, And O-U-R says "or" in four, But Flour isn't floor.

For this may make our our say awe, And hour would then be where.

—By WRON WATCHINS.

Hell. Scoundrels need not apply; scoundrels normally have a reasonable degree of competence, and will, for their own benefit, maintain a higher standard of efficient government than will benevolent fools. Witness the incomparable mare's-nest of the Congo, which has resulted far more from the blundering of fools than machinations of villains. Villains wouldn't have loused things up so completely; nobody can make anything out of the idealistic shemozzle the Congo's become.

Anarchy is government-that-is-no-government. In other words, each individual citizen is his own ruler. Given that all the citizens are wise, benevolent, and competent, anarchy will produce a Utopia. Unfortunately, this requires that each citizen be in fact, not simply in his own perfectly sincere convictions, actually wise, benevolent, and competent. The observable norm of human experience is that the incompetent fool will show the highest certainty of his own wise competence, the strongest conviction that his answers can be doubted, questioned, even discussed, only by black-hearted, evil-minded villains who seek to oppose his good, wise intentions.

Constitution for Utopia

Continued from P.1

Given that all the rulers are in-fact wise, benevolent and competent, Communism works just dandy. The Catholic Church has certainly not opposed the concept of Communism—they had it centuries ago in various monastic orders. It's just that the Church objects to the actuality—the legalistic mechanisms—of Russian and Chinese style Communism.

Since it can be pretty fairly shown that any form of government—from pure anarchy through absolute tyranny, with every possible shading in between—will yield Utopia provided the rulers are wise, benevolent, and competent, the place to start engineering our Utopia is with the method of selecting rulers.

I suggest, in fact, that the only constitution Utopia needs is the method of selecting rulers. England has gotten along rather well for quite a period of time without a formal constitution; if they had a better system of selecting their rulers, no need for a constitution would arise. Wise rulers will change traditional methods of governmental operation when, but only when, the change is warranted. We need not bind future centuries with a code that now seems optimum; conditions can change rather drastically. Let us set up a method of selecting wise rulers—and then let their wisdom be fully free to operate. If they choose Tyranny—then it can be assumed that Tyranny is, for that time and situation, the optimum governmental system. With a wise tyrant, it is optimum in war, for instance.

The problem is, was, and continues to be—"How to select the rulers?" Plato talked of "philosopher-kings" . . . but had a little difficulty defining them. The genetic system, based on the unfortunately false proposition "like father, like son" has been tried very widely. Of course, it's heresy to say so in a democracy, but we can observe that, as a matter of fact, despite the inaccuracy of that father-son idea, the system worked about as well as any other that's been tried. For one thing, it gave England some three hundred years of highly successful government. It's still not good enough—but it's not completely worthless. It must be recognised as having a very real degree of merit. Aristocracy as a system has worked quite well indeed.

Plato's philosopher-king idea runs into the difficulty that, even today, we haven't any battery of tests that can be applied to small children that will, with useful reliability, distinguish the deviant-and-criminal from the deviant-and-genius. Plato's system depended on spotting the youthful philosopher-kings and educating them to the tasks of government; the system won't work, because we can't spot the wise-benevolent.

It gets into further serious difficulty: the way to pass any test is to give the answers the examiner expects. It has nothing whatever to do with giving the right answers. Consider a question like "Is the government of the German Third Reich a democracy?" In Germany, in 1941, the answer was, of course, "Ja!" In the rest of the world the answer was different. Incidentally, can anyone give me a standard dictionary definition of "democracy" that does not, actually, apply to Hitler's Reich? The forms of democracy were there, you know . . . it was just that the rulers operating under those forms were not "wise, benevolent, and competent."

Any formal technique of testing applicants for rulership will have, underlying it, some formal theory of what constitutes "wise, benevolent and competent" . . . which theory rather inevitably turns out to mean "like me."

That's perfectly understandable: the men drawing up the constitution are, of course, playing the role of rulers, temporarily. They feel themselves to be wise, benevolent, and competent . . . or they wouldn't be trying. And, of course, basically everyone feels himself "wise, benevolent, and competent," with the exception of rare moments when, in defence of justice, he has been forced to be malevolent and punish some wrong-doer who unjustly attacked his basic rights. Be it clearly recognised that a homicidal paranoid psychotic, who has just murdered fourteen people, feels deeply that he is wise, benevolent, and competent, and has courageously acted in defence of justice against great odds. They were all persecuting him, and he has simply rebelled against their tyrannies.

Any method of testing, any formal, logical, reasonably worked out and rationally structured technique of selecting those fit to rule . . . will be structured according to the examiners' theories of what "wise, benevolent and competent" means. The use of any rationally designed test simply means that the rationality of the test-builders is clamped on the examinees. They pass if they agree with the test-builders.

I suggest, therefore, that the selection of rulers must be based on some nonrational method! Some method which, because it does not involve any formal—or even hidden-postulate!—theory, will not allow any special philosophy of "wise, benevolent and competent" to be clamped on the future rulers.

One possible irrational method would, of course, be selection by random chance. I think it's not necessary to go into details as to the unsuitability of that particular nonrational method.

The method I propose is a nonrational method which, however, practically every logician will immediately claim is the very essence of rationality. It is, of course, in an ex post facto sense. I suggest a pure non-theoretical pragmatic test.

Of course, since the ultimate goal of rationality and logic is the mapping of pragmatic reality, there's a strong tendency for logicians to claim that any real, pragmatic test is logical. That's not a valid statement; while it is true that a chain of reasoning is valid if, and only if, it correlates with reality, it is not true that a thing is real only if it correlates with logic.

A pragmatic test is, therefore, a nonrational test. It may be said that "It is rational to use a pragmatic test," but that doesn't make a pragmatic test a rational test. It does not depend on theory—and any rationality does.

The only way we can maintain flexibility of viewpoint in our rulers is to make their selection immune to theoretical determination.

Aristocracy operates on the theory that wise men have wise sons. The theory has value . . . but it isn't sound enough for reliable, long-term use. It gets into trouble because, theoretically, the son of the benevolent monarch will be benevolent, but practice turns up a not-quite-drooling idiot every now and then—and the theory of aristocracy can't acknowledge that.

The Communists hold the reasonable sounding proposition that only the politically educated should be allowed to vote. Therefore only Party members, who have been given a thorough education in political theory and practice, are permitted to vote. There's certainly a lot of sound value in that idea; it's not unlike Plato's carefully educated philosopher-kings as rulers. And suffers the same serious flaw: the way to pass an exami-

nation is to give the answers the examiner expects. The idea sounds good, but has the intrinsic difficulty that it rigidly perpetuates the political theories of the originators.

A theory accepts that only the dedicated priest is fit to rule, because his dedication to things above and beyond this world, and his communion with God, make him uniquely qualified. That system's worked fairly well, now and then.

Robert Heinlein, proposed that only those who accepted the responsibility of defending the nation in the armed forces should have the right to vote. There are very few systems of selecting rulers that have not been tried somewhere, somewhere; that military-responsibility test for rulers has been tried. It works very well . . . so long as the military is run by wise, benevolent and competent instructors. That, however, as I've said, is true of any system of government whatever. In actual practice, the Roman Legions became the effective rulers of Rome during the Empire period—and the results were horrible. Anyone wishing to be Emperor need only bid for it, and if he offered the Legions enough money, they'd murder the current emperor, and install him. One Emperor lasted four days, as I remember it, before someone out-bid him.

This, again, is based on the theory that the Legions should feel responsible.

Finally, the theory of popular democracy says "Let everyone vote; do no selecting of rulers, and there will be no unjust rulers in power."

That theory is fundamentally false, by ancient and repeated pragmatic test. Maybe it should be true, but it isn't. The most deadly dangerous, destructive and degrading of all possible rulers is installed in power when true Popular Democracy gets into power.

The difficulty is this: the old saw that "Power corrupts; absolute power corrupts absolutely," is not quite correct. Power does not corrupt; no matter how great the power a man may hold, he will not become corrupt . . . if he is not also immune. It is immunity that corrupts; absolute immunity corrupts absolutely. I need very little power to be a force for unlimited destruction—if I am absolutely immune.

Therein lies the key to that horrible mass-entirety known as the Mob. A mob has no organisation that can be punished; it is immune.

The members of the mob are immune through anonymity. It has huge physical mass-power, it is immune to the resistance of its victims, and to the opposition of any normal police force. Only an army can disrupt a mob; even so, the mob cannot be punished—called to account and its immunity broken—because it simply disperses, and no one of the ordinary citizens who composed it is the mob, or "belongs to" the mob.

The immunity of the mob can produce a corrupting and degrading effect that utterly appalls those who were swept up in it, afterward. No viciously sadistic affair in the Roman Arena exceeds in corruption and degradation what a modern mob, anywhere in any nation today, including the United States, will do. The mob will do things that no one member of that mob will consider doing.

Immunity, and the sense of immunity, is the deadliest of corrupting influences. It is, in essence, simply the result of cutting off the normal negative feedback, the pain-messages that warn of excesses. Imagine yourself not only numb, but deprived of all kinesthetic sense, so you could not tell where your limbs were, how hard your muscles were pulling, or whether you were touching anything; you would then be totally immune to external messages. You would certainly tear yourself to pieces in a matter of minutes.

The record of history seems to indicate one fundamental law of civilizations: The Rulers must always be a minority group, or the culture will be destroyed.

Note this: under the exact and literal interpretation of democracy, it is perfectly legitimate democracy for a ninety per cent. majority to vote that the ten per cent. minority be executed by public torture, in a Roman Arena style spectacle.

The advantage of having the Rulers a minority group is that, under those conditions, no group has the deadly feeling of immunity. The Rulers are a minority, and know it, and must rule circumspectly; like the mahout driving an elephant, they must rule always with the realisation that they rule by sufferance only—not by inalienable right.

The majority, then, knows it is ruled—that it is not immune to punishment, that it is not free to become a mob.

True popular democracy—true rule by the majority—establishes the government of the mob. It was the growing influence of the people of Rome, under the vernal and practically inoperative rule of the Legions—the Legions wanted money, not political responsibility; they were fools, rather than villains—that built up to the demand of "Corn and Games!" and the consequences that followed.

A minority group, aware that it is a minority group, is also aware of the problems of other minority groups through direct, personal experience.

Long ago, Machiavelli pointed out that the Prince cannot rule in the face of the active opposition of his people; the Prince must rule circumspectly, for he is a minority.

Whatever system of choosing Rulers we may select for our Utopia—it must be a system that never allows any group to achieve the position that, inevitably, every group wants to achieve—a position of security! The concept of "security" is, in essence, the same as "immunity": I am secure if I am immune to all attack, or efforts to punish or compel me. The Rulers must never be secure; since they are to have the power of rule, they must not be a majority, so that there will be ever-present insecurity of the potential threat of the great mass of people. The majority, on the other hand, must never have security from the power of their rulers—or they become a self-destructive mob.

This boils down to the proposition that we want a non-theoretical-rational test for selecting a minority group of people who will be, with high reliability, relatively wise, benevolent, and competent.

The simplest test for this, that does not depend on the rationale and prejudgment of the examiners, is the one the founders of the United States proposed—and which we have rejected. It's quite nontheoretical, and hence has a tendency to be exceedingly irritating to our sense of justice—sense of "what ought to be." The test is simply whether or not a man is competent to manage his own affairs in the real world about him; is he a successful man in the pragmatic terms of economic achievement?

The difference between a crackpot and a genius is that a genius makes a profit—their idea is economically useful, that it returns more in product than it consumes in raw material.

Now it is perfectly true that competence does not guarantee benevolence. But it's also true we have, for this argument, agreed that we're not designing a constitution for Heaven, but for Utopia—an optimum engineering system, not a perfect system. Inasmuch as no one can define "benevolent," we're stuck on that one. But we can say this with pretty fair assurance: a man who consistently injures his associates will not have a successful business for long. A man may hurt his associates quite commonly, and be highly successful—provided his hurts are, however painful, essentially beneficial. The good dentist is a simple example. But the man who injures will not be successful for long; the "painless" dentist who is incompetent, and uses lavish anaesthesia to cover up his butchery, for instance, doesn't hurt his patients, but won't remain in business long.

The founders of this nation proposed that a voter must have five thousand dollars worth of property—a simple economic test, perfectly pragmatic tied with no theoretical strings about. How he garnered his five thousand dollars. The equivalent today would be somewhat nearer one hundred thousand dollars.

That particular form of the test is not quite optimum, I think; instead of a capital-owned test, an earned-income test would be wiser, probably. A man can inherit property, without inheriting the good sense of the father who garnered it. But earned-income is a test of his competence.

It violates our rational-theoretical sense of justice, because not all men have equal opportunities for education, a start in business, et cetera.

But we're seeking a non-theoretical, non-"just," purely pragmatic test, so that alone would not be an argument against the economic-success test.

Also—to use the dental analogy in another context—if a certain man wants to be a dentist, and has never had the opportunity to study the subject, but sets himself up as a dentist, and wants to work on your teeth . . . why shouldn't he? Is it his fault he never had an opportunity to go to dental school? Why shouldn't he start trying out his own, original ideas on your teeth . . . ?

Are you being unfair to him if you refuse to allow him to practise on you?

And are you being unfair when you refuse to allow a man who never had an opportunity for an adequate education to practice on your nation's affairs? Look, friend—this business of running a nation isn't a game of patty-cake; it's for blood, sweat and tears, you know. It's sad that the guy didn't have all the opportunities he might have . . . but the pragmatic fact is that he didn't, and the fact that he can't make a success of his own private affairs is excellent reason for taking the purely pragmatic, nontheoretical position that that is, in itself, reason for rejecting his vote on national affairs.

There's another side to the pragmatic test, however: neither Abraham Lincoln, George Washington Carver, nor Thomas Edison ever had an adequate opportunity for education. The guy who bellyaches that his failure in life is due to lack of opportunity has to explain away such successful people as those three before he has any right to blame all his misfortunes on the hard, cruel world around. Those three individuals all got the vote, aristocrats, and formal intellectuals to the contrary notwithstanding. One un (formally) educated frontiersman, one Negro born a slave, and one nobody who never got beyond grammar school; three properly qualified Rulers. They made a success of their private affairs; let them have a hand in the nation's affairs. We do not care who their parents were; we need not concern ourselves with their children, for the children will vote only if they, themselves make a success of their own private affairs.

Let's make the Test for Rulers simply that the individual's earned annual income must be in the highest twenty per cent. of the population. This automatically makes them a minority group, selected by a pragmatic test. It bars no one, on any theoretical or rationalized grounds whatever; any man who demonstrates that he can handle his private affairs with more than ordinary success is a Voter, a Ruler.

The earned-annual-income figure might be determined by averaging the individual's actual income over the preceding ten per cent. of his life, taken to the nearest year. Thus if someone eighteen years old has, for two years, been averaging in the top twenty per cent. . . he votes. He may be young, but he's obviously abnormally competent. The system also lops off those who are falling into senility. It automatically adjusts to inflation and/or recession.

It isn't perfect; remember we're designing Utopia, not Heaven. We must not specify how the income is earned: to do so would put theory-rationalisations back in control. If a man makes fifty thousand dollars a year as a professional gambler—he votes. Anybody who guesses right that consistently has a talent the nation needs.

There may be many teachers, ministers, and the like, who by reason of their dedication to their profession do not make the required income level. If they're competent teachers and ministers, however, they'll have many votes—through their influence on their students or parishioners. If they're incompetent, they will have small influence, and deserve no vote. The economic test does not guarantee benevolence; it does guarantee more-than-average competence; when so large a number as twenty per cent. of the population is included. And while it doesn't guarantee benevolence—it provides a very high probability, for each successful man is being judged-in-action by his neighbors and associates. They would not trade with him, or consult him, if his work were consistently injurious.

There are exceptions, those eternally puzzling areas of human disagreement between sincerely professed theory, and actual practice. Prostitution is perhaps the clearest example; for all the years of civilized history, prostitution has been condemned. It's been legislated against, and its practitioners scorned . . . by the same population that, through all the years of civilized history, have continued to support in action that ancient and dishonoured institution.

There are many such areas of human ambivalence; no theoretical or rational solution appears to be in sight. The simple fact remains that, by popular vote-in-action, not in theory, prostitution, illegal gambling, and various other socially-denounced institutions continue to win wide popular support.

So . . . Utopia still won't be Heaven. But maybe we can say it will never be a Blue Nose Hell, either!

O.K., friends—now it's your turn!

Life, or mere Survival

You must choose. A communist nuclear-backed ultimatum over the question of Berlin, or Cuba, or some question yet to be raised may come up tomorrow. If it does, where will you stand? You must decide now between resistance or surrender. The decision you make determines the posture of the nation. It also indicates what it is you are living for.

Tags and slogans have held the field too long, whether pro- or anti-war. Here we cast a quick eye over what U.S. students say for themselves. And for us, as for them, the question is no longer an academic one.

This is the dilemma dramatically facing American university students. Surveys reported in such magazines as Yale's "Moderator" give striking portraits of the turmoil produced among our American counterparts by this question.

"I did not choose to be born in this country," says one student. "It was by chance that I was born here. So why should I be willing to sacrifice my life for it?" If you agree with him, you share with some 25 per cent. of students the conviction that "living is an absolute and is not glorified by any complicated system of beliefs." These students look at the problem of a nuclear ultimatum with a critical eye, trying to explore every possible choice open to a man who values life itself over an abstract ideal. To them, surrender could mean a chance to continue to select and choose a way of life as they see fit.

These choices depend on various rational considerations. One of them is that survival under any circumstances means that the spirit of democracy can still rise again despite communist subjection because enough people have been saved from annihilation to fight back. To cause a nuclear war, furthermore, is to admit defeat. "Self-annihilation is not courageous, for it means that we have failed to accomplish a worthwhile goal and have taken the easy way out. Right now, in fact, we are no longer moving toward a worthwhile goal."

If this is true, then "to die for the abstract conception of an American way of life would be to die for a series of confused and wrongly emphasised values." The U.S. is becoming a victim of mass ideologies and extremist thought. For this reason victory by either side in the Cold War could be a change for the better. If the communists win, life under Soviet rule may not be so bad as most people say it will. In fact, it "might be in harmony with the highest human ideal: that of a self-satisfied materialistic society like ours."

Most of all, however, "Where there's life, there's hope." If there is life, we can continue to progress toward a better future, constantly re-evaluating the principles for which we live. We must somehow justify hundreds of years of progress by keeping as many people alive as is humanly possible. As a student from Williams says, "If the question did come to that of total annihilation, loss of life and hundreds of years of progress, if it did come to the question of being Red or Dead, I think I'd like to be just a plain survivor."

Must any choice between surrender and resistance be made at all? One man says outright, "This is not a choice with which I am currently faced." Over 10 per cent. of the students do feel the choice hanging over their heads, but they are not sure what to do about it. Some feel they might surrender if total annihilation of the human race were possible or if they received sufficient guarantees from the communists that "life would go on much as it does now." Others are forced to conclude finally, that guarantees would be impossible to insure or would be revoked in time by the conquerors. The hope expressed by almost all the undecided students is that they will themselves have enough courage when the time comes to make the right choice and support the national decision. As one student adds, "We cannot in the end escape completely the moral choice."

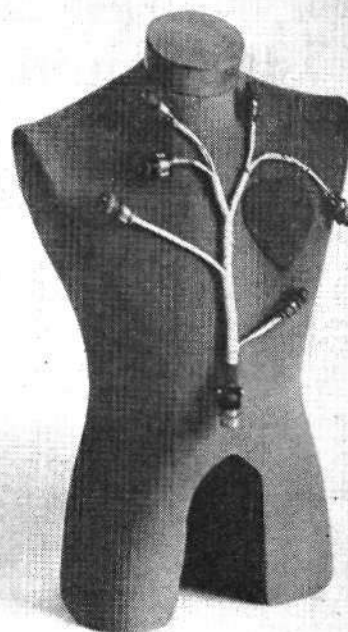
Sixty-five per cent. of the students believe that, "the self is not

worth dying for, but ideals are." The question of how many people are killed in a nuclear attack becomes irrelevant in this case for "the person has achieved a victory; the fact that many others are dying or that no one sees it in no way diminishes its worth." Perhaps the greatest ideal is "the right to be called a man."

In addition to any significant meaning in death itself, some would die only for family and friends, death being too personal to be abstract. On the other hand, some of us would die purely for our religion, even if by so doing we appear "unrealistic." Few would die for democratic ideals as such, though many unique considerations follow from a heart-felt obligation to U.S. history and the struggles of all mankind.

"In the 1770's," says a freshman, "we used to make flags with rattlesnakes sown on them bearing the phrase, 'Don't Tread on Me!' Now we design flags with doves and olive branches (U.N.). Patrick Henry would look awfully ridiculous saying: 'Give me peace or give me death.'" If more people had an historical awareness and a sense of continuity with their patriotic forefathers, the decision to resist a communist threat would not be difficult. "Too many Americans forget that the only reason for the existence of this country in the first place was to maximise human freedom." Under communism we would each of us become a number, not a name, and so we must stand up for our liberties.

Lastly, we are concerned for the rest of humanity and for the spiritual growth of posterity. One girl refuses to believe that our country ought to be saved more than a Hungary should, simply because we are Americans. Other countries and future generations deserve to live for the "Four Freedoms" as much as we do. If we don't fight for these freedoms, they will become meaningless; if we think now we might surrender, "then we will surrender and history will record: 'They loved life so much that they gave it up for mere existence.'"



Who knows, if we stand up to the communists, we may live anyway, for "a nation willing to die for what it believes may paradoxically live and prosper."

"It is not the American way of life that we live for but for the freedom to choose our way of life for which America stands." When faced with the choice of whether to resist or surrender we have the choice not to be American because we are free to do so. But life under communism does not permit us to choose. It is this right that we must defend. As one student says, "I would fight, not motivated by any great patriotic feeling, but just from knowing that there is a value in living free that I would not want to give up." If people were to thus question their motives for living they might find that surrender is no longer a possible alternative.

There is a danger, perhaps, in both of these approaches to a nuclear ultimatum. Both sides, the "Better-Deads" and the "Better-Reds" can be accused of being divorced from the facts. But still, we must choose. Regardless of the facts, we are in a human situation which cannot be avoided or dismissed. We must come to grips with it.

A Yale Freshman faces the choice with reference to George Orwell's 1984. "O'Brien says to Winston Smith, 'If you want a picture of the future, imagine a foot stamping on a human face — forever!' What we stand to lose in the coming years are those characteristics which make us human and therefore set us apart from the animal. To stop the boot from stamping on our human dignity, nothing should be compromised, not even human life."

Glickman Trio

The Glickman Trio (Sybil Copeland, violin; John Glickman, viola; Henry Wenig) provided the third recital in the current lunchtime concert series. They began with a trio of the little-known composer-violinist Giardini. This work is showy and brilliant in an obvious way—it is easy to imagine it winning favour in court because of its dash and mannered emotion. The Glickmans were only too happy to meet the virtuoso demands of the music. Their running scale passages in the opening allegro were executed with the all-to-rare combination of precision and stylistic control. The largo movement was played with warm, singing tone, and the final vivace had all the grace and bravura that the movement required. It is surely only such marvellous playing which can justify performance of such unimaginative music.

Schubert's one-movement trio

proved to be in many ways a pale reflection of the wonderful quartet movement in C minor. It has occasional touches of beautiful melody and emotional outburst, but as a whole lacks cohesion.

Dohnanyi's "Serenade" for string trio showed many varied influences. The opening "March" movement, typical of post-Brahmian romanticism, is based on a thick, heroic march tune and a broad, intense second melody over heavy rhythms. A "Romance" movement with a long wandering theme was followed by a last movement with spiky passages and occasional melodic snatches over complex rhythms and pizzicati not unlike some of Bartok's quartet writings. Then followed a chorale-like theme with variations, and the work concluded with a movement heavily drenched in sentimentality, containing references to the first movement.

The most striking quality of the Glickman Trio is their virtuosic approach to the music, making it at times sound like a solo concerto for three instruments, but their playing is nevertheless based on deep musical insight and a measure of ensemble which can only be obtained by friends working together over a period of many years.

These lunch-time concerts have had consistently large and appreciative audiences, fortunately unaffected by "sophistication." Monash's academic staff, well known for its musicality, has been notably conspicuous for its lack of support in attendance. It is hard to think of completely satisfactory or complimentary reasons for this particularly as the standard of performance has been, and I believe, will continue to be, of the highest order.

—MORRIS GRADMAN.

It's been so, so long

WHO was going to kiss whom first was a problem at Essendon yesterday.

WASHINGTON, Thurs., AAP-Reuter. — The Prime Minister, Sir Robert Menzies, was reported satisfied today that he had established a close relationship with President Johnson.

Police act "proper" FOR two years the 40 detectives in a London West End police station failed to uncover a man who was running extortion and protection rackets and framing innocent people right under their noses.

THE Chief Secretary, Mr Rylah, said last night it appeared that police had acted properly in an incident

The man was their boss — Detective - Sergeant Harold Challenor, 42.

"I come from Country Party territory, boy, and we don't like this city rubbish about New Australians making us better and these affectations like eating spaghetti and veal."

Mr Stoneham yesterday renewed his offer to meet Mr Bolte outside Parliament House

Change could mean rule by a Labor Party relying on Country Party support.

It would mean going back to the makeshifts and intrigues which used to juggle parties in and out of office.

It was when we got away from those frustrating quick-changes that Victoria's great modern age of progress began.

Part Two of "The Whole Hog?"

Reform in Practice

I have been severely criticized since my last article in "Lot's Wife," as a bright-eyed, impractical idealist. I justify the extreme picture I painted of a future "Arts Faculty" on the grounds that space was short and by flying immediately to the opposite extreme I could best illustrate and question the value judgments that are responsible for the present system so excellently deplored by Mr. McVillys. I did not intend the matter to end there, but naively hoped that such an extreme case would provoke written comment and thus give me a chance to expand my views in defence.

The gist of the verbal criticism runs something like this: "What we need now is an immediate, practical plan for reform and not revolution or castles in the air." The trouble with reform is that it inevitably entails compromise and "grey" middle-of-the-road policies when what is really needed is complete and radical structural and mental changes within the University.

My critics seem to accept the current fashionable philosophy of the "Affluent Society" which maintains you have your cake and eat it, too. I don't subscribe to this belief, and I don't think it is a hangover of bourgeois puritanism to believe if you want something badly enough you should be prepared to make sacrifices. In the field of university education we should throw out anachronistic value judgments completely and acknowledge the sacrifices entailed.

Nevertheless, it is widely believed that it must be possible to avoid both the evils of the present system; specialization, mass-education, and subservience to society's values; and also the irresponsibility, narrow exclusivism and "elitism" that I seemed to suggest. Just like tutorial papers, I was continually told, "the answer must be somewhere in the middle between the two extremes." Perhaps it does.

First of all, we needn't wholly reject specialization and degenerate into completely individualized self-study. It is sufficient if we recognize the evils of the declining phase of this "tool" and at the same time attempt to repair the linkages and overall cohesion of subjects and Faculties. For far too long the University has concen-

trated on the centripetal forces of specialization which form the "explosive" part of the knowledge explosion without maintaining the integrative forces working in the opposite direction. It must now emphasize synthesis and encourage so-called "synthesizers" and synthesizer subjects in their own right to spring up straddling several disciplines. Sociology, and "Cultural History," for example, already do this.

I do not share the pessimistic belief that individual men can have no conception or understanding of the totality of human knowledge and hence must specialize on one minute segment. I believe that once the particular mass of facts and data of particular subjects are sorted and distilled by skilled persons (perhaps even computers), then the subject can be made comprehensible to any intelligent student. The measure as Ortega points out must still be Man, and Man's comprehension should not be shackled by subjects too concerned with the particular and with details to worry about general underlying threads leading to understanding.

For understanding or the lack of it is half the cause of contemporary atomization of society. Each specialist is seen, and overtly respected, as an "authority" in his own field which he jealously guards, keeping all foreigners out of the "Physics Guild" or the "History Guild."

The analogy with the monkeys up the Bananas Palm trees is enlightening. All is quiet, but as soon as one monkey tries to climb up another tree he is immediately pelted by coconuts. Yet lack of understanding between disciplines or "cultures" is not only academically inefficient but also dangerous as the case of the American Atom Scientist in 1945 shows.

Yet if we encourage "synthesis" as well as specialists, and perhaps build up "General courses," won't we run the risk of superficiality and shallowness? Not if the synthesizers who do the reducing and generalizing are skilled enough and the dangers continually pointed out. We are already attempting something along these lines at Monash when Third Year Arts students are compelled to take a special science course. But this is not enough, and certainly has not yet achieved the necessary sophistication and

efficiency they will gain as the years go by.

The specialization into Snow's "Two Cultures" (Humanities and Science) is indeed the deepest gulf we must overcome, but no less important are the innumerable sub-specializations within these two monoliths that must be bridged. It is here the real synthesizing work should go on first; to break down the walls between Philosophy and History, and so on.

II.

As far as meeting the "mass-explosion" problem, the answer here again is not to exclude 98% of our present Arts students as I originally suggested as a provocation. It is sufficient that we make a university education a privilege which really has to be earned instead of a "right" handed out gratis by the Welfare State. At the moment our selection process for University rests upon the Matriculation exam., and once accepted the student is subject to further sorting processes carried out by a vigorous tutorial and examination system which is daily increasing its hold over the student.

Hence the reason for such high first-year failure rates. Freshers, one out of three of you will need to repeat subjects next year, if not the whole year. Isn't this hypocrisy to allow students to enter the University and then because of the "economic ceiling" (lack of facilities, staff, &c.), force them out later? Imagine the chaos if 90% of the First Year students passed into Second and Third years. The present system, therefore, means relative ease of entry for very young students and harsh sorting out later during University. This promotes the competitive one-up-manship and academic rat race as students give up much in the way of critical judgment and harmonious co-operative study to make sure that the other fellow leaves and a "place in the sun is assured."

Surely it is better to have a stricter selection process (based if necessary, and with safeguards, on aptitude, I.Q., oral and teacher report as well as written, tests) at the start of a University career allowing relative freedom from competitive sorting out later on. The danger here, of course, is a pernicious 11 plus system or Young's "Rise of the Meritocracy," a nightmare satire of a future world do-



minated by I.Q. But again if rigidly supervised by use of these supplementary selection processes, need not lead to mistakes worse than the present anachronistic University qualification of Matriculation.

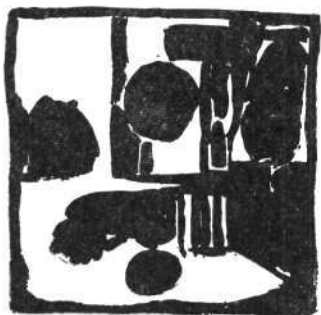
The third problem as I saw it was the relations of Society and the University. The two are intertwined in a most subtle way. One draws upon and helps the other. If we look about us and see society as worshipping "sick" values, it is up to the University to provide new value systems. The University should be the initiator of new and exciting thoughts and plans for society. Instead it either bends before society's demands which thus trans-

forms it to society's image, or it tries to isolate itself and seek shelter in the "Ivory tower" on the hill. But retreat is not wanted! It was a similar academic retreat removed from society that heralded the so-called Dark Ages. We must not allow students to egotistically cut themselves off or worship a degenerate philosophy that condones this atomization. The University must see to it that the values its students go out into the world with are not those of Osborne when he says "...there are no more causes in the world worth fighting for..."

Ross Cooper,
Arts III

National Surveys in America have pointed out that 72% of college students list as a major purpose in school is to learn to get along with other people. . . . Most courses demand only simple measurement and no creative skill needed. . . . The student who is the most successful is a bit rebellious, a bit off beat. . . .

THE CREATIVE MIND IN AN ACADEMIC ENVIRONMENT



Students overwhelmingly agree that academic achievement alone is useless (some 90%). It involves a process of memorizing and regurgitating material presented by over-specialized professors. The process involves little reflection and even less imagination, for between student and professor one thing is almost always missing: creativity.

Students in America seem to respect creativity much more than academic achievement. The creative person to them is first and foremost original and imaginative. He takes the initiative in everything he does. To a lesser extent he is also sensitive and independent in his approach to any problem. When the creative person is involved in academic work these qualities are stifled. Students deplore this situa-

tion; they ask that something be done about it.

They ask that the whole relationship between student and professor be altered to permit the student to exercise the full range of his creative abilities. In fact, the whole academic atmosphere must be graduated to a new level of concentration. The key note of this new atmosphere, not surprisingly, is freedom.

"Freedom to be creative is exactly what the academic environment should not and must not have," says a thoughtful student minority (10%). "The academic environment is opposed to and disrupted by any form of creativity"; "the two are impossible to reconcile." Furthermore, "the academic environment is opposed to almost all change and criticism, worships the

past, and restricts the future. The creative person has no place in this environment because he struggles to find the future in the present."

"The academic environment ceases to be academic if it tries to encourage the creative individual." "It was made to teach those who are interested in what the world has created thus far." "A college should stimulate creativity only if it is established primarily for that purpose"; the Rhode Island School of Design is a good example of this kind of college. Otherwise, it should concentrate on satisfying other demands, for "there is a real need today for excellently trained, but not particularly creative personnel."

If a student at a liberal arts college wishes to be creative, says the minority, there are plenty of oppor-

tunities for him to fulfil himself in extra-curricular activities. Any attempt to make the curriculum serve the creative mind defeats this working relationship between academics and extra-curricular activity. Furthermore, if creativity is a higher level of achievement, the college student is not yet ready to move to it without first developing intellectual discipline.

The academic environment and the creative mind may not be incompatible, then, because both require discipline. But many students protest colleges do not provide the right kind of discipline for the creative mind because they do not encourage students to be creative in the first place and then do not provide him with the necessary guidance.

From the beginning, college admissions officers do not give candidates enough personal attention. "Creative individuals can never be recognised by objective testing. They can only be recognised by other able people, and on a personal basis." Furthermore, the college must also be willing to recognise that creative ability ranks on a par with scholastic achievement and must do more than it does now to populate the campus with "well lopsided" individuals, as well as "well rounded" ones.

Once in college, the inherently creative student must receive both discipline and challenge from the individual instructor. This is the single most important and best supported point raised by student discussion. Faculty members should take it upon themselves to find the creative student and help him make the classroom the point of departure for creative effort. Without faculty initiative, the sensitive student may never even approach his full potential. "A creative person's work necessarily reflects something deep about himself. If the person is shy about it, he will either not display his creativity or will feel obliged to take on an exotic air to let everybody know he doesn't care what they think of him." If the student is not to retire into

himself or become a hypocrite, he must be able to practice with and apply the ideas he learns in his courses.

One trouble with colleges as they now stand is that they foster in the student a "success complex, and as it is hard to be successful in the arts, people don't like to be caught in a halfway stage. It should be emphasised that you can learn by doing as well as by rational dissection." Students feel that "doing" is vital to the development of the creative mind (95 per cent.). It is the responsibility equally of the student and of the instructor to allow the student to work out the implications of his studies under the personal direction of an equally imaginative teacher. Within such a relationship, the student will be able to progress from the level of scholastic achievement to the level of creative fulfilment of his abilities. "Creativity is perhaps the next step above academic achievement and it is only when you know the ground-work and basics that you are in a position to be creative." The university which fosters undivided teacher-pupil relationships will be able to make the academic basis do something for the lives of its undergraduates.

The struggle of the modern student is that of the fly caught in a web. The isolation of overloaded teachers caught up in the stampede to "publish-or-perish," the anonymity of large lectures, and the automation of audio-visual mechanical methods destroys almost all chance for him to develop within the teacher-pupil relationship which created real individuals in the days of Socrates and Abelard. Students today are ready to move on — or back — to the Socratic method. They are not satisfied with routine work and play. They feel ready to attempt a new level of achievement both inside and outside the curriculum. They long to participate now in the making of new ideas and new things so that when they practice on the world at large they will be more than ready to meet the demands of a rapidly changing environment.

Mathematics, and the mechanics of philosophy

A place for the Subconscious

THERE'S a huge difference between an intellectual conviction — no matter how completely sincere — and an emotional feeling of belief. An intellectual conviction is usually logical, and sometimes it's even rational — but it lacks real motivating power.

The difference between "logical" and "rational" really becomes true, deep feeling-awareness only when you have the experience of arguing with someone who is perfectly logical, absolutely and irrefutably logical . . . and irrational. The "computing psychotic" type of the committed insane represents the end-example of the type. This logic will be absolutely flawless; you'll shortly find that you, not he, are guilty of false syllogisms, argumentum ad hominem, distributed-middle, and other forms of bad logic.

Only he goes on being magnificently irrational, despite his perfect logic.

The problem is, of course, that perfect logic applied to false postulates yields perfectly logical irrationality. The Master False Postulate of the system the computing psychotic operates on is one widely accepted: "Anything that is logical is necessarily rational." Since his logic is flawless, that proves to him that he's perfectly rational.

The great difficulty lies in the fact that while we have worked out a codified formal technique of manipulating postulates — that's what we mean by "Logic" — we have no codified or formalized system for deriving postulates. Thus you can check on the rigor of another man's logical thinking, and cross-communicate with him as to the nature and validity of the logical steps, but you can't check his derivation of the postulates he's manipulating so logically.

For example, when Newton studied Kepler's laws of planetary motion, Galileo's work on falling bodies, pendulums, accelerations, etc., he abstracted from the data certain postulates, now known as Newton's Laws of Motion and Gravity.

He derived from those postulates certain conclusions. That his conclusions were absolutely validly derived, by perfect logic, could be checked. But there was no means whatever of cross-checking the process by which he had abstracted those postulates from the data.

Kepler's laws of planetary motion were simply observational rules-of-thumb — they were not "logical" or "rational," but simply pragmatic.

Newton's postulates—his "Laws"—could not then, and can not now, be probably derived from the data he used. There is absolutely no known method of going from the data Newton worked with to the postulates he reached. That his thinking process in doing so was sound absolutely cannot be proven, even today. We do not know how postulates can be abstracted from data. Men can do it; this we know as a pragmatic fact. How they do it we do not know.

It is because we still do not know how to do what all men do constantly in their lives — abstract postulates from observation — that we can not design a machine that can think, nor help the psychotic to re-abstract and correct his postulates. (And can't re-abstract and correct our own false postulates either, of course.)

In the course of developing computers — modern terminology prefers that word rather than "robot brains" — men have been forced to acknowledge gaps in their understanding of thinking that they were able to glide over with a swift, easy, "you know what I mean . . ." previously. There was the method of "explaining" something with the magnificent phrase "by means of a function" so long as you didn't have to specify what the function was, or how it operated.

Robots, however, have a devastating literal-mindedness. They tend to say, "Duh . . . uh . . . no, boss. I don't know what you mean. Tell me." Even more devastating is the robot's tendency to do precisely and exactly what you told it to do.

"Assume that I am a robot; I — like all robots — follow orders given me with exact, literal, and totally unerring precision. Now each of you, of course, knows how to take off a coat; all you have to do is to give me directions as to how to take off my coat."

Usually the instructions start with "Take hold of your lapels with your hands."

This is complied with by taking the left lapel in the right hand, and

the right lapel in the left hand — since the intended positions weren't specified.

"No . . . No! Take the left lapel with the left hand, and the right lapel with the right hand!" You do. Taking the left lapel some where up under your left ear, and the right lapel at about the level of your right-side pocket. When the order is corrected — i.e., adequate precision and completeness of instructions have been worked out — the next step is usually "Now straighten out your arms."

This allows of many interesting variations. You can straighten your arms; or straight in front of you, making ripping noises as you do so since the robot could, we assume, tear the cloth readily. Or you can straighten them straight out to the sides, or straight up — with ripping-noises sound effects in any case. Or, naturally, any combination that happens to appeal to you; the order was positive, but not explicit.

This is the first, and simplest, level of working with a system that is perfectly logical, but not rational. The results the instructor gets are the logical consequences of the postulates — the orders — he feeds into the logical-not-rational system.

Very recently, Dr. Gotthard Gunther, working at the Electrical Engineering Research Laboratories of the University of Illinois, has developed a formal, codifiable system of mathematical hyper-logic. I must call it "hyper-logic" simply to distinguish the fact that it goes beyond the multivalued logics that have been common heretofore, and possesses characteristics and potentialities never before available. It is, in effect, a formal mathematical map for the design of a conscious computer. It is, also, a formal system making possible pattern-type thinking; it may, eventually, lead to the development of a formal, codifiable system of abstracting postulates.

The essence of consciousness is typified by the famous "I think; therefore I am." It doesn't, actually, prove existence—but it does prove consciousness. It is one thing to think; it is perfectly conceivable that an entity capable of thinking did so without the slightest awareness that it was doing so. It would be an unconscious thinker.

The essence of consciousness is thinking, and simultaneously being aware of the action. Dr. Gunther points out that consciousness is a reflective process — and requires for its existence (1) a thinking process, (2) a simultaneous parallel thinking process observing the first, and (3) a system of relationships between the two such that the reflection is possible. (That is, for a mirror image to be seen, there must be an object, a mirror — and light — establishing a relationship between the two.)

All the standard logical systems, from two-valued Aristotelian to n-valued types such as Korzybski and others have eulogized, have one thing in common that make consciousness impossible within them: they are essentially linear systems. "Linear" in the technical sense of being one dimensional — all points-on-a-line. (Not necessarily a straight line — as circular arguments attest.)

"Goedel's Proof" that there are true propositions that cannot be proven true by any logical process rests, in essence, on his demonstration that all possible logical statements can be arranged in an ordered, numbered system — that all possible logical statements can each be assigned a unique, defining number in the sequence of numbers.

This proof would not apply in a planar system — a system existing not in a line but in a plane.

Since Dr. Gunther's monograph introducing his work is some 200 pages long, any description of the general idea given here is completely inadequate — and in logical processes, inadequate is equal to "invalid."

In vague, general terms, Gunther has introduced the concept of a hyperlogical system having not n values along one linear array but a formal system having n values along two orthogonal axes.

The result is a formal-codifiable system of describing and relating two separate, simultaneous linear processes — because in a plane defined by two orthogonal axes, two lines can be described, and their relationships specified.

This makes possible the fulfillment of a conscious logical process, in a fully defined, formal-mathematical sense. In other words—the

basic description of the processes necessary for a conscious, logical machine.

Note carefully: this does not give us a rational machine yet—but it does make possible a machine which could correctly answer the question "Are you operating?"

Again necessarily in vague, general terms, the way Gunther has achieved a meaningful orthogonal axis of analysis is to use the long-recognized true-false axis as one of his two.

The n-valued logics have, in essence, simply divided the ancient true-false axis of Aristotelian logic into a spectrum of n steps. Call the steps truth — probability, say Truth ranges from probability 1.000 . . . to probability 0.0000 . . . and there are n logic-values. But they're still all on the one axis from True to False.

Gunther has introduced an orthogonal axis. One way of expressing it — remember the monograph is an extremely dense, tightly reasoned document, and any effort to abstract it to this necessary extent is inherently inaccurate—is to say that the orthogonal axis is relevancy.

In formal logic, there's the hidden assumption that any Truth is absolutely relevant — absolutely necessary. The concept of probability assumes that if a thing is 100 per cent. probable, it is 100 per cent. inevitable.

There's room for doubt. It may be 100 per cent. probable—but entirely irrelevant. A past event, for example, is 100 per cent. probable—i.e., it did, in fact, happen — but that doesn't mean that it's relevant to a present discussion.

Typically, many a logician has said, "You must agree with me that . . ." and given a truth-proof of something.

But I can, very properly, assert "I don't care whether it's true or not; it doesn't have anything to do with me."

In order to handle just such real-world problems as that, we have long needed some means of formally codifying both the truth-value—probability-value — of a statement and its relevance-value. Means of doing just that should be developed from the basic work Dr. Gunther has done. Means of measuring relevancy, so that we can say a statement in a particular situation has a "probability-of-truth value of .9, and a relevance value of .5, yielding a 'meaning value' of .45."

The present binary type computers are, in essence, operating on a pure true-false system, with no probability-spectrum built in. (That is, normally, supplied by the program assigned.)

A conscious-logical system would have the characteristic of being able to do logical processes, while observing that activity logically, and evaluating the relationship between the two. Theoretically, such a system would be capable of self-repair, being able to observe not only that there was an error, but what kind of error there was.

That is, such a machine could be given overall instructions in the how-to-take-off-your-coat problem such as "Do not tear the coat, or overstress your own components," and be able to use that generalized instruction consciously. You can't get that effect with a force-limit order; that problem is typified by the problem of ordinary household wiring systems and fuses. The fuse is, in effect, a force-limit "program" written into the system. The force-limit is appropriate to the 20-ampere-maximum load of the air conditioner motor . . . but will make a charred mess out of the light-duty blower-motor in the air conditioner if it gets into trouble. The fuse has a 20-ampere-maximum limit instruction; that instruction is relevant and appropriate to the main compressor motor; it is irrelevant and inappropriate to the blower motor.

A conscious machine, capable of applying the test of relevancy to a problem, could handle such problems.

That some computer-mechanism, freed of the requirement of maintaining a two-lines-with-cross-relationships system, could handle problems of immensely greater complexity — multi-dimensional problems, instead of mere points-in-a-logical-line premises — is obvious.

But only by turning off the consciousness effect.

In other words, your mind may be capable of operation in two modes: 1. The Conscious Mode, in which two separate lines of logical thinking are operating, with cross-



relationships. 2. Or as a non-conscious system capable of multi-dimensional thinking, capable of handling problems of a hyperlogical order which can neither be solved by, nor the method of solution represented to, a logical-linear system. Remember that all two-dimensional figures, when projected on a one-dimensional, linear system, are absolutely indistinguishable!

And this would mean that you would have to solve all your more complex problems by relinquishing consciousness—i.e., turning it over to the subconscious—and that many of the solutions derived by the subconscious planar-type operation of the mental computer could not be interpreted consciously. Only the essential operating instructions could be transmitted!

Thus Newton abstracted his Laws from Kepler's data, and could present those essential operating instructions, and could make logical-linear derivations from them. But he could not explain how he went from Kepler's data to his Laws . . . because that was a subconscious-planar-hyper-logical process!

There is, in this new formulation part of the overall thinking process, another highly interesting hint. Psychology has long and acutely been aware that the conscious mind is by no means all, or even the most important part of the total "human mind." That there is some mind-structure called by various names — "the subconscious" is the most widely used — has been painfully evident to anyone trying to define human behavior and/or thinking. But there have been various complaints, in various tones ranging from prayer to furious blasphemy, as to why God — or the Devil — ever complicated human problems by intruding any such obviously jerry-built unnecessary contraption.

The unfortunate part of it is that conscious thinking simply isn't able to control the subconscious. "A man convinced against his will is of the same opinion still," is an old statement of the problem. You can convince the conscious and logical mind . . . but the stubborn, willful,

irrational, damnable subconscious remains in control!

Dr. Gunther's formal analysis appears to suggest the reason for this.

To be conscious requires two separate lines of thought simultaneously operating, with a pattern of relationships operating between them.

This means that the conscious mind can be conscious only if an immense computer system, capable of operating in a planar system, carrying on two-lines-and-the-pattern between simultaneously is in operation.

And all, actually, to handle one, linear-logic problem, with cross-checking.

To the planar-thinking subconscious, the conscious mind's inability to distinguish between logically identical but hyperlogically totally dissimilar problems must be annoying. (The shadow of a square on edge is exactly the same as that of a triangle of equal base line, a circle of equal diameter, or a wild doodle of equal extreme excursion. Measuring the shadow-lengths would assure you they were all exactly equal.) The result would readily explain why a man convinced against his will — the subconscious knows damn well that triangle-shadow is not at all like the circle-shadow — is of the same opinion still.

A man cannot be convinced by any amount of data. (Data is merely True; you haven't demonstrated that it's also relevant.)

Men have long complained that people act illogically. (Hyper-logical action would be rational, but not logical.)

The big trouble is . . . the subconscious system definitely can and does solve problems the conscious cannot, but to do it, unfortunately, the cross-checking system inherent in consciousness is sacrificed.

And because the planar system is incapable of cross-checking, it can be incredibly foolish.

Until someone comes along with a mind built with a third axis-of-analysis — a mind capable of relating two planar thinking processes — we will not be capable of conscious intuition.

And, of course, he won't be able to cross-check his new level of thinking!

Rex Reid Rides again, and . . .

Stroganoff Served for Philistines

Liaison between readers, Editors, and occasional staff of Lot's Wife is so good that comments about the review of the Rex Reid Revue Players first programme have already been "fed back." One comment was that the review was "unintelligible to science students."

If this criticism is true, then our modern science students are in danger of becoming "technical morons"; and that would be a very sad thing indeed, especially at a University where deliberate injection of humanities and languages into the Science courses is policy. The arts have their technical terms, just as the sciences do; and when one does not understand a technical term, one goes to the appropriate textbook or dictionary to find it.

What is required in Australia, for all the arts, especially ballet, is informed criticism: and informed criticism is exceedingly difficult without the use of some technical terms. Too often have overseas "stars" been brought out here—not so much in ballet, but certainly in the theatre—who have, in fact, proved to be almost unknown in their countries of origin. Too often have the critics in "other places" said that a performance by a dancer has been good, purely because that dancer has had an international reputation, and not because of the intrinsic merit of the performance. When dancers of international reputation are brought out, one is entitled to judge them by international standards; and if they fall short, then one should say so, but with charity, since all stars are human. Otherwise we shall get the reputation of glibble fools.

As far as dancing is concerned, the Melbourne—and probably the Australian—public needs considerable education. Balanchine's New York City Ballet, and Jose Limon's Company—both superlative companies technically, and in the forefront of development of new forms and idioms in dance—were not well received. "Classical" ballet was all that was known—anything else was "not quite nice." Yet the dancing in "West Side Story," which is such an integral part of that very great film, developed through the work of Limon and of Balanchine.

So I intend to continue with informed, and therefore necessarily at times, technical, criticism. It will be an honest record of judgments and thoughts; it will be based on international standards; and sometimes it will be gloriously wrong. But if it makes readers aware of what to look for, and

teaches them to think for themselves, it will have fulfilled a most useful and necessary function. You can practice on the following.

In the second season of the Rex Reid Dance Players at the Emerald Hill Theatre, there is, strictly speaking, only one completely new ballet, "Spirituals," choreographed by Ernest Farham, has been retained from the first season (see Lot's Wife (8/7/64), and Rex Reid's own "La Nuit est une Sorcière," to music by Sydney Becket and a story by Andre Coffrant is being presented again. ("La Nuit" was first presented by the Victorian Ballet Guild in 1959). The new Ballet is "The Comedians," to a suite of the same name by Kobalensky; the choreographer is Jack Manuel.

It is a delightful romp. There are two young lovers, Lydia Dukalski and Lawrence Bishop, who dance; there is the girls' tipsy mother, Robina Beard, who carouses and generally has a good time; and an Undertaker, Jack Manuel, who pursues the tipsy mother—with his tape-measure. A small "corps" of men and women completes the cast. The Ballet is a series of incidents, rather than a coherent story. Robina Beard is delightful in her white lace-up boots, whether dancing an exceedingly funny pas-de-deux with the undertaker—who is measuring her for her coffin, not for her good points, the white—an aggressive "mock Tango" (shades of "Fascade"), with Wayne Mathews, or cheating the Undertaker of his pay. To describe the death scene and the final wedding would be unfair. Go and see them, and laugh.

Jack Manuel does excellent work as the undertaker, with his small corps of lady ghouls. The men dance well, Lawrence Bishop superbly. The corps of girls are adequate—I wish I could praise them more highly. The choreography is demanding, and sometimes the demands are not met. Lydia Dukalski has a lovely appearance, demeanour, and porte de bras for her role, but lacks technical accuracy of line at times, probably due to nervousness. The lovers' pas-de-deux, adage and allegro, will be an utter delight when finally polished.

For those who have not seen "La Nuit est une Sorcière," it is the macabre story of a young somnambulist who in a final series of accidents while asleep kills first his father, then his mother, finally his fiancée, before he is led to his death by his faithful negro servant, who had followed (or led?) him throughout all his sleep walking. Here was a wonderful end to the

evening: a performance of utter technical surety and so powerful in its impact that criticism became forgotten. (This, of course, is the only real test of quality.) The "token" set for the Victorian mansion in the "Deep South" of the U.S.A. served to concentrate attention on the dancers.

Comparisons are invidious when five roles—father (Alexander Burns), mother (Robina Beard), fiancée (Margaret Grey), boy (Lawrence Bishop) and negro (Jack

Manuel) are presented so well. Alexander Burns was perhaps a little too unbending as the father, but this is a matter of taste, not of criticism. Margaret Grey, as the fiancée, brings surety of technique and a magical charm and innocence to a difficult role. One would not know it was the same Ballerina as danced the incredibly evil female in "The Room" (watch for this on ABC/TV August 5).

Lawrence Bishop was a delight to watch, whether sleep walking or

awake. Robina Beard gives strength of characterisation to the mother, and Jack Manuel is excellent as the innocently sinister negro servant. I understand from discussions with informed people that this could well be the best presentation ever of "La Nuit" in Australia. (Australian Ballet Company included.) But go to see the whole programme: there will be no disappointments.

STROGANOFF.

The Grant goes round and round,

And he Comes Out here

If you like musicals, then you will love Rodgers' and Hammerstein's "Carousel," which is now playing at the Princess. I do like musicals, so I thoroughly enjoyed my evening whilst all the time realizing that it was very nice but not great entertainment. However I did not feel guilty at enjoying this musical which comes from that long ago and far away pre-Bernstein era, when a show did not need to have a "message" to be acceptable, for "Carousel" was produced with great feeling and, at times, with an incredible amount of taste.

Gordon Boyd as the "hero," Billy Bigelow helped to carry the show, for not only did he have a strong and versatile singing voice, but he had a very sensitive acting ability which never collapsed into that sing-song kind of diction which one so often finds in musical comedy. He had an incredibly difficult part with its swaggering opening which then gave way to moments of pathos, anger, whimsy and sentimental ingenueness—through all these emotional changes, he managed to retain our interest, and his long soliloquy at the end of the first act left the fairly dull audience absolutely tingling with the force and sincerity of the outburst of this day-dreaming carnival barker.

Billy's wife, Julie Jordan, played by Susan Swinford, was nearly so successful for she did not combine with her fine singing ability an equal acting talent. She was marvellous all the time she sang but as soon as she had any long periods of straight dialogue we lost all belief in her characterization for she was just too stilted and had tendencies to exaggerate her facial expression

far too much. However she was not so bad that she made the show collapse for she was always at least competent. David Williams and Patricia Vivian as Mr. Snow and friend were absolutely delightful partly because they each had 'that kind of part,' but also because they could sing and act and were terribly clever comedians—David Williams in particular, had an excellent sense of timing which enabled him to get a strong response to the most incredibly weak jokes.

Rosina Raisbeck as the Mother Abbess—I beg your pardon, I meant Nettie Fowler—was stalwart, and, as usual, she sang with a very sentimental vigour which can either impress deeply or repel horribly, all depending on one's mood at the time. She sang "When Walk Through a Storm" very impressively, but I could not help being reminded of the worst excesses of "Sound of Music," in which she sang "Climb Every Mountain." On the whole, Miss Raisbeck was quite good, but I was never truly convinced by her performance, for she always appeared to be a sort of stern Old Testament patriarch rather than a motherly, middle-aged American whose social event of the year is the annual clambake and treasure hunt.

The decor, of course, was rather exaggerated, but I do not think this is a bad thing in a sentimental show like "Carousel," though I must admit that I was slightly amused when blossom started drifting down from the trees in the second scene—all in the cause of absolute realism, I suppose. The main fault with the scenery had nothing to do with its design or construction, but with the changes between scenes. These changes were accomplished whilst a scene was being played in front of a drop, and the noise was absolutely incredible and would just not have been allowed in any reasonably competent amateur company. Incidentally, I saw the show after it had been running several weeks, so these bad changes could not even be excused on the grounds that practice makes perfect.

The costumes by Gordon French were generally rather uninspired

for their basis was usually quite unoriginal copies of late nineteenth-century outfits. I do realize the need for historic accuracy, but these had no flash of anything that the designer might have called his own. Mr. French's use of colour was absolutely appalling, for I have never seen such a conglomeration of madly different colours of the same intensity on stage at the same time; the colouring chosen definitely suffered from a complete absence of any kind of restraint in the cause of subtlety.

But by far the high points of the show were the various ballet sequences, culminating in the absolutely tender dream scene in the second half danced by Patricia Cox and Vlado Juras. Miss Cox danced confidently and gave past the right mixture of maturity and childishness as Billy's teenage daughter. Her partner, Vlado Juras, was refreshingly masculine as the Carnival Boy and gave the kind of virile performance which is absolutely essential for any effect in the generally demanding techniques of modern ballet.

His dancing was crisp and well-controlled, and frankly better than much we see from some of the soloists in the Australian Ballet Company. Of course, much of the credit for the ballet must go to the choreographer Ernest Farham—he attempted the most incredibly unusual and new movement which, when linked with the talents of his two principal dancers, was stunningly effective.

One of my favourite performances in the show was Dellar Rennie who had the rather small bit-part of Hannah. She brought to the part an incredible vivacity caught the audience's sympathy with its sincere warmth. But besides all this, she has an excellent dancing talent which was, unfortunately, never really given full rein.

If you feel like crying at the pictures, then go and see "Carousel," for you will love the show, but if you are rather more down to earth, then stay at home for you could not possibly last more than ten minutes at the most.

— NORMAN GRANT.

Sadism and You

In the third year of its somewhat perilous existence, the Monash annual magazine "Orpheus" will at last be sold downtown. In all, 2500 copies will be printed at a selling price of 3/- per copy. The probable publishing date will be late in September.

One chooses the epithet "perilous" because each year the editors experience difficulty in obtaining an adequate number of contributions of sufficiently high standard. Previous years' experience has shown a large proportion of contributors to be personal friends or

acquaintances of the editors. And again this year button-holing tactics have had to be applied!

However, copy has not yet closed. Contributions received at the "Orpheus" office (adjacent to the State Savings Bank), within the next two or three weeks, will receive full consideration. Articles, stories, poems, reviews may embody any topic whatsoever, provided their subject-matter is reasonably intelligible to a general reader. (All contributions must be signed and preferably should be typewritten.)

Enquiries, contributions, etc., may be lodged with the editor, Ken Mogg, in the "Orpheus" office.

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Please Return

This short epistle is a plea to all those honest people who have—in the last three years—borrowed books from the SRC Library, to return said books to the SRC officer.

Some were paperbacks, some were hard backs—it would be appreciated by future generations of students if they were now hand-backs.

G. Sweeney, Warden.

EDITOR

ORIENTATION HANDBOOK

1965

Applications for the position of EDITOR or EDITORS of the 1965 Orientation Handbook are invited. Any student or group of students interested are requested to lodge a written application with the Convenor.

G. P. T. SWEENEY, Convenor.

Rex Reid Dance Players

6-WEEK SEASON, from SUNDAY, 20.10.23, La Nuit est une Sorcière, "The Comedians," and "Spirituals."
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GOLF

An important general meeting to form the **MONASH UNIVERSITY GOLF CLUB** is hereby called, 1.15 p.m., Friday, August 7, Lecture Theatre, S.2.

Both Staff and Students are Requested to Attend,
G. P. T. SWEENEY, Warden.

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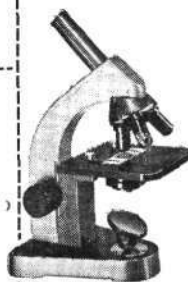
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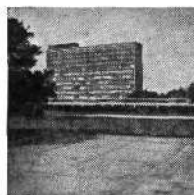
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ENGINEERING—Electrical, Mechanical, Civil, Chemical.

A Lunch-time address will be given on 17th September at 1.15. Interviews will be conducted afterwards. Watch Notice-boards or Contact Miss Cross of the Union for further information.



Political Physick from the Good Doctor

Lucky Jim is in the Pink

Dr. Jim Cairns, Labor M.H.R. for Yarra, spoke to a large and at times obstreperous audience of about 200 on Thursday, July 23rd, in Theatre S4. Interruptions were confined to the first part of his talk; by the end interjectors had been crushed by pointed retorts.

Dr. Cairns claimed that Labor's case had been distorted by several factors, among them the apathy produced by the undoubted affluence of the majority of the people. A more insidious and dangerous bar to acceptance by people generally of Labour's policy, however, was the continual raising of the spectre of Communism. He contended that, since Labour is next to the Communists on the political spectrum, it is impossible for the A.L.P. to be as anti-Communist as those who support the D.L.P. would like, since some overlapping of aims is inevitable.

Leaving his prepared script, Dr. Cairns here branched out to attack those who claim the A.L.P. is a threat to liberty. He pointed out that it is Labour which is concerned with civil liberties: which attacks illiberal challenges to freedom in matters such as the Crimes Act, censorship and the rights of political minorities. "Who is it," he demanded rhetorically, "who stops the encroachment of civil liberties?" ("The commos!" interjected a student.) "And is there anything wrong with that?" retorted Cairns.

He went on to allege that in Australian society the persecuted minority are not people with dark skins or hooked noses, but rather all those with radical or unconventional opinions. They are branded as neo-communists or fellow-travelers, and marked and blacklisted, are liable to find themselves confronted with this continually when applying for visas or jobs because of this atmosphere to lecturer at Monash, Dr. Cairns charged, would be prepared at all times to outspokenly say what he thinks, since this type of prejudice makes itself felt as much in Universities as elsewhere.

Returning to his script, Dr. Cairns went on to the increased power and privilege which worried parents can bestow on their children. He observed that, while four times as many working-class children as upper-class children attend primary school, two and a half times as many children from upper families go to university, as do children from working-class families. It is essential that there be a redistribution of income, and that some of the money transferred by taxation go into education. An increase in wages which is offset by an increase in prices by big business is useless: what is needed is a reallocation of resources.

It is with the colossal power of a small number of big businessmen that Cairns declared his principal concern to lie. The large number of small firms and farms need more

power, which they could gain by collective action. But big business should be continually investigated by standing commissions, with power to act for the good of the people, and recommending Governmental controls, perhaps including nationalization, where these were felt to be necessary. The restrictive practices legislation is a step in the right direction, but does not go nearly far enough.

Taxation is not sufficient to curb the power of big business, Cairns claimed, and he decried "Radical conservatives," such as Crossland, who wanted to substitute "taxation" for socialism. For example, though company income has not increased over the years, tax-free depreciation allowances have increased enormously. The new definition of taxable income must include capital gains.

Dr. Cairns defined socialism to be the bringing of the means of production to benefit the people, and divorce of their control from the manipulation and accumulation of property. Those who have this power — giving control should rather be determined by their ability and training.

"Government by the people," he concluded, is now scorned because it has so little effect what happens in the economic system. It is a nineteenth-century democracy which makes people happy to elect Parliamentarians every three years but leaves all economic matters to men with money.



Beneath bulging balloons and besieged by barrels of booze and barrages of booming flash-bulbs, beauties and buxom beauties bounced and burbled buoyantly at the Ball. Several scenes of severe hysterical syndromes sought subtly to steal the show. Shortly, somewhat surprisingly, certain sweet sororite sophomores swept on to the stage. Kathy Collins quickly conspired the kids, and caught the queen's crown as Miss Monash, Suite One could scarcely go wrong and thus became Miss W.U.S. Congratulations, people.

Where to wear your White Samite

In the past there have been several abortive attempts at Melbourne University to provide a night life for students. This year they have succeeded to a limited extent with the Friday night "Beale" nights in the mixed lounge and the occasional Sunday night "do," mainly for the benefit of students in digs around Carlton and Parkville.

Two weeks ago another attempt was made to cater for the students,

and this takes place at the moment in the form of a dance called Excaliber every Friday night in the Beaurepaire Centre.

The idea was originally proposed at the S.R.C. by the secretary Bill Knox, but at the time was caught up in one of the internal squabbles and power bids, and the idea was rejected because it had originated from Knox.

When finally taken up it was to be run by the Medical Students Society, who book the Centre and hand it over to another group to manage. This group comprises of John Gallego, a Bachelor of Music from Melbourne; David Fuller, the manager of Talent Promotions, the agency that hires and contracts overseas and local artists for GTV-9, and many hotels around Melbourne, and Knox who acts as liaison between them and the University.

The aim of Excaliber is to brighten up and create a night life at the University and provide good entertainment with the hope that it would develop over the years and set a tradition for decent entertainment. They considered that racial groups were becoming too predominant within the cafe, with no mixing, and outsiders, such as country students, were missing out on companionship and conversation. There are dances for teenagers, expensive hotels for married or older people, but apart from Town Hall Dances (the ultimate form of rejection) there is nothing for the 18-26 year old group.

On the first night, patrons were entertained by the Powerhouse Jazz Band and a Tom Lehrer style act from a Canadian, Dan Harvey. It became obvious that students preferred a Rock Band and the following week brought the Confederates, with rock singer Meral Butler, and folk-singer Doug Owen. For the next couple of weeks the Strangers, by far the best Rock Band in Melbourne, will be appearing, supported by well-known local or overseas artists, depending on who is appearing in Melbourne at the time.

What the group do not want is a plain typical dance—they want a place where people can meet and talk as well. At the moment they are considering creating an atmosphere with cushions, low tables, matting, etc., so that people are able to sit in corners around the floor, indulging in any pastime they see fit.

They are planning Asian suppers, with food ranging from Turkish to Japanese, new floor shows to suit all tastes and adequate liquid refreshments. The whole plan hinges on financial stability but it is an organization run by people who are leaders in their field and know what they are doing.

EXCALIBUR . . .
Every Friday Night
Beaurepaire Centre
Melbourne University
Admission 6/-

THE BARCOO ROT

Around the bedside, thoughtful,
grave
The children just would not behave.
The Adults said, "The Old Bloke's
got
That jaded look o' th' Barcoo Rot."
"Be Jusus!" cursed Erin's son.
As he left the room on the run.
"I'll see you later." The neighbour
said
Then he shot through like he'd seen
the dead.
It didn't take the bush telegraph
long
To reach the ears of old Ah Fong
The Chinaman that grew our spuds,
Who wore the town's old worn out
duds.
So Ah Fong went around the street
Trying to find an ear to beat
When off across the street he saw
The doctor coming from his door.
"Hey Doctor!" Old Ah Fong sang.
The Doctor bared a worn down fang
Crow feet landed near his eyes
"Glad to see you" doctor lies.
"You know poor old Tommy Jones?"
Said China's son. "He wants a loan"
Thought the dry old quack
And made to show his pocket's lack.
"Well, he's a velly sick sick man."
Ah Fong smiled as he began
To tell the Doc right on the spot
That "Jonesy's got the Barcoo Rot."
So off Doc went towards the hills
Carrying his bag of magic pills
That cure all sickness, relieve all
pain,
Then he winced and said "My rheu-
matics again."
From footrot to dandruff he can fix
He often orders old salt licks
To cure the ails of body and soul.
— Prescribed with a dash of o' pure
alcohol.
Well the Doc rolled up his sleeves
that night
"Good gracious! What a 'orrible
sight!"
Exclaimed the scrawny farmer's
wife
Who'd never seen the rot in her life,
"The Barcoo Rot's never spoke of in
jest!"
Said the Doc as he uncovered Tom's
hairy chest.

He told the women to put water to
stew
Then turned to Tom and said
"Here's what I'll do."
"Not that!" cried poor old Tom out
aloud;
There came a murmur from the
crowd.
So Doc had three men hold Tom's
arms
Then stripped him like a babe-in-
arms.
The Doc saw well the blotchy skin
And sponged it, smiling his wry
grin.
Then, as if by magic, the rot dis-
appeared.
Brown changed to white in Old
Tom's beard.
The dish pan's contents grew quite
black
As Doc wrung some water back.
And as time went on Tom turned
quite pale.
The spectators thought their eyes
had failed.
Then up once more came the Irish-
man
To see that Tom had lost his tan.
Amazed to see no more black spots,
So he went to the cupboard for two
more tots.
Tom said "I feel like a different
man."
"I feel as frisky as a lamb."
For now he weighed less than before
The Barcoo Rot had darkened his
door.
So the Missus went to empty the
pan
And as over ducks' backs the water
ran
She cried "Ere, what's this in the
dish?"
— Its Gold's yellow gleam. That's
what it is.
So if you think you've got the Rot
That's characterised by a blotchy
spot,
First pan yourself — Don't scratch
that itch!
For the Barcoo Rot might make you
rich,
by Ron N. Matthews
Med. III



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381 North Road, Caulfield, and rent one for yourself)

Inter-Varsity Fencing

With the lifting of the so-called "ban" imposed by the Australian Universities Sports Association, all of this year's events will be held, as planned, in the August vacation. Monash will be the host for the Fencing competition from the 17th to the 21st of August.

The Venue for the competition will be the main Union Cafeteria, where Fencing will be in progress between 10 a.m. and 6 p.m. each day.

This will be the first time that we have hosted this event, and only

the third time that Monash has participated. Following the basketball in 1963, it is, in fact, the second major sporting competition for which we have been the host University. We will now be welcoming a new competitor, with the arrival of a team from the University of New England, so that seven Universities will be taking part in 1964. Some of these have a strong tradition of success in the sport, and, with Fencing well established at Monash, the competition should be vigorous and enjoyable.