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A black and white illustration of a chaotic battle scene. In the center, a man in a turban and uniform is being pushed back by a group of people. To his right, another man in a turban is firing a rifle. The scene is filled with smoke and the figures of many soldiers and civilians in a state of panic and conflict.

[illegible]

and, under the leadership of the late Dr. Martin Luther King, Jr., the American people have been able to achieve a measure of racial harmony and understanding. It is a testament to the power of non-violence and to the strength of the American people. The American people have shown that they are capable of achieving a measure of racial harmony and understanding. It is a testament to the power of non-violence and to the strength of the American people. The American people have shown that they are capable of achieving a measure of racial harmony and understanding. It is a testament to the power of non-violence and to the strength of the American people.

[illegible]

The Director-General of Recruiting, Victoria Barracks, Melbourne

lot's wife

Australia is committed to the support of the American and South Vietnamese forces in Vietnam. For those men who belong to the regular army, there is probably some satisfaction in this situation.

Apart from the impossibility of sifting the realities that may lurk in the confused circumstances of this war, they are achieving the ends of their profession. The man who has chosen the role of defender or aggressor, must possess an inherent desire to carry out that role to its logical conclusion.

But what of the conscripts?

At the age of his most active mental and physical condition, he is to be, for all intents and purposes, compelled to adopt a mechanical discipline, the implicit dictated principles and the inherent life of danger.

He is fighting a war of ideology; "his" country apparently assumes that the individual becomes its manipulatable property to which he is physically tied, and over which he has no say. The ideological premises (if any) of our government are those chosen by individuals removed by some 40 years from those they affect most directly. Furthermore, the opposition, which represents over 50% of Australian citizens opposes the whole campaign.

This situation is not only immoral — it is a moral paradox. Our paternal ally, the United States, is involved in the Vietnam struggle-for-power under their self-stated justification of fighting for freedom. We, as their allies, are presumably acting under a similar banner, and the freedom of choice, the freedom to determine one's own future is one of the most oft-repeated principles to be found in our conservative press.

To then force the conscription-into-active-service of people not yet capable of forming their own opinions is blatant hypocrisy that is not only infuriating to those affected, but it should be a source of shame amongst all those "patriots" who support our ideals of freedom.

COVER:

The background poster in this week's cover is page 3 of a propaganda poster distributed by mail in Australia during the First World War.

The drawing is a Norman Lindsay and is one of a series in the pamphlet depicting German aggression in this same rather fanatical light.

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DEPARTMENT OF SUPPLY CADETSHIPS to commence 1966

* DEFENCE SCIENCE
* ENGINEERING
* CHEMISTRY

ELIGIBILITY

- * British born or Naturalised.
- * Under 28 years of age (under 51 if Ex-Serviceman) on 28th March, 1966.
- * You will have completed one or more years of an appropriate course at an Australian University by the end of 1965; or
- * have completed two or more years of an approved Diploma course with at least Leaving Certificate entry at a recognised Technical College by the end of 1965.

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Appointments Board
or
Secretary, Cadetship Scheme,
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MELBOURNE.
60.0261 Ext. 372
Applications close 29th July, 1965.

TO THE EDITOR(S) ?

Dear Sirs,

I am accepting the dare presented in the first editorial of the "new" Lot's Wife by Merrs. Steedman and (I hope) Frazer. I quote: "Read on, and judge not, lest you be judged" and "If you aren't satisfied, too bad".

Well, I am not satisfied, and I am prepared to be judged. We have been guaranteed "SOME degree of relief from the succession of those literary, philosophical, and satirical articles" on which, so it is asserted, the previous editors concentrated. Maybe a slight relief might have been necessary from an over-emphasis of abstract theorising (of excellent quality, by the way) but a consideration of its replacement is of prime importance.

It was hoped that the balance of material would maintain the standard of earlier editions. Unfortunately, this is not so. From a visual, impressionistic point of view, the lay-out and use of headlining has improved considerably and in some cases is very striking, but the front page of Volume 5, No. 5, June 15th, although arresting with its black and white gingham pattern, proved itself to be ambiguous and incongruous upon closer inspection.

Whether it was a criticism of the failures of the U.N., a proposal for pacifism, or a plea for the recognition of the value of human life and rights, remains uncertain. However, the wry "Inside . . . Miss Monash", the use of color, and the large topic headings of the front page of the last edition were a welcome improvement.

The front page, having left you indifferent, excited your interest, or incited your wrath; you open the paper, and as promised, you will find "something for every member of the family", even the kiddies.

Let us examine the content of the last edition of Lot's Wife, June 29th.

The editorial comment threatens further pushing of "pet" topics in future editions. It may well be that, "It is weakness and self-deception to shirk the recurrent controversial issues that affect us all", but I sincerely hope that the issues recurrently dealt with in the paper will increase in variety and move onwards from the topics of Banks, Butler, Police Brutality, and Book Censorship. Although these issues are vitally important it seems that the paper is following the trend of over-emphasis for which it has criticised the previous editors on intellectual grounds.

It was stated in Volume 5, No. 5 that Mr. Steedman was a member of the Censorship Reform Committee, has been connected with the publications, "Incubus", "Oz", and "Graffiti", and has written many articles for "Lot's Wife" on the above-mentioned four topics.

LETTERS

I hope I will be excused from any impertinence in drawing attention to a few articles in the last edition of the paper (which could be mere coincidence) but nonetheless occupy a great part of its coverage.

We have:

1—A full page coverage of the Butler-Duncan debate which is merely a repetition of Mr. Butler's already overstated detestable views, and offers no new appeals for action, or critical appraisals.

2—A 1½ page slab of Norman Mailer's views on the current sexual implications of modern advertising and the suppression of truly explicit renderings of the truth of human relations. This came without any critical comment on its content or ideas.

Apparently, it is considered that we should all know something of Mr. Mailer's valued judgments in this field, and that any attempt to base an argument on them or draw conclusions from them would obviously be redundant, irrelevant, and not worthy of the scissor-wielding contributor. No excuse can be made for this means of filling in copy.

3—A half-page article devoted almost exclusively to the praise of Oz magazine and the condemnation of "King's Cross Whisper" (one of the publications to which the editor did not belong). The reasons for the inclusion of this article, although under the guise of a comment on up and coming satirical magazines which have been subjected to censorship pressure, are suspect.

4—The news reviews dealt with references to police injustice (admittedly, a vital issue, but the point could have been made more briefly), and censorship of books and films. These were out of all proportion to the other poorly selected tidbits. A reference to Mr. Banks was prominent in heavy black type amongst various assorted trivia. The few "exceptions" were the references to the sacking of a security guard and a misappropriation of Med. Ball posters. This section occupied a page.

All in all, four pages, 20%, in a 20-page issue seem as if they could be attributed to the influence of the editor and his current (and seemingly permanent) likes and dislikes.

The remaining 16 pages express adequately a representation of university students' interests, comments, hopes, and criticisms. It could be remarked that although Mr. Richard Murphet's drama reviews give us an authoritative, critical and valuable idea of current drama, they do tend to be overlong for an issue of this size.

The inclusion of a sports section is a welcome addition to the paper, as sport occupies an important role in university activities. Clubs and societies are well represented, and generally reviews

are of a high literary standard and informative. The cartoons, sketches, and selection of photographs are more varied, incisive, and generally of a higher standard.

A word of further criticism: The six assorted slogans for "Anti-Parking Attendant Stickers" seem incongruously like some of the material criticised in "King's Cross Whisper". It is heartening to know that the staff of a newspaper have a ready command over words such as "biss", "bastard", "turd", "screw", and "cripple", but then so has the average labourer. One could hope for some subtlety or wit in the writing of such "hilarious" slogans.

In conclusion I wish to say that although the object of the paper is to provide "something for every member of the family", I hope that it will be realised that the family is large; that its interests are diversified; that some of its members are mature and capable of forming their own opinions; and finally, that "one people's paper" does not become "Pete's pipeline to the people".

LES ROSENBLATT,
ECOPS 1.

Originally, we were so annoyed at what we consider careless criticism contained in this letter, that we wrote a solid 2,000 word reply (which can be examined upon application at the Lot's Wife office), however, we decided to let a few straightforward comments suffice.

The "first editorial" was written mainly by Mr. Frazer. Norman Banks has been mentioned once in our two editions. The Butler review was reported because it is editorial policy to cover those appearances made at Monash by well-known identities. It was 55 inches long, including heading and photos, in an 80-inch page. There has been no mention of book censorship in either of our two issues (hardly "over-emphasis").

The Norman Mailer article was printed because it was considered topical, vital, and provocative. It also presented a leading American author not readily available in our fair nation. It seems it has only "provoked" a criticism. You see, for not commenting far be it for us, obsessed as we are accused of being, to offer our opinion, Mr. Rosenblatt.

The "King's Cross Whisper" review was meant quite sincerely, it had nothing to do with Mr. Steedman, and to claim that it was devoted mainly to praise of Oz is headstrong rubbish. We refer Mr. Rosenblatt to the sixth paragraph of the article.

The claim that 20 per cent. of the last issue "could be attributed to the influence of the editor, etc." is especially infuriating. There are two editors, Mr. Rosenblatt. You have not established anything relative to the "influence" of either of them. The articles you seem to think were Mr. Steedman's "pet" topics either were non-existent or written by someone else.

As for the "Anti-parking Attendant Stickers", apart from the fact that the admittedly savage cynicism of these should not be confused with the simper's muck of the "whisper", we would like to point out that a great number of students found them quite "hilarious". You see, Mr. Rosenblatt, "something for every member of the family", yes, their "interests are diversified", and whether it be an interest in parking attendants or the latest Australian drama (it seems Mr. Rosenblatt ran out of things to criticize here, Murphet's review occupied 2½ per cent. of our newspaper — "overlong"? Seriously now.) we will attempt to satisfy it.

Mr. Rosenblatt, you have fallen into the trap of making too many, too careless assumptions, we apologise to the reader for taking up so much space to reach this diagnosis.—Ed.



TASTY

Dear Sir,

We wish to offer you our congratulations for two rather interesting editions of "Lot's Wife".

But we feel that we must protest against erroneous statements and implications contained in, and engendered by, one of the articles. We refer to the piece titled "Money Squandered", in your first issue, Vol 5, No. 5.

We have been accused of "laziness and incompetence". We cannot allow these accusations to go unanswered, since they constitute both a personal libel and a smear against the kind of intellectually alive newspaper our editorship fostered.

Our position has, in LOT'S WIFE and outside it, been consistently misrepresented. Some of this has occurred as the result of other people's making us Judas goats for their own irresponsibilities. Some of it, we suspect, is a rather blatant attempt by the new editors to promote their product at the expense of our good name. It leaves a nasty taste, and not only of ashes in our mouths.

A further component in the misrepresentation lies in the lack of any effort to appreciate our position at the beginning of the year. Experimentation was always a crucial part of our editorial policy. Accordingly, we changed printers this year; a step which makes possible the improvements in layout, color design and illustration that was seen in first term, and upon which present and future editors will be able to build. This was not without its difficulties. It meant that editors and printers were forced to spend a great deal of time and energy in learning to handle the medium — it meant, on occasions, late issues. Unfortunately, but from those early troubles came the potential which is now being exploited.

The sphere in which we have been most grossly misrepresented, is that of advertising. The heading of the article, "Money squandered", is offensive and untrue. Other statements are either wrong, or give us an undeserved reputation for incompetence. "No accounts . . . had been sent since September of 1964". This may well be true, but it had nothing to do with us! The situation was this: a series of business managers, appointed by the S.R.C. (on our recommendation) solicited advertisements and made lists of these for each issue.

The lists were then sent to Administration's Finance section where accounts were to be handled.

There is no doubt that these lists were prepared, forwarded and received, for all issues except the last two for first term 1965. Business managers, as well as their retainers of £2 per issue, were paid 5% of all revenue above £50. This additional payment was determined from the records sent to finance. Both Mr. Yeo, business manager for 1964, and Mr. Hart, for the first two issues of 1965, were paid from finance. Ergo, finance received their reports. If accounts were not sent out, that is simply a further blunder to be added to the £1000 debt unpaid by Finance Dept.

The only confusion conceivably attributable to us concerns the records for our last two issues. This has been attributed to our third business manager, who was also approved by the S.R.C. However, editors are not omniscient and ubiquitous; there are some things which we had to delegate to other hands, and advertising was one. We knew how much was in for each issue; we didn't have time to chase further than that.

Now, to be specific about how we "squandered" the money. Initially, we had £3,200; an average of £247 per issue for the year. We spent £1,500 on the first four issues. Thus, with advertising deducted, we spent a total of £160 over the average budget figure.

The explanation is obvious, but only to people used to editing newspapers. In our previous three years experience with CHAOS and LOT'S WIFE, we have learned that advertising revenue is low in first term — the end of the financial year — and increases in second and third terms. The final three or four issues for the year are usually heavy with ads, since employers are angling for graduates. Our extra expenditure was not haphazard, then; it was based on expected revenue throughout the year. Since revenue increases by something like £100 for the final two or three issues each, our extra expenditure of £160 was completely justified.

Finally, the article claimed that "in their original plans, there were to be six editions in term 1", and it accused us specifically of incompetence and laziness in only producing four. In fact, our policy was the opposite of that indicated. We felt it much more valuable to bring out a smaller number of large, coherent and provocative issues, than to rigidly follow an artificial "Once-a-fortnight" plan. Granted, it would have been nice to produce

valuable issues every fortnight, or every week. In reality we felt it better to occasionally wait a little than to mechanically produce less worthwhile editions.

Your faithful servants,
John Blakeley
Damien Broderick
Tony Schauble

We thank Mr. Broderick and friends for their patronising praise.

Their letter quotes us as accusing them of "laziness and incompetence".

It asserts that this is libellous and nasty. It then calls US "irresponsible", and accuses us of blatantly "promoting (our) product at the expense of (their) good name". The definitions of libellous and nastiness surely come into question.

Further, far from "exploiting the potential" we may have inherited, we too are in the position of "learning to handle the medium". And in relation to the accusations and counter-accusations involved in "Lot's Wife" finance, we dispute much of the above and would point out that we are only now achieving some degree of order on the advertising side of production. We have taken the challenge of responsibility and assumed a position of supervisors of business; and we have avoided planting ourselves in an editorial ivory-tower.

Finally, we might point out that to pay for the nine issues we were left to produce, we have had to set our advertising revenue at about £190 per issue. It is now at this level. The issues immediately previous to our first appeared to have approximately £80 in advertisements; when deductions were made for advertisers who refused to pay (for mistakes in insertion dates, and in actual copy content), this figure was even smaller. We let the matter rest at this. — Ed.

HAIL WALLIS

Dear Sir,

Congrats to the S.R.C. for such a mighty organisational feat as the "Gas-Onion" Union night!

Virginia Fitzgerald
Arts III.

BIAS

Dear Sirs,

I trust you have no objection if I use your report of my address at Monash University on June 22 as an example of gross bias and distortion in newspaper reporting.

Patrick Tennison.

CHURCHILL

DEAR SIRs, — I have gratefully refrained from criticising Peter Easterby's letter in "Lot's Wife" (Vol. 5, No. 6) which seemed in its intention, more to criticise the undersigned than my views on Churchill, because I feel that if your readers study ALL the facts and re-read my poem (Vol. 5 No. 4) they will themselves reach a suitable conclusion.

IAN MESSER,
Arts I.

ELEVATE US

DEAR SIRs, — As graduate students of this University we feel we have a reasonable right to be recognized as such — having been duly admitted to the "duties and privileges" of our degree.

Nevertheless graduate students in recent weeks have been subjected to the indignities of petty officialdom. Are we justified in concluding that these privileges are merely the empty trappings of medievalism or do we in fact, by the merit of our academic status, have the right to demand that these be recognized?

Failure to define our status has made us conscious of the anomalies of our position. Not only were we ordered to leave the Arts Building lift in the company of an undergraduate who tripped over his plaster cast in the process, but we were ordered to leave by a man who, as an employee of the administration of this University, does not himself hold these "duties and privileges" which are ours.

We therefore urge that the word "undergraduate" be inserted before the word "student" in the Ming Wing lifts, and thus similar unfortunate episodes will be prevented.

Signed: Hilary Walker, B.A.
Annie Ng, B.A.
Ray F. Pask, B.A.
Helen Gribble, B.A.
Suzanne Lay, B.A.

PAGE 17

Dear Sirs,

It appears to be a waste of effort to criticise "The King's Cross Whisper" on the grounds that you did, and then print the similarly tasteless picture of a woman on page 17.

MARGARET GREY.

Yes, it does, doesn't it? (Ed.)

DELHI LLAMAS

In a recent edition of "Lot's Wife", you printed a lecture given by Mr. Paul Morewacz to the Labor Club on the 17th, in which he stated that "All through history Tibet has been dominated by China. The Delhi (sic) Lama was never appointed without permission from Peking and has always paid a yearly contribution to them."

This is rubbish.

Tibet, in the first few centuries of the Christian era, Ninth Century AD, conquered large areas of China, and although in later times China became the more powerful nation, the relationship between the two was never that of a conquered and subject country to its master. Nor was there ever any question of Tibet being anything less

than a free and sovereign state.

The rest of the quote above is pure fiction. The first to interfere in the internal affairs of Tibet were the British, who in 1903 signed a convention with the Tibetan government for trading rights in the country. British troops were used to back this agreement.

In 1910 the Manchu army invaded Tibet, but with the fall of the dynasty in 1912, the Chinese troops stationed in Tibet revolted and the Tibetans drove them out. From this date on, until the Communist invasion of 1950, a period of 38 years, Tibet enjoyed complete independence.

Mr. Morewacz would do well to read some of the correspondence between the Dalai Lama and Dag Hammarskjöld in 1960, and indeed one feels that a little Tibetan history would do no harm.

I would be grateful if you would print these corrections of what must be one of the clumsiest attempts I have ever seen to excuse the Chinese rape of Tibet.

PETER GILET,
M. A. student,
Melbourne University.

"VOX" SICK

Dear Sirs,

In the last edition of Vox (23/6/65), the student publication of the S.R.C. of Melbourne University, the back page carried the following advertisement:

"Go for gas, 6,000,000 Jews can't be wrong".

We feel that this is a most blatant example of irresponsible use of the press. While recognising that the authors probably did not write this with any malicious intent, such a "joke" is in the same poor taste as a joke concerning fallen diggers in both world wars.

We would therefore like to strongly protest to the "Vox" editorial powers, against this and sincerely hope that there will be no further occurrence of it.

J. PRICE
N. MUSHIN

PESSIMISM

Dear Sirs,

I do Science — first year — and I am thoroughly enjoying it and everything else Monash has to offer. I don't know how to write sensationally, and I don't want to. I like to write what I think, even if it's out of fashion.

What I want to say is this: I think the writing in our Uni. Magazines is unhappy. It is cynical, satirical, artificially sexy, pessimistic, and lacking in hope. The men and women here seem to have discovered that life is meaningless and that real happiness does not exist, at least for thinking people. They believe that all happiness is artificial — that

Cont. Page 14

In the last few months the issue of conscription, intimately coupled with the contentious Vietnam situation, has been ferociously debated. In response to our appeals, we have been handed a number of provocative articles on this very topic, and present . . .

The Monash view of

CONSCRIPTION



*There is a way out,
"for those who al-
though not up to vot-
ing, may be up to
thinking . . ."*

The Conscien- tious Objector

That the Menzies' govern-
ment has the fantastic arro-
gance to announce firstly that
twenty-year-olds will be raf-
fled in to the army for two
years more-or-less regardless,
then made eligible for up to
five years' service in a declar-
ed "state of emergency" (not
necessarily war), then made
eligible for overseas service,
is little short of incredible.
The fact that these men are
being manoeuvred by a govern-
ment that their countless
unknown elders have appoint-
ed is simply outrageous.

Added to this is the very
nature of the war because of
which this conscription plan
has been devised, it could go
down in history as the war
about which most outright
lies have been told; relevant
to which the greatest number
of contradictions were hurled
and in which the greatest
"freedom" of usage of in-
human fighting methods was
assumed by both sides.

It will also go down as the
cause of another massive
burst of hot air, false patriot-
ism and mass ignorance in
Australian suburbia; and in
Canberra.

However, for those who
have been raffled (the odds
apparently now amount to a
fifty-fifty chance for all
twenty-year-olds); below are
a few practical bare facts and
private opinions regarding
that loophole drilled-out by
the authorities for those who,
although not up to voting,
may be up to thinking.

REGISTRATION

All Australian males resident in
Australia who turn 20 within a speci-
fied period MUST REGISTER (S.10
also defines "resident in Aus-
tralia"). Only exemptions from lia-
bility to register are diplomatic per-
sonnel, Aborigines and members of
Permanent Forces (S.18).

Penalties: Failure to register —
up to £50 (S.48).

Failure of ANY PERSON to answer
any questions about liability of him-
self or of any other person to register
or render service — £52.54 (S.49).

Knowingly employing for more
than 7 days anyone who has not
registered or complied with call-up
— £100 (S.55).

EXEMPTIONS FROM LIA- BILITY TO RENDER SER- VICE but not from liability are:

Persons with prescribed physical or
mental disability (R.23); Theological
students (R.24); Ministers of Religion;
Members of a religious order or those
training for membership. Persons
claiming exemption may have to sub-
stantiate it in a court of summary
justice before a magistrate (J.29).

DEFERMENT OF CALL-UP

Deferment is at the discretion of a
Minister and so can change from time
to time. A Magistrate in a court of
summary jurisdiction may defer
liability to render service if it
would impose exceptional hardship
on the applicant, his parents or de-
pendents (S.29).

BALLOT

A ballot of dates will be held and
those born on the dates drawn will
be called up. Those whose birthdays
are not drawn will have their service
deferred. However, those who do not
register as required will be liable for
service whatever their birth date, in
addition to a fine of up to £50.

Other deferments at present in-
clude Students and Apprentices, per-
sons married before the call-up
commences, members of the Citizen
Forces, and those granted deferment
on the ground of exceptional hard-
ship.

Those whose service is deferred will
receive a notice informing them of
this fact, but their liability to serve
continues until they are 26 and until
for some University graduates
(S.25; R.31). The Minister when
satisfied a state of emergency exists
may cancel all deferments (S.32).
Those whose service is not deferred
will receive a notice to attend.

CALL UP

If you have been found fit for ser-
vice you will receive a notice to
report at a specified time and place.
Once you present yourself, you are
deemed to be enlisted for service in
the Regular Army Supplement for a
period of two years full time (S.27)
and for a further three years in the
Regular Army Reserve (S.28).
* (Section 10 of the Act, R.12; Regu-
lation 12A).



CONSCIENTIOUS OBJECTION

Section 29A provides for exemption
on grounds of conscientious beliefs;
to all service (S.29A (1)); to combat
duties (S.29A (2)); for those
coming to conscientious beliefs while
in the Forces (S.29A (3) and (4)); and
states:

(5) For the purpose of this section,
a conscientious belief is a conscien-
tious belief whether the ground of the
belief is or is not of religious charac-
ter and whether the belief is or is not
part of the doctrines of a religion.

Application for registration as a
conscientious Objector must be made
on Form 7, available at Common-
wealth Employment Offices. You
must indicate whether you are apply-
ing for exemption from all military
service, or from combatant duties
only. The conscientious beliefs you
rely on must be set out in the applica-
tion form — though you will have
the opportunity of expanding them
in court (R.31, 32).

If you form your conscientious
beliefs after you commence service,
you send your application form to
your Commanding Officer, who shall
forward it to the Registrar (S.29A;
R.33 (1)).

If you are not selected for service,
or otherwise eligible for exemption
or deferment, you will be notified
that there is no need for your applica-
tion to be heard.

If you are selected for service, and
not otherwise eligible for exemption
or deferment, you will receive seven
days' notice of the date, time and
place at which a Magistrate will hear
your application in a court of sum-
mary jurisdiction (R. (3)).

You may be represented by counsel,
solicitor or some person
authorised by you, or you may put
your own case (R.47). There will be
no court fees or costs allowed by
the court (R.48); but you will have
to pay a barrister and/or solicitor if
you have legal representation.

The burden of proving your claim
for exemption rests on the applicant;
you may call persons to testify that
you hold the views you postulate
(S.29D). The Registrar may be rep-
resented by counsel, solicitor or
authorised agent, who will assist the
Magistrate in questioning you and
persons testifying for you (R.47).

Regulation 35 states:

"A court shall, in determining an
application made under this Part,
have regard (in addition to all other
relevant considerations) to the ex-
tent which the evidence of the ap-
plicant is corroborated, to the period
during which the applicant claims to
have held his conscientious belief and
the circumstances in which he claims
to have formed it, and to have con-
tinued to hold it, but the court may,
if it thinks fit, accept the evidence
of the applicant, whether it is cor-
roborated or not."

The Magistrate will determine
whether you be registered as exempt
from all military duties, from com-
batant duties only, or may dismiss
your application (S.29B; R.34).

The applicant or the Registrar may
appeal to a District or County Court
within 14 days, or longer in special
circumstances. A single judge will
rehear the application and affirm,
vary or reverse the decision of the
Magistrate. The decision of this
court of review is final (S.29C; R.38A).

If an applicant who has been grant-
ed exemption from all service and
from combatant service, ceases to
hold the conscientious belief on
which the exemption was based, he
must notify the Registrar or his
Commanding Officer.

Penalty: £25 or imprisonment for
3 months (R.38).

"I refuse to register"

Tom Rodd, whose testi-
mony we print below, cele-
brated his 18th birthday by
sitting-in at the U.S. Attor-
ney's office to dramatise his
non-resignation position. He
was a full-time member of
the Canada-Cuba Walk, and
was one of those roughed-up
by policemen armed with
electric cattle-prods in Geor-
gia. While the American sys-
tem of services differs slightly
from Australian one, the prin-
ciples involved are identical.

Why I refuse to register

There are many reasons,
each perhaps not wholly con-
vincing alone, but adding-up
to an inescapable decision on
my part to not co-operate
with Selective Service in any
way.

First is what I term the in-
testinal argument. It is based
on a statement which I de-
vised in writing a leaflet ex-
plaining my position. "Regis-
tering for the draft and seek-
ing a C.O. classification is like
applying for a permit not to
murder." Should I go to the
State and plead for permis-
sion to do right? A civil lib-
ertarian would not apply for a
permit to exercise his consti-
tutional right of free speech.
I shall not seek the govern-
ment's indulgence to perform
what I feel is my moral duty.

Inadvertently, the govern-
ment itself offered me an-
other reason to reject C.O.
status. It was in reading the
speeches and writings of dis-
tinguished militarists and
conscriptionists such as Gen-
eral Hershey, that I stumbled
upon the real motive for C.O.
classification. It is not de-
signed as a democratic alterna-
tive. Instead, its purpose is
to shunt aside a major source
of potential dissent, to stifle
effective protest against mili-
tarism. As the early Roman
establishment demanded only
a pinch of incense rather than
the true belief, so The State
today demands only registra-
tion. If the pacifist accedes,
he is then set aside and the
conscription process func-
tions smoothly.

I Am Opposed to Your Killing

At a big meeting recently, I
was asked why I oppose re-
istration. I replied "I am not
merely opposed to, myself,
killing. I am opposed to your
killing, as well. I am not try-
ing to tell the government:
"Let me out of the draft, but
take others." I am saying:
"End the entire military sys-
tem!" and I am saying that,
not just with my voice and
my vote, but with my whole
body. In essence, taking the
legal C.O. position is a state-
ment of individual refusal to
kill. It is defensive posture.
Taking the non-co-operator's
position, on the other hand,
constitutes an aggressive de-
mand that all killing cease.

There is one other argu-
ment for non-registration. If
you register, you in effect
grant authority to a draft
board to decide whether or
not you should kill. If you,
then, are denied C.O. classi-
fication, you are supposed by
virtue of your initial registra-
tion, to join the armed forces.
Most C.O.'s decline to do this
and thereupon go to jail.
When they registered, they
had thereby granted The State
an authority which, in the
final analysis, they could not
obey.

Testimony of an American C.O.

What Brought Me To This Position

How did I come to this
position? Did I go through a
process of spiritual agony or
indecision? I intended to not
register as long as I can re-
member thinking about peace,
which is about four years. It
has been clear to my mind
since I first sat in the Meeting
House Library and read the
statements of world war 2
non-co-operators. This would
be my position.

Fear entered my mind, of
course. I am still upset by
the prospect of prison. I
know too many persons who
were damaged by their prison
experiences, to think that I
can emerge unscathed. But I
am preparing myself as best
I can.

Recently I read 50 themes
written by a class of college
students before whom I had
spoken twice. Their topic was
me, but few of them stuck to
it. Most of them dealt with
their own spiritual and ra-
tional turmoil over this issue.
Never had they thought that
there was a choice and they,
admittedly, found it hard to
answer my arguments.

I Want the World to Know

Too often C.O.'s consider
their draft refusal an act of
love to be consummated in
some dark corner. I on the
contrary, want to publicise
my action, to let the world
know that young men are go-
ing to prison rather than be
trained to kill.

Already I know of 19 per-
sons who, at least, will seek
C.O. classification because of
my witness. And from C.O.'s
we get non-co-operators.

For a long time, I thought
that non-co-operation with
conscription, though a moral
imperative, was politically ir-
relevant. I now feel different-
ly. If well planned and pub-
licised, it is the most forceful
single act a pacifist can take.
Its objective is crystal clear;
a complete rejection of all
militarism.

W.R.L. NEWS.

This information is from
"The Peacemaker," a publica-
tion of the Federal Pacifist
Council of Australia who can
be contacted for further de-
tails.

Vietnam and the Conscript

peter
scherer

president, monash labor club

Australia — "the last bearer



of the White Man's Burden".

The hottest issue surrounding the issue of conscription is probably the prospective use of conscripts in Vietnam. While there has been of late much debate on Australian involvement most of it has sounded like a transferred Berkeley teach-in — the specific matter of Australian perils and profits from the war have been ignored. It does not necessarily follow that, even if what is good for America is good for Australia, Australia should imitate in miniature each American action.

It is, of course, impossible to discuss the topic without considering the wider issues — especially in view of the war-hawks' cry that we are participating in "the greatest act of moral courage since Dunkirk". Our government accepts without question the American claim that "South Vietnam is fighting for its life against a brutal campaign of terror and armed attack, inspired, directed, supplied and controlled by the Communist regime in Hanoi", and that "above all, the war in Vietnam is not a spontaneous and local rebellion against the established government". We are therefore, it is claimed, morally obliged to go to the aid of our free-world brothers, threatened that fate-worse-than-death, a Communist-influenced regime.

If sufficiently buttressed with ideology, these assertions become unassailable. If one believes it to be impossible that a people may prefer a Communist government, either outright or because no other viable government is possible, if one is sure that any elections which Communists win or have a chance of winning must be rigged (or at least that the electorate must be duped) and if therefore any measures are justified to "stop the Coms" — then anything can be justified. I assume here that the reader does not believe this, and that "self-determination" includes the right to elect a Communist government — however foolish we feel such a decision to be.

The main source of disquiet over the American course in South Vietnam is just this point — that at no time have the Americans been willing to press for elections which the Communists could win. The Geneva agreements of 1954 envisaged elections throughout Vietnam to follow partition, which was to be only temporary. Since then the Communists (no doubt with much cynicism, as they know the South will refuse them) have often requested that such elections occur with international supervision and control.

In South Vietnam itself, far from allowing a decision by vote, the governments of that zone have continually set out to crush all opposition, condemning all critics and imprisoning them for "re-education". Those who were foremost in leading the struggle against the French and who must represent a sizeable part of the politically aware public, if not a majority, have been denied any right to operate legally. It is absolutely no claim that a rebellion in these circumstances is wholly directed and caused by Northern incitement, just as absurd as the Communist claim that the Hungarian revolt was caused by American agents.

I do not have space here to go into this question fully. Ultimately it is of course impossible to prove more than that both the North Vietnamese and the Americans have interfered, and both the Saigon government and the National Liberation Front heed advice given by their "great and powerful friends". All I wish to suggest here is that the premises on which the West bases its claim to moral righteousness are wholly absent in South Vietnam, and to claim to be fighting the war in their defence is the height of absurdity.

Many "tough-minded realists" will tacitly admit this by brushing over the subject, and claiming that anyway Vietnam is "our front line" and we either sink or swim

with the Americans. "Vietnam — Gateway to South-East Asia — The Enemy is at the Gate" shriek the pamphlets.

The Chinese Communists are pictured as being the new Yellow Peril, about to sweep down as the Japanese did and invade us. Between us and them stand only the Americans, the South Vietnamese and the Tunku.

Just how this threat is about to manifest itself in concrete terms is left to the imagination. This is because, I suggest, in the foreseeable future it is not a plausible possibility, and if it were Vietnam would be irrelevant. The salient point about Viet-

nam is that there are no Chinese troops in that country, and the rebels base their cause on winning over the population by various means (including terror).

But America has reacted to this threat as if it were the same as that of the Japanese; the "falling domino" theory, while with some real basis, relies for much of its imagery on the memory of European colonies falling like a row of dominos in 1942.

The failure to discriminate in practice between the different means by which Communism has spread is the main cause of Western bumbling. Communism imposed by an occupying army, as in the European satellites, or its attempted imposition by external invasion, as in South Korea, must be distinguished from Communists leading an internal revolution, as in China, Vietnam and Yugoslavia (possibly in the future in Indonesia).

The former can be countered by other foreign armies, as the Americans have done. If the rebels have sufficient local support, this has not proved true of internal rebellions, and the fact that an internal revolt is aided from outside (as in South Vietnam) makes fighting it by foreign armies more unlikely to succeed but does not change the nature of the war.

For this reason I believe the claim that the defence of Australia requires the "defence" of Vietnam to be misleading. The type of force and means which would be needed to defend Australia from an external invasion from either Indonesia or China — are the sort which alliances such as ours with America can provide — basically, the capacity to destroy invasion craft and ground forces (there is no defence against nuclear attack). This type of force can, however, only be used to defend a country whose people are not apathetic about which side wins, and oppose the enemy so much that they will

not let themselves be terrorised into giving them succour.

This is not true of the South Vietnamese.

It is significant that the Philippines, threatened much more than Australia by the "red peril", has quietly shelved an undertaking to send troops to South Vietnam, and that only we and South Korea of all the "free world" have joined the Americans (New Zealand is still hesitating, this time to give the Commonwealth Peace Mission a chance, or at least was until last week).

There are many reasons why Australia cannot afford to be involved in American failures of the type now looming in Vietnam. This country will probably share with Portugal the dubious distinction of being the last colonial power, and even after we withdraw formally from Papua and New Guinea any Australian influence will be open to labelling as "neocolonialist".

If the world accepts as true the image Sir Robert has portrayed of this country — the last bearer of the White Man's Burden, whose mission it is to assimilate our blacks, keeping out all other Bungs, and joining with our Great and Powerful Friends to impose a sort of Pax Anglo-American on our benightedly yellow environment — we can expect scant sympathy if a National Liberation Movement starts in East Irian, and we will continue to be Malaysia's most embarrassing ally.

Australia is a defensible but very minor nation. Unlike America and China, we cannot afford to regard this area as a playing-board for an ideological war-game. Our foreign policy should be directed to achievable aims — national survival and the skillful handling of our unavoidable entanglement in New Guinea, with all that implies for our relations with Indonesia. At present, we render no real assistance to America in the pursuit of her aims, and we are deliberately and directly prejudicing our own.

**The Spring of Youth's
discontent passes into
the summer of man's
apathy.**

Peter Hiscock

I'm fighting for you sweet
child
To save your ravaged face,
To free the smile and
blushing cheeks
Which war and power debase.

I'm looking to you sweet
child
To save my faith in life,
To line my face with laughter,
grief
In the vortex of this strife.

I'm looking to you sweet
child
To stir the stagnant pools,
To purify our torpid stream
Of all these bloody fools.

I'm trying hard sweet child
But the image fades away
Your beauty brushes just this
once,
Then lapses in decay.



Science in Mars has been making extraordinarily rapid progress. The territory of Mars was divided between two great Empires, the Alphas and the Betas, and it was their competition, more than any other one cause, which had led to the immense development of technique. In this competition neither side secured any advantage over the other. This fact caused universal disquiet, since each side felt that only its own supremacy could secure the future of life. Among the more thoughtful Martians, the feeling developed that security required the conquest of other planets. At last there came a day when the Alphas and the Betas, alike, found themselves able to despatch projectiles to Earth containing Martian scientific devices with means of survival in a strange environment. Each side simultaneously despatched projectiles, which duly reached their terrestrial target. One of them fell in what the inhabitants of Earth called "The United States", and the other in what they called "Russia". To the great disappointment of the scientists, they were a little too late for many of the investigations which they hoped to make. They found large cities, partially destroyed; vast machines, some of them still in operation; storehouses of food; and large ships tossing aimlessly in stormy seas. Whenever they found such things, they also found human bodies, but all the bodies were lifeless. The Martian scientists, by means of their super-radar, had discovered that on Earth, as in Mars, power was divided between two factions which, on Earth, were called the A's and the B's. It had been hoped that intercourse with the curious beings inhabiting Earth might add to a Martian wisdom. But, unfortunately, life on Earth had become extinct a few months before the arrival of the projectiles.

At first the scientific disappointment was keen; but before very long cryptologists, linguists, and historians succeeded in deciphering the immense mass of records accumulated by these odd beings while they still lived. The Alphas and the Betas from Mars each drew up very full reports on what they had discovered on Tellurian thought and history. There was very little difference between the two reports. So long as each of the two factions remained unidentified, what A said about itself and about B was indistinguishable from what B said about itself and about A. It reported that, according to each side,

the other side wanted world domination and wished all power to be in the hands of heartless officials whom the one side designated as bureaucrats and the other as capitalists. Each side held that the other advocated a soulless system which should grind out engines of war without regard to human happiness. Each side believed that the other, by unscrupulous machinations, was endeavouring to promote world war in spite of obvious danger to all. Each side declared loudly: "We, who stand for peace and justice and truth, dare not relax our vigilance or cease to increase our armaments, because the other side is so wicked." The two Martian reports, drawn up by the Alphas and Betas respectively had similarities exactly like those of the A's and B's whom they were describing. Each ended up with a moral to its government. The moral was this: "These foolish inhabitants of Earth forgot the obvious lesson that their situation should have taught them, namely, that it is necessary to be stronger than the other side. We hope that the government to which we are reporting will learn this salutary lesson from the awful warning of the catastrophe on our sister planet."

The governments of the Alphas and the Betas, alike, listened to the reports of their Tellurian experts and, alike, determined that their faction should be the stronger.

A few years after this policy had been adopted by both the Alphas and the Betas, two projectiles reached Mars from Jupiter. Jupiter was divided between the Alephs and the Beths, and each had sent its own projectiles. Like the Martian travellers to Earth, the Jovian travellers found life in Mars extinct, but they soon discovered the two reports which had been brought from Earth. They presented them to their respective governments, both of which accepted the Martian moral with which the two Martian reports had ended. But as the rulers of the two rivals states of Aleph and Beth were finishing the drawing up of their comments, each had a strange, disquieting experience. A moving finger appeared, seized the pen from their astonished hands, and without their co-operation, wrote these words: "I am sorry I was so half-hearted at the time of Noah. (Signed) Cosmic President." These words were deleted by the censor on each side and their strange occurrence was kept a profound secret.

PLANETARY EFFULGENCE

BERTRAND RUSSELL

Phosphorus bombs
U.S. plans air raids strikes by
U.S. Will Bomb Daily Mu
North Vietnam
Targets by
Night
Phosphorous bombs
RAID HUNDREDS



STUDENT CONSCRIPTS

- the facts and figures

"In this case, assuming it were a year's registration, 36 marbles would be drawn out of the barrel—equal to one tenth of the year's days."

—Mr. McMahon, quoted in The Australian, November 12th, 1964.

When it came to the day, which turned out to be in March (the 11th), we found that the call-up applied to six months (not a year) and involved the selection of 96 days (not 36). In other words, when we were originally informed of the procedure we were told that one 21-year-old in 10 would be balloted into the plan, from there on minor adjustments would have to be made to allow for rejects and deferments.

Understandably then, the Monash University Medical Undergraduates' Society was concerned when it learned that of 25 medical students at Monash who had registered, 16 had been balloted in, called-up, conscripted, call it what you will. Adding to this concern was the Lot's Wife survey of first term that showed an overall university percentage of about 55 per cent. conscripted (that is, 35 per cent. of those students who had registered).

It seemed incredible that the Government would attempt such a barefaced alteration of the original plan as to elevate the numbers to be actually selected, so the only explanation left, and the official one, was that four out of five balloted men would have to be rejected, for some reason or another.

What has the government in fact done?

On Tuesday, June 29th, it was announced that only "54 out of every 100 medically examined for National Service were found to be fit." — The Age, June 29th. The incredulity of this figure is obvious, but there are more interesting statistics relative to student deferments.

In the same issue of The Age it was announced that "Of the 10,959 who registered in Victoria, 5815 were balloted in."

"Of these balloted in, 36 were granted exemptions as conscientious objectors and 2345 were temporarily deferred because they were apprentices or students."

This makes a total of 2382 exempted, that is, 3433 still left. Now, if 54 percent of these were unfit, that leaves 1590 odd to fight. Take out your 27 per cent. temporarily unfit, and you have the required one-in-ten. But do you?

Do you notice that students and apprentices are "deferred", and that 27 per cent. are "temporarily unfit"? While the "temporarily unfit" is impossible to decipher in legalistic terms, it would appear to mean that these men, 27 per cent on top of the one-in-ten may at such time as they ARE fit, be conscripted without further say. They appear to be "on reserve", not exactly IN with the one-in-ten, but potentially in with any of the future groups of conscripts.

But the situation in which students find themselves is even more unhappy. We are told that in Victoria, 2346 were "temporarily deferred"—that is, these people are in the very same position; they will be asked to serve their period with the forces when they have completed their training, or more accurately, when the government feels they have finished. A student seeking a degree with honours or any post-graduate work, may well have to forego such study, and serve his two years active army training. So that leaves us with only the "permanently unfit" and the conscientious objectors exempt. Out of 10,959 Victorians registered, the government has netted a potential total of about 2,660 men. And this is NOT one-in-ten.

While all this may have been perfectly within the legal boundaries of the Conscriptation act, it certainly has not been made clear throughout the mass of newspaper discussions of the subject. As students then, we may receive deferment, but we are not exempt, and it seems highly possible that by the time we have completed our pass degree and enter the noble services, the Monash emergency provision will be in operation. This allows that if the government considers our country to be in a state of emergency (not necessarily declared war) the period of active service for conscripts may be raised to five years. Some weeks ago Australia joined the U.S. in launching an aggressive manoeuvre in Vietnam. At the time Menzies was in London for the Prime Ministers' conference he said of the Vietnam situation—

"If this isn't war, what is it?"

So there is the position as it stands. The government, which is becoming more and more a synonym for Sir Robert, has every trump card, and the conscript, his be student or business man has his hands tied to the strings of the Nation's Prime Puppeteer.

On Thursday, November 12th, 1964, our newspapers carried the first announcement to reach the Australian public regarding the Commonwealth government's conscription plan. The idea was that on some day in May, 1965, the days of each month till October (6 months) would be represented on marbles, the marbles placed in a barrel, and enough marbles drawn to fulfil the requirements.

Actually, there was to be an excess of registered men called-up to allow for medical rejects and deferments. It was stated that a characteristic example of the system's mechanics would be the following:—

"Supposing a registration of 100,000 men. The department calculated that 10,000 men would have to be dealt with individually, to allow for deferments and medical rejection, to produce the year's days.

China and Vietnam....



The "young heroes" of today will make very good National Service fodder; they never say no to a fight, they are good straight-down-the-middle, hard drinking young men who believe in calling a spade a bloody shovel. We need have no fear for there are lots of them at Uni. who will keep us safe and sound from certain un-Australian activities which are seeping into university life.

WHAT DOES A YOUNG HERO LIKE?

He usually likes beer! he drinks more than other people — he says! — often! Not only that, he also likes to drink it out of a bigger glass than anyone else and he usually manages, somehow, to subtly call everyone's attention to the fact. He probably invented the 'Chugalug' with this in mind.

He more often than not likes and plays some form of sport. He is particularly fond of the more manly sports — football, hockey, etc., sports which he claims to play in order to give vent to his aggressive tendencies, and to work out his frustrations.

It's a pity it doesn't always work out this way.

"It's pretty crappy if yer lose a game or a cuppla games in a row. But jeez, if ya win, everything's King, ya go upta th' pub fra bit eva booz — a bloke feels real friendly like — it's beaut — ya can ori sing bawdy songs tagetha and even chuck a few pints into

tha fireplace, andya slap ya mates on tha back... or on tha tha head... or... ya know wot Oi mean.

"One thing that does mike yer feel abit mad tho' is ter hev someone kick yer in tha guts and then tha bluddy ref comes and stops yer stompin' on 'is 'ead an' kickin' 'is ribs in."

He likes talking about 'birds' — particularly the ones he's 'knocked off'. He's never very clear as to whether he likes the 'birds' but he certainly likes talking about them and it seems that quantity is more important than quality. He's quite lucky this way though because the birds seem to like him, or he thinks they do, and that's almost as good; he is the epitome of masculinity and he is aggressive and he most certainly will be able to fight for any goal he sets his mind to — a good material provider!

WHAT TO DO IN THE COMPANY OF THE YOUNG HERO

(when you can't avoid it!) Don't panic... Show him the reverence which is his due.

Do not dispute his prowess with the drinking, nor with the sporting, NOR with the sexing.

Don't argue with him for he will very likely clinch his argument by "punching yer effing 'ead in."

At this juncture... PANIC! From SEMPER FLOREAT — 10/6/65.

OUR YOUNG HEROES

On several occasions in the post-war period, the United States has been consistent in forcing two things upon the Asian world; Coca-Cola and democracy! Just as there has been difficulty in convincing people who have consumed tea for thousands of years to like Coca-Cola, it would appear that democracy a la America is received with no more appreciation.

As the U.S. failed in its attempt in trying to convert China, it now appears inevitable that they will fail for very similar reasons in Vietnam to implement a democratic system of government. If this is the case then it is feasible to suggest that an insight of the situation in Vietnam may be developed by studying mistakes already made in China.

THE VALUE OF HISTORY

In stressing the need for a knowledge of history to understand and analyse problems of the present is not in anyway to suggest that there is some cyclical structure in history. If a similar set of circumstances re-occur under similar conditions, then it is possible that a study of the earlier period may enlighten analysis of the later period. Thus if vital mistakes were made in the previous period there is no justification for repeating the same mistakes once more. It is in this way that a study of history can be used to practical advantage in order to bring about a developing enlightenment, which has in the past, been too readily assumed.

DEMOCRACY AND ASIA

If democracy is viewed as the product of Christian ethics and developing nationalism, which resulted in the breakdown of the Holy Roman Empire, then it is a far cry from a developing and continual idealism of the Greek political system. Even in the Elizabethan period, Shakespeare and his contemporaries showed their preference and admiration for the authoritarian government in Rome. It appears that they were willing to place political stability before individual liberty in their own political system. It could then be argued that democracy as we know it has evolved over hundreds of years because of a set of circumstances peculiar to Western Europe. As national states developed, the status quo was threatened and finally broke down. Serf and noble were content to rally to the cries of the humanists and fight for their "national liberty" (1). The merchant found that wealth supplanted respect formally found in the nobility while the serf left his overlord to flee to the sanctity of the town. To imagine that a political system which has evolved in this fashion is going to be suitable for people in any part of the world is to ignore its slow evolution and the circumstances peculiar only to Western Europe (2). Asia on the other hand did not undergo a long period of political disunity accom-

panied by significant institutional changes such as those in Europe. Small national states did not evolve nor did any significant economic upheaval occur that might be comparable with the developments in Europe.

VALIDITY OR HISTORIC APPROACH

In order to validate the application to Vietnam of any lessons that can be drawn from China, it will be necessary to see if similar traditional patterns are found in each. For more than a thousand years, "Giao" as it was then known was dominated by Chinese rule which terminated in 939 A.D.

Chinese influence in this period was strong enough for Vietnam after a series of internal wars to adopt the Chinese pattern of rule. So in both countries, the ruling class was in the form of a bureaucracy, generally made up of scholars who had passed a rigid set of examinations.

The basic administrative unit in Vietnam was the "province". The State dealt exclusively with these "provinces", in no way recognising the existence of individuality thus leaving no room for the individual in this system.

Despite the political separation of North and South Vietnam, brought about by opposing forces within from 1620 to 1802, the unity of the country regarding the overall Vietnamese language, culture and national identity remained. We find this overall unity being a strong feature also in China throughout its history. Both countries suffered deeply from the effects of Western expansion and the later development of colonialism.

Western domination resulted in each case in a questioning of the traditional system and the gradual disintegration of these. When the old tradition was cast aside what emerged in each case was a strong, united national character. This was to emerge in 1911 in China but was to be restrained by French and later Japanese dominance until 1945.

DEVELOPMENT OF PRESENT SITUATION

When the Kuomintang (KMT) Government gained power through political revolution, few could have suspected that, under Chiang Kai-shek the K.M.T. itself would halt the movement responsible for its power. Yet this was the case. Chiang maintained his rule through force and failed to satisfy the grievances which had motivated the overthrow of Chinese traditions.

These were firstly the desire for an independent China, and a China with sufficient industrial strength and agricultural wealth to maintain that independence. However, Chiang's highest priority went into preserving and institutionalising his own rule rather than continuing the aims of the revolution.

Despite this, the U.S. sup-

ported and assisted the K.M.T., although it would be unfair to say that they completely approved or could perceive any hint of "democracy" within this regime, along with any popular support. Yet despite these shortcomings and failures, the K.M.T. received U.S. support and assistance to maintain control. The rivals of the K.M.T., the Chinese Communists under Mao Tse-tung on the other hand did appear to have the support of the peasants and the intelligentsia because they produced results in the North of China concerning agrarian reform.

Also they were concerned with attaining goals that would lead to satisfying the basic objectives of the revolution. Politically they were not "selling" something foreign to the people but a system not unlike that of traditional China (3). With the support of the local peasantry and the sympathy of the intelligentsia success was inevitable while no alternative existed that could offer as much to the people. Failing to recognise this, the U.S. continued to support the doomed K.M.T. until its complete overthrow in, as President Truman stated in 1948, "the cause of peace and democracy throughout the world". (4)

The basic errors of U.S. policy in China seem to be firstly in not supporting or providing a suitable alternative to Communism and, secondly, in assuming that what is anti-Communist is right and preferable, whatever form it may take.

U.S. relations with China following the overthrow of the K.M.T. could not have been worse, the Chinese people feeling that the U.S. had betrayed their cause. While the most desirable action by the U.S. would have been to help establish a superior alternative to Communism, clearly the least desirable was to prop up a corrupt and unpopular government. The U.S. failed to realise that in conducting their guerilla activities, the Chinese Communists had the support of the peasantry.

It appears that guerilla insurgents may attempt to carry out their warfare through a wave of terror and corruption, but this will fail without local popular support. This is the greatest problem in countering guerilla warfare because it can only be a one-sided battleground and not available for both sides.

VIETNAM — FAILURE TO APPRECIATE PAST

Despite these earlier blunders in China, it appears that the U.S. are proceeding to make similar mistakes in perhaps a grander manner. While Chiang was at least capable of being supported, Ngo Dinh Diem ruling on behalf of an 8% Catholic minority failed completely. He retained U.S. support in the name also of "peace and democracy" despite the per-

sonal dictatorship that he maintained. July, 1956 was the due date for the general elections to determine the fate of the whole of Vietnam, stated in the Geneva Agreement.

"The Conference declares that, so far as Vietnam is concerned, the settlement of political problems, effected on the basis of respect for the principles of independence, unity, and territorial integrity, shall permit the Vietnamese people to enjoy the fundamental freedoms, guaranteed by democratic institutions established as a result of free general elections by secret ballot".

occurred in Saigon resulting in the overthrow of the Diem regime and although the U.S. forces and more recently, Australian troops, are in Vietnam at the request of the Government of South Vietnam, it is extremely difficult to keep track on just who occupies the government.

In under two years since the overthrow of Diem, some nine governments have been formed. In such a precarious political atmosphere, little can be done to outbid and

have obtained the popular support of the people. What did occur was the least favorable, where the U.S. continued to support the rapidly failing K.M.T. government, thus damaging any possibility of continuing relations with Communist China. Despite this, the U.S. are attempting in South Vietnam to support an even weaker and no more popular government. "Yet still they persist. Still they are fighting for "peace and democracy". Yet in China and

would already appear to be too late to begin once more and start applying lessons that should have been drawn from the Chinese experience. What is possibly the most discussed of all problems is whether or not, a united Vietnam under a Viet Minh government, would wish to maintain or be able to maintain political independence from China. In looking at the first part of this problem, it would seem that unless Vietnam was forced to accept full

namese themselves. This would involve putting President Johnson's claim for "unconditional discussions" into practice and possibly negotiating with the National Liberation Front. Once contact could be established, it may be possible to arrange for a supervised election in Vietnam, 10 years after the time set by the Geneva Agreement. To a people dogged by war for 20 years and suffering the effects of the Cold War, any step carried out by the



However, Ngo Dinh Diem, despite the Viet Minh government demands, declared that South Vietnam would not take part in the general elections on the grounds that the Geneva Agreement was not signed by South Vietnam (5). This move was not repudiated by the U.S. who continued to pour in support for the Diem regime and carry out the training of the South Vietnamese army.

There is no denying that the Viet Cong is made up of many of the Communist aligned Viet Minh who fought so hard to expel the French in order to bring about a unified and independent Vietnam. This objective had already been achieved with the overthrow of the Japanese in 1945. However, the French, with British military aid, attacked and re-colonized Vietnam in 1947.

In Vietnam, the U.S. were once more confronted with Communist opposition and once more they continued to support a corrupt dictatorship. Failing to heed the mistakes made in the past, very little was done to counter the Communists in local development or in establishing political leadership capable of being an alternative to Communism.

Violent political unrest has

counter the influence of the Viet Cong. In comparison, the Chinese situation in 1947 under the rule of Chiang Kai-shek was relatively stable.

With the political dissatisfaction in South Vietnam and the intensified guerilla war, it appears that popular support is not with the flimsy Saigon-based government supported by the U.S. As we saw in China, guerilla war involves not just control through terrorism but popular rural support. Without this local support, regardless of the degree of terrorism, secrecy, the chief weapon of the guerillas, will be broken.

Also the very important "grape-vine" communications will cease to function efficiently. It would then appear that bombing raids in the North Vietnam are doing little to cut off supply lines because those supply lines from North Vietnam are not the vital source of supplies. Also if the intensity of guerilla activities since the beginning of these raids is any measure of the effectiveness of the raids, then they have been a dismal failure.

Looking back at China, it appears that of the alternatives open to the U.S., the most favorable would have been to provide an alternative to Communism that would

South Vietnam they have failed to provide a democratic government and have done much damage to the Asian concept of Western prestige and its "democracy". The main reason for the failure to provide a government based on Western democracy is, as it has been stressed earlier, unsuitable to be applied at this stage into Asian society. China and South Vietnam have had similar social and political traditions so it may be argued that in failing to adopt Western democracy in China, the same fate could be expected in Vietnam. Had the U.S. followed the example of the Chinese Communists in concentrating some of their political and economic activities upon the provinces, then slowly building up a central government under their support, they may have met with more success. Much more than focussing all their efforts upon a weak central government devoid of popular support, as in the case of Chiang Kai-shek.

WHAT NOW?

What America must now ask is whether there is any hope left in regaining political support from the Viet Cong. If this was so, could anything be done to bring about Vietnamese unity? It

Chinese support, brought about by an escalation in the war, a national independent Vietnam would be preferred. We have seen for several centuries a developing national Vietnamese character and one of the most determined efforts by a persecuted country in modern times to gain independence and unity.

A united Vietnam, even if Communist, would if it had the chance, be unlikely to allow itself to fall into the domination once more of either China or Europe. The question of being able to maintain national independence could be answered by looking at Yugoslavia where Tito has managed to implement a national form of Communism and in Cambodia which has adopted a Communist form of government yet maintains a neutralist foreign policy. Possibly the best alternative open to America at this late stage is to find some way of making a graceful exit rather than prolonging the agony of the Vietnamese people and allowing U.S. relations to deteriorate even further.

THE VIETNAMESE THEMSELVES

The solution to this "graceful exit" may lie in the placing of the fate of Vietnam into the hands of the Viet-

U.S. to end the war in Vietnam, and bring about national unity and independence, would improve the very low rating of the U.S. at present in Vietnam as well as in the neutralist Afro-Asian countries. In an article "Vietnam — an independent viewpoint", Nguyen Ngoc Bich, a Vietnamese residing in France and of no apparent political ties, could be stating the will of the Vietnamese as a whole:—

"South Vietnam hopes that it will eventually be possible for the two halves to live side by side in peace, to help each other in the common task of building up the Vietnamese nation instead of using armed force against one another in an ideological struggle in which the people have no part to play". (6).

Notes:

1. See Ferguson W.K.: "Europe in Transition" (Bos. 1962), Pg. 298 for a study of the role of the humanists in providing an ideology for the national states.
2. This point taken up by Fitzgerald C.P.: "Revolution in China" (Lon. 1962).
3. This aspect also considered by Fitzgerald.
4. President Truman to Chiang Kai-shek 12/11/48 in U.S. Dept. of State: "United States Relations with China" (Wash. 1949). In same correspondence: "I also stated that I did not desire Communists in the Chinese Government".
5. For an account of this and a comprehensive study of the history of Vietnam see Buttinges J.: "The Smaller Dragon" (N.Y. 1958).
6. Article in P. J. Honey: "North Vietnam Today" (U.S.A. 1962).

IAN PINGE

This magazine gets down, to the real nitty-gritty. Other periodicals busily ask "What are we doing here? What are we?" and leave the reader feeling — What the hell! Melbourne Partisan minimises abstractions, introspections and self-questionings by marshalling facts, nudging them into order and letting them speak for themselves.

This is a gambler's policy. It relies on the public's ability to assimilate anything more sinewy than the pabulum of the Australian press. Although clearly more ambitious, it risks being identified with other small magazines which have no more purposive sum than knocking the establishment. And it's a toss-up whether Partisan's free-wheeling policy will be mistaken for no policy at all.

This is part of the magazine's character, of course. A partisan activity is essentially sporadic; without abuses to attack, the partisan has no work.



This issue ranges through apocalyptic crisis of American wrong-headedness in Vietnam to the scandal of the Dandenongs' redevelopment scheme. The impression is fragmented but the articles share a common motive.

A strong, cohesive and imaginative layout could unite the separate articles in a single personality, but layout is the magazine's only weakness, and looks as if it were done by a drunken carpenter. The three-column layout for the opening Notes and Comments is distracting while the type face and paper re-

call backward-looking leftist publications. This is an interim failure which can easily be made good in later issues.

John Timlin's cool and reasoned analysis of the U.S. State Department White Paper amasses devastating evidence to prove that the Americans are losing more equipment than they are capturing; that there is no evidence from arms captured to show that the Viet Cong are being equipped by the major Communist powers, that the Viet Cong is by no means confined to the North and there

is doubt whether Hanoi has the casting vote in events, that propaganda is more naively contrived than usual, that the American aims are out of phase with those of Saigon, and that the American position is something like that of the boy scouts who had difficulty helping the poor lady across the road because she didn't want to go.

The lead article on Fact is somewhat passe and tends to give the impression that Partisan is only an affiliate of other coat-trailing periodicals. But this is compensat-

ed by "inside" stories on The Movement and on The Australian's contribution to Australia.

Since Melbourne Partisan does not represent any fixed interests and its staff (apart from the editors Laurie Clancy and John Timlin) is predominantly non-academic, the magazine is likely to maintain the stance suggested by the introduction of radical independence. Whether it can take a serious part in Australian affairs and become something more than merely iconoclastic will be watched with interest.



THE TRIAL WELLES KAFKA GUILT

Orson Welles interpreting Franz Kafka promised something rather fantastic; and "The Trial" (now showing at the "Dendy", Brighton) is certainly not likely to leave the film-goer unperturbed. In fact, for those who actually sit the film out, there is a truly remarkable experience offering.

Whether the film should be interpreted with intimate reference to the book is, as always, somewhat of a problem. There is no denying that much of the dialogue is almost word for word; and the fantastic distorting and surrealist sets used by Welles certainly approach the Kafka descriptions in their disturbing intensity — but there is a more hard-biting intensity of occurrences in the film, perhaps inevitable when several hundred pages are condensed to a couple of hours on screen, and Joseph K. is left more as a hollow shell, perhaps more active in fighting his fate on screen than on paper, but he is left rather like a drawing in a coloring book, the outline is there, the guts come from the audience. The viewer is compelled to fill himself in as the body of Joseph K. and K., by the way, emerges rather more indefinite a character than anything to be entirely by design of the director.

The performance by Anthony Perkins is, through most of the film, extremely convincing, but there are patches of inconsistency. However, considering the film as a vehicle of comment separate from the book, there is a number of considerations in a social or moral (it has a basic reliance on interpretation as to exactly what) context.

It is somewhat shallow, I feel, to see K. as "a victim of society", or to see the Welles/Kafka world of brutal

yes-men, fear welding big-men, and misjudged, maltreated everyman, as merely a symbolic or degenerated exaggeration of our society and leave it at that for the purpose of what would be little more than highly-sophisticated satire.

Rather, I feel, we have perhaps somewhat underplayed in the attempt at soliciting audience involvement, an exploration into the psychological scaffolding of our existence as individual creatures, attempting to contain ourselves into one vat of civilization.

It could almost be said that the massive old tomes and millions of files that cascade around the walls and floors of the law courts, are the boundary-walls of that vat. Society as an organization requires the attainment of the individual in order to achieve the most comfortable compromise for the overall population. We have attempted to "retain" the individual by constructing a scaffolding of law, of judgement and of punishment.

Joseph K. is inexplicably arrested one morning by a pair of brutally analytical policemen. Later that day he talks with a prostitute who boards in the same house as he. It is a conversation that sets the foundation of the moral exploration that is to follow. K. relates the circumstances of the arrest and recalls that inexplicable feeling of guilt; the same feeling as he had felt as a schoolboy, when the class had been questioned over a stolen ruler.

He knew he was guilty, yet somehow he felt a burning guilt, an irrational guilt he felt whenever he or his friend found him, was accused or implicated.

To the girl the whole story has little interest. She can do no more in her life than obey the lustful whim of the men who approach her, yet she is elevated to panic when he learns that the police had moved the photos of her relatives she kept on her chest-of-drawers. Why should she feel guilty? What would the police learn from her mother's photograph? What did she really care for her family anyway? And then, the landlady gives notice to her that she must leave. Why? In an agonising scene against a fearful background of damp concrete apartments, K. watches and chatters feverishly with a crippled woman who is dragging a huge chest of the girl's possessions, from one apartment to another; K. again feels guilty for the prostitute losing her home.

Why has the landlady suddenly taken this step? The answer lies in guilt, or perhaps in security.

As individuals we are all searching for some sort of human relationship, whether it places us in an elevated position (of the master, the parent) or in a humbled position (of the child — the dependent). There are, of course, all shades between. Nevertheless, the common factor is security. And an individual's first allegiance, dating perhaps to the order of the primitive, is to his personal safety. The whole premise of the animal world is that of competition, of the natural-selection, and survival of the fittest.

How then has this basic motivation been manifested in an organised society? Perhaps the utopian state is one of total and mutual interdependence, where the individual requires of his neighbour exactly as much as his neighbour does of him, and where each member of the society accepts this as a premise essential as a culture-medium for the pursuit of a worthwhile cause, without the burden of protecting one's safety, or the need of jeopardizing another.

What has this to do with "The Trial"? It is "The Trial", in that the men who accuse K., the men who arrest him, the men who offer to help and represent him, and, of course, the men who try him, are merely asserting, seeking, reinforcing buttressing their own superiority; and everyone of them is like the animals of the wilderness. There is no animal that devours a smaller species, and is not itself prey to a larger one, and man, transferred from the competition with rival species, is left to thrive and alleviate his predatory instinct on his fellow man. The men who arrest Joseph K. are later found stripped to the waist in a cell that sits beneath a staircase in the huge hideous office where K. is employed. K. alone can hear their cries over the thousands of clicking typewriters as they are whipped by a brutal overlord — the overlord is merely obeying orders. The whole scene, where K. finds scenes relative to his "private" problems cropping up unexpectedly in the office of his employment is truly nightmarish.

Later, K. is found the greatest advocate to fight his case, he is taken to this advocate by his uncle. The uncle wishes to take charge of K., and the advocate desires to control him. K. is, however, diverted by the seductive resident call-girl belonging to the advocate. She is one of the many characters that introduce random details of our social disease — in this case the guilt that is associated with physical deformity. She is inspired to lead K. away to a corner merely to show him her webbed fingers. She believes he will be attracted by the disadvantage she feels she has. Paradoxically, her motives

are almost identical. She sleeps with any of the advocates clients because, as the accused, they represent to her the underdog.

But what of the omnipotent advocate? Over his clients he is ferociously autonomous. He has his men dangling puppets on the ends of their own frayed nerve fibres. He has pagan sessions where his oldest clients are brought to grovel before his huge bed (a symbol of singular depravity, surrounded as it is by a labyrinth of vaults and dusty papers; the corridors and musty chambers of these nameless law courts).

And yet, from the most humbled client of this great advocate, we hear that he is but one of five men of such rank. And the ghastly figure of the high-court judge that hangs in one of the deformed chambers of the building; he is but one of many. The order of our society's rank, its mechanical structure designed to supercede the laws of physical superiority that brings satisfaction to the primitive, is an endless chain. K. is on the bottom that cannot be a bottom. He is at the edge of a structure that we have built for us, for him — to organize our society — yet he can go no further even though it was meant for him. Like the man whose story we are told at the very beginning of the film (with the aid of lantern-slide type shots of etched illustrations) he can go one step further, past the guard on the outside gate, and another guard with another gate will await him at the next gate. Another guard, there is no progress. Every office in the framework of our warped society has its persecutor and its persecuted, there is no way out, no way up, and no way down. Perhaps there is no point.

At any rate, there is no point in one man's fighting it. K. is a little man who attempts to go from gate to gate, and find he walks among men who all give orders and who all take orders. He walks among the millions of men and women of our Second Great War, each one a padded skeleton bearing a number and an accusing look. He walks among the grinning faces of the court's organization. Men who stand, who clap, who look, who cheer, all as one man, all on the same level, finding their security in the numbers of their comrades, and the man that rules them is merely at the gate of the next stage.

To K. there finally is no way out, the advocate tracks him down in a cathedral and again projects the slides of the guard and the dying man, K. rejects the plea to submit to the state quo, and from the minister of the church there is nothing but an accusation of presumption. The church offers K. the security a child can feel in his mother's breast, but that way lies submergence and destruction amongst the serpentine tunnels of the law courts, and musty files of those millions who lived, suffered, and died in this vat of smouldering confines of our civilization.

Finally, K. is carried away by the lowest creatures we meet in the film. A pair of huge goaded thugs who rush him away from the organization of the city and dump him limp and devoid of any resistance in a pit. They cannot decide which one will stab his exposed and yielding body. They have no master present to order one or the other to the deed, instead they run and throw dynamite at the laughing derisive figure of K., who has at least made the attempt to avoid the role of brass-button deliverer for his superior. In the final act of hopeless rebellion, K. hurls the explosive into the wind and the screen fills with the mushroom cloud of our present day achievement in the race for survival.

Throughout this, I have deliberately concentrated on personal interpretation — perhaps this is rash, or presumptuous. However, the majority of reviews of "The Trial" that have appeared, around Melbourne at least, have made adequate enough mention of the technical brilliance of Welles's direction — the question of what it all means has been treated largely as a side-effect. It seems so large, hypocritical to praise the method when one does not attempt to assess the aim. However, in conclusion I would make two points. Firstly, I find the most nagging of many questions which still surround the film after only one viewing. If Welles/Kafka is reducing our society to a nightmarish mechanization of the cut-throat instinct, is this to indicate a disease in our society, or does it imply that we are not yet morally evolved past the level of primitive principles? I believe there is a large amount of the latter coupled with a purely implicit plea for reform — but the plea for reform, if there is one, can hardly be over-optimistic, especially when seen through the glare of the mushroom cloud of that final shot.

My second point relates to references that have been made in comparing "The Trial" with Welles's earlier classic "Citizen Kane".

Personally, I find "The Trial" has deeper and more obvious implications; however, while "The Trial" incorporates much in technique that could be considered a heralding of the new film production, "Citizen Kane" was equally significant in its time, in exactly the same way. There is no doubt that Orson Welles leaves us with that feeling of magnitude many times larger than life, and that impression of life perhaps larger than ourselves.

In short, "The Trial" is a film that became a classic the day it was released.

—PHILLIP FRAZER.



A pox on your throats, you belling, blasphemous, uncharitable, apathetic ails. Imperviously incompetent, inconsiderate editors (Barnes, Bedford and Freestone) impenetrably impudent imposing impediments to imbecillie impracticable irrational irritable erudition.

WRITE FOR BLOODY ORPHEUS

For call and see us some time at our office — opp. billiards room.

Movements in Music

The ABC has announced the appointment of Sir Malcolm Sargeant as Principal Conductor of the Melbourne Symphony Orchestra for the 1966 Concert Season.

It seems that since the ABC cannot attract a resident conductor of any quality, it has done the next best thing and appointed a principal conductor. This is widely practised overseas and best exemplified by the BBC Symphony appointing Antal Dorati as its principal conductor following Sir Malcolm's retirement.

Few conductors of any standing wish to tie themselves down to two or three years appointment, particularly under the contract conditions imposed by the ABC.

Antal Dorati's recent brilliant series of concerts has shown that a good conductor can mould a second class orchestra into a first class one in a very short time.

Sir Malcolm, although not in the same class as Dorati, similarly showed earlier this year, that he too could bring forth some fine playing from the Melbourne Symphony. Next year he is to conduct 12 subscription and two youth concerts and a choral concert. Now despite what reservations one may have about Sir Malcolm as an interpreter of symphonies, he is a very good choral conductor (the Messiah excepted). Let us hope that the ABC throws caution to the wind and has him conduct something he is really good at, Bellshazzar's Feast, by Walton. However, I'll lay a pound to a penny that it'll be Beethoven's Ninth.

Marie Collier's recent success should really come as no surprise as she has been one of Covent Garden's leading singers for many years and has quite a following in London.

It is generally considered by critics that potentially she has a very great voice only she needed more training. It seems that she has done just that.

She is, like Elizabeth Scharzko, very beautiful, and like her is a dazzling figure in opera. It must give her great satisfaction to have reached the stage of just being called — Collier.

GARY JOSLIN.

Knopfels on Academic Freedom



Dr. Knopfelmacher

Australian universities do not have a satisfactory degree of academic freedom in the view of Dr. Knopfelmacher, who was recently for the post of lecturer in political philosophy at Sydney University. He believes his rejection is a direct result of this.

However, Dr. Knopfelmacher was not here to discuss his rejection, but the subject of academic freedom. In all countries of the world where nations are controlled by a system similar to our own, it is considered desirable to have a high degree of academic freedom. In democracies, it is believed that after allowing free expression and discussion of all ideas we should at a policy best suited to our nation, a policy which should be constantly reviewed and modified. Academic freedom is thus vital, though it should not interfere with the norms of the community.

Today, most of Australia's intellectual community, if indeed it can be said we have one, has been educated overseas, in Britain and the Continent in particular. There they have adopted certain ideas without understanding the cultural background from which they were formulated. They have brought them back to Australia and tried to place them in our own background, but the Continental ideas cannot be assimilated into Australia's background. This is a reason for the intellectuals in Australia not having great prestige in the eyes of the public. Included amongst these intellectuals are those whom the good doctor chose to call the "proletarian left", and

whom he considers wield a great amount of control in universities and university policies. In his "proletarian left" he does not include Communists, who are "more honest and open" in their aims, but a dangerous element who ride along on a parallel course. Of course, he does not simply object to the fact that they have some control. It would indeed be inhuman for political and ideological interests not to try to influence universities, who are, after all, educating the educators and those who will influence. But it is wrong for them to have the hegemony of influence the "proletarian left" enjoys in Australian universities today.

For instance, a group from Sydney University openly denounced the Australian Government's decision to send troops to Vietnam. There is nothing bad in this, and Dr. Knopfelmacher would be the first to support their right to say this, he says. In opposition to this there are the "intellectually-stated" views of Mr. Santamaria. Yet no one speaks up to support them. It would be a comfort to the Government to be able to quote some public opinion of this sort. None is forthcoming. This is blamed upon the preponderance of control of intellectual thought by the "proletarian left", an influence which tries to deny the opposition a chance to air its views, which tries to stifle the opposition, therefore stifling academic freedom. If Dr. Knopfelmacher were to state some political view, he would certainly wish the opposition to do so too, or

he would seem to be arguing against nothing. But the egalitarians and fellow-travellers do not wish to do this. He added evidence to his claims by saying that some students last year had been told they were jeopardising their career by supporting him in trying to set up an organisation at Melbourne University. Further evidence of his claims was the "Knopfelmacher Case". One of the members of the election board of Sydney University had given as a reason that they did not want "controversialists" in the university. This meant to Dr. K. that they did not want someone who might "rock the boat", someone who would provide opposition to the controlling influences.

Dr. Knopfelmacher showed a touch of bigotry in his anti-Communist attitude, when, in what was evidently an attempt to discredit the Sydney selection board as being influenced by rather Communistly-inclined members, he said that a couple of the members of the board had attended the Peace Congress. Any person who attended the Peace Congress, considering its perfectly admirable aims, should surely not automatically bear the stigma of a Communist. Conversely, if such a person was sincere in his motivations for attending the Congress, he should be commended.

Dr. K. concluded by saying that his was not the only such case, but that several less-publicised incidents of similar nature had occurred in recent years.

JOHN PORTER.

PLAZA

it's a MAD, MAD, MAD, world

Cinerama and Stanley Kramer have combined successfully to create this outstanding comedy. The speed and continuity, together with spectacular color and excellent acting by a large cast of comedians have blended to make a hilarious farce.

The plot of this film is as the title suggests. The opening scene shows a car accident where a dying man discloses to a number of on-lookers the location of a large sum of money. Ensuing scenes show the ruthless attempts made to acquire the money.

Characters portrayed range from simpletons to neurotics, the frailties of human nature are over-exaggerated. Despite a large cast, there are only 15 major roles including Milton Berle — the hypochondriacal business failure; Ethel Merman — his tyrannical mother-in-law; Dick Shawn — her Bohemian son; Phil Silvers —

the shrewd unemployed pianist; Terry Thomas — the toothy eccentric Englishman and Jonathan Winters — the truckie with more brawn than brain.

The plot is a combination of uncontrolled imagination, a flight of fancy and an extravaganza all in one. Kramer has a power of production which few possess and for those who are addicted to comedy (and even for those who are not) this is a lum well worth seeing.

Apology

Due to a mis-interpretation of handwriting, the name of the late Dr. A. E. Nickson was printed in the last issue as "Hickson." We hope that no inconvenience was caused and apologise for the unavoidable error.

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South Africa Newsletter

We have received another letter from our South African correspondent which includes the following revealing facts about the activities of the Verwoerd government.

More than a thousand books on political or social topics have been banned so far this year, including a section of Collins Encyclopedia and a "Life World Series" publication on South Africa.

An Anglican divinity student has been banned for five years, on the basis of a vague charge under the Suppression of Communism Act. The student, Mr. Aitchison, was at one time an executive member of the A.S.F., and was chairman of the NUSAS local committee at the Maritzburg branch of the University, and secretary to the Student Welfare Department of the NUSAS executive until he was banned. This incident adds to indications that the government, which has also attacked devout Catholics groundlessly, is controlled by the fanatical Dutch Reformed Churches.

Many members of organisations which do not entirely agree with the South African Government's policies have had their property burnt by petrol bombs. The police force, predominantly Afrikaners, has found no culprits, and sometimes openly refused to investigate.

The Minister of Justice, Mr. Vorster, has been challenged to conduct an inquiry into the National Union of South African Students after his recent bitter attack on the organisation. Mr. Meester Ostler, president of NUSAS, said:

"He (Vorster) knows NUSAS' platform provides communication leading to understanding. The policies he wishes to enforce rely on a smoke-screen of fear, prejudice, isolation and confusion."

War Disability Pensions were given in a 4:2:1 ratio to the Whites, Coloured and Africans respectively. This appalling discrimination was not enough — the figures have since been changed to approximately 10:5:1! The Africans now receive an amount insufficient even to supply them with food.

The peak of absurdity was reached in this incident, as quoted from the letter:—

"On March 22, this year, the British Ambassador had to stand outside a dining-room (under the apartheid Group Areas Act) to convey the best wishes of Her Majesty the Queen to a group of blinded South African Coloured ex-servicemen who were holding their reunion dinner inside the room."

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OUR UNIVERSITY EDUCATION

david armstrong

"It is becoming more widely recognised today amongst interested circles that University education as it stands is not what it should and could be, and that University students in general fall victim to these misconceptions as they work their way through their courses."

I want, in a few lines, to examine the motives which University students possess, or the reasons for which students attempt a University course of study, to contrast and compare these motives with the purposes which university education tries to fulfil, and to suggest some possible alternatives to current ideas concerning the latter which are more consistent to the nature of human beings.

Firstly, we can look at the purpose of the University. Of course, this depends upon the philosophy of education held by the individual. My idea of the aims and methods of University education will probably differ, to a greater or lesser extent, from the ideas of each person in this University. It is my belief that no absolute, objective philosophy of education can be laid down. We can, however, draw out a common thread from the majority of Western educational philosophers and those concerned about the purpose of University education. As I said, this discrimination in itself is subjective, and it may not reflect my personal ideas.

University education is seen to most people as a part of total education, with a few special emphases. Many see education as a search for truth, and University education as a process in which a highly specialized and intensive search for truth in certain realms takes place. The aim here appears to be a mastery of mind in special, limited areas, which would lead to an ability to analyse and discern the truth in more general situations.

Others see University education as a more extensive and diverse search for truth, where the student, through application to wide fields of knowledge, seeks to widen his experience and see the problems and truths of life in a broad overview.

Another major philosophical branch which makes special claims on University and general education is that of the pragmatists, who see education as the reconstruction of experience through active experimentation. That is, they see all knowledge as the person's experience or interaction with society, and thus (if I interpret them correctly) they believe that University education should be a process of growth of the person

in his experience and interaction with the world around him as he constructs, through experimentation, new experience.

As I have said, there are common ideas drawn from different, or not-so-different, educational philosophical schools as to the nature and purpose of University education.

I disagree with all these at one point, a point concerning basic attitudes, simply in that a reasonable understanding of human nature indicates that major emphasis should be given to the development of the total person—physical, mental and spiritual—rather than to the development of the subject matter. I feel that current educational theory and practice aims too much at the subject taught and issues discussed at the expense of the growth of the person. Of course, these two aspects are inter-related. I will leave discussion on this idea at this point and return to it later.

Here we have, as I see it, and in very brief summary, the common philosophies of University education today. This is what most of us believe should be the purpose of a student partaking of a University education.

What are the common motives of students as they enrol in University courses and as they work their way through University? (I must stress at this point that I am not familiar with all students and thus with all motives. What I know I have generalized from discussions with a smaller number of students than the total number at Monash. Feel free to help me by adding more.

I will list these briefly. Undoubtedly the most common motive is one which is not covered by any of the above philosophies. It is the desire for a University degree and for the qualification that goes with this degree to enable the person to enter into various types of vocations at certain interest, responsibility, and salary levels.

The manifestation of this motive naturally is the desire to pass exams as the student's chief aim. If he is able to do enough work to pass safely, he may THEN find time to participate in other activities, which may assist his development in other spheres, but the chief incentive, and the one which will determine the direction of his activity when the pressure of work is applied, is that of the degree and the vocation.

Fairly closely associated with this form of motivation is that form which seeks status and prestige in being a University student or having a few letters after the name.

Then we have the students who attend the University because of the way of life which is offered. This sort of statement usually carries derogatory connotations, in which people outside the University see many students as living a lazy and revelrous life. While this may be so in some cases, there is also a sense in which this motive can be said to closely approximate the philosophies of University education as proposed above. The way of life within the University for many is a time of thoughtful discussion with few times and place restrictions; it is a time in which ideas can be formulated and personalities can

be developed through the freedom of time and the sheltering from pressing mundane responsibilities. And here we may find the "seekers of truth", who find that, both within and without the curriculum, they can think upon the nature of reality of life and the application of such to the issues which surround us in society and beyond. Many such students see examinations as something which must be passed in order that they may be able to continue in this way of life.

Two other motives of lesser significance can be mentioned to complete the list.

A number of students go on in higher education because they enjoy the subject matter, because they enjoy education and enjoy learning more facts. They have enjoyed and mastered secondary education, and logically the next step is to continue in tertiary education. Finally, it seems that a surprising number of students go to University because it is expected of them by their families, relations and friends. This would be related to the motive of status. For both of these motives, the manifestation would be the desire to pass exams.

Many of these motives are induced by the expectations of society and, to a large extent, of the University. Society expects that the student goes to the University to obtain a lot of facts, gain competence in certain vocational spheres, and emerge with a qualification. Society expects that the students' life should be a reasonably organized, so-many-hours-a-week job just like anyone else's. If society sees a student not "working", it says he is lazy, wasting his time and public money. And the University, through its examination, lecture and tutorial systems, shows that its major expectation is that students should learn certain facts and attitudes and pass exams in competition with other students. (I refer you here to articles by Messrs. McVilly, Cooper, etc., in issues of Lot's Wife of 1964).

Thus we see the wide disparity between the ideal and the actual, a disparity which, as I have said, is becoming more widely recognized every day by those concerned about it.

What can be done? What positive steps can be taken? I will suggest a few which may lead on to others.

Firstly, we must clarify and solidify our philosophy of education. I do not mean by this that we must arrive at the one philosophy, but that we must find what the various camps hold in common and build on this. This basis must be discussed and through a wider publicity, become more widely accepted. The purpose of University education has been a common topic of discussion within some University circles for some time now, but through lack of clarity, conviction, and enthusiasm, this has not even spread out to the University as a whole (as seen by the faculty ideas of University education held by the Faculty administrations, pointed out above), let alone to the society.

Secondly, something must be done about the educational methods employed by the University—its lecture, tutorial and (especially) examination system. Some good

concrete suggestions were put forward by the writers in Lot's Wife referred to earlier, suggestions which I will not attempt to reproduce or even precis. Needless to say, the new methods suggested leaned toward the willingness of the student to think and apply his creativity to the problems of literature, politics, social sciences, etc., all within the structure of a course.

But, just as a changed society cannot come only from better social conditions, but also from changed people who comprise the society, so a University education which is more closely geared to its true purposes must come from within as well as outside. The attitudes of students to their University life and the methods of "educating" used by the University Faculties are interrelated. Any improvement in one necessitates an improvement in the other if it is to be an effective and permanent improvement. Thus, somehow, students themselves must become aware of their motives and of the possible higher purposes of their privilege. This awareness cannot be inculcated by preaching, but must develop, or evolve (a fact which may cause us much frustration); the main means of propagation being through our individual relationships and discussions with each other.

One last point I wish to mention, and in proposing this I am aware that it is very much bound up in my tentative philosophy of education.

This term "seekers of truth" is often "over-played-up". Everyone who is concerned about education, and University education in particular, seems to continually refer to the ideal as "seeking for truth"—the great creative thinker who discovers and tries to give to the world some idea(s) of real truth and insight. Far be it from them to discourage those who will in their lifetime be in a position to do this, but I wish to re-suggest that a more important and universal ideal of University education is that of the growth of the person. I believe, as I have said, that the total growth of the person is of greater value than, or at least of equal value to, the content of the truths sought.

This growth can present various aspects. A person can grow at an intellectual and spiritual level through his search for truth, the latter term being defined as above. He can grow at the deepest level as he comes to find himself as a person, with unique characteristics and potentialities.

From this, we can see that the "search for truth", though, if suitably defined, it can be incorporated in each of the above aspects, nevertheless it is but a part of a wider concept. And from this we can also see that there is a sense in which we cannot define our University education, measure its effects, and propose machinery to implement it.

I hope these latter thoughts are not too abstract or "philosophical". But I believe that we do, for purposes of our security, over-emphasise organized, impersonal improvements, when the major improvements are to come from within the person, largely in expressions which we are unable to measure.

"INHIBIS" "NOTHINGNESS" "MORAL RELATIVISM"

Pride, stubbornness and perseverance should always be the fruits, never the seeds, of man's conquest of himself: Simple admixtures of an ambitious soul whose wilful ignorance will not allow him to be down and receive aching raw belly kicks from a tyrant named ABSURDITY. At those rare moments when, just as Camus' Sisyphus lives the significance of his absurd fate, we are forced into the self-realization that our play-acting is merely a tragic habit (tragic because we can predict, and yet do so little to divert our efforts from ultimate chaos), we should not cling to the secure apron strings of Mother History. There are qualities suited to the absurd hero. These should never be confused with consolation, since consolation is a mere illusory excretion which temporarily relieves our mental bowels but which upon reflection, leaves us with a reeking mess. No! we must learn to accept the fact that all those sources of paralysing torment which confronts the entire human race are to be treated as enemies, not as allies. Parenthetically, I should make it clear that I am not addressing a wide audience, for if I were, I would break my pen in utter disgust and not utter one more syllable, since this topic is only intended to elicit a certain reaction befitting a

group of high-minded cynical bastards. To resume my subject, it is popularly believed that he who indulges in such present-day philosophical concoctions as "inhibis", "nothingness", "moral relativism" and so on, is to be considered an enviable tragic hero, a conscientious crusader whose duty is to reduce the romanitic worshipper to ashes. We can at least destroy a considerable part of this delusion by claiming that the majority of such individuals are self-invested Coc-teans, with little "c's" of course, who ride the waves of fashionable fiction and philosophy and who, judging by prostrating sycophants, almost believe they are Coc-teans. Please let's not kid ourselves! Words are handy things to have around, but it is somewhat more trying to locate their corresponding experiences.

As for that clique of self-pitying scoundrels who in all truth are minor Sisyphuses I urge them to stop mourning over the death of an ill-fated civilization. Don't forget that defeatism is a cruel assumption. But even admitting that we are living in a state of perennial anxiety, to sit comfortably on our haunches weeping dismal songs of "what-was" and "what-is", is to my mind a near arbitrary choice of what we have decided to feel like.

If we consider the few individuals in the 1960's who by virtue of their mental and emotional situation undergo the same or similar excruciating experience encountered by Nietzsche, Sartre and Camus, let them say with Sisyphus' proletarian of the gods, powerless and rebellious, that they know the whole extent of their wretched condition: it is what they think of during their descent. The lucidity that constitutes their tortures at the same time crowns their victory. There is no fate that cannot be surmounted by scorn. Let it not be forgotten that a mental trauma can be both glorious and painful. The absurd hero is neither to be pitied, nor to be praised, nor to be emulated, but is to be understood.

Once he is understood it will be realized that his tortments can be overcome not by systematic elimination, since man by definition will always be hunted and tormented, but by rebuking his anxiety, not through indifference, since this would take the sting out of his suffering, but by feeling stronger, by feeling superior to his fate. By a pure act of Will make pride, stubbornness, perseverance the fruits and not the seeds of our personal encounter with inevitability.

HENRI J. LICHT
(Pip. Ed.)

Sellers, Menadue on W.A.P.

Flying sparks were expected when J. E. Menadue, President of the Australian Natives' Association, and Peter Sellers, who represented the Association for Immigration Reform debated Australia's Immigration Restriction Policy, yet one could hardly say they met head-on. It was a poor debate, and the fault was mainly on Sellers part.

He left untouched two of Menadue's main points.

First, that present policy gives a permanent entry permit to Asians who marry Australians, and this is the only workable method of integration.

And second, when Menadue said "We have never been ashamed of our aborigines" the audience (naturally) roared laughing, but fell into Menadue's trap when he continued: "Well, what have you done about it? We should be ashamed and we ought to do something for them."

He indicated that until we solve the problem of how to treat our aborigines, we should not go looking for further problems with a less

restrictive immigration policy.

Sellers dwelt mainly on the angle that a White Australia Policy by any other name, is just as offensive to Asians. He said the Immigration Restriction policy could not be defined without giving offence.

Although we have dropped the language test, Sellers felt that the offence is still given in the Government's saying that "Everyone is allowed into Australia provided they have an entry permit."

He said that Asian and Pacific peoples are alarmed at Australia's policy which is so obviously based on colour, and he quoted a number of recent cases.

Menadue claimed that from his experience there are just as many Asians wary of a change in our present policy as there are in favour of a change — but they are less vocal.

Further, he said, the Chinese, the Indians and the Japanese all have their own restriction, policies which would apply just as stringently on Australians.

Chessel on Sellers and Menadue

In the recent debate between Mr. Peter Sellers and Mr. J. E. Menadue, there were a number of controversial points requiring comment.

I believe Sellers did not examine deeply enough, the possibility of racial conflict if the present limits are widened.

Sellers wanted a more rational basis of exclusion than colour, yet he didn't say how he would make Australians more rational in their approach to the problem.

He said that the Negroes in U.S.A. and the West Indians in Britain were not a colour problem but a socio-economic problem. It sounds a good point, but what does it mean?

It is meant that we should admit only those Asians of a certain professional and social level? If so, then these Asians should be able to take up good jobs and live in above-standard homes in Australia.

Yet does Sellers feel that the unemployed or the poorly housed Australian will take that calmly and rationally?

He did say: "We need to

ensure that the situation (in U.S.A., Britain, etc.) doesn't develop here". Certainly, but how?

He said we don't want them "in hordes" (which is fair enough), but he denied that a small number is just a "conscience salve".

This denial, however, cuts down the value of his only good point that the present policy should be changed because our conscience demands we should not cause offence and be accused of racialism.

If it's not a "conscience salve" then maybe we need Asian migrants as Sellers suggested "to enrich our culture and promote our understanding."

This is fine, but can only 1,000 Asian immigrants, or whatever is suggested per annum, make any more cultural difference than the numbers who are at present in Australia, both temporary and permanent?

Sellers said that any taxi-driver would tell us that he thought Asian students are "all right" and so are our aborigines, and therefore, Sellers concluded, racial conflict would be negligible.

I wonder, however, if Sellers meant to include Moree taxi-drivers, or if we should ask taxi-drivers if they would like their daughter married to an Asian? (I mean no offence to Asians by this statement, I only wish to point out that

a common prejudice over the world against inter-racial marriage may be shared by a lot of Australians).

Sellers made a big deal of the fact that in some survey 72 per cent of university students wanted a change in the immigration policy. Of course we all make up a big-big proportion of the community and it means nothing that most of us have not yet left the pillowed comfort of home and ivory-towered university, so it is quite easy for us to be of a utopian frame of mind.

This is no doubt the reason why, the debate decided by an "overwhelming majority" in Sellers favour.

The climax of the debate came when Menadue was asked: "If I'm sent to do for the Vietnamese, why can't I be allowed to live with them?" However, nothing came of it. Menadue mumbled something which few understood, but we all laughed.

Apart from the absurd possibility within this question, anyone who thinks that Australian troops are in South Vietnam for the sake of the South Vietnamese is just as gullible and shortsighted as those who have admitted to this country at a greater rate without any racial problem emerging.

ROBERT CHESSELL

POEM

Poor times, in peaceful existence with natives;
And often Fred cries in his sleep for women,
While chains rattle in the cage of the Orang-Utan
To the screams of the monkeys and laughing hyenas.

Pure faces smirk at fear and create nothing
But hate and money; while many starve,
And bones stick out, like skeletons with flesh,
And then the flesh falls away.

Two times the run rises for work
And man can't see or hear except the machine,
Which kills the poor and fattens the rich,
Together, in the factory of death.

While long blond hair is given a name
And dark red-rimmed eyes cry out
For fear of seeing the white moon,
Whose yellow orb shines in the night of sweat.

And glistening black are the hands
With which the mechanic greases his life,
While his wife, in pink nightgown, cries for love,
And the fingernails stay black, for no one ever knows.

Still quiet, the town smokes from coal
And poorly faces groan in the agony of depth,
While the girders creak and gravel falls
To trap men; Oh! GET OUT, and stay there.

So often the silence is shattered by humanity.
Often happy in their constant sadness.
Sadness which they don't know
Except when they die in mud;

When bodies are burnt or buried,
And relatives cry.
Soon after, laughing and merry
In their constant misery.

JOHN HAUSER, Law Arts II.
25/5/64. Melb.

BEAUTIFUL LIFE / JOHN HAUSER



LETTERS/cont.

drinking, danger, sex and so on are the only ways to happiness. They don't want to talk about life, because it depresses them. They have gone through the torture realisation, and prefer to let it all fade into the dim past, not believing that there is an answer. Because they can't find it.

I think perhaps this is vanity. For thousands of years philosophers have considered, and written on, the problems of life. If any of you thinks he has one that has not been considered by any of these intelligent men of the past and present, then he is vain. If he wants to be a philosopher himself, he may do as he pleases. But if he wants to be anybody else, I am sure that he should find the answer (perhaps by reading philosophical works) and GET ON WITH LIFE.

Someone at a lecture said this: "An intelligent organism might as well not have its intelligence unless it has confidence in it." I think he meant two things. Have confidence in your ability to solve a problem — any problem. And have HOPE.

Dr. Albert Schweitzer said something like this: "We are not put on earth for any purpose whatsoever. We should live to get the most out of life." At first glance this may seem selfish. But it isn't. I think this seemingly simple statement is The Most.

The world we live in is very, very empty, but I believe there are a few solid anchor points, one at least of which can be found suitable for every human being.

RUSSELL WINFIELD.

KOMESAROFF/ BUTLER- AN EXCHANGE OF RARE MIRTH

June 2, 1965

Mr. Michael Komesaroff,
"Catalyst,"
R.M.I.T.,
124 Latrobe St.,
MELBOURNE.

Dear Mr. Komesaroff,
I have just got around to a closer study of your article on the League of Rights in your special issue. Nice work. I knew you wouldn't disappoint me, but if you are going to take journalism seriously,

might I suggest that you try to break some new ground when you deal with the League of Rights.

However, I suppose I should thank you for being responsible for a number of new supporters, who did not know of the League until you so kindly publicised us. As I am sure that it was not your intention to bring us new supporters, I regret that I cannot offer you any type of commendation.

Yours sincerely,
(Signed) ERIC D. BUTLER,
National Director.

An Open Letter to Mr. Eric Butler

Dear Mr. Butler,

Thank you for your letter dated June 22, I will now attempt to match it.

Congratulations on your new supporters, I must admit that I thought the objectivity of my article might induce some gullible fool to join your rat-bag flock but I felt that as both Hitler and Stalin had supporters why not Butler?

I hope you do the right thing and tell them about the 1944 security investigation, particularly the parts relating to anti-Semitism, contact with Nazi Germany during the war years and Dr. Evatts statement of February 23, 1945. "Mr. Butler had written articles which in the opinion of the Director-General of Security constituted an attempt to create adverse public reaction to war loan campaigns and the war effort generally," you can then cap it off by telling them how patriotic you are.

Your comments about my article were greatly appreciated, however, I feel that I will never be able to match your wonderful style which is so often characterised by undertones of racial hatred.

I will always remember journalistic advice and if I may be permitted to return with some advice with regard to your TV appearances. Remember that you are selling a very important product, the superiority of the white man, particularly those of British Stock and if you refuse to answer questions and get excited as you did on "Fighting Words" you won't sell a thing.

In regard to the above programme you mentioned that you found Mr. Peter Steedman's article and my own rather humorous. Apparently

your "new supporters" found it a welcome introduction to the League and its racist policies.

As you have not refuted any of the statements made in the article, I can only assume that you and your new supporters regard them as being a true and accurate exposure of your racist organisation.

Hoping not to disappoint you,

Yours sincerely,
MICHAEL KOMESAROFF.

THE PUBLIC MEDIA

Dear Sirs,

During a recent lunchtime, Mr. Pat Tennison consented to come and speak to "us intellectuals" of Monash University, a refreshing break after his discussions on 3AK with the often not-so-intellectual outside population. Mr. Tennison is also a journalist for "The Bulletin" and "The Australian" and producer of the "Ray Taylor Show." At one time he also aided Norman Banks with his program, but found at times he was not seeing things the same way and so felt obliged to leave.

However, it was not to discuss the Norman Banks program that Mr. Tennison had come to Monash, but to discuss public responsibility. With regard to this, he stated he did not feel that the present controlling generation of the community (in the age group 30-50) was handling their responsibilities in the best manner. The coming younger generation will need to do better, but he has doubts that they will. Mr. Tennison's concern with the present generation is a growing tolerance of extremism within the community. This he sees as a direct result of the relatively long period of peace and affluence in all quarters. I feel that Mr. Tennison's concern is groundless. Surely there is an increasing tolerance of what we shall call extremism, but I fail to recognize it as a stigma of decadence, whether intellectual or political or any other type of decadence. It does not signify a slump in awareness of the average citizen; this is on the same low level as always.

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What it does signify is growing freedom of thought, or more precisely, increased utility of freedom of thought. This cannot be bad, and should certainly serve to stimulate enthusiasm in the sections of the community which are genuinely interested in politics. And who can tell? Maybe even Fred the grocer will show improved awareness in the new trend.

Another matter on which I could not agree was Mr. Tennison's idea of "extremism". His views seemed to read that someone who holds views very Left or views very Right (or very Conservative as Mr. Butler would have us believe) is a radical and can be tolerated; but someone who holds such views and does something about them is an extremist and should not be tolerated. This seems to me an illogical definition saying that extremism is all right if you do not try and effect other people with it. Being rather chicken-hearted, I myself will refrain from defining the word. This may leave you in a state of semantic confusion, but I leave you to rely upon your own concept of extremism.

I must say I agree with Mr. Tennison strongly on one view he expressed which met some stern opposition during his discussion. In our commercial systems of communication (radio, television, the press) we are given entertainment instead of information as a necessary evil of the system. This is one bad result of competition. Some of

the idealists arguing with Mr. Tennison on the necessity of this were virtually saying "To hell with the public! We'll give them what we want to give them." These people will undoubtedly be disillusioned in their battle to reform radio and the press, because they will meet some little animals called ratings which are ruthless in the clinches.

JOHN PORTER,
Engineering II.

NEW N.Z. UNI

Mr. Norman Kingsbury, recently appointed Registrar of the University of Waikato, announced a new type of University is being planned. The Administrators of the new University at Hamilton, in New Zealand, have designed a more flexible and integrated series of degree study courses. Several broad "schools" would be developed, the various subjects being parts, not separate units, of the course as a whole.

The new University was planned to be a full-time residential university, omitting part-time students from enrolment and a close student — staff relationship is being formed by an extensive tutorial system.

Attempts would be also made to organise students into groups of a non-faculty nature, stemming the sense of isolation which many at large Universities feel.

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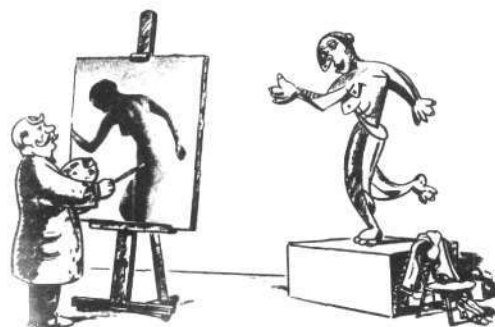
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monash goes and joins LIBERAL A.U.L.F.

The 18th Annual Conference of the Australian Universities' Liberal Federation (A.U.L.F.) was held recently in Adelaide, and was attended for the first time by a delegation from the Monash University Liberal Club.

Conference activities included four days and two nights of Council Sessions, intermixed with numerous social activities, including a most enlightening (and refreshing) trip to G. Cramp and Sons Ltd. Orlando winery in the Barossa Valley.

Although the A.U.L.F. is not affiliated with any political party, it subscribes generally to the aims and objectives of the Liberal Party of Australia. Its objectives, outlined in the Constitution, include the provision of more qualified and more authoritative information of student and public affairs, encouragement to University students to train for leadership in Australian political life, the development in university students of a true sense of their social and political responsibility as members of a democratic community the co-ordination of activities of affiliated University Liberal Clubs, and to work for the betterment of students.

The Federation's Federal Executive has a President, Vice-president or Public Relations Officer, Secretary, Treasurer and Publications Editor. Three delegates represented each of the clubs in attendance, and a total of nine observers from four clubs attended the 1965 Council. Observers are permitted

to deputise for their clubs' delegates at all times. Only delegates or their deputies can vote except on split issues, when the President, in accordance with Constitution, casts the deciding vote.

The A.U.L.F. is NOT aimed at duplicating and supporting Liberal Party policy and "selling" it in universities. Its policies generally favour private enterprise and personal initiative as opposed to socialism and totalitarianism, but they sometimes conflict in principle or in specific details with policies of the Liberal Party in Australia. The Federation is entitled to discuss and formulate policies on any aspect of Australian State or Federal politics. Its policy statement, received at each Conference, is published and sent to various leaders and members of the Federal and State Liberal Parties and to the Constituent Clubs. As well as endorsing those Liberal Party policies with which the Federation agrees, it includes recommendations for changes in the detail and nature of some policies, and suggests new ones. The Liberal Party recognises the significance and potential of A.U.L.F., as evidenced by the willingness of Dr. James Forbes, Sir Thomas Playford and Robin Millhouse to forego other engagements and the provision by the Liberal Party of a Research Officer (Mr. P. Mikrias) to the Council. Both Robin Millhouse (M.H.A. for Mitcham, S.A.) and Mr. Mikrias are former delegates to A.U.L.F.

As the number of well-established constituent clubs rises, so the strength and status of the Federation must inevitably grow. Debates are orderly, systematic and intelligent, and no change or addition is made to Federation Policy without sincere and searching discussion, often involving many amendments. While this insistence on thoroughness is maintained and developed, recommendations arising from A.U.L.F. Councils will be accorded serious examinations by the members of the Liberal Parties who are in a position to put the better ones into effect.

In the next year or two, Monash students will be given a much better opportunity to examine the University Liberal movement for themselves. The A.U.L.F. and constituent clubs are producing a steadily widening range of publications, and as many as possible of these will be made available at Monash. The annual "University Liberal", the prestige magazine of A.U.L.F., is aimed at provoking political thought, at making A.U.L.F. views and activities more widely known, and to allow various political and other political leaders, as well as university staff and students, to express their views on a wide range of topics. In 1965-66, printed leaflets on vital, current issues will be distributed on a large scale to universities, the press, political and other personalities and to the general public. The Federation's printed Policy Statement will also be circulated fairly widely, and

should be available at Monash either later this year or ready for Orientation Week in 1966. Many University Liberal Clubs have their own publications, and many Monash Students may be familiar with "Free Society", published by Melbourne University. Contributors to these magazines again range from university students to Cabinet Ministers, and the subjects covered are equally diverse. These magazines do not necessarily put forward cases for Liberal Party policies, and usually aim, as does the "University Liberal", to stimulate thought and discussion on the various subjects. There is every possibility that 1966 could see the publication of a magazine of a similar nature by the rapidly developing Monash Liberal Club.

1965 ADELAIDE COUNCIL

The 1965 Council was an overall success from the point of view of the Federation and the Monash Club, although it exposed the need for more time at future Councils to debate motions. A wide variety of topics were covered by motions on policy, ranging from Vietnam to education. Many students will undoubtedly

have read in the press of a motion, presented by the Australian National University Liberal Club, calling for the resignation of Sir Robert Menzies as Federal Leader of the Liberal Party. After an enlightening and often stirring debate, attended by members of the press, the motion was defeated by 18 votes to 2.

Monash Liberal Club forcefully opposed a West Australian motion calling for a re-evaluation of the Federal Government's decision to defer loans for the Ord River Scheme for a further 12 months. After a spirited debate, Monash was narrowly defeated by 10 votes to 8.

Monash gained tremendously from the Conference. Not only did we learn at first hand what A.U.L.F. is about, but we gained many new ideas and valuable experience which will feed a great amount of fresh impetus into our Club's activities. We will go to the 1966 Conference with a few constructive ideas and motions of our own, and we'll be able to play a much more significant role than we did in 1965.

MONASH LIBERAL CLUB.

RON WATKINS

on the pleasures of carnage

Now some won't care for dying where the bullets may be flying, so their skills they will be hiring, to the highest bidder home. And they'll stay home money grabbing while the soldiers are out stabbing with the bayonets they have fashioned from the nation's finest steels for any fool can hold it, but a fool he cannot mould it, the tempering is a tradesman's job and tradesmen eat good meals. These then, these tradesmen who prefer to turn their skills into making things for breaking not caring where they sell will contribute to the looting and the raping and the shooting as mankind once again prefers to live in earthly hell. When the makers of the robots wind them up all set for battle they first marshal them together and have a great parade. Then under ghastly man-made flashes, with gaping bleeding gashes and putrid pussy rashes the robots die like flies. While lying in the filth and mud with ruptured bladder pissing blood to what gods dare gladiators pray the pagan gods of Nero's day? Do they pray that day to old Roman gods when cut by bullets not trident prods or have robot gladiators been athletes all since man first made a musket ball. Or do they pray to the Christian God as they lie shattered on the sod pray their life will not be ending pray their bodies soon be mending so again they can be sending deadly missiles at their foe. What will the ghosts of Martyrs think when they see these Christians sink back again to a heathen day fighting now the gladiators way, being payed by another Nero. Christian rebels call their hero.

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August 10th

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COPY DATES FOR THIRD TERM

September 7th
September 21st
October 12th

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Victorian Secondary Teachers' Association secretary, **BRIAN CONWAY**, will speak for M.U.S.T.S. at **MONASH** on **THURSDAY, 15th JULY**, about

THE TEACHER CRISIS

:: Watch the news-sheet for further details ::

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There are only a few pieces of David Dunn's jewellery left at the Union Office. These are the remains of his last exhibition and all are exceedingly cheap. Prices are reduced from 8 gns. to about 30/-, so it would be advisable for all who have an interest in modern jewellery to inspect it before it is sold.

See is at the Union Office, or David Dunn, 26 5298.

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CHUCK, HANDSOME, YOUNG 18M EXECUTIVE, VISITS A COFFEE HOUSE...

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CHUCK JOINS IN...

BOY THAT EDNA FERBER IS ONE HELL OF A WRITER!!!

2/6 FOR A CUP OF COFFEE!!! ARE YOU KIDDING?

EDNA FERBER!?! JACQUE?

BACK HOME...

WHAT'S WRONG WITH ME? WELL BUILT! NAIL DOWN IS A THOU A YEAR!

PRAT IT ALL, ANYWAY!!!

CHUCK RETURNS...

LOOK! HERE COMES THAT COOPEE AGAIN!

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WRITTEN BY MICHAEL O'DONOHUE DRAWN BY FRANK PRINCE



MISS LAW

Robyn is first year Arts student who hopes to major in History and Anthropology. She seems to be the outdoor type and revels in the joys of squash, tennis and surfing. She likes her men definitely male (no queers for this girl) and with a good sense of humour.

MORE MISS MONASH

MISS INTERNATIONAL

Lesley is an Arts I student who hopes to major in English and History. She is not the sporty type and prefers the refined things in life. She has a high regard for Drama, Art and films, although she enjoys football. She has no preferences in men, she likes them all, and is at the moment unattached.



Choral Society

Monash Choral Society this year has already had rather a chequered career. Practices used to be at 5.30 p.m. on Thursday afternoons in the Hargreaves Caf, but this was not a permanent practising place for us, and quite often nobody would know, not even the choirmaster himself, where the next choir practice would be. Now our position has been ratified and improved, and we meet permanently from 7 to 9 p.m. on Thursday evenings in H2.

The staid author of this article cannot claim to be a humorist, so this will have to be a plain report.

The Choral Society at Monash can be said to be flourishing. There are about 40 members this year — sopranos, altos, bases and tenors the smallest group. We have been fairly active in varsity choral field. Twenty-four of us left Melbourne by train on the Tuesday night before the end of first term, to attend the Inter-varsity Choral Festival in Brisbane.

We spent about five days at the National Fitness Club at Tallabudgera, on the Gold Coast, singing heartily, swimming and doing "various other things".

We then travelled to Brisbane and were billeted with Brisbane University Choral Society members, while we attended rehearsals in the Brisbane City Hall. Our stay there culminated with a massed choir of 250 people from universities all over Australia combining to sing a major work, the Requiem of Mozart. Everyone enjoyed both their stay in Brisbane and the companionship found there.

This term the Choral Society are practising hard for our own concert of English music, which is to be on Tuesday, 10th August at 8 p.m. in our own Union Hall. Our major work is Purcell's King Arthur, and this is to be followed by several smaller English works leading up to

works by the very contemporary musician and composer, Benjamin Britten. We hope University students will support our evening as they have supported sundry other entertainment programs this year.

Photography

Mr. W. Broadhead comes to Monash on Thursday, 15th July to give a "judges-eye-view" of what makes a winning competition slide. The Photography Club welcomes you to the meeting to be held in the Conference Room at 1.10 p.m., when slides shown for criticism will demonstrate the technique of success. You too may bring a slide of your own for constructive discussion, and may learn of its chance in competition.

If you are the sort of person who wishes to go beyond the limit of taking a picture "just for the record" the meeting will interest you. Mr. Broadhead is competent to give points for guidance in the field of creative photography.

Overwater Club

We wish to bring to the notice of students that the above club has been formed and students are cordially invited to become members. Membership is automatically granted by the dropping of a water-bag from the "Ming Wing".

The aim of the club is:— Overhead Vermin Eradication by Running Water on Arts Teeming Endless Refuse Crawling Licentiously Under Buildings.

(O.V.E.R.W.A.T.E.R.C.L.U.B.) Students are advised not to "bag" higher than the sixth floor due to the danger of a member of the academic staff losing his toupee. (Further notices pendings). "The Phantom Bagger."

Rugby

On Saturday, July 3, Monash University Rugby Club won the most important match of its three year existence. The 3rd grade side defeated Army Apprentices (26-11), and so gained top position on the ladder. The way is clear for Monash to be promoted to 2nd grade, provided that all the remaining matches are won.

John Crowe's injury weakened the back line, but Mal Baxter performed extremely well as substitute. Konrote Isimeli and Roger Dunhill also played good attacking football.

Although individual people have been mentioned, it was a team victory and everyone is to be congratulated for giving their utmost.

The Silley Cup match against Melbourne University, at Melbourne Uni. on Wednesday, July 14, should be well worth watching. This match will be used as the basis for selection of the combined Melbourne Uni-Monash Uni. team to play University of California, at Melbourne



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University on Wednesday, July 28.

The 4th grade side have won the last three games, with Mike Sedgley and Pete Sands playing some excellent rugby.

Discussions

Congratulations are due to: Richard Green for his selection in the Victorian Colts team; Dare Challis for his marriage to Pat; Prof. Murray for the latest (4th) addition to his family; Steve Redman for the first addition to his family.

The Student Counsellor would like to hear from students, particularly first year students, who are interested in participating in discussions about the difficulties encountered by students at the University.

These discussions will take the form of a free exchange of ideas about any topic which students like to raise. Groups will be of 6-8 students and the Student Counsellor and a member of the academic staff will be present.

Some of you will have heard about the Vacation Conference at Deakin Hall which was conducted along similar lines. The general feeling of those who took part seems to have been that this sort of informal discussion between students of various faculties and staff members was both of great interest and benefit to all concerned.

Discussion will generally be of about one hour's length, to fit in with time-tables, but this could be extended if students wish. They could take place either weekly or fortnightly.

Would any students interested in taking part, please call at the Student Counsellor's Office, 1st floor, Union Building, to arrange a suitable time.

Students who took part in the Deakin Hall Conference would also be welcome.

Fighting Words

On Sunday, July 18th, the teletaping of a debate for "Fighting Words" will take place at H.S.V.7, Dorcas St., South Melbourne. The debate is between Alan Hughes of the Politics Department and Eric Butler of the League of Rights. The topic for debate is, wait for it! "That the League of Rights is Anti-Semitic".

All those wishing to attend should write for tickets or be at H.S.V. by 7 p.m.

S.R.C.

At a special meeting of the 5th S.R.C. on Tuesday 22-6-65 the following motions relating to Lot's Wife were passed.

MOTION 1: That a Publications Secretary be employed to handle secretarial matters relating to all S.R.C. publications. That her salary be negotiated with the Union but that the S.R.C.'s proportion should not exceed 50%. She will be housed in the Lot's Wife Office.

Steedman/Gilbert. MOTION 2: That the Business Manager be no longer paid the £2 retainer for clerical preparation of invoices, etc., as this function will be performed by the Publications Secretary.

Nicholls/Steedman. MOTION 3: That the Business Manager be paid a percentage ONLY on new or renewed contracts and ONLY once for each contract (be it annual or for a shorter term).

Nicholls/Steedman. MOTION 4: That commission for the Business Manager be 20% of each new contract and 10% of each contract renewed.

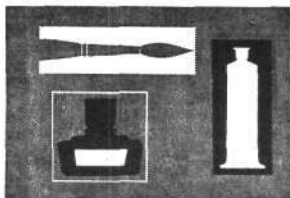
Nicholls/Steedman.

Please Note

The next issue of Lot's Wife will be basically political. We want articles on the political scene in Australia, Britain, America and Asia. We hope to be able to present a dissection of major Australian parties.

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news reviewed

SENIOR - DETECTIVE JOHN RAYMOND PILGRIM, of Fitzroy CIB, will appear before the Police Discipline Board on three charges following his arrest of a man on May 7.

The charges are:

- Conduct unbecoming a member of the force.
 - Having made an unnecessary arrest.
 - Having used unnecessary violence.
- In the City Court on May 14, David Leonard Dark, 23, a journalist employed by Truth newspaper, was found not guilty on three charges of having assaulted Pilgrim, one charge of having behaved offensively, and a charge of having used insulting words.

The "Sun" 23/6/65.

CAPETOWN MON. — A white farmer was fined £250 today for assaulting a coloured (mixed race) woman who died after he hit her on the head with a pistol butt.

"Herald" 29/6/65

MELBOURNE UNIVERSITY last night voted in a union debate that it had ceased to be a university.

At least 128 students voted that "this house has ceased to be a university", 49 students voted against, and there were 23 abstentions.

The "Sun" 23/1/65

Published by the Monash S.R.C. Edited by Phillip Fraser and Pete Steadman. 11 John St. Blackburn (878-5521). Printed and Offset by Waverley Offset Printers, Railway Parade, Glen Waverley.

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S.S.B. 378



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Tatra Motel, Mount Buffalo

SPORTSWOMAN

of the week

Gabrielle Hauser (19, Arts IV) earned her Full Blue at Inter-Varsity Tennis in Hobart in 1964 when she was selected as equal No. 4 in the All-Australia Varsity Team.

For the present her tennis is limited to Saturday mornings, as captain and first player in Glen Iris Valley's Special B Pennant team, and occasionally Saturday afternoons, playing for her old school, Sacre Coeur, in the Public Schools and Grammarians Tennis Association, of which she is the Girls' Section President.

Since 1963 she has been Secretary of the Monash Tennis Club and last year won the Women's Singles Championship, the first time this event was played at Monash.



This year Gabrielle has taken up Table Tennis and is playing in the Monash No. 1 Pennant team (C Grade — so far undefeated). She was captain and No. 2 player for Monash at Inter-Varsity in Adelaide last May.

Gabrielle, a Bondswoman, is in her final year of Honours French. A Newman Society Committee member from 1962-64, she attended U.C.F.A. Conventions in Adelaide, Perth and Hobart. She is interested in photography, particularly Candid Camera shots. It has been said by I-V teammates that she has matter for blackmail should she find in future years that the teaching profession is not sufficiently lucrative.

judo

The Monash Judo Club is now officially Victoria's top competition club.

The three month rise from obscurity culminated last month when we won the Samurai Shield — the Victorian teams championships.

At Inter-varsity in Queensland, where the Sydney University coach was heard to say, "I'll shit if Monash wins". We were undefeated, coming first with Queensland Uni., but being relegated to second place on a countback of individual points. The team was Bob Le Tet, Ray McMahon, George Smith, Do Mung, Geoff Burrows, Bill Piper, Malcolm Brown and George Lanham.

Our women, who came third to Melbourne and Sydney Unis., displayed other capacities as well as their ability to play Judo.

Talking of capacities, our coach Ernie Knoop showed surprising talent in organising and leading the drinking team. Le Tet was magnificent over the first part, and the last hundred yards to his hotel.

In the heavyweight individuals, McMahon defeated Le Tet and went on to win the University Individual Open Championship.

Le Tet reversed the decision on Ray in the recent Victorian Championships and went on to become Victorian Heavyweight Champion. A week after this a Monash team (Le Tet, McMahon, Smith, Lanham and Alexander — a magnificent white belt) defeated all comers in



the bi-annual Samurai Shield contest.

If you have trouble with Ninjas, join the Judo Club; if you have trouble with the Judo Club, join the Athletes.

grannies

gossip

We are glad to report a good dead carried out by the University parking attendants. During the thick fog a couple of weeks ago many students left their parking lights on. The attendants were able to trace over one hundred students to inform them, saving many flat batteries.

One of the parking attendants has recently returned from leave.

During his absence many cars did not park in their correct social status areas. There were no problems at all during this time. Does this mean parking attendants are redundant?

Parking isn't always safe in our spacious car park. One of the editors recently received his fifth dent while parked in the University, this one worth about £12. Several people have complained of similar incidents. Pity some irresponsibles can't take more time when they park. We'll soon have to make a note of the cars either side of us when we park for self protection.

Who was it who opposed the formation of the Australian Studies Centre?

Amazing how student teachers on rounds were forced to work during the teachers' strike. Haven't they got any rights yet?

Latest news from Beau Reed (that House Manager around the Union) is that extra garbage receptacles have been provided at great expense. He would appreciate some students making use of them.

Pity some of those who contributed to the worthwhile course of ABSCHOL (although had to be bribed by Sherry) had to deposit parts of their stomachs in various sections of the Union. We heard it raised 16.

We've heard strange rumours about the air-conditioning in the Arts Building. It seems the closer you get to a certain professor's room on the second floor, the warmer it gets.

Is he a God professor?

Seems to be a battle of the giants in the Economics and Politics Faculty. Politics has been given a secondary place in the Faculty and some people are rightly annoyed.



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football

MONASH BLUES v.
HAILEYBURY

Scores were relatively even for most of the first term, with both forward lines playing the best football.

Towards the end of the quarter, Monash forwards got right on top of their opponents, and ground them into the dirt. The bell went with Monash 3 goals up. For a change, the whole side was playing as a team, making best players hard to pick. Rod Evans was having a good day, making good position—Col Bell was far too strong at half-forward for his opponents, and John Shannon was beginning a lot of moves with great pace.

The game continued in the same vein with Monash keeping the upper hand and maintaining a lead of about five goals. John Netherton in the back-line, an unusual position for him, gave the side a lot better balance and strength.

Possibly Monash lacked a little killer spirit, as they were no doubt capable of a much greater win. However, at the final bell, Monash strolled in, very comfortable victors.

MONASH BLUES v.
C.B.C. ST. KILDA

This was to be a vital game for the Blues, having been beaten soundly by C.B.C.

The first quarter saw C.B.C. kicking with the wind and as a result of effective handball, notched up a five-goal lead by the end of the first quarter.

However, Monash were unable to use the wind to the same advantage as C.B.C., and although they had most of the play and numerous opportunities to score, haphazard forward work left them two goals down at the half-time interval.

Monash then proceeded to play possibly their best quarter of football this year. All the backmen were playing vigorously and at the three-quarter break had held C.B.C. to a three-goal advantage.

The Blues then returned to their form of the 2nd quarter. Although they led in the race for the ball, their disposal was poor, and few players were being constructive. Having closed the score to two points less than C.B.C., inaccurate kicking let the game be snatched away by C.B.C. in the last minutes of the quarter.

On Wednesday the 30th of June 1965, a football match was played on the main oval. The participants consisted of two teams of 18 girls?? from the faculties of Medicine and Ecops. The match began in an organised and entertaining manner, but unfortunately due to the activities of some male supporters this condition did not persist. It was not long before the whole ground was covered by inert white bodies. Whether the colour was due to fear or flour was not ascertained.

However, the Amazonian battle continued with play being fiercely contested at every quarter. It must be said, that apart from one or two lapses, the umpiring was quite impartial to the extent that the match ended officially as a draw. The Medical body however, say they are able to furnish evidence to the fact that victory was theirs by one point. The Medical Faculty is still reasonably happy, as they have yet to be defeated, thus retaining the Ladies

medical



v.

ecops



Football Challenge Cup for 1965 unless further challenges are forthcoming.

The result?

Medicine 1 goal 5 behinds
Ecops 1 goal 5 behinds.

Rather overshadowed by the event on the main oval was the Medicine vs. Ecops Hockey match, which resulted in a 3-2 win to Medicine. The margin may have been greater for the medics, as they were forced to play the first half without their goalie. The reason being, that he could not be dragged away from the ladies football match.

The match itself consisted of hockey of a good standard and was thoroughly enjoyed by everyone who took part. It is to be hoped that this match was the fore-runner of many more such future events, both in hockey and all other sports.

baseball

Under the auspices of club secretary Puce and social secretary Brennan, the Monash Baseball Club is having its most successful season. The first nine is at present seventh on the ladder and considering the rise to a higher grade this season, it is a creditable performance. The seconds, captained by Russ Worthy are lying third and are the most successful team to date this year. The third team, inspired by the pitching of Bob Dixon is more than holding its own.

The social activities have been successful and as a result it is anticipated that all will receive a subsidy. A trophy has been donated by Kath Byers of the Notting Hill Hotel for the best clubman of the year, so our ardent patronage of the establishment has not been in vain.

Notable achievements by members of the club have been firstly, the inclusion of Steve Engal in the Victorian Minor League team and the selection of Jeremy Brazier in the squad to play for the Scarmen Cup in Adelaide.

table tennis

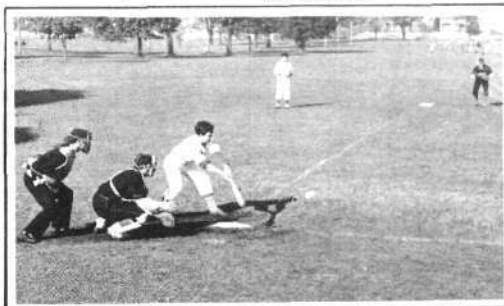
tennis

Although the Monash Tennis Club has been seemingly dormant, it has continued to go head at a steady pace. 1965 has seen a growth in Pennant teams to the maximum of five—Men's Special C, C and D Grades and Women's C & D Grades. The top teams, promoted a Grade on last year's performances, have been finding the opposition a stiff challenger, but after several narrow defeats, the teams are gradually notching up wins. Leigh Deckert (Sp. C) and C Grade Captains Peter Cooper and Eleanor Crone are pleased with their progress and keen to increase their tally of victories. The D Grade Men's team, captained by Peter Mason is steering a middle course, with victories outweighing defeats, while the

D Grade Women, under Sheila Barry, are in equal position at the top of their Section, and have their sights set on the Pennant Flag.

Club Championships are now being played, for the second year. The main interest should be provided by the Men's Open Singles, which should see the clash for the Perpetual Trophy between two No. 1 A Grade players, Club President and Title Holder Peter Keller (Ecops II) and Eddie Beers (Arts I). In the Women's Singles, last year's winner, Gabrielle Hauser (Arts IV) is top seed.

On the social side, the first activity for 1965 was a Card Evening at the home of Mr. Doug Ellis, General Secretary of the Sports Association. It is hoped that this will lead to further social activity.



With only 2 Rounds to be played six Monash teams have a chance of playing in the finals. The present position is as follows:

Men: C1—3rd and play the team lying second in the last round to see who gets the double chance and 2nd place. C7—6th with no chance of making the four. D1—

equal 2nd and cannot go out of the four. D3—5th with a good chance of getting 4th place. E3—4th and should stay there.

Women: Monash C1—on top, still undefeated and should win the pennant. Monash Red C1—3rd, and could finish second to our top team.