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# LOT'S WIFE

## My Favourite Martin But is the Knave Naive

### THE MARTIN REPORT RECOMMENDS:

1. The establishment of a Board of Teacher Education in each state to supervise teacher training; representatives of board to come from university, industry, education department and interested citizens; board to award certificates and first professional degree.
2. Partial relaxation in bonded agreements; ten percent of teacher college students to be given scholarships without bond stipulations.
3. The advent of the Federal Government into teacher training.
4. The establishment of Institutes of Colleges board to control technological education, and given diploma status; representatives of board to come from university, industry, education department and interested citizens.
5. Continual review of Commonwealth Scholarships and award of same to all students who pass first-year university.
6. Consideration of text-book allowance.
7. Discontinuation of part-time and external study at the university level.
8. That an Australian Tertiary Education Commission be created and replace the Australian Universities Commission.

The Federal Government did not accept any one of these recommendations in the whole: sections 3, 7 and 8 were rejected outright; sections 1, 2, 4 and 6 were rejected as being primarily a matter for state government initiative; the first part of 5 was accepted and the second part rejected.

However, a grant of £5,000,000 has been given to the proposed Institutes of Colleges and triennial grants for these will be given on the same matching basis as operate for the universities.

by David Griffiths,

"The value of the report will depend on the extent of its adoption by Federal and State Governments." (Age, March 25th). This absurd statement has neatly prejudged the Martin Report and lifted the whole question out of perspective, and this attitude is an apt reflection of those people who are angered by the failure of the Federal Government to fully implement the Reports recommendations. The Martin Report is a constructive analysis but its tendency towards generalisations and its neglect of vital areas of educational need is at, the very least, disappointing.

If the reader has carefully followed the newspaper reports he will be forgiven if he assumes that the Martin Report recommends the abolition of the bonding system in the field of teacher training. What is actually recommended is that ONLY TEN PER CENT of all students at teacher colleges should be given scholarships without any bond.

The report asks, What is the best possible training for

teachers? Its solution is that the duly established Boards of Education will find the appropriate solution in the appropriate state. It does suggest, however, that possibly the training of teachers should be by necessity different from that today.

The Prime Minister has called the heart of the Martin Report as being "the creation of colleges of advanced education to bridge the gap between secondary schools and universities. These colleges are to absorb students who do not wish to take a full university course or are likely to succeed in one, and those whose chosen course is, not appropriate to a university." (Age, March 25th) What exactly does the latter half of this sentence mean? It would be reasonable to suppose that the problem of teacher training is in the mind of the editorial writer. But, what is regrettable is that the Federal Government has declined to enter the field of teacher training, as the Report recommends, with the statement, "It is one which has been the exclusive responsibility of the States."

I have already indicated that the creation of colleges is at the core of the Martin Report, which speaks of an undue emphasis on university education and wants to see the development of tertiary education in three specific areas: Universities; Institutes of Colleges; Boards of Teacher Education — the latter two will have diploma status, not degree status.

The Age editorial (Thurs., March 25th) made the assertion that 'the high failure rates show that many students have been unable to meet the intellectual demands of a university.' Evidently the writer is devoid of an appropriate sensibility of the present situation regarding failure results. In fact, the Martin Report concedes that failure rates at university are closely related to the educational levels of parents, the quality of secondary schooling, education, motivation, maturity and finance. And yet, it quotes Halsey who speaks of 'a range of human skills and excellences, literate, numerate and manual.' It would seem that the high failure



rates in the first year at the university (appr. 50%) can be attributed to the inability of students to cope, and that had they been offered a different type of tertiary education then success would have been more predictable. But, as the Martin Report asserts failure or success at university is not predictable. What is going to be our criteria for admittance to the university? The Martin Report's logic seems to say that students with honours in their matriculation year should, of course, proceed to university, whereas those who just pass, with say a compensatory, should with their parents go to the university to discuss their prospects. The defects in such an assumption is that matriculation honour students have failed in their first year at the university, whereas compensatory pass matriculants have succeeded brilliantly.

I would diverge from here to give scant appraisal for the Hale Report on University Teaching, which considers: getting the best value from degrees and vacations; vital first year; show them how to teach; how the students spend their working hours; examining knowledge and quality of mind. And there are other questions: the administration, the Union, extra-curricula activity, staff-student relationships, which are ignored in the Martin Report. The inability of the Martin Report to consider these problems adequately is indicative of the essential conservatism and parochialism of the Australian Universities Commission and the Federal Government.

One specific example of the examination system will illustrate my point. The Hale Report points out that there is a difference between the student whose main object is to pass his examinations and the

student who is being educated in the process. And the Martin Report confines itself to a concern with 'common standards of marking' and 'assessing examination papers' and 'variation in the standards.' What is the purpose of a university and/or a tertiary education?

The Martin Report with occasional irrelevant flashes which seem out of place in such an unimaginative report assert that: "An important responsibility of universities is to assist students to develop social values and a measure of social responsibility. Students should be encouraged to understand social processes, to challenge what is specious, and to give strong support to intellectual values. Since the Australian universities and their students are a significant and important part of society, the development of worthy personal characteristics, is a serious responsibility." But, how is this best achieved, and how is it being achieved in Australian Universities today? There is not even a cursory examination of universities, but rather a determination that sub-standard stop-gap colleges will suffice.

One must not conclude before one has deposited the Federal Government in its appropriate category. The extra expenditure on tertiary education is rendered meaningless when in the 1964-1966 triennium £63,900,000 has been given to universities and in the 1967-1969 triennium it will be £67,000,000 (for in fact the remaining £24,000,000 of the grant will go to the newly established colleges) and by then Macquarie and Latrobe Universities will be demanding a slice of the financial cake. Otherwise, the financial willingness of the Federal Government in the field of scholarships and loans is understandably piece-meal.

# LOT'S WIFE

My enthusiasm is in full flower, for I am in the midst of the most exciting book I have read for many months. Consequently, my phrases may tend to slaver at the edges. You would be well advised to take what I am writing with a pinch of caution. I am not trying to put you off. (Nor, as the Americans would say, to put you on.) And if I warn you to examine the evidence for yourself, I would ask you not to reject it entirely merely on account of the endemic suspicion of the exciting.

The book is called, simply, SUMMERHILL. It is the story of a school, of a glorious human experiment, of a man, of a dream, of the unfolding portrait of the Human Reality. Summerhill is a school in Leiston, England; a group of 45 children who are being allowed to develop the full potentialities of their humanity. It is, to some extent, a one-man-show, the show of Neill the principal. But the seeds of the future lie in that school, for in a wider sense it is an all-man-show. It is the burgeoning of Humanity as it might be, as it **must** be if Humanity is to continue being.

The most potent force in our society, in almost any society, is of course selfishness. And the tool of selfishness is arbitrary discipline, enforced by the strong against the weak, by the many against the few, by those whose "station" in life is "higher" than that of others. The child of selfishness is fear, and conformity, and dishonesty, and hatred, and war. We have lived with this for millenia, our ethics have evolved, despite their veneer of humanitarianism, with the same cold, hard secret core of fear and hatred.

And of course, common sense says that this is the way things must be. It says, **it would be nice were things different, but that's how Nature is; or it says, it is indeed, desirable, our God is a God of discipline for our sins have made our race evil.** Original Sin, whether you are religious or not, is a tenet of our thinking. It is a basic postulate, that man is corrupt in nature and Society must needs take the whip to its children.

Summerhill took the great gamble, the glorious chance. It changed the postulate, reversed it. It said: Humans, like other animals, have an order latent within them. For social respect and altruism is logical for the adult, and if the child in the natural state offends our adult sensibilities it is in part because our ideas are themselves warped, partly because children follow the natural path from illogic to adulthood. It said: We will let them develop in their own way, for that cannot be worse than the way society has until now raised its children.

To a great degree the Summerhill experiment has been vindicated. Its children are confident, sincere, stable. The intelligent ones, though the school makes no child go to lessons, study when the time comes. It is in their own interest, and they do in two years what other children do in eight. Less academic children (if their parents can afford the "shame") find happiness and fulfilment in those sectors of the social scheme which best fit their real talents.

But beyond the personal satisfaction and development of the Summerhill children, is the profound insight this experiment has given us into the nature of man's hatred, his insecurities. Neill, principal of Summerhill and author of the book, started with a daring hypothesis. Now, 40 years later, he has moved from the ranks of the high idealists one reads of escape from the harsh facts of life. For **Summerhill works.** And it shows that some, many, of those "harsh facts" are not Human Nature — they are merely the results of Human Error.



## LETTERS TO THE EDITOR

As a second-year honours English student, I am appalled at the standard of poetry produced by University undergraduates.

The poem appearing in the Orientation Week issue of "Lot's Wife" is a prime example of this. Not only do I think it is a bad poem, but the author seems to share my opinion — it was, you may remember, published anonymously.

We, of course, have no reason to doubt the sincerity of the poem, but I would like to suggest that the author restrain his urge for publication until his, or more probably her, works are technically worthwhile.

Besides the fact that the theme is treated inadequately and anyway very vague, the reader can easily be completely mistaken as to the real meaning behind it, this is, of course, the fault of the writer. The word "smile", for example (grossly overstated), is open to so many interpretations that there is little hope of ever getting to a precise understanding. The whole last verse is vastly inadequate with a vague conclusion only half-formed and half guessed at, and leaving the reader completely disorientated.

The structure of the poem is also bad — an unsuccessful attempt to incorporate actual conversation while still retaining the rhythm of poetry. No-one should attempt to write poetry without at least a rudimentary knowledge of the technical rules involved. A university English course, in part, caters to this, but most student poets seem to regard their own poetry and the rest of English Literature as two separate classes. An idea probably justified in this particular case. These poets diligently study metre and rhythm and why are iambic pentameters — in everyone else. But they completely disregard this aspect when writing themselves.

A poet without a complete mastery of language is like a pianist who knows no scales — completely useless. No-one of undergraduate status should feel competent to write creative poetry. Too many want to run before they can walk and this produces hopelessly inadequate poems like the one quoted.

Jean Bedford,  
Arts 2.

Nor were we to be disillusioned. The opening rites were performed with the mingled solemnity of an S.R.C. public meeting and the joyousness of a bacchanalian reunion.

Yet, on the very first day that the University officially resumed, we found the shrine invaded by plebeians who, having demonstrated to all in the immediate vicinity their inability to hold their liquor, found it necessary to proclaim to all and sundry by wanton acts of destruction. The hand basin in the Gentlemen's Retiring Room was torn bodily from its mountings, cigarettes were butted into the carpet and seats, and the floor generously inundated with beer, all as a means of demonstrating the infantile mentality of such louts. Surely a kiddies playground with swings, slides, etc., could be provided at the University for such juveniles, perhaps with a pit of sand and screenings for them to throw at one another.

Let us remember that the vicarage is dedicated to those who drink for pleasure, reach contentment before capacity, and whatever they drink can take it and remain gentlemen.

Yours etc.,  
Homunculus Imbibulus,  
Vic IV.

## Caf

Dear Sirs,

Congratulations on the article entitled "Tribal Rites Can't Be Wrong" in the Orientation Edition of Lot's Wife. Although one really needed a knowledge of Anthropology and Sociology to appreciate the "jargon" and subtle use of names, hence hardly suitable for fresher consumption, yet as an example of student journalism it was first-rate — clever, humorous, well-written. Having suffered under a progressively declining "honi soit" for four years, I say this with some feeling, and look forward to more writing of this class and nature in the future.

Yours sincerely,  
Robin Burns.

## Still

One of the first introductions which a student has to the University — it's ideal and it's reality — is the Orientation Week which precedes the commencement of the academic year. It is as well to give a glance at the aims and actuality of this concept and perhaps, to ask some searching questions concerning it.

Undoubtedly the overriding aim is relatively clear, though far from simple. We aim to present a kind of microcosm of University life, to those who have had no previous contact with it. But the

complexity of the subject must reflect upon the attempt, and we can easily fall victim to the dangers of being unable to see the wood for the trees.

This opens a wide field of discussion. With the explosive expansion of recent years, the "community of scholars" has often seemed a Utopian ideal. Yet is remains vital, and we are fortunate at Monash in possessing a tradition of excellent relationships between undergraduates and Faculty members.

In this at least the "Orientation Week" is fulfilling an important function. It has provided for the first contacts between staff and new students as well as for those between "freshers" and other years. This necessarily includes an introduction to the whole spectrum of academic courses, the Union, the activities of Clubs and Societies, Sporting Clubs, and particularly the S.R.C. as well as social functions. The whole thorny problem of directing and assisting Orientation in 1965 was in fact in the hands of a joint committee of students and staff.

It is hoped that new students particularly (though not perhaps exclusively) found Orientation to be of benefit. But it may well be that, among the mass of detail which comprised the week's activities, there were features which could be improved in future years. If you think that this is so, then please contact Miss M. Rowe in the Union, or the S.R.C., and ensure that specific points of constructive criticism are noted for discussion and future reference.

## Stinks

The time has come when an outcry must be made regarding meal prices in the cafes at this establishment. Students are far from the wealthiest section of the community, and one would therefore expect that the prices charged for a simple meal should be reasonable — this is actually far from the existing situation. Things were bad enough last year, this year the catering authorities must think freshers literally have gold-lined wallets.

An example — the sign reads Roast Lamb 2/11, and that is just about all you get for 2/11; add vegetables and one solitary roast spud, and I paid 4/5, nearly double advertised price!

Compare meal prices with those at the pub and no wonder Kath Byers does such a roaring meal trade.

I urge all students to go on a starvation strike, either they'll starve or prices will tumble to a more reasonable level.

Yours,  
Ian Boraston,  
ECOPS 4.

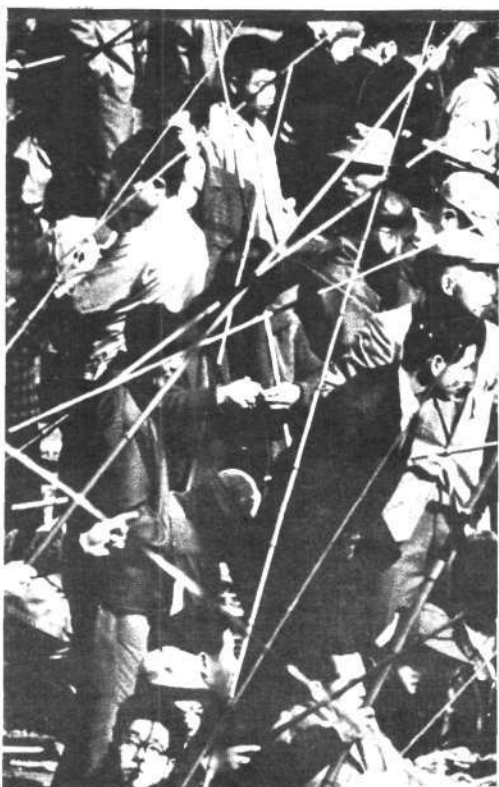
## Food

Dear Sir,

Having been a frequenter of that noble establishment, usually termed the Vicarage, for some years, it was with joy that I and my confreres viewed the opening of what is termed the students bar. Being confronted with what could only be described as ideal drinking conditions, our collective gullets dilated with truly parched anticipation.

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# Labor's Love Lost

Bob Wilson's article "Labour Unity — Dream or Reality?" posed a number of questions regarding the possibility of A.L.P.-D.L.P. reunion; it examined obstacles to fusion — personality, bitterness, ideological incompatibility — then evaluates advantages flowing from such a move. However, only in a few words does Wilson ask the question of whether reunion is desirable, and then only to point out that his argument is based on the assumption that it is.

I believe, on the contrary, that a D.L.P.-A.L.P. reunion is not desirable; in fact such a move would be treacherous and disastrous if it occurred, and would involve the A.L.P. in having to renounce its radical socialist faith to adopt

a cloak of right-wing extremism.

The D.L.P. professes to be a democratic socialist party, one dedicated to furthering the ideals fought for and clung to over decades of Australian history. In doing so it has pledged itself, by democratic means, to adapt society to one of more egalitarian outlook, where the centres of economic power rest in the hands of the people and where equality of opportunity will prevail. All A.L.P. members (including Bob Wilson and myself) are pledged to this set of ideals (even the present D.L.P. leaders were until they treacherously renounced it).

Now let us examine the D.L.P. Here we have a body dominated by the National Civic Council, which presents a warped right-wing image at every opportunity. It calls itself a labour party, yet it seeks to undo everything that the labour movement has fought for. Democratic Socialism (accepted by McManus, they were A.L.P. men), bending over backwards to help the Liberals at election time. It has a ridiculously right-wing foreign policy, makes bitter attacks on democratic

elected union leaderships and so on, in short its right to call itself a labour party, or a part of the labour movement must in all sincerity, seriously be challenged — in fact some have gone so far as to call the D.L.P. nothing more than a disguised fascist front and on occasions this is hard to doubt.

Imagine what disastrous consequences would result if reunion was ever to occur. A pre-1954 situation would begin to repeat itself, a small dedicated group of well-organised right-wing extremists would attempt to entrench themselves in the A.L.P. and would begin to systematically prostitute the ideals of the party. The Labour Party would play the part of traitor to its members and supporters just for a few votes — the A.L.P. would be utterly discredited and rightly so.

Unity is, and must be, a weakly heard call, if it involves a renunciation of socialist principles and an adoption of principles completely alien to those of radical democratic socialism which must be the philosophy and ideology of the A.L.P.

Ian Boraston,  
ECOPS 4.

## T.S.T.C.

### Bondsmen 64.5

This year, for the first time, certain Education Department students have been able to undertake the Trained Secondary Teachers Certificate within the Monash training centre. Within the Centre? Yes. But upon the campus? NO! The forty-nine students are using three portable classrooms at Clayton Technical School across the Princes Highway from Monash.

As all students are also enrolled in University courses this involves crossing the highway on average of twice each way each day. The classrooms are at present completely surrounded by three inch thick dust which will presumably turn into mud during winter. The walk from the main Monash Library has been officially timed as taking eight minutes. Because the Monash timetable nominally allows ten minutes travelling time between lectures, the students supposedly have two minutes breathing space; that is, if lectures finish at the official time of five minutes before the hour. Only time will tell whether this arrangement works.

However, the Education Department lectures at the Centre cannot be blamed for this inconvenience. Only by decreasing lecture and tutorial time could extra time be allowed and this would decrease efficiency. Mr. P. J. Pledger (head lecturer) has striven to arrange the timetable so that no student is stopped from enrolling in a relevant University course. Because of the variety of courses being undertaken by these students, this has not been easy and has regrettably resulted in lectures being scheduled for 1.00 p.m. the time when most clubs and societies hold their meetings. However, Wednesday has been kept clear for those who take part in Varsity sports.

This timetable clash is the only actual restriction on the T.S.T.C. students. The participation of these students in University affairs is obviously very important. In fact, students have been urged to mix in varsity activities as much as possible.

There are two main reasons for this. Firstly, the facilities at the Centre are so poor that most students use it for lectures only. The library has only seating room for fourteen students because half of the room is taken up with a staffroom. Facilities are being made available for the making of coffee but at present none exist and if one desires to have lunch at the Centre, the only available places are the three classrooms.

The majority of T.S.T.C. students have only been out of schools for one year. After two years of the course, they will return to the school as teachers. Therefore it is important that they have an opportunity to mix with people other than those in the education department. Here the second reason for the students' being urged to take part in university activities becomes plain. A failure to do this would result in intellectual stagnation, and a lack of any constructive critical thinking; for even more than the actual theory of teaching, the recognition of faults in the Department and a striving to help correct these faults is the chief aim of the T.S.T.C. course. The university environment should act as a chief stimulant in this regard.

The accusation that the T.S.T.C. offers "a pressure-packed college course", an "easier road to graduation" (Lot's Wife, 9/3/65) is unjust in that it assumes the dropping of standards. "Pressure-packed" implies that all students

are pushed through regardless of progress. This is not true. There is no directive issued as to the pass rate, therefore ultimate standards can be set; there is no need to pass 60% or even 20% if they so not measure up to the standard (which is "at least first year University level"). The lecturers at the centre were chosen from those at the Melbourne Secondary Teachers College who indicated a willingness to come to Monash. All are eager to establish standards and to encourage constructive original thought. The end aim of the students remains a University degree.

Of the forty-nine students enrolled in the course, thirty-five have undertaken a two-year course. The prerequisite for this is two University subjects; and in the first year,

students complete a further two University subjects, Educational Psychology and a college subject chosen from English, History and Geography. The one year course involves a heavier specialisation in teaching theory and involves three teaching rounds of three weeks each. Due to the lack of evening lectures at Monash, some students will have to miss lectures during an overlapping period of teaching rounds and University lectures.

Naturally the problems of establishing such a course are great and not dissimilar to those which faced the planners and first year students at Monash. One of the greatest of these is the establishment of a library. Up to the present £600 has been spent upon purchasing approximately 400 volumes which cover the broad sweep of the courses offered.

Obviously this is inadequate and students will be forced to use the Monash library for most of their needs. A more urgent cause for alarm is the lack of room in the 'Library'; seating room for fourteen students out of forty-nine is hardly adequate.

Because this arrangement of using portable classrooms is temporary pending the erection of a Secondary Teachers' College, the problems of travel, surroundings and accommodation are difficult to solve. As to whether anything can be done to meet these problems, especially during the winter when the weather will worsen conditions, only time will tell. However, along with all other people interested in the standard of teaching and conditions for teachers, I certainly hope so!



## Riders In The Marriot

## DULCE ET DECORUM EST



"Hideous landscapes, vile noises, foul language . . . everything unnatural, broken, blasted; the distortion of the death, whose unbearably bodies sit outside the dugouts all day, all night, the most execrable sights on earth. In poetry we call them the most glorious."

(Wilfred Owen letter 4-2-17)  
Grey, everything was grey, except the yellow mottlings he could see through his mask. Underneath the gas cape and the mask the flesh was red and wet. In a goblin counterpoint the guns flickered and reverberated on the horizon and the gas shells plopped a few hundred yards away. His side-wound ached and his feet throbbed, like the guns, from months of mistreatment.

He remembered Smythe, three lieutenants ago, dying almost without a whimper with the lower half of his body shot away. Brownbill invalidated home to his teaching with chlorine in both lungs, to die an early death in a London fog and hell every winter until then. He remembered the freezing eternity of the last two winters; the unend-

ing irrelevant deaths month on month.

Memories of joy. On short leaves Margaret's smiling sadness at the station; the tire-some soirees they went to with the omnipresent Mozart. He remembered John's twinkle as he left him for the last time convalescing. "Soon to rejoin"; "Save some for me, Old man" but the meaning plain in his face shadows. The training camp at Etaples — "the Bull Ring" — where spring affected an air of innocence. The interminable slogging, the almost-gay spring rain and the quickening showers of sunlight warming necks and lifting faint wispy steam from the mind.

He could see the woeful faces of his men singing — rarely the songs they were supposed to sing:

"When the beer is on the table I'll be there"  
and the haunting;

"When I told them how beautiful you were they didn't believe me . . . they didn't believe me . . ."  
"Strange friend," I said, "here is no cause to mourn."  
Time slid in like a remem-

bered toothache and with a sensation as if he were entering a clearing in a sunlit wood he knew he would die. How different from what we thought; what we expected! Thinking to go out in a blaze of light and thundering glory, but instead life oozes away through a wound in the side; listless and grey like the mist and rain. Hell is this he knew, this, and grey ice-arches. There are two kinds of reality one on either side of the image which is ordinary life. An enjoyed full-lived life without the debilitating effect of a misused intellect and that other which a man sees in war: Unspeakable horror, a sort of metaphysical obscenity as if the mind and fumes and blood stretched from men's imaginations to every corner of the visible earth.

Back at the base the usual gentle jokes are made by men long-hardened but still faintly embarrassed by death. But the radio played on a two-part theme with the horizon guns

. . . They didn't believe me they didn't believe me . . .  
by PAUL MARRIOT.

Ian Mullens

## His Day

The man next to him was a professor and this fact made him just a little self-conscious as he confidently remarked that it was a fine day. The professor had agreed and had done him the courtesy of asking him how his work was coming along. He was disturbed by this question because upon it depended the future of the conversation and to a lesser extent, any future conversations he might have with the professor. So he panicked and said, after what seemed to him to be a foolishly long pause for a second-year student, "Not bad." He immediately tried to save the situation by beginning again, "I mean, it's a bit early to say much about the year's course, isn't it?" But this only added to the chaos in his mind because he had used an introductory phrase that made him sound like a poor imitation of an American surfer beatnik. The sentence also seemed rather aggressive and seemed to imply some sort of scorn for the professor's question. He might just as well have said to the professor whom he had encountered in the male lavatory, "What a stupid question to ask a student three days after the commencement of term." Yet again he strove to qualify what he had been saying by commenting that he was looking forward to the year's work because it interested him very much. Unfortunately he went too far and said he enjoyed the course last year as well as looking forward to the course this year.

While he was saying this one of his student acquaintances burst through the door of the convenience and greeted him by saying, "G'day, Dunga. Who was that sexy tart you were having lunch

with in the caf today?" The new arrival had not noticed or did not know that the other man present was a professor — probably because the new entry was from another faculty. This entry put the student in an obviously difficult situation. He responded by remarking in an off-hand manner that she, the particular tart in question, was a friend of Douglas. This was very tactful because there was a slender chance of the new arrival knowing Douglas and would not pursue the discussion further. This tactic was successful and since he and the professor had both of them finished washing their hands at about the same time they made for the door together without further question from the new arrival to complicate matters.

They opened the door and ushered their way into the corridor more or less together. The growing fears in the second-year student's mind were confirmed at this stage. It was obvious both of them were going to walk to the same building, to the same floor. To seek some excuse to go elsewhere, since his lecture seminar was about to begin, would only serve to emphasise the fact that the exchange in the lavatory was an embarrassment and a total failure as a conversation. So he submitted.

On the way from the union lavatory they passed a girl who was crying. There was another with her who was saying, "Come on in and have a cup of black coffee. That's what you need," as she led the girl along behind her by the hand. This was just the opportunity he needed to instigate a conversation. "So much for the pub," he remarked to the professor. But the professor's attention had

been attracted by a tutor who said as he strode towards them, "I'll see you about that other this afternoon if it's alright by you," to which the professor responded, "Yes, I'm going up now so we can get it over and done with right away. Are you going up?" So now there were three. The tutor, who was on the opposite side of the professor to the second-year student, leaned forward and said, "Hello" to the student. He had taught him the previous year. Then he said to the professor that it would not take more than a few minutes.

By this time they had reached the lift which solved the student's problem simply and definitively. So at the lift he nodded goodbye to the two of them who were already busy with the details of times for staff meetings and took the escalator.

Riding down the escalator after his lecture seminar he met Nolle who had been having an argument. Apparently he had just been told that there was no tutorial for him. Those he could go to were full up. The other tutorial times clashed with the lecture times of another department. A tired lady told him he must take the matter up with the other department. But this department had just sent him down to the lady. It was all the more frustrating because he didn't want to study in the faculty at all. He had been forced to take a position in this faculty, however, because the one he had applied for in the first instance was full up. But the student felt there was not much point in continuing this conversation because he had held similar discussions several times in the past few

days and was tired of saying the same things over again. Besides there was nothing you could do about it. He thought he might have mentioned it to the professor. But the professor was far too busy to be concerned with such details, he felt sure. After all it was a big job to organise a department of several hundred students. It was no wonder they were saying that the academic staff was thinking of going on strike over a pay difference with the government. This seemed fair enough when you considered how hard worked they were. It might help matters if they stopped seeking truth for a week or so. Their union thought this way. It might help to halt the academic machine for a while. This would really shock the government.

That afternoon in the cafe our student met the sexy tart he had been talking to earlier that day. He did not know her very well but she was a face he knew so he sat down beside her and began to talk. They had not been talking for very long before the boy who had embarrassed him in the lavatory came up and began to talk. There was a girl with him who did not say anything. "What were you doing talking to that prof. for today?" he enquired. "We just ran into each other," was the answer. Then they began to talk about some-one who had been forcibly advised to do an accountancy degree instead of Arts because he had worked in an accountant's office before coming to the university.

It was four o'clock and some one hailed them across the tables to go down the pub. So the student asked the sexy tart if she would like to go down the pub and she said yes.





# About Everything in General and Nothing in Particular

To exist is equivalent to an act of faith, an interminable prayer. As soon as they consent to live, the unbeliever and the man of piety are fundamentally the same, since both have made the only decision that defines being. Ideas, doctrines — mere facades, decorative fantasies. If you have not resolved to kill yourself, there is no difference between you and the others, you belong to the faction of the living, all — no matter what their convictions — great believers. Do you deign to breathe? You are approaching sainthood, you deserve canonization!

Moreover, if you are dissatisfied with yourself, if you want to change your nature, you engage yourself twice over in an act of faith: you desire two lives within one. This is precisely what the ascetics are attempting when, by making of death a means of not dying, they take pleasure in their vigils, their cries, their nocturnal athleticism. By imitating their excesses, even outstripping them, their proteges will reach a stage where they have mistreated reason as much as they did. "I am guided by whoever is madder than myself" — thus speaks our thirst for those things which are not good "in moderation" but which only impress our senses when merged in an orgy of excess. Of these things the primal are well represented by love and death. There is a certain unity and diversity implicit in

each of these and common to both of them. While an excess of love (or more appropriately an orgy of love) is not altogether unknown in our society our discussion, at first will be principally concerned with that other phenomena — death.

Both love and death, by applying an explosive pressure upon the framework of our lives, disintegrate us, fortify us, ruin us by the distractions of plenitude. If, to a certain point, love destroys us, it does so with the sensations of expansion and pride. And if death destroys us altogether, what frissons, sensations, shudders by which we transcend the man within us, does it not employ!

Since both love and death define us only to the degree that we project our appetites and impulses upon them, they are necessarily beyond our grasp as long as we regard them as exterior realities, accessible to the operations of the intellect. We plunge into love as into death, we do not reflect upon them: we savour them as accomplishments, we do not measure them. For that matter, every experience which is not converted into a voluptuous passage is a failure. If we had to limit ourselves to our sensations as they were, they would fail to satisfy our craving for a personal experience and would appear almost intolerable for being too distinct, too vague and unconnected to be easily assimilated into

simulate that belief so that there is no hesitation on the part of the subject in deciding to transfer from one to the other than it is to rationalise oneself into regarding death as the ultimate in human experience, and a fitting finale to our temporal being.

The conception of the death instinct put forward in Freud's *Beyond the Pleasure Principle* is, from an affective point of view, the supreme expression of hatred, elevating this as it does, to the status of a primal, independent purpose in life — a separate appetite which like hunger requires no external provocation and is an end in itself. A detailed refutation of the Death Instinct theory will be found in Suttie's *Origins of Love and Hate* pp. 213-215, so it is not necessary to go into that here.

Still another indication of the double reality of death — its equivocal character, the paradox inherent in the manner we experience it — that it presents itself to us as a limit and at the same time as a datum. We rush toward it, and yet we are already there. Even as we are incorporating it within our lives, we cannot prevent ourselves from positing it in the future. By an inevitable inconsistency, we interpret death as the future which destroys the present, our present.

Although at our primary perceptions of its quality, death presents itself as a dis-



a negative habit is fruitful only so long as we exert ourselves to overcome it and adapt it to our needs; once acquired it can imprison us — a chain like any other, and slavery for slavery, the servitude of existence (a rather morbid *raison d'être*) is the preferable choice, even at the price of a certain self-splintering. It is a matter of avoiding the contagion of nothingness, the comforts of the abyss.

To think we could free ourselves of our penchant for agony! This would be to deceive ourselves of our capacity for abhorrence. In fact, after the favour of a few bits of being, we relapse into panic and disgust, into the temptations of melancholia and cadaver, into the deficit of being that results from a negative sentiment.

Our unprovoked natural sufferings being far too incomplete, it is up to us to augment, to intensify them, to create others for ourselves — artificial ones. Left to itself, the flesh encloses us within a narrow horizon. Only if we put it to the torture will it sharpen our perceptions and enlarge our perspectives: the mind is the result of the tortments the flesh undergoes or inflicts upon itself. Ferocity derives from the fact that we are all too interested in other people. If we attended more to ourselves and became the centre, the object of our own murderous inclinations, the sum of our intolerances would diminish. If we would moderate our manners, we must turn our claws upon ourselves.

After having made of death an affirmation of life, having converted its abyss into a salutary fiction, having exhausted our arguments against the evidence, we are ambushed by stagnation, depression; it is the revenge of our nature, of this demon of common sense which, allayed for a time, awakens to denounce the ineptitude and the absurdity of our will to blindness. A whole past of merciless vision, of accustoming ourselves to the venom of truth, and so many years contemplating our remains in order to extract from them the principle of our knowledge! Yet we must learn to think against our doubts and against our certitudes, against our omniscient humours, we must above all, consent to the undemonstrable, to the idea that something exists. Nothingness may well have been more convenient. It is difficult to dissolve oneself in Being!

Ross Laird,

## Do You Deign To Breathe?

a recognisable whole — the sum total we know as knowledge (that based on personal observation or contact).

Death would not be the Great Human Experience that Failed, to utilise Kleist's phrase, if men knew how to transform it into pleasure. But death remains within as an experience apart, different from anything else experienced before. While it is conceivable possible to develop a longing for death (while not actually working to bring that state to fruition before it occurs naturally) and a distinct conviction that this (death) will be the most pleasurable experience of a rather unenjoyable earthly existence, this would almost certainly arise out of misguided or at least uncommonly exaggerated religious motives. However, given this theoretical desire, the death experience could not be logically juxtaposed with any similar, previous event in the subjects physical existence other than birth; and as this occurs at the opposite extreme of the life cycle, it would be very difficult to make any valid comparison other than one supported only by conjecture resultant from prolonged thought and theorisation on the not too distinct memory of our earthly "creation." Thus, it is decidedly more difficult to rationalise oneself into regarding death as a continuation of life and completely as-

location, a loss, it subsequently produces, by revealing the nullity of time and the infinite worth of each separate movement, certain tonic effects: the image of our own inanity, and by the same token converts that inanity into an absolute. By thus rehabilitating our "mortal" aspect, death institutes itself as a day by day dimension of our life. Nothing of value results from reflections on the material fact of dying. We can claim to be alive only to the degree that we circumvent the idea of our eventual corpse.

If fear, by isolating us in such terrors that we run the risk of forgetting we are going to die, assists us in defining our sense of space (as Buddha put it "We live in fear, and therefore we do not live"), it is death which reveals the true meaning of our temporal dimension, since without death, being in time would mean nothing to us, or, at the most, the same thing as being in an eternity.

For centuries theologians have told us that hope is the daughter of patience. And modesty as well, one might add; the man of pride has no time for hope. Unwilling and unable to await their culmination, he violates events as much as he violates his own nature; when he exhausts his rebellion he abdicates his existence.

It is true that negation is the mind's first freedom, yet

Some men make their way from affirmation to affirmation, their life a series of acceptances. Forever applauding reality or what passes for it in their eyes, they accept. There is no contradiction they cannot resolve or relegate to the category of "the way things turn out."

For others, habitual negators, affirmation demands not only deliberate self-deception, but self-sacrifice as well. They know there is never just one "yes": each assent implies another, perhaps a whole collection of summary details and responses which cannot be given without a large or small degree of prior thought — who can afford to take such risks lightly? Yet the security of negation aggravates these too, and hence they conceive the necessity and the interest of affirming something — anything.

If our vitality is derived from mental instability and personal idiosyncrasies, we have only the certitudes and therapeutics of delirium with which to oppose our dread and doubt. By dint of unreason, let us become a source, an origin, a starting point. We actually exist only when we radiate time itself. Existence is the unheard of, what cannot happen, a state of exception. And nothing can engage it save our desire to accede to it. To exist is a habit not to be despaired of acquiring.



## Monash Protest

Monash's first protest meeting for the year went off with a bang resembling the expiration of an inflated piece of bubble gum. The much-advertised meeting was attended by fifty students, and even three-quarters of this particularly unimpressive number had apparently decided (correctly) that this would be the best place in the university for an after-lunch rest.

This perennial problem dealt with at the meeting is one of the most pressing ideological questions confronting present-day Australia, yet was received by the audience with a conspicuous lack of enthusiasm. The analogy that comes to mind is a meeting discussing the American negro problem or the South African apartheid policy and it would be interesting to compare the attendance and activation that these topics would have aroused.

The speaker, Mr. Stan Davey, secretary, covered the points at issue in a very clear, concise, and interesting, if not inspiring, manner. However, the response of the audience was not what one would have expected. The questions asked gave the impression that the participants did not fully appreciate the overall issue involved and concentrated on rather insignificant details.

The main points made by the speaker were: The main reasons which the government gives for closing Lake Tyers are—

1. The squalid conditions in which the aborigines live there.

2. The inadequacy of the "hand-out system", which prevents the aborigines from learning responsibility.

3. The "isolation" of Lake Tyers.

1. The few-roomed cottages in which Lake Tyers aborigines are living were built in the 1920's. They do not contain bathrooms or laundries as the only water they have is unreliable tank water, and they only received electricity in 1961. These appalling conditions could have been remedied by the government, as the management had proper facilities laid on long ago.

2. The aborigines are not given proper wages. For 32-36 hours work per week the average man is paid £3/5/6 per fortnight, on top of rationed food and clothing. This system should have been abolished long ago, as it means that the aborigines have no control over their own lives.

3. The isolation of Lake Tyers is not physical — it is situated 6-8 miles from the main road. However, the aborigines on the settlement are not permitted visits from friends and even the visits of relatives are strictly supervised.

These conditions could all be altered by the government, but it is, by closing down Lake Tyers, getting rid of a financial burden (about £8000 a year for the upkeep of the settlement) and an embarrassment (the failure of the government in its purpose at Lake Tyers is only too obvious).

The government is proposing an assimilation policy

which is impracticable for several reasons. The aborigines at Lake Tyers are simply not in a position to fit into a white community. They have never had the facilities which they would have in such a case, and would consequently not use them as may be desirable. They have had no proper training, no development of working skills nor encouragement towards a higher education. Lack of staff has prevented their being properly encouraged toward independence. Again because of shortage of staff, the aborigines would have only very limited help when they moved into a white community.

Even if the policy of assimilation could work, the aborigines surely have the right to choose for themselves whether they want to integrate themselves with us and adopt our customs. It has been the finding of trained men such as Professor Thompson, a qualified anthropologist, and Dr. Finney, a representative of the Health Department, that it would be a most unwise and cruel step to close down Lake Tyers. This area is, to these people, the only place which they can call home and which they can consider theirs.

Yet despite this expert opinion and even definite proposed alternative plans for Lake Tyers, the plan formulated by three men not specifically qualified or concerned for this kind of work has been accepted and people such as the police have been called on for investigations into the matter.



The relevations of these bare facts must have been shocking to all present, yet a considerably uninspiring set of questions followed Mr. Davey's talk. Fortunately it was decided that Monash should at least try to do something about this deplorable situation, and Peter Scherer put a motion which after very little debate, but considerable re-wording, was accepted by the meeting with an overwhelming majority.

"That this meeting of Monash University students calls on the Victorian Government to abandon the imposition of

its compulsory 'assimilation' policy on the Aboriginal people of Victoria, which is to result in the closing down of Lake Tyers, and further calls on the Government to allow these people to choose for themselves where they wish to live."

This motion was consequently taken to the Flagstaff Gardens to the protest meeting attended by representatives from Monash and Melbourne Universities and the Royal Melbourne Institute of Technology.

EMOKE. SZENEI

## S.R.C. News

Once upon a time, in the early and primitive days of Monash, the rumour spread that the S.R.C. was an important mutual admiration society that operated solely for its own amusement with little or no regard for the general student interest. Outsiders were discouraged from any participation in S.R.C. affairs and gradually the whole body began to take on the aspect of a rather exclusive club, with a rather closed membership. And, as a natural reaction to this, student interest in and respect for the S.R.C. became somewhat negligible.

However, as Monash gradually grew out of such immature passions as always being different from Melbourne, and instead began to form reasoned and original opinions, the need for a vital, student-dominated S.R.C. was at last realised. Furthermore, after many abortive attempts to involve students in the life and work of the S.R.C., it was apparent that there was a need for students to be actually incorporated into the structure of the S.R.C. regardless of whether they were elected members. Thus, gradually, out of a morass of errors, evolved the present S.R.C. committee system,

with its emphasis on delegation and co-operation.

The basic idea behind this system is that a relatively small body like the S.R.C. cannot efficiently handle the various fields for which, by definition, it must be responsible. So, to remedy this, a number of committees were set up, each to be responsible to the S.R.C. as a whole for a particular aspect of S.R.C. activity. Each committee has a chairman appointed by the S.R.C. who is free to co-opt onto his committee whomever he chooses. In this way the burden of work is delegated out to people who have an aptitude for a particular job, and many more students are brought into the orbit of S.R.C. work. And, by this contact, the S.R.C. is more able to keep a finger on the pulse of student opinion in many rather controversial matters. But, no committee chairman can know who is willing to work or who is suitable without being told. So if you think you'd like to do a bit towards getting Monash right on the map have a look through the advertisements below and see if you find anything that catches your interest. If you do, come to the S.R.C. and tell us about it.



## A.O.S.T.

Since 1960 students from all Australian Universities have been travelling to India, Japan and the Philippines under the Australia-Overseas Student Travel Schemes (AOSTS). The schemes are designed to give students an opportunity to spend two months in another country and in this time attempt to understand the peoples' way of life.

Unlike tourists who manage to skim on the surface of a culture without attempting to understand it, we are trying to give students a first hand experience of a different way of life.

A homestay of approximately 10 days is arranged for all students. During this time the individual is treated as part of the family and in this way gains an insight into the family structure, their attitudes, their sense of values and everyday activities.

Features of AOSTS in India are work camps and visits to Community Development centres. The rural population of India far exceeds that of the cities and students are

now given extensive opportunities to observe 'village life'. This is important for so many of India's problems and difficulties lie in raising the standard of living and financial status of her villagers.

During "free travel" students attempt to live as cheaply as possible by travelling on the cheapest means of transport and staying in government hostels, etc.

Not only is this important in that students could not afford luxury hotels, etc., but essentially this gives the chance of meeting people. As ideal as it may sound it is the people you meet, stay with, talk to and attempt to understand who make your trip to any of these countries an experience which is impossible to forget.

At last in 1965 the schemes have become fully reciprocal. We have extended an invitation to 10 Indian students to visit Australia during the two month stay here. NUAUS AOSTS will be completely responsible for financing these students as Indian currency regulations prevent them tak-

ing any sterling out of the country.

In July-August 60 Japanese students will be arriving and as the year proceeds we are expecting 15 Philipinos and five Indonesians.

With these incoming student visits Australian students will have the chance to return some of the hospitality our students have been receiving over the last five years.

At present a fund raising campaign is being held to raise the necessary finance and any contributions will be greatly appreciated and can be sent to the NUAUS office at 52 Story Street, Parkville.

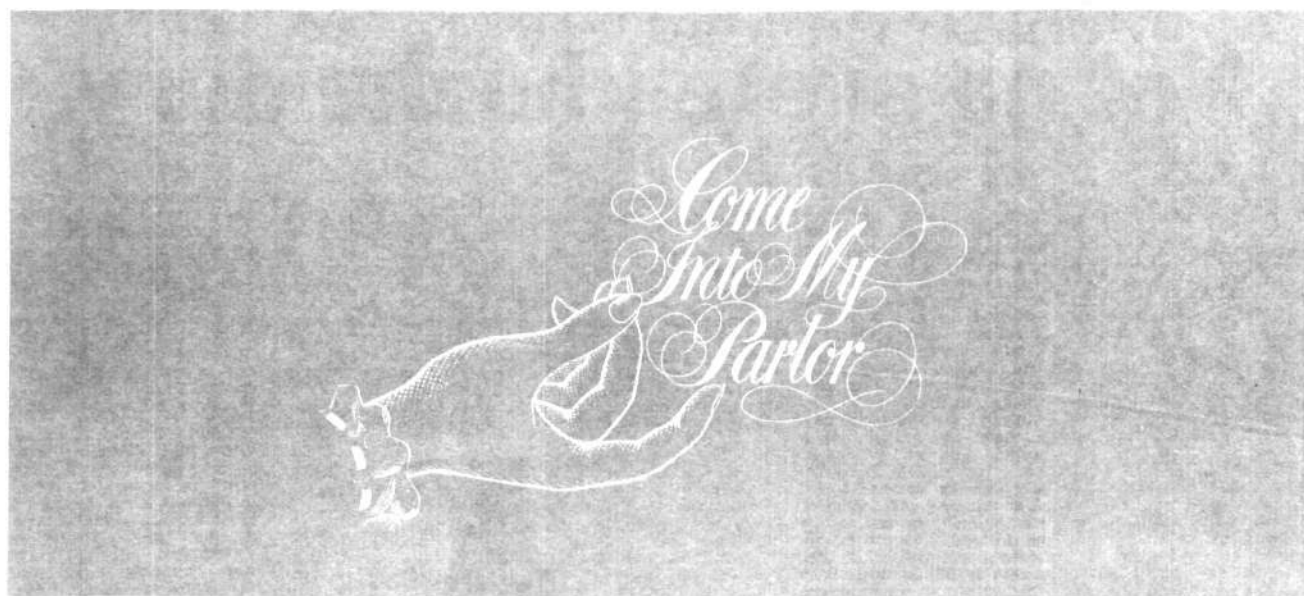
Applications for the year will open shortly and I encourage all students to participate in these schemes. With fear of repeating myself, the opportunity presented to you, is one in a life-time.

(Miss) JO BASSAT,  
Travel Officer.

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## Book Reviews

### An Infinity of Mirrors

To read of the Second World War so often becomes either a racy non-variation on the eternal triangle against a background of booming guns misunderstood prostitutes, or an orgy of nauseating details of atrocities. Trusting you find the former alternative tedious, you probably find the latter equally so. No amount of statistics can distill the horrors of the Nazi campaign into a conceivable perspective for those who did not live through it.

Richard Condon's "An Infinity of Mirrors" succeeds where the chronologues fail.

To a hauntingly real background of meticulously woven detail, Condon propels the reader through the traumatic war-years of newly-wed Lieutenant-colonel Wilhelm von Rhode of the German army, and Paule Bernheim, a French Jew. Essentially the insidious insanity of the Nazi progress begins to infiltrate the stability of their union, and their intense psychological relationship evolves dramatically in parallel with the development of the opposing minds of the population mass involved.

It is not until this fearful insanity (which they, in the one case by apathy and in the other as a result of mental derailment, tacitly condone and in many ways symbolise) invaginates and destroys in one senseless, monstrous stroke the one remaining factor of their love, that they are re-united by the magnetic field of a common cause.

For a moment, the two see the unbelievable putrescence of the minds that can live with such carnage. But their insight is smothered in the overwhelming desire for revenge—a revenge fed by that same insanity that is so capable of perverting, especially where minds are bred on such abstracts as love and honour.

The final chapters are a nightmare of 1944 and the most frightening actors are the two lovers of 1932.

Condon has fused a most remarkably detailed background of war-time Europe, with a deeply moving love story. His novel manages to convey a realistic sense of the war-time horror while at times entertaining with an

economical wit ("...with the eyes of one who had looked at his problems through a tall bottle the night before.") and an often original turn of phrase ("...sung in a voice like primitive paint.").

What his story may lack in heights of greatness it makes up in depth of impact.

## Paul Scott

"The Corrida at San Feliu" by Paul Scott.

In Paul Scott's latest novel "The Corrida at San Feliu" (Secker & Warburg 32/6) the author has devised an ingenious experiment in character construction.

By creating the author Edward Thornhill, as an aging and worked-out writer, we are then presented with his last works supposedly posthumously collected by Mr. Scott. These consist of two short stories and two attempts at a novel Thornhill had planned about "two people who turn up somewhere in disgrace"—all seemingly unrelated. The discovery of an intensely personal narrative concerning Thornhill's past life and present creative sterility, his relationship with his apparently adulterous wife (obviously not meant for publication till after his death), connects up with the earlier works, giving the whole a retrospective unity.

In this way, Mr. Scott is able to give almost realistic dimensions to his latest character. We are able to see Thornhill not only as he sees himself in "The Plaza de Toros" but even more important, how he appears in relation to the characters he has, and wishes to create from his store of experiences. Thus the background fabric of Thornhill's life is imperceptibly woven.

The device also enables Mr. Scott to indulge in various literary techniques such as allegory and stream of consciousness. At times "The Plaza de Toros" is reminiscent of "Last Year at Marienbad" with the literary fantasies in Thornhill's mind merging with the reality of his situation so that, for him,

they become one and the same thin.

Basically, the novel is concerned with human incapacity to love. In "The Leopard Mountain" (the best writing in the book), the easy going and loving Thompson emerges as the killer that lay just below the surface. "The First Betrayal", set in India, is about a young girl whose ability to love is crippled by spite for her parents. In "The Arrival in Plaza de Faro" and "The Ar-

Thornhill feels that no one can care for any other than himself because each of us can't extend beyond the boundary of our own personality. Man's fate is the delusion that he can.

Just as the bull is deluded in not seeing the sword behind the cape so man is deluded that he can love selflessly. The sword of truth for Thornhill is that we are tied to our own self-interest.

No matter how suspect such a philosophy is, the fact that Mr. Scott has been able to subtly infuse it into his remarkably constructed novel gives added proof of his ability as a highly competent writer of fiction.

While Prof. Hogben is more widely known for such works as *Mathematics for the Million* and *Science for the Citizen*, he has also written a number of excellent books on the English language. The most recent of these is *The Mother Tongue*.

of English spelling changes in pronunciation and grammar, and on the vast number of Latin and Greek words assimilated in the last millennium.

A number of interesting "Quizzes" situated at the end of each chapter provide a means of applying the data encountered thus far while simultaneously presenting new information and showing its connection with the matter under discussion in whatever chapter is concerned.

It is remarkable, for books of this type, in that it is replete with many excellent line drawings, maps and diagrams in addition to eight photographic plates.

The very scope of the author's coverage and the extent of his documentation render this book a most serviceable aid to the student of English language and literature, while the wealth of



"The Plaza de Toros" is a confession of Thornhill's disillusionment with himself in his incapacity to love on a personal and social level. We may mouth the words of social injustice but do we really mean them? This is treated in an allegorical fashion during a bull-fight.

The stated aim of the book is to enable us to make the best use of our linguistic heritage. By way of achieving this aim the history of the English language is sketched from the English of Alfred the Great to the Anglo-American of Abraham Lincoln. There are separate on the vagaries

information contained therein would recommend *The Mother Tongue* to anyone interested in improving their command of the world's most widely-spoken language.

Lancelot Hogben: *The Mother Tongue*, Secker and Warburg, 291 pp., 47/6.

Review copies courtesy  
Collins Book Shop.

Reviews by:

Phillip G. Frazer  
Garry Joslin  
Ross Laird

# Net na svete khuzhe dury

## CENSORSHIP

Net na svete khuzhe dury/nashey matushki tsenzury (no one in the world is more stupid than our jolly old censorship): this was the good-humored contempt with which Russian wits spoke of Tsarist censorship a century ago. Like so many other police-type institutions, censorship in those days was clumsily restrictive, bloodily-minded, and mostly plain stupid. The obtuseness of many (though, by no means, all) censors often harmed their own cause. The Russian translation of the first volume of Marx's *Capital*, for instance, was passed by the censor in 1872 on the grounds that it was an obscure and abstract treatise, without relevance to conditions in Russia where free competition did not exist. And in 1885, in the midst of Alexander III's repressive reign, another censor passed the second volume of *Capital* with the comment that it was "a serious piece of economic research, comprehensible only to specialists".

Censorship broke down during the 1905 revolution, and in 1906 laws were passed which considerably liberalised publication: preventive censorship was abolished altogether; new periodicals could be launched without authorization, and charges of infringing laws had to be heard in courts instead of being dealt with on the administrative level. All censorship disappeared after the February revolution of 1917.

A system of censorship greatly differing from the old-fashioned Tsarist censorship was introduced in November, 1917, when the very same "specialists" who, according to the hapless Tsarist censor, were alone capable of comprehending Marx's writings, took over the state machinery in Russia. One of the first decrees of the new Bolshevik Government, issued only two days after their coup d'état, abolished freedom of the press with one stroke of the pen.

The decree banned all newspapers which "(a) incited people to resist or disobey the Workers' and Peasants' Government; (b) sowed confusion by means of a slanderous distortion of facts, and (c) incited people to acts of a criminal character". The third article of this remarkable document read: "The present decree is of a temporary nature and will be rescinded once normal conditions in public life have been restored".

Whatever else may have changed in the USSR in the past 47 years, "normal conditions" have evidently not yet been restored. The November, 1917, decree still stands.

So much for the press. The turn of other publications, including books, came in June, 1922, with the establishment of Glavlit, the Central Board for Literary Affairs and Publishing.

Look at the very last page of any Soviet book — a collection of poems, a learned treatise, a propaganda pamphlet. You will find there certain references. You will learn when the particular publication was sent to the printers, and when it received its im-

primatur. (And the stretch of time between these two dates will tell you how long the censor needed to scrutinise, to amend and, finally, to approve the text.) You will learn how much paper was used on the production of the book in question, the full address of the printers (state-owned, of course), and the number of copies run off. You will also see a code figure, something like A.09918 or

rather improbable, as were also "divulging state secrets", "arousing national and religious fanaticism" and "pornography". Among the less usual reasons were "ideological weakness", "mysticism" and even "non-artistic character". In other words, censors were not only appointed to be keepers of political purity and public morals, but also promoted to the position of arbiters who were to decide

po pechati) was set up, presumably to take over the functions of the Glavlit.) (Its present holder Mr. P. K. Romanov was for many years past, head of Glavlit). On 15th September, 1964, Pravda wrote that this year the new State Committee was, for the first time, putting into practice an overall "thematic production plan for all types of literature on a national scale".

This is an interesting innovation. The Glavlit, whatever its scope and powers, was operating largely on preventive lines, much as the Tsarist censorship did. Parallel with it, however, the ideological departments of the Party were exercising a far more pernicious, positive or prescriptive type of censorship. They were coercing or advising authors, publishers and editors to follow specific lines laid down from above. Party censors have been re-editing or re-writing the authors' original copy.

One example: In 1950 the late poet Boris Pasternak gave permission to the monthly *Novy Mir* to publish a cycle of his poems. One of these poems contained the following lines: *Sred' krugorashchenya zemnogo, / rozhdeniy, skorbey i konchin.* (Amidst the earthly circuit of birth, suffering and death.) The Party censor, evidently displeased with the gloomy image of human life ("nothing between birth and death but suffering?"), rewrote the last line as follows: *rozhdeniy, trudov i konchin.* (Of birth, work and death) — right in line with the Party's concept of the purpose of man's existence on earth.

The combination of preventive controls exercised by such institutions as Glavlit, with prescriptive guidance provided by the Ideological Department of the Central Committee now provided by the new State Committee, makes the life of Soviet writers and, to an even greater extent, of Soviet editors, unmitigated hell. No wonder men like the courageous editor of *Novy Mir*, Alexander Tvardovsky, are driven to despair. Month after month, he is forced to fight it out with the negative censors at the Glavlit and with the positive censors in the Ideological Department. His authors' copy is either rejected altogether (that appears to be the fate of the latest contribution by Alexander Solzhenitsyn, the author of *One Day in the Life of Ivan Denisovich*), or at least, severely curtailed (like the last instalment of Ilya Ehrenburg's memoirs). The miracle is that Russian writers continue to write and that Russian editors continue to fight, and that, despite all negative and positive controls, independent, serious work continues to appear in Soviet weeklies and monthlies.

Perhaps the explanation of the miracle is simple: perhaps people whose vocation is writing creatively are constitutionally more intelligent than people whose vocation is control and censorship.



## U.S.S.R.

M.02100. That is the signature of the local Glavlit representative authorising the production of the particular item of printed matter, a signature which, by virtue of a decree of 1931, must appear on the last page of each item. No book, no magazine, no newspaper, however trivial or however serious its subject matter, may appear in the USSR without such a code signature, that is, without having been submitted to the censor.

To make the procedure even stricter, it is carried out in two stages; pre-publication censorship guarantees that no undesirable book is published, while post-publication censorship sees to it that the book is published in the approved form and with the censor's corrections.

The Glavlit was set up in Lenin's times, but the censorship system was perfected under Stalin. In 1934 a new decree streamlined earlier jurisdiction. It referred not only to books, but to plays, films, ballets and the fine arts. Plays, films, ballets etc. were to be reviewed by the censors at least 10 days before their official premiere. At every performance, the management of each show had to reserve two seats for the censors, "not farther from the stage than the fourth row". Any play, film or book could be banned for a variety of reasons. Some of these, such as "propaganda directed against the Soviet system and the dictatorship of the proletariat" were perhaps understandable, though

what was, and what was not, art.

Errata slips in Soviet books are permitted only for minor typographical errors, not to exceed 10 in number. Otherwise, "pages must be torn out or glued in". In a recent article Professor Maurice Friedberg reminded his readers of a particularly glaring example of the treatment of major "errata" — the fate of the article on the late secret police chief Beria in the fifth volume of the *Large Soviet Encyclopedia*, originally published in 1950. Following Beria's execution as a "traitor" in 1953, subscribers to the *Encyclopedia* received several new pages with the following instructions: "Cut out pages 21 to 24 of Volume V, including the full-size portrait and substitute the enclosed text for them". The new text, which was to replace Beria's life history and likeness, consisted of a series of illustrations of the Bering Sea and articles on Beriot, Auguste de (a Belgian violinist), and Bergholz, Friedrich-Wilhelm (an 18th century courtier in Holstein).

The "thaw" which followed Stalin's death in 1953 and the 20th Party Congress in 1956 was marked by a less rigid or less consistent application of the censorship laws of the 1930's. But the laws themselves have never been repealed. In August, 1963, a powerful new office, the State Committee for Publications under the Council of Ministers of the USSR (Goskomizdat



# nashey matushki tsenzury

A survey of the American censorship scene covering books and magazines, films, art, and radio-TV happily begins and concludes with the clear fact that traditional forms of censorship, governmental bans or prosecutions, are not today's major pressure points. However, new and more complex methods are being substituted, including harassment by private groups, extra-legal coercion (some direct and some subtle) and classification of material for specialised audiences.

Contrasted with censorship practices in other countries where total repression of thought and opinion often prevails, the record is a good one, though freedom of audio and visual expression are still infringed. But because of long historical opposition to censorship as anathema to a free society and the U.S. Constitution's protection of the right of expression, guaranteed by the First Amendment in the Bill of Rights, forces within the American community have means at their command to combat attacks on personal expression.

The liberalising trend is no more sharply illustrated than in the battle against state censorship of motion pictures. It was not until 1952 that the United States Supreme Court reversed its 1915 decision and ruled that motion pictures not only provided entertainment but conveyed ideas and thus deserved the First Amendment's protection; in the wake of this decision the high court has steadily chipped away at standards used by state censorship bodies to bar certain motion pictures from public performance. Such criteria as "sacrilegious", "prejudicial to the best interests of the city" (a favorite standard used to censor films supporting racial segregation), "indecent" and "immoral", have all been rejected by the Supreme Court as either invading the sacrosanct First Amendment area or being so vague as to violate the due process requirements of clear definition.

The Supreme Court has not said that the standard of obscenity as such is a violation of the First Amendment, but it has held in several cases that such a standard has been improperly applied to films barred from showing under state obscenity laws or decisions of state censorship boards. Its definition of obscenity, laid down in the 1957 Roth case, is "whether to the average man, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest". Apparently this is sufficiently broad for every banned film decision so far brought to the Supreme Court since 1957 to have been reversed. The most recent was last June's decision upsetting the obscenity conviction of a Cleveland, Ohio, theatre exhibitor for showing *The Lovers*, a prize-winning French film. It was in this case that the Court, in addition to holding the film not obscene, clarified its definition of obscenity to declare that the expression "community standards" is to

be interpreted as the national community rather than a local community. This was a severe blow to censorship zealots who rely upon rigid, unsophisticated local juries to reflect their community attitudes and win convictions.

Although the clear direction of Supreme Court decisions is to void the censoring of any film with a claim to an artistic or ideational theme, one major constitutional hurdle remains. This is the authority of a state or local censorship board to judge a film before its public exhibition. This "prior restraint", the classic form of governmental censorship, has long been the target of foes of censorship. In 1961 the Court upheld by a 5-4 vote the right of a local community (Chicago) to require film exhibitors to submit their films in advance to a municipal board. The closeness of the vote, plus the addition of two new justices to the Court, offer hope that a fresh challenge would be more successful. A new case, involving Maryland's state censorship board, will be decided by the Supreme Court in its 1964-65 Term; another, concerning Virginia's state agency, is winding its way through the courts.

Even if the power of state bodies to pass on films before their public showing is not voided by the Supreme Court, the narrow limits already placed on their activities by court decisions will probably prevent the rise of a new wave of official censorship. High court rulings in recent

and Memphis, Tennessee have either retired, died or been replaced by boards sensitive to Supreme Court thinking and developing other methods to achieve their aims.

Paralleling the Supreme Court's concern for safeguarding freedom of thought and expression on the screen is its repeated refusal to accept local or state book-bans unless they clearly fall within its obscenity definition as established in the Roth case. (See above for the Court's exact standard.) Although that decision upheld the constitutionality of the federal law barring so-called obscene matter from the mails, a section of the opinion warned that material of "redeeming social importance" would not be outside the pale. Thus the Supreme Court has turned aside obscenity convictions of distributors and sellers of controversial books and magazines depicting lurid sex, homosexuality, and nudity and sun bathing. The Court strongly emphasised its basic position last June when it overrode lengthy and widely publicised bans against Henry Miller's *The Tropic of Cancer*, by ruling it was not obscene.

The censorship course travelled by Miller's frank autobiographical portrayal of his life in France in the 30's vividly illustrates the shifting tides of book censorship. It also points up the conflict which the American federal system creates between states and the national government, and states among themselves.

Despite this high government ruling which concerned only federal action, many local communities did bar distribution and sale of the book, usually through prosecution of local booksellers under state and local obscenity laws. Grove Press estimated that more than 50 prosecutions were started. The different opinions held by federal and local officials were matched by state Supreme Courts which also divided in their evaluation of the book's artistic merit. Before the U.S. Supreme Court handed down its ruling, high courts in New York, Florida and Illinois ruled the book was obscene, while their counterparts in California, Massachusetts and Wisconsin took the opposite view.

The U.S. Supreme Court has also crippled another arm of state censorship, this time in the area of pocket books and magazines, sold primarily in local book, drug and candy stores. In 1963 it held that the Rhode Island Commission on Morality in Youth, a state agency empowered to draw up lists of books that it regarded as "objectionable" to youths under 18, had exceeded constitutional boundaries. Upon receipt of the notice the distributor retrieved all copies of the listed publications, which also denied them to adult readers. Such lists would also be circulated to local book wholesalers and police chiefs.

The Court held that "The Commission's operations are a form of effective state regu-

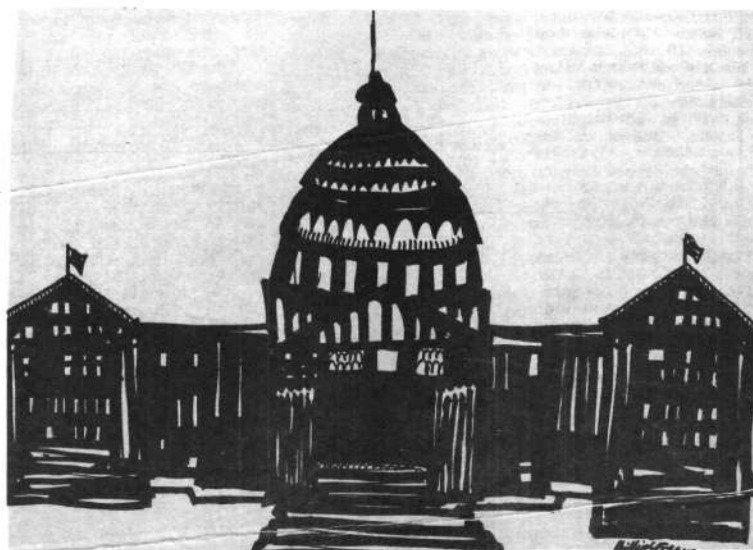
legal verbiage, the Court decision meant that a new kind of punishment was added to the state's criminal obscenity statutes, an especially offensive practice because it denied book distributors the due process protections given in a criminal prosecution, including a hearing or right of appeal at which the book could be defended. The circulation of "bad" book lists also smacked of official censorship. Only Georgia has a similar morally commission but the Court's stand, in effect, was a warning to other states that such commissions would run afoul of constitutional barriers.

The successes scored in the judicial arena have not created an optimistic assumption that censorship constraints have ended completely; such optimism would be false. The battle continues, only on more subtle levels.

In the film and book-magazine fields, although official censorship bodies have taken a battering, pro-censorship forces within local communities are exerting strong pressure on local police and district attorneys to arrest and prosecute under existing state and local obscenity statutes. Although many of these laws include the fatal defect of vagueness that the Supreme Court has held to be a violation of due process, in many states clarifying language has amended these statutes. Moreover, while some theatre managers and booksellers are aware of the publicity value of police raids and prosecutions, the necessary time and heavy financial outlay required for defence in a criminal trial often deters them from scheduling and stocking controversial films and books that may arouse police ire.

Despite the heavy blows struck at state censorship agencies, the search continues for some kind of machinery to involve government in evaluating films. The latest gambit is the effort to authorise state classification of suitable films for showing to children of certain ages, a method used in Britain and many other countries. Opponents of censorship have sharply criticised this proposal as nothing but censorship in disguise, as a state body must pass on a filmmaker's product and the decision as to what films a child sees should be reserved for parents, not a government board. On the practical side there is also a difficult enforcement problem. Since classification proposals grade films according to age levels theatre managers must decide whether a teenage film-goer is 16, 17 or 18 years old.

So far classification legislation has been defeated in the New York, New Jersey and Missouri state legislatures, but civil liberties organisations and the film industry's major trade association, the Motion Picture Association of America, are anticipating new legislative thrusts, particularly at the municipal level where the idea has already caught on. Some Hollywood producers have urged an industry-wide system of self-classification as a compromise



## U.S.A.

years have sapped the strength of these boards. Pennsylvania has eliminated its board completely and New York, Kansas, Maryland and Virginia, the only states with official censorship units, have seen their scope drastically reduced. And while censorship agencies still flourish in many cities, some of the more outlandish examples, such as the old-time one-man (or woman) censors in Atlanta, Georgia,

When the Miller book was first published in 1934, U.S. Customs officials refused to allow it entry. However, following the Supreme Court's Roth decision, the Department of Justice announced in 1961 that under the prevailing judicial standards the book could not be regarded as obscene, and Grove Press, the American publisher of *Tropic of Cancer*, would not be a target of government prosecu-

lation superimposed on the State's criminal regulation of obscenity and making such regulation largely unnecessary. In thus obviating the need to employ criminal sanctions, the state has at the same time eliminated the safeguards of criminal process... What Rhode Island has done, in fact, has been to subject distribution of publications to a system of prior administrative restraints". Stripped of

# Ravi Shankar

Many years before Romulus and Remus founded Rome, several of the cultures of the East had reached a state of material sophistication which satisfied the basic requirements of the labourer, and in the case of India, could maintain in a state of richness rarely experienced since, a class of landowners and Maharani.

Around them, as did the privileged European classes many centuries later, they gathered splendid courts of entertainers and musicians, and gave patronage to seers and wise men.

With most of their material wants satisfied, it became the tendency of these men not to turn to experimentation, but rather to meditation and introspection, examining themselves and striving to make contact with the inner spirit of their being.

They found a realm of thought and a world within themselves which is hard for the European mind to appreciate. Then they sought for forms of self expression. They chanted and they intoned, and with the help of superb Indian craftsmanship they developed instruments which could express more exactly the subtleties and shades of thought which pervaded a given mood of meditation. They took an important part

in religious services and celebrations and performed before those who would call themselves cultured.

And it was at one or another of the apexes of Indian civilisation, that the sitar, the tabla, and the tamoura were evolved. Today these form the basis of most Indian Classical recitals.

The sitar is the most popular and sensitive of all Indian musical instruments and the most difficult to master. But not only is the sitar remarkable for its musical capacity. In its very form is seen part of the history of music, and, inextricably entwined, the growth of civilisation. It has a base of two pumpkin shell sound boxes separated by a length of hollow keyboard and these seem to represent the time when the primitive villager sought to express his emotions other than vocally, and used those natural objects closest to him.

The six or seven playing strings and nineteen sympathetic resonating strings drawn from fine steel show man's interest in the artistic and his urge for continual refinement.

The highly polished and ornamented finish represent its acceptance as an integral part of the cultured society.

The tabla is the most popular two piece drum in India, and it too, by skilful pressure from the palms can produce a variety of tones which have in the past, amazed Western jazz musicians.

The tamboura is a four or five string instrument shaped something like a lute, which, while its essential function is to provide the drone inherent in all Indian music, can itself produce subtle variations on a theme, in a tone something akin to the upper notes of a base.

And while from age to age there had been many exponents of these instruments, there were few masters.

For Ravi, however, the price of complete mastery of his very complex instrument was to give up his worldly goods and move to a remote Indian village for seven years. There under the guidance of a 100-year-old recluse he practised arduously before he felt he could do justice to his instrument in public.

Ravi and his companions have now travelled widely throughout the world, giving performances of Indian classical music at its best wherever they go. It was through the sponsorship of the Indian Government that, in conjunction with the A.B.C.'s 1965 Celebrity Orchestral Concert



Season, they appeared before a Melbourne Audience at Wilson Hall on Saturday, March 12th.

Quite at home in front of capacity audiences they took some time tuning their instruments which can even be affected by changes in weather, and are often tuned during a recital.

Then Ravi spoke. He announced the theme and gave the ascending and descending scale on which the piece of music would be based.

For while you might not be greatly moved and do not feel at one with the music as you might with the much more emotional Western rhythm, or perhaps have not the technical knowledge to appreciate their mastery, you will certainly be delighted by their friendly and informal manner and will marvel at the physical vigour and yet almost mathematical control with which nimble fingers strike steel strings and skins.

Neil Gilchrist,

## censorship u.s.a. - cont. from p. 9

solution, but even this smacks of coercive pressure which could result in inhibiting creative artists from freely tackling bold themes, including controversial social issues. This fear is aggravated by the present industry-supported MPAA Code. While some of its teeth have been dulled in recent years, taboos still operate, and the treatment of certain subjects only in "good taste" is also regarded as a restrictive influence on the freedom of writers and producers. On the other hand, the Code has confirmed the purpose of its creation, to act as a deterrent against national government censorship of films.

While dire warnings of the harmful moral effects of films featuring violence, crime, and sex are heard and sporadic suggestions are made for some form of federal control of films, the industry's self-censorship has successfully forestalled such attacks.

The major censorship development in the post-World War II period has been the rise of private groups which in a variety of ways exert pressure to remove from public view materials they regard as offensive. These groups have a religious base, chiefly in the Roman Catholic Church, and are exercised over what they regard as the loosening of moral standards, an increase in violence and crime, and a rising tide of juvenile delinquency. This evidence of the general social unrest of the last 20 years is, in the eyes of such groups, traced in large measure to the "bad" books and magazines to which young people are exposed. Such exposure has increased with the tremendous growth of the pocket book and juvenile magazine market, which finds its main customers in candy stores near schools and homes.

There is no clear-cut scientific proof definitely showing a causal relationship between anti-social behaviour and visual materials, and expert psychologists are widely split

on this question. Yet the natural human need for a rational explanation of social disruption has led private groups to adopt the causal relationship theory. The result is continuous and highly successful campaigns against local booksellers to remove offensive books and magazines which feature crime, sex and violence. There is opposition to such drives on the part of those who value freedom of speech and the press, but their action is qualified by their concern that the First Amendment freedoms they cherish also be enjoyed even by those who use these freedoms to try to stop the circulation of "offensive" books and magazines by local vendors. The classic example of this dilemma in the film field is the Catholic Church's Legion of Decency. For years it has published a list of approved or disapproved films which is distributed to Catholic parishioners, and is available to non-Catholics as well. Such lists are a legitimate form of group expression. However, when other groups transferred the listing idea to the book field and coupled it with threats of a general economic boycott against booksellers who stock "morally offensive" books, pure expression of opinion took on a more coercive coloring. The coercion was applied by sticking seals of approval on store windows, which indicated that the shopkeepers were co-operating. In community after community, local candy store operators, who eke out their livelihood with the pennies of school children, have taken down books rather than face economic extinction, or even worse, the threat of arrest for displaying "obscene" books.

The National Office of Decent Literature, an official arm of the Catholic Church, was the leading exponent of this form of economic control in the 1950's but sharp criticism made it close down this branch of its operations. It still publishes a list of "good"

and "bad" books, but eschews direct economic pressures. However, its lists are frequently used without permission by ad hoc local groups.

The most vocal organisation demanding action against "bad" books is the Citizens for Decent Literature, a growing national organisation with strong roots in the three major religious faiths, and in veterans organisations and women's clubs. The CDL disavows any form of direct economic boycott such as "seals of approval", and exhorts its followers to use their freedom of expression to persuade local dealers not to stock offensive books; to convince local police of the need for vigorous enforcement of anti-obscenity laws; to round up expert witnesses in obscenity trials who will testify to the harmful impact of books on young children; and to create a climate of community opinion that will demand "action". Civil libertarians in such organisations as the American Civil Liberties Union, the American Book Publishers Council and the American Library Association, while defending the CDL's right of expression, are worried that the CDL's program falls outside constitutionally-protected rights. There have been too many instances of CDL-stimulated police pressure on local newsdealers to remove certain books without invoking an obscenity statute. The CDL has also claimed credit for making the U.S. Post Office Department pursue a stiffer obscenity prosecution policy, especially after many of the Department's administrative actions were criticised by the courts, and even in Congress.

Anxiety over relaxing moral standards, combined with strong anti-Communist sentiment, produced a heavy censorship barrage against public libraries and public school textbooks and libraries. This type of censorship reflects lingering isolationist attitudes which express themselves as protest against American par-

ticipation in international affairs. It has flowered since super-patriotic and ultra-right organisations have pinpointed libraries and schools as special targets. Demands for the removal of books by such well-known authors as J. D. Salinger, John O'Hara, Calder Willingham, Max Lerner and Arthur Schlesinger Jr. have been rife, especially in smaller communities where rapid social change, illustrated by American involvement in the far reaches of the world, threatens the status quo.

"Liberal" books and authors have always been a target for troubled parents who see new and non-conformist ideas as a danger to their mode of living. The pressures of modern society heighten such fears. Uninformed parents, some of whom have not read the books they complain about, repeat the strictures of such organisations as America's Future and the Daughters of the American Revolution, who urge library boards and school principals to eliminate books that are "favorable to Communists", "arouse sentiments contrary to the American way" or are "obscene and undermine sexual morality". Librarians, through their professional associations, still have to assert their professional responsibility to evaluate books to be purchased, and stress the fundamental connection between the freedom to read and the maintenance of a democratic society. In spite of continuous pressure, the challenge of textbook and library censorship is being met. As the McCarthy era of the 1950's demonstrated, when community tension rises against any kind of intellectual activity, it takes real courage to face the mob, but this courage is now increasingly evident.

The cultural explosion which has marked the post-war American scene, shown by burgeoning interest in museums, music and the theatre, has brought about a deepening understanding that the artist cannot create if the censor's hatchet hangs over

his head. Vestigial reminders do exist, such as Boston's mayorality assistant who required Edward Albee to cut certain passages of his play, *Who's Afraid of Virginia Woolf*, or police harassment of avant-garde poets in New York's Greenwich Village or San Francisco's North Beach. But art is now popular entertainment for the masses, and apart from occasional complaints of nudity in paintings, official pressures against artists have withered.

While the overall picture is more favorable to freedom of expression, problem areas remain, some of which pose new and complicated questions to a society that prides itself on the right to speak out and which has to be fully informed if it is to make democratic government work. One of these problems is the perennial conflict over government regulation of radio and television by the Federal Communications Commission. While such regulation may be accepted as normal government activity in other countries, stations with an economic interest in their publicly-licensed channels frown on government efforts to see if their programming serves the "public interest, convenience and necessity". Cries of censorship are heard whenever the FCC seeks to encourage diversity by requesting information on programming or by laying down broad policy guides. Considering the bland diet of "controversial" discussion that is now fed the American radio-TV audience, one might argue for more rather than less government interest in assuring balanced discussion that will allow people to judge social issues more intelligently. But each decision of a government agency that involves a creative process carries with it the seed of censorship, which must not be implanted. The battle will continue as new techniques of spreading information — including international television — are developed.



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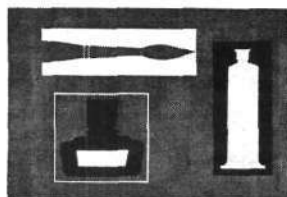
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# Our Obsolete Armies

Basically, an army is an organisation kept in reserve for a time of war. The State that maintains a standing army does so on the understanding that its army will possess the capacity to defeat likely enemies. In Australia, for example, the strength of the armed forces is slight, and because of this Australia must participate in alliances in order to obtain realistic defence. No country will consciously allow itself to remain in a position where it cannot but be defeated in a predictable conflict. The tacit assumption behind an army is that it will win. To this end its leadership, training and equipment are meticulously improved. In the event of military defeat the army will have failed in its sovereign task of achieving victory.

At this time the West is having to accept the unpleasant fact that, for all the money and effort it is putting into the maintenance of its armies, a number of military challenges that have arisen since World War II have gone unanswered. At this very time the US is unsuccessfully trying to achieve, at least parity with an unconventional enemy in South Vietnam. Much is made of the fact that the Hanoi regime in the North is actively supporting the Viet Cong. Indeed, the evidence seems to indicate that this is unquestionably the case, and has been ever since 1954, when, on their return to the North, the Viet Minh left behind the cadres that were to initiate the Viet Cong rebellion. On the other hand the U.S. freely admits spending some million dollars a day on South Vietnam. The plain fact is, that whatever Hanoi is spending on its support for the Viet Cong, it is only a fraction of what the Americans are spending on the Vietnamese Army. This massive expenditure has so far achieved no tangible results

in the war against the Viet Cong. In short then, this costly army, with its U.S. advisers, is not fulfilling its all-important role as a winning army. It is not difficult to appreciate the sort of fear voiced by Richard Nixon, when he warned that: "U.S. defeat will confirm the Chinese Communist contention that the United States is... readily susceptible to defeat by terrorism, subversion and guerrilla warfare."

The Vietnam case, of course, is not an isolated example, for since World War II these seems to have arisen an alarming predilection for this type of warfare. In the revolutionary situation it has figured successfully in Cuba, Indochina and Algeria. The Huk in the Philippines and the Communist Terrorists in Malaya were only defeated because the anti-guerrillas had complete numerical superiority, and had gained the initiative in every conceivable way. In addition to this, it is to be borne in mind that the Malayan emergency began in 1948, and Commonwealth troops are still on active service along Malaya's northern border, in an effort to stamp out the last vestiges of the terrorists. Seldom have the defeated been able to remain at large so long.

Many experts have advocated that the type of conventional army the West has been used to, should give way to "guerrilla combat units", if wars of the future are to be won. Soldiers must become accustomed to the fact that bullets do not account for much in this sort of war. A guerrilla movement is like an iceberg; nine-tenths of it remain unnoticed because the conventional army is not interested in things it can't shoot at. So the ideological



mainspring of guerrilla strength lies below the waterline out of harms way. As Colonel Roger Trinquier, an experienced French officer, has explained: "Warfare is now an interlocking system of actions — political, economic, psychological, military—that aims at the overthrow of the establishment authority in a country and its replacement by another regime". So it is that armies must develop new dimensions of thought, and may well have to look, not to generals, but to scholars, for leadership. Gradually the strategists are recognising that war is no longer for mere physical military objectives, but for the souls of people. The army must now take heed of the all-important civilians, instead of brushing them aside in the drive to gain ground.

The whole concept of guerrilla warfare runs counter to the long-established principles of conventional soldiering. The idea of "hit and run", the preoccupation with gaining popular support, the disinterest in holding towns and cities, the readiness to regard difficult physical condi-

tions as an ally rather than an enemy, and the view that retreat is just a manoeuvre and not a disgrace, are ideals fundamental to the guerrilla. Again, the conventional army fears most of all the interdiction of its lines of supply, whilst the guerrilla adopts the attitude that the enemy is the principle source of supply. Thus, in terms of supply he is not as vulnerable as his opponent. In fact, all his tactics are directed towards making himself invulnerable to the maximum degree possible. That the strategy of the paramilitary force tends to undermine conventional strategy, has been highlighted by the abject failure of the French "Navarre Plan" in Indochina. Aimed at crippling the Communist Viet Minh, this operation ended in the defeat of the French, and the fall of the historic Dien Bien Phu in 1954. In this action the Viet Minh captured or killed 16,200 French Union troops. The elite, highly-trained French Expeditionary Force was defeated by an army of peasants. In what terms can this paradox be resolved?

Certainly this example serves to show that, by itself,

modern military material does not win the unconventional war. While Western military improvement has been left to the ballistics expert, Communist countries, particularly of the Chinese-dominated group, have put their military development into the hands of strategists and propaganda experts. The brilliant strategic and tactical thinking of men like Mao Tse-tung and Vo Nguyen Giap has caught us at a disadvantage, in that their military thought has greater potency than our technological development in weapons and equipment. Militarily, we have gambled and lost. Extreme caution must be exercised in the days that lie ahead, until there has been time to properly assess the situation and reorientate thinking on warfare. In particular, the desire to send U.S. or Allied ground forces to South Vietnam should be resisted for the present. Any ill-considered deployment of troops in this area could prove disastrous. It is to be hoped that the Australian Government has no plans to send young conscripts on such errands of military folly.

—HUGH GREEN



## Is Australia Really Progressary ?

"Australia is a young country" is the usual excuse offered for the lack of progressive thought and planning in Australia; however, the phrase is becoming hackneyed and a few people are beginning to ask, "So what?" It is a sad state of affairs that there are only a few people questioning the lack of a progressive element in politics, culture and general life. Conservatism has become the Australian national religion and there is a stigma attached to progression and radicalism.

The conservative streak in the Australian's nature runs two ways. One is a sort of contempt for bold policies and new ideas. The other is even worse — public apathy. The apathetic, conservative approach of many Australians to political and cultural questions is hardly the one to inspire and support the progressive elements in the community.

Proof of the lack of progressive thought by Australians can be seen by examining two aspects of community life — namely culture and politics.

There is very little that can be said about Australia's cultural activities — there are so few activities; however, a few examples will illustrate the point. Firstly, the Melbourne Symphony Orchestra's members are all public servants who cannot be dismissed and can only be replaced when they die, therefore the conductor has little control over them. For this reason the famous French conductor George Tripine

left Melbourne after he had cleared his obligation to the State. Tripine is considered the world's foremost interpreter of Debussy, but he was not allowed to present any of Debussy's work as it was considered too modern to be appreciated by Australian audiences; this was another of his reasons for leaving.

The play, a realistic comment on married life on campus, received a mixed reception — that is to say disgust mixed with indignation and very little appreciation. Mr. Russell actually counted the swear-words and obscenities and is going to file a petition with Sir Robert Menzies to have the play banned.

Mr. Russell's attitude would be laughable if it wasn't just an extreme case of the general opinion of the audiences. Mr. Russell, a divorcee, apparently found something obscene in a married couple arguing.

It can be argued that Australia has many great names in cultural groups such as Sutherland in opera, Helpmann in ballet, Nolan and Boyd in art to mention a few. However, these artists all became famous despite their cultural environment in Australia and they had to go overseas to make their name.

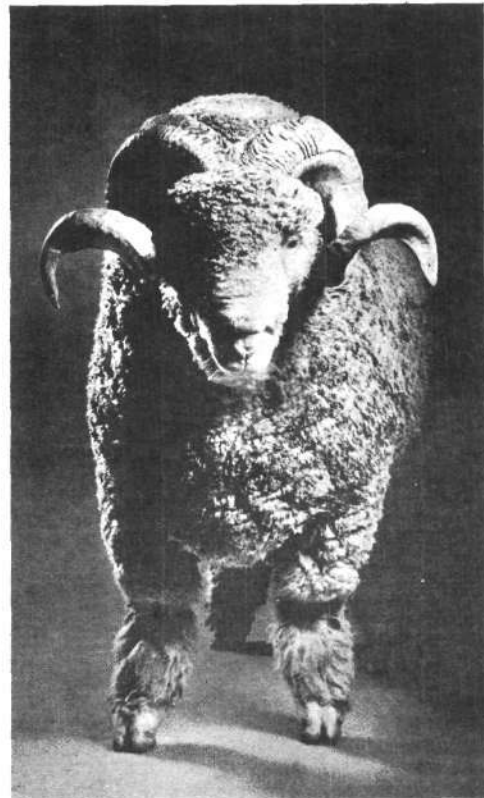
On the political and social side of Australian life the conservatism is even more striking. Take for example the State and Federal parliaments. In N.S.W. the same party has been in power for twenty-four years, in Tasmania twenty-four years, in S.A. the government has changed

hands for the first time in twenty-seven years. The Menzies Government has been in power for sixteen years and looks like remaining in power. Stability is a quality all nations need but Australia's conservatism is choking the country with its no-change attitude. A government which is in power for too long becomes weak and ineffective and Australia's governments are no exception.

On the social front two ominous figures loom bulk large. They are the infamous Norman Banks and his less well known but equally ignoble friend, Eric Butler. Their reactionary and fascist behaviour is well known to all and there is no need to elaborate on their exploits. The point is that they operate, with a certain amount of success and little public opposition, and this once again is an indication of the conservative society in Australia.

If we accept as fact Australia's conservative outlook, it is still not good enough. The acceptance of the fact is only the first stage in the process of starting to think progressively. This is the province of the educationalists and the parents. However, it is obvious that it is time for new ideas, it is time for Australia's "New Frontier"; a fanciful idea considering the tradition of beer and football.

Let us hopefully look forward to the end of the Ming dynasty and to the beginning of a new, youthful, strong, progressive leadership that will bring Australia out of its present mediocrity and make



it a top nation in the world. Let us forget expressions like "fair enough" and make it "perfect", and finally let us all strive to become individuals in a society which upholds ideals and fosters a great Australian culture. Too much to ask for? Perhaps, but at least it is a goal which is worthwhile striving for.

Yes, Australia is a young country and for this very reason we should think and act progressively instead of sitting on our laurels. The time is right for planning this country's future in the world, otherwise there will be no future for Australia and we be submerged into oblivion.

Michael Weiss.

## Educational Mediocrity Department

There are at this university 890 proud secondary studentship holders, representing a potentially apathetic grouping of 25% of the student population who are the grateful beneficiaries of the Education Department (henceforth known as the "Department").

But, why do these students choose teaching as a career? A pupil might in some rare instances be influenced by a teacher's example or personality; often he states, perhaps not quite truthfully, that he has always wanted to be a teacher; he may have found in the school a happy and sheltered environment which he does not want to leave; he may think he knows all about teaching and nothing about other jobs and so he takes the line of least resistance; or, unfortunately, he may drift into teaching because he can think of nothing else. The extent or actual percentage of students who accept a studentship because they genuinely want to remain teachers within the Education Department is as I suspect very low. There is a prevalent feeling of contempt and frustration at the paternalism and bureaucratic procrastination of the department amongst its students.

The article on "Bondsmen 65" in the last edition of your

newspaper was a regrettable example of impatient journalism. Some will regret the vagueness of the article, some will lament its inability to offer constructive remedies, all will condemn its publication at so early a date when at a later date an article much more pungent and hard-hitting would have been far more effective.

I would agree with the previous article that the bonding system is concerned with the provision of public servants and that such a view of efficient mass production undermines the concept of a university. However, the bonding

system must be placed within the context of the teaching shortage; of course, this is no real justification for the principle of the bond. But, if we oppose the bond or wish to suggest amendments to the present system then we must show that cases of injustice do occur.

The question of university courses is our first problem. Mr. Harold Sarjeant has stated that "we make it very clear to the students that while we allow them to do certain courses of their own choosing we do require a large proportion of courses to be directed towards teach-

ing." But, what does this mean in practice? Three examples of departmental students who came against this regulation will probably suffice. One student who won the Philosophy I exhibition was refused permission to take honours in that course, whilst another who won the exhibition in Politics II was refused permission to take Politics III. Another student was refused permission to suspend from the department for one year in order to study some extra courses at his own expense. It could and might be you! What offends the observer is the attributed statement of Vice-Chancellor Matheson of this university, that Education Department students are to be considered purely as university students and not under the control of the department, whilst studying their degree. And this, of course, is not so.

Our second problem concerns the much stated Section 415 of the Constitution Act Amendment Act, which has been an effective and efficient gag. In short, criticism of the public service by any of its employees could lead to a fine, relegation or dismissal.

Between 1950 and 1965 no disciplinary action has ever been taken against a student at university of criticising the Education Department, and

this is indicative not of the tolerance of the Department but of the frightened apathy of students whose security and livelihood would be seriously threatened if they dared voice a criticism. Mr. Harold Serjeant has said on this very point "I may be hiding behind this one, but no student is forced to take a studentship. No one is forced to join the Education Department." And the existence of the V.S.T.A. and the V.T.U. seem to present prospects of inadequate, anonymous and trifling criticisms which characterise the meetings and magazines of these professional organisations, whose ostensible major purpose is attacking each other and making pay submissions to the Teacher's Tribunal.

But it is the paternal benevolence of the Education Department which is a sickening reminder to all studentship holders of its antiquated reasoning. The 1964 final assembly for studentship holders at this university was persuaded by a general tone of "aren't we wonderful" interspersed with dry jokes and cautions to reluctant ears about road safety! And as the bitch of a paternal benevolence there are the inevitable incidents of bureaucratic bitchiness and pettiness which manifest them-

selves as they must. One student reporting to pick up his pay cheque, and without a biro, was refused the loan of one, and compelled to purchase a new one.

Thus bureaucracy and paternalism are the characteristics which studentship holders must contend with, and to this is accumulated the unwarranted distress caused by Departmental interference, already outlined. I would suggest two possible amendments to the present system of secondary studentships: that the number of studentships be drastically reduced and the number of State and Commonwealth Scholarships increased; that a provision be included in the surety agreement allowing for resignation from the studentship without penalty at any time within the first twelve months of tertiary study.

However, the surety agreement would apparently not be recognised in a court of law, and this offers hope to those students who are the miserable felons of a medieval throwback. I am a believer in a rather strange principle, quite alien to Departmental procedure, called "freedom of speech", and I have responded to this principle as best I could.

David Griffiths.



# S.R.C. Vice President Arrested

## We Love you, Pete

On Sunday the 21st of March, Pete Steedman, vice-president of the S.R.C., was arrested and charged at Prahran police station for offensive behaviour. Arrested with him were Kim Lynch, Arts student and member of the Red Onions Jazz Band, and his girl friend. They were in jail from 12 p.m. to 3 a.m., when they were released on bail.

The case was brought up on the following Tuesday and the charges were dismissed on police evidence alone. Steedman, Lynch and their six witnesses were not called on to testify.

The police alleged that Steedman and Lynch were fighting in the road outside the Fat Black Pussy Cat and that the girl had assaulted a policeman while he was trying to get them into the car. Steedman and Lynch offered no resistance.

In the cross-examination of the police it was brought out that Steedman and Lynch were not fighting. Steedman had seen Lynch and so pulled into the curb, got out of his car, greeted Lynch and was arrested.

At the beginning of the cross-examination the police said the two were fighting. Finally they allowed that they may have been greeting one another.

Police were asked if at any time Steedman and Lynch were allowed to tell their own story. The answer was no.

It was also brought out that an ice-box containing beer was in the back of the police car. The police said that two youths who were drinking beer outside the Powerhouse Jazz Club had offered up the ice-box to the policemen to be collected the next morning.

Counsel for the Defence

stated that he had witnesses to prove that Steedman and Lynch were driven off without the police identifying themselves and that alcohol had been smelled on the policemen's breath.

He also said that the whole incident took only 30 seconds. Steedman's and Lynch's actual encounter must have taken about four seconds. Obviously there was no time for offensive behaviour. The police finally testified that they had seen no actual blows struck.

Counsel suggested that the police were just out to make an arrest that night. This was naturally denied.

The case was finally dismissed. The assault charge had been quietly dropped, as this would have necessitated a close examination of the length of time that had elapsed between the arrest and jailing of Steedman and Lynch.



## Comment on Martin Report

### Teachers Union

Mr. D. P. Schubert, General Secretary, Union

In Volume I of the Martin Report the Committee has made recommendations with respect to three main aspects of tertiary education — the universities, technical education and teacher training.

In all three it stresses the need for financial assistance from the Federal Government which has long been a plea of the Victorian Teachers' Union.

The Prime Minister has indicated his Government's support for some of the recommendations concerning University education and its rejection of others and has promised some financial support. It is particularly pleasing to see his promise of an extension of Commonwealth Tertiary Scholarships.

In technical education the Federal Government has accepted a measure of financial support for the extension and development of technical colleges.

Although the Committee stresses that an improved and greatly expanded system of teacher training is basic to the whole development of education at all levels including the tertiary level, the Prime Minister has not only rejected the Committee's proposals for a revised program of teacher training but refused to assist with direct financial provisions the States in their teacher training.

Irrespective of whether the Commonwealth or State Governments adopt the Committee's recommendation for the method of preparation of teachers, it is educational suicide on the part of the Prime Minister to refuse to accept the Committee's urgent plea for finance for this purpose. As the Committee points out, highly qualified teachers in



every increasing numbers must be found to enable students to benefit from tertiary education and to commence the preparation of staff to carry out tertiary education.

The Union urges the Commonwealth to reconsider its attitude and assist directly the States to expand their teacher training programs.

### Secondary Teachers

B. J. CONWAY, Secretary, V.S.T.A.

The Secretary of the Victorian Secondary Teachers Association (Mr. B. J. Conway) described the Martin Report as a "thorough and most significant document".

"Regardless of how much of it the Prime Minister sees fit to reject, the Report will be valued by all who are interested in Australian education," Mr. Conway said.

The V.S.T.A. repeated its concern that Sir Robert has thrown the teacher-training ball back to the States. Mr. Conway said: "We did not want or seek Federal intervention in the teacher training field, but surely the Martin Committee's emphasis on teacher training as one of the most significant aspects of tertiary education should have persuaded the Federal Government to offer substantial Federal Aid in this field."

The Martin Committee had stated (p. 103, Vol. I):

"The Committee is convinced that both the increase in the supply of teachers and the improvement in the quality of their professional preparation are matters of urgency in the interests not only of the schools concerned, but of the whole of the nation's educational structure. It is equally convinced that this dual demand cannot be met without a special endeavour involving both the States and the Commonwealth."

Mr. Conway said that in view of Sir Leslie Martin's strong recommendations, one must begin to wonder what methods could be used to make the Federal Government admit its obligation to assist State education.

The Victorian Secondary Teachers Association said that it opposed bonding of trainee secondary teachers and therefore it was in full agreement with the Report's statement that such bonds create an "unfortunate differentiation between young students preparing to be teachers in government schools and those preparing to enter other professions" (p. 104).

Mr. Conway described as "far too conservative" the Report's proposal (p. 204) that 10% of studentships should be awarded without bonds.

## Education, Monash

A. B. SCHOENHEIMER, Education, Monash

Mr. Schoenheimer felt that the central proposition of the Martin Report was the education structure seen as a whole, as if looked at from the top. We felt that the Martin Report had failed by looking at the super-structure without examining the foundations i.e., secondary and primary education. He posed the problem as to what would be the effect on the Matriculation student? The whole question of the Matriculation qualifications and its examination of knowledge and skill for entry into the university is brought into question. Possibly an examination or a test into the ability to think and work within the concepts of an appropriate context would be the solution.

## New D.L.P. Society



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Inaugural meeting will be held on Friday, 9th APRIL, at 1.15. Senator Elect Frank McNamara will address this meeting. Watch for further information in the Union News Sheet.

For more particulars contact—

Thea Roche (91-4416), Mary O'Keefe (56-4325) and Michael Toole (57-4837).

## Film Group Programme

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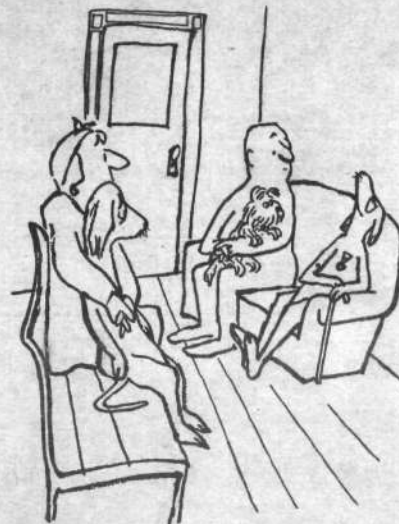
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### EXPERTS TELL SENATE:

The Sun, Sat., March 27, 1965

#### THE AUSTRALIAN

#### lung cancer considered smoking

Dr William B. Ober described what he called the "puritan school" of cancer theorists this way: "They tell us that smoking causes lung cancer, sexual intercourse causes cancer of the cervix and drinking causes cancer of the throat. Lord help us all."

Dr William F. Ober, director of laboratories at Knickerbocker Hospital, New York, described what he called the "Puritan school" of cancer theorists.

"They tell us that smoking causes lung cancer, sex causes cancer, and drinking causes cancer of the throat, so Lord help us all," Dr Ober said.

\* On 31st October, 1963, Mr. Chick, S.M., declared that while the words 'arseholes', 'shit', 'shite', and 'turd' (which occurred in *The Song of The Dismembring*) were in bad taste, and probably vulgar, they were not obscene, and should not be suppressed from public performances.

honi soit, 16th March, 1965



Peter Jeppersen

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