

# HONI SOIT

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# editorial

## STOP THE TOUR

The Springbok Rugby tour looks like being a victory for the cause of apartheid.

Already the South African Government and press are rejoicing over the failure of the union movement to stop the tour.

The principle of racism in sport looks like surviving — at least in Australia — and our own government, cynical and opportunistic as McMahon's motives may be, is bent on ensuring the success of the Springbok tour. It is tragic that the friends of South Africa and the narrow views of Australian Rugby Union have apparently persuaded a significant number of people to support the tour.

Opposition to the tour and the methods chosen to do so are matters of conscience.

As South Africa proclaims, these sporting teams are ambassadors of that country's "way of life", just as Australian teams are ambassadors of our own.

Hence one must weigh the rights of sport against the issue of apartheid. The two questions cannot be separated. Either one supports the tour and turns a blind eye to the political overtones and moral implications, or one acknowledges these factors and opposes the tour.

The question of what methods are justified in stopping the tour is again an issue of one's own moral judgement.

Just as the moratorium was a question of whether the war is of such importance as to override considerations of university neutrality, so the question of harassing the Springboks and invading the football field is a matter of weighing the injustices involved in interfering with people's right to watch a game of football against the moral and political considerations associated with the Springboks.

Also, parochial as it may seem, the tour has significant political implications for Australia in the eyes of the rest of the world.

We remain one of the few countries that continues sporting relations with South Africa and entertains its sporting ambassadors as honoured guests. Already our immigration policy, our treatment of the Aborigines, and our handling of New Guinea, has helped create a racist image of Australia.

The Government's stand over the Springbok tour can only harden that image.

HONI believes that in the interests of justice, morality and Australia's future relations with its Asian neighbours, the South African tour MUST be stopped.

Peter Vaughan,  
Editor

# THE PRICE OF PEACE

Silence is not a common condition in a university with a tradition of involvement in the great issues of the times; and with the extremely petty issues that typify its internal conflicts.

It is therefore remarkable that there has been virtual silence on an issue which affects each one of us directly: as people, in the preservation of our environment; as citizens, in the preservation of our natural and political rights; as supposedly concerned individuals, in what appears to be a gross example of, at the very least, governmental incompetence, and at the worst, possible corruption.

The issue is the Clutha Development Pty. Ltd. Agreement Act of November 24, 1970. It is an act which has wide ramifications in four major fields of interest.

In terms of conservation and the future of the environment, the act is a disaster. It allows for the development of a large off-shore port facility at Stanwell Park, covering six square miles of ocean, severely disrupting the marine ecology, and from the coal dust in the bilges of the huge ore carriers, the probable development of a string of beautiful black beaches along the entire Sydney coastline. Incidentally, the great natural beauty of the area will be destroyed.

Dust from the fine powdery coal to be dumped on the cliffs will, with the prevailing wind patterns, settle over the Sydney region, and dumping a million tons of coal a week will make quite a lot of dust. The effects of the mining will be even worse. Mines are being established on either side of the Nattai River (Warragamba Dam) inside the catchment area: the water is used, with chemicals, to wash the coal and is then allowed to flow back into the dam — destroying the ecology in the dam, and so leading to the probable stagnation of our major water supply. This is besides the effects which the chemicals must eventually have on those who drink the water, and that's us.

The Act contains a great deal of attention to rights; but they are the rights of Clutha, not of the citizens of N.S.W. who are not always protected from resumptions by the clauses in the

Mining, and Public Works, Acts, they don't bind Clutha. They are not subject to zoning regulations, they may build whatever and wherever they like, they rent crown land at 50 cents per acre per year, and are "clear of all rates, taxes and assessments to which the said land is now OR AT ANY TIME may be subject". "No discriminatory rates, taxes or charges of any nature whatsoever shall be charged" by Government. It therefore has no sanctions to impose against Clutha.

They pay no stamp duty, why — no reason given. Clutha can sell or lease any land it gets without restrictions. There are some protective clauses but, neither the Registrar-General nor any other person shall be concerned to enquire whether the provisions (specific protective provisions in this and other acts) have been complied with.

The Agreement shall take effect "notwithstanding the provisions of any other act", and any proclamation, notification or order now made, or made in the future, are "revoked, cancelled, varied or amended" so as not to obstruct the construction and use of works. All these rights and privileges are extended to all persons and companies in any way associated with Clutha.

The State stands to receive \$5 million a year in royalties for purchased for \$3 million from the State in 1968, expects \$95 million a year profit.

Both parties are at fault in the passage of the Act. It was passed well before the State Election, yet was not an issue — why not, because the Opposition failed to make it one. Blame must be shared for the contents of the Act by the Public Service who formulated it, by the Government who passed it, and by the Opposition who failed to effectively oppose it and publicise it.

In the light of the contents and implications of the Act, as outlined, and because of the obvious incompetence (to protect civil rights) and alleged corruption in formulating the Act, the Liberal Club last week unanimously passed a motion condemning these provisions of the Act and calling for a partisan select committee of the Legislative Assembly to fully investigate the Act and the situation surrounding its drafting. The people of N.S.W. have a right to object to the Act as it now stands, and to ask why it was allowed to happen.

S.U. LIBERAL CLUB

# FOR A FEW CENTS MORE

The in-vogue round of Faculty Revues winds up this week with "For a Few Cents More", which promises to be one of the best.

"For a Few Cents More" is being staged by the Economics Society at the Union Theatre from July 1 to July 4.

Last night I attended the Sydney revue, which comprises a series of humorous, satirical skits which vary in topic from the approach of the media to selling god in an updated version of Snow White. There are also several politically oriented skits.

Last night things were still a bit rough, around the edges. For instance the leading man of one of the skits was nearly decapitated by a falling back drop. I believe his understudy is now being questioned by the C.I.B.

I thought one of the Revues strong points was the music.

This year the background and coming group "Wheatfield". There's also a folk singing segment which promises to be, like last year, one of the high points of the show.

As you would expect a couple of the skits were a bit corny, but generally the Economists have done a creditable job in producing a bawdy, rude, but thoroughly delightful show, well worth the \$1 they're asking. Tickets are available at the Economics Faculty Common Room, D.J.'s or at the door.

Dennis Mortimer.

## Union Staff

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Layout: Jane Dix, Peter Kowald, Tony Nicod, Doug Pinch, Dennis Mortimer.

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# Notice OF BY-ELECTION CHANGE OF DATE

A by-election to fill the following vacant positions on 43rd S.R.C. will be held on **Tuesday, 20th July, 1971:**

- Economics (1).
- Arts (3 men, full-time), (1 woman, full-time).
- Law (1).
- Science (1 man).

Candidates must be enrolled in the respective faculties and must be nominated and seconded by two students in that faculty. Nominations must be in the hands of the Acting-Secretary of the S.R.C. by 3.00 p.m. on Tuesday, 6th July, 1971.

J. BUSSEY,  
Acting Secretary

## Abortion Forum

Recent medical findings have had an impact on the abortion issue — these are of such significance that a critical analysis is needed.

This is one of the aspects to be considered at a forum on abortion next Tuesday at Wallace (6.00 p.m.).

A full spectrum of ideas on

abortion will be presented ranging from the fervent Roman Catholicism of Dr. Connolly, down to the views of a Woman's Lib. member (who promised not to utter "fuck" more than once every 5 minutes).

A forum of this nature has not been held for many years and with abortion laws in a state of change around Australia and overseas a reassessment of the issue is of vital importance.



# Club Crawl

Honi is starting a new Clubs and Societies Column which will be available for use by any Club Secretary who wishes to publicise the activities of his club or society.

All correspondence should be addressed to Clubs and Societies, C/- Honi Soit by internal mail.

John Lewis.

## Arts Society

**PUBLICATIONS:** The Arts Society has finally published TARFLOWER by Terry Larsen, SHADOWMASS by Martin Johnston, LYRICAL BALLAD, ODE & DIVERS POEM by Andrew Hunter.

These three books of poems are now available on campus for 60-70 cents, and will later be sold through commercial outlets for a dollar each. Buy your copies on the campus.

**DEBATING:** We'll be starting a lunchtime debating society this term, open to all Arts students. If you're tired of your daily dose of frostbite on the front lawn, and want an entertaining way to pass the hour, enter the more heated atmosphere of a debating club.

If you haven't debated before, don't worry — neither have most of the other possible members. Try to "scrounge" a team from amongst your friends, but don't worry if you can't, there'll be a meeting next week where teams will be selected. Each team will debate once a week, and eventually debate every team in the competition.

The debates should begin by the fifth week of term. If you are interested, ring Steve on 57-4663.

## SU Photographic Society

The S.U. Photographic Society holds competitions twice per term on Tuesday evenings. Anyone in the university may enter photos and slides and a qualified judge comments on each one. The topics for the next photo club competition on 13th July are — B & W "Reflections" and Colour slides "Nature". Any interpretation can be taken on these topics.

On Tuesday, 29th June, the club has arranged a very interesting talk, illustrated with slides, by Gordon Bowman called "Taking Pictures in your Stride". This will explain basic picture construction which applies whether you own an Instamatic or a sophisticated camera.

Apart from photo competitions, the Photographic Society's raison d'être is the two fully equipped darkrooms behind the A.U.S. Office in the Clubs and Societies Cottage where members can develop and in the university can also buy cheap black and white and Ektachrome colour slide film at the Cottage on Mondays and Thursdays from 1.00 m. to 1.45 p.m.



## UNIONS AMALGAMATE

At meetings last week, both the Union and the Women's Union endorsed the amalgamation of the Unions by overwhelming majorities. However conservative groups can still block amalgamation.

At the SUWU meeting, on June 24, the meeting voted 58 to 6 to endorse amalgamation. In the Union on Friday 25, a meeting of about 450 members also voted for amalgamation. There were only 61 votes cast against, and several non-student members were prominent among those, including a past Vice-President who flew down from Canberra especially for the meeting.

The resolutions have to be now confirmed by simple majorities at a second general meeting of each Union.

The second meeting of SUWU was Tuesday, June 29, and the Union met again at 1 p.m. in the Union's West drawing Room on Monday, July 5. The only danger is that students will take the result for granted and not bother to attend that meeting. In their own interests, they should take special care to do so.

S.T.

# SACKED TUTOR STANDS FOR SENATE

Dismissed economics tutor, Bill Waters, is standing for election to the University Senate.

The election, to be held in the next few weeks, is the student body's biennial chance to elect a representative to the Senate.

At present the University's supreme governing body consists of 26 fellows.

— 4 appointed by the State Governor, 1 each by the Legislative Council and the Legislative Assembly, 15 elected by the staff, 3 elected, 1 elected by 30 deputies, and the Vice-Chancellor.

The "Student Senator" is elected by all undergraduates in a postal ballot.

When nominations closed last week, there were 6 candidates: Bill Waters, formerly a tutor in the Economics Dept.; John Blount, President of the Union; Peter Collins, Editor of the *Union Recorder*; Chris Beale; Robin Fitzsimons; and T. Dwyer.



Tutor Bill Waters

Pundits estimate that the election will be a battle between Waters and Blount. Waters is standing on a platform of opposing the policies revealed by the Senate in its dealings with the Economics and Philosophy Dept. issues, the sackings of Waters himself and fellow tutor Dave Hill, and



Union President John Blount

the unjustified exclusion of Hall Greenland. When interviewed by *Honi*, Waters said: "My role in the Senate will be unencumbered by personal or opportunist considerations. I will act, as I did in the Economics dispute, on the premise that the rights, needs and interests of students must be paramount within the University."

John Blount is concentrating his election campaign on 3 issues:

1. Establishment of a workable system whereby Senate meetings will be open to members of the University;
  2. Establishment of a viable feedback system from the Senate to students, presently through reports in *Honi*;
  3. Support for the Senate's stance against the State government over the new proposals for student representation on the Senate.
- Ballot papers will be posted out within the next week, and are returnable by July 28.

## PHILOSOPHY DEPT

In 1968, Professor David Armstrong (Challis Professor of Philosophy) delivered a course of lectures of the Philosophy I course. One of the points Professor Armstrong was most vociferous about (he took more than half a lecture to explicate) was that Modern Philosophy is distinguished from Mediaeval Philosophy mainly by the fact that Modern Philosophy does not have to answer to an Authority in the way that Mediaeval Philosophy was responsible to the Church.

Modern Philosophy stands or falls on critical analysis, on the basis of self- and logical consistency, not on the whims and dictates of an external "Authority".

It is in this context that the recent events in the "philosophy" department should be reviewed.

On the instigation, apparently, of Suchting and Devitt, a course in Marxism, Leninism, and their modern proponents was proposed to be added to the curriculum. It seems that a meeting of staff (10-3) in favour of this, but, in the spirit of Modern Philosophy, Professor David Armstrong (Challis Professor of Philosophy) exercised his legal power of veto, power invested in him by the University by-Laws.

## ARMSTRONG'S CASE

Apparently, the major objections were:

- (i) The discussion of such modern proponents of Marxism or Leninism as Mao Tse-tung, Ho Chi Minh, the Guevara, and Joseph Stalin has no place in a philosophy course, in company of such reputable philosophers as Socrates, Hobbes and Kant, because they are not respectable, nor worthwhile, philosophers at all.

(ii) Suchting and Devitt, self-confessed socialists and radicals, cannot be trusted to deliver an objective series of lectures on such a controversial course. (There is the risk that these two would use such a course as a subterfuge to pollute and infect the impressionable minds of the poor philosophy students, who must, at all costs, be protected from any intellectual or emotional strain or trauma induced by the exertion required in introspection and critical analysis at least until Graduation Day. On that day, upon the receipt of a scroll, one becomes, as if by divine visitation, a serious thinker. That is the time that God breathes life into one's intellect. This theory is consistent with Dr. Knopfmacher's view that this is the first occasion when students are ready to study Political Science and Sociology.) In answer to the second criticism, Suchting and Devitt offered that Professor Armstrong (Challis Professor of Philosophy) give some of the lectures himself on the more controversial aspects of the course, or even, that the course given by a lecturer of Professor Armstrong's (Challis Professor of Philosophy) own nomination.

## THE REBUTTAL

To answer the first criticism, one must first view the "philosophy" course provided. It reeks of bias to an Anglo-Saxon Empiricist view.

The first-year course mentions Plato (and his definition of knowledge) and deals with two of Descartes Meditations (I & VI). The rest of the course's reading is almost entirely that of American or British philosophers. The most scribbled text is Edwards and Pap in which, of 63 articles, only nine are by non-American or non-British Philosophers.

In second year, other than the Greek Philosophy option, and a brief account of Spinoza's, Leibniz's and Descartes' theories of Metaphysics, the bias is similarly strong — in the Political Philosophy option, the authors dealt with are Hobbes, Locke, Berkeley, Bentham, and Mill; hardly a list of authors to embrace a fair and unbiased account of the world's political thoughts (even Aristotle is missing).

In third year, the epistemology course deals with Locke, Berkeley and Ayer. The options, other than the other option and the Wittgenstein option, a similar bias is shown for example, the Philosophy of Religion course dealt with Mill, Smart, Mitchell, Collins, not at all with Christian Philosophy.

There is a small claim that either there is very little worthwhile philosophy outside the English tradition or that the "philosophy" course is a distortion. (There is never a mention of non-Western philosophy.) The course, as it now stands, studies such reputable, worthwhile philosophers as Flew, Ayer, Smart, Stevenson, and neglects such worthless people as Aristotle, Durkheim, Schopenhauer, Machiavelli, Diderot, Boethius, Marcus, Heidegger, Sartre, Schiller, Masaryk, Thoreau, Darwin, Freud, Einstein, Dante, Heisenberg, Kierkegaard, Buber and Nietzsche. It must, however, be added that Bertrand Russell is mentioned, in passing, several times.

In this context, the proposal of Suchting and Devitt is like a breath of fresh air, for the course, as it now stands, is stilted. But it seems that in this department at least, philosophy has to answer to the whims and dictates of Professor David Armstrong (Challis Professor of Philosophy) in the true spirit of Mediaeval Philosophy. E.B.

\*Those comments in brackets are not necessarily the thoughts of Prof. Armstrong.

# APARTHEID — THE SCALE OF VALUES

In the small hours of Wednesday morning, June 23, someone painted on the wall of Sydney Cricket Ground, "If this isn't nice, neither is apartheid".

The concept is too readily forgotten in our timid and brow-beaten society: socialized into excessive politeness and sensitivity to what is correct and what reprehensible, the affluent west finds it easy to play Oblomov and pull the covers over its head.

It was against such moral laziness that a number of people spoke at a packed front-row meeting that same Wednesday. Of these Dr. Spock was the last, and he affirmed as decidedly, if more mildly than Ross Clark, the necessity for determined commitment to the issue at hand — the Moratorium "I used to believe", he said, "that the

university should be above the battle, or at least largely above the battle: I don't believe this any more". The message came loud and clear: what was at stake was too important for academic quibbling and theorizing. There is, as Mike Jones pointed out, a war to be stopped, and beside this other issues fade into insignificance.

The apartheid question becomes entangled in the same petty intricacies that have beset the Moratorium over the last thirteen or so months. The public sentimentalizes over "the poor footballers" who naturally "can't help their Governments' policies". The apartheid question recedes even further from the point of resolution that does Indo-China: concern for a few white footballers (or for his Saturday afternoon sport) overwhelms the average Australian bloke's awareness of the 16 million non-white South Africans who could not visit this country if they wanted to. Visions of dirty, long-haired demonstrators (presumably sexually immature, if not fully so), and their original line) have already alienated people over an issue which should have united all.

Priorities need to be re-adjusted: walls can be cleaned and fines can be paid; traffic jams, noise, crowds and bruises will not kill anyone; neither will missing lectures. It is the Vietnamese who are being killed, and Bantus who are being denied a right to life.

Perhaps Australians would do well to remember this, and to reflect on the motives of the slogan-writers whom one evening party saw lit to dusts so glibly as "vandals".

Antonia Finnane

## AVANTE-GARDE

### MUSIC GROUP

Under the auspices of the Music Department a plan has been put into operation to start a contemporary music-theatre group to perform works of an avant-garde nature on a regular basis. In guiding that I will be concerned with the proper performance of works, which have extensions into the realm of theatre. These works will either be graphically notated or verbally instructive so that the performance of same will involve gestures as well as sounds, if one so desires. Musical background will be helpful, if you are interested, but let it be no obstructive if you don't play an instrument.

We have yet to arrange a date for the first meeting to discuss what is planned. If you are interested, then go to the Music Department, consult the secretary and leave the times or time you are available so that the first meeting can be arranged. If you are not in music, leave your phone no. so you can be contacted.

GREG SCHIEMER

## Violence and The Tours

This coming Tuesday, 6th July, sees the first of the Springboks' Sydney matches, and is already the subject of much controversy.

It seems redundant to discuss here the morality of apartheid — very few will admit to supporting the South African government.

What is important is the form of protest. Many people have said that they do not support apartheid, but nevertheless do not believe in violence and therefore will not attend the demonstrations. However, the only people to mention — and precipitate — violence have been government and sporting officials. Violence has been discouraged by the demonstration organisers, and there is a very real place for picketing, shanting, and other peaceful protests.

The second objection is that protestors do not have the right to disrupt sport which is a right of the sportsmen and spectators. We must here make a decision as to what is the greater right: A "political" act which helps break down apartheid, or a political act which helps consolidate it. Christ did not hesitate in rejecting the merchants from the temple. We then must not hesitate in rejecting this political and moral abuse of sport — one of the most hallowed temples of the equality of man.

The Sydney R.D.C. movement urges all to attend the demonstrations and work their hardest toward stopping the tours.

CHRIS SHANLEY,  
Social Studies II.

## BIRTH CONTROL ADVICE

It is encouraging to see that the Health Committee of the Labor Party has recognised the need for widespread family planning and birth control advice.

Much needs to be done, and the only organisation active in this field is the Family Planning Association. (The service is available for men and women over the age of sixteen.

Ralph Chapman



"Crush apartheid and ban the tours" is our cry for 1971, and from Parliament to the Front Lawn we are called to banish cricket in the interests of justice and international diplomacy. The Unions are threatening to leave the teams stranded at airports and not to feed them, two Premiers have withdrawn their Government's support and facilities, and Gough Whitlam has demanded a complete Government ban.

Our imported cleric, Bishop Crowther, has called for constant personal harassment of the team, night and day, but has urged us not to get "violent" for "to touch them is to be contaminated". And yet, these same "contaminated" cricketers are the very ones who have dealt such a dramatic blow to apartheid in their recent protest, a protest which has thrown the whole aim of the present anti-apartheid movement into question.

Most of us, I hope, want to protest against South Africa's form of racialism and to declare our opposition to it, but the question is how to do this most effectively.

Many of the facts seem clear enough. The South African Government does insist that local teams be chosen from whites only, and therefore both the rugby and the cricket teams due to visit Australia this year will include no non-white players.

It is also clear that the South African Government is attempting to show that he who plays with racist teams is responsible for the crimes against them, but to oppose this it has been shown that any contrary evidence,

such as Government statements, will be widely reported in South Africa by the policy's opponents.

Certainly the attacks of Mr. McMahon, Mr. Dunston and Mr. Tonkin have been widely reported and have proved embarrassing for the Verster Government.

The protest movement has a good point — if we don't make our opposition clear, then the South African Government will use Australia to bolster their own monstrous racial system. So we must aim to destroy any advantage which the supporters of apartheid may get from a tour. However, to ban a tour (and therefore all other tours) is to make a once-and-for-all effort, after which the South Africans would not bother to listen to us again, for our opinion would no longer be of any significance. While a total ban on tours may be a good tactical aim, and certainly it is conducive to the violent disruption so beloved of the Freneys of this world, other students ought to ask whether they are not being led up the wrong path.

### THE DANGER OF ISOLATION

South Africa today is politically dominated by the Boers, an often stubborn, inflexible and even narrow-minded group of people. Their families have been in some parts of South Africa longer than anyone else, and they consider it their country. They are long used to unpopularity, and isolation is very likely to be greeted with stubborn contempt.

To say that world opinion will end apartheid is nonsense. It can help end it, but only if used subtly and persistently, and not to lay massive siege to the present South African regime.

Such naive confidence in world opinion is a recipe for disaster, for we know that the white South Africans are scared to change, and feel that the lives

and livelihoods of themselves and their families are at stake. When playing against those odds, with everything in jeopardy, who honestly believes that international opinion will be decisive?

So we must be sure that our policy is the one best aimed at shifting the Boer-controlled Government from its position, and also that isolation will not harden existing differences. Of course, some say that (as Crowther almost does) that the best we can hope for is a bloody Armageddon, where the oppressed people join with the "liberation movements" to kill off the whites. This cannot be accepted, for the whites' organisation and armaments, including a very powerful military force, would make any such explosion one of unprecedented slaughter. The agony done to all Africans, black or white, would be monstrous and unforgivable, yet such an event seems inevitable if apartheid continues indefinitely.

So for everybody's sake it is vital to end apartheid, but to do so with the acquiescence of the white minority, however difficult that may be in.

### AN INTERNATIONAL PROBLEM

The problem is clearly an international one, and the solution can only be found internationally. Pressure must be brought to bear by all countries to end this policy of racial division, but at the same time these Governments must declare that they will help in the interim.

While few will feel particularly sad if the Boers lose some of their wealth, it is unreasonable to expect them to give up everything. International funds will be needed to transfer the country's wealth into the hands of the majority, probably through a major international conference and the like.

International guarantees may be

needed to protect the lives of all citizens against racial, political or tribal upheavals which are feared during the handover period, and alternative residences must be offered to those who feel compelled to leave.

Naturally, such a solution will need support, both within South Africa and among its African neighbours (or at least a significant proportion of them).

This may seem wishful thinking, but we can accept neither the "inevitable bloodbath" theory nor the "push hard and the Boers will give in" theory. The former is unacceptable and the latter just won't happen, and until we are quite sure what we want our campaign to be leading towards, it will stay as a series of punches thrown wildly in the dark.

### WHAT TO DO?

(1) The campaign against racialism in sporting events should continue, and we should give support to campaigns which help us to express our opposition to apartheid and to undermine the attempts of its supporters to portray the tours as racist triumphs.

(2) The campaign to forcibly stop the tours, through personal harassment of the players, is contemptible.

The cricketers have done more for the cause of racial equality than we can ever hope to do, and any personal disruption of their movements, by student or union, would be grossly unjust. They should, indeed, be treated as "honoured guests", not as salesmen of "our way of life" as Vorster would have them, but as courageous opponents of it, and the doctrines of personal vindictiveness preached by Crowther should be rejected. The South African Government should not be allowed to weather the storm of a complete ban and then forget about us — they should know that as long as their apartheid policies exist, we will

publicly express our vehement oppo-

sition to those policies.

(3) Any movement looking for Government intervention to ban the tour is highly suspect. Firstly, it will be interpreted, as it was in England, as a surrender to the threats of the political louts, and the South African Government will portray it as such. The force of such a moral stand would be negligible and our motives for attack under question. The Federal Government has already dealt a severe blow to the hopes of apartheid's supporters, and we can hope that they stick to this opposition during the tours. Secondly, the effect of a complete ban on South Africa may well lead to further hardening of policy at a time when it is breaking down. Thirdly, I do not believe such a Government stand can be made without moving against a number of other countries whose policies are also odious, and certainly such precedents extend greatly Government's powers in sport and in interference with other nations. Any such extension needs clear justification, and we haven't yet seen it.

### SPORT AS PROTEST

We now have an excellent opportunity and a duty to oppose apartheid, while not letting the issue blind us to the pressing racial realities closer to home. We should urge the Government to continue their vocal opposition to it, but also to work to create the conditions, needed to peacefully dismantle it. We can work on sporting bodies to press for policy changes and on individual players to make personal stands, and we can try to get maximum publicity for our views.

We should use the tours themselves as a perfect opportunity to show peacefully and responsibly that Australia detests institutionalised racism. But surely today, when we have just welcomed the first sporting links between the U.S. and Communist China ever and are hoping for new contact to grow from it, we should look very carefully at a policy which now tries to cut off all links with another country. Policies of isolation have been totally discredited in China, as they were in Fascist Italy, and as they are likely to be in Cuba and Rhodesia — must we foolishly use South Africa as a test case?

Paul McClintock

# BAN THE TOURS?

## — A GOOD IDEA GONE WRONG —

## ANTI-APARTHEID CALENDAR

- Friday, 2nd July:**  
1 p.m. — Stephen Roberts Forum and Planning Session. Tactics of disruption.
- Friday, 2nd July:**  
7.30 p.m. — Boilermaker's Hall, 232 Castlereagh Street. AAM General Meeting. All supporters welcome.
- Sunday, 4th July:**  
2 p.m. — Stephen Roberts.  
**Peter Hain** (leader of the highly successful "stop the seventy tour" in Britain and chairman of British Young Liberals).  
**Bishop Crowther** (ex-Bishop of Kimberley, expelled by South African Govt., now lecturing at U.C.L.A. and involved with American trade union movement).
- Monday, 5th July:**  
1 p.m. — Front lawn. Bishop Crowther speaks on apartheid.
- Tuesday, 6th July (D-Day):**  
1 p.m. Front lawn. Peter Hain speaks until 1.15 when crowd will move off to Sportsground.  
2 p.m. — Disguises will be donned and masses enter the ground.

### Footnote:

The original of the Petty cartoon in this week's issue is up for raffie. Tickets are on sale for 20c at the S.R.S. or the Anti-Apartheid Stall. All proceeds will go to the Anti-Apartheid Movement.



SHARPVILLE — "SEPARATE DEVELOPMENT" IN PRACTICE. Bodies of killed and wounded African men, women and children were left for hours. Police prevented help to the injured.

## A CALL TO THREE SYDNEY UNIVERSITY RUGBY PLAYERS

Sir, I understand that three students from Sydney University have been chosen to play in the Sydney team against South Africa next week at the Cricket Ground.

For the past twenty years sport in South Africa has been controlled by white South Africans. All internationally recognised sports associations, excepting table tennis, have been restricted to whites, and all national and international participation has been reserved for white sportsmen. The Blacks have been refused the right to participate in trials for international sports and refused recognition for their talents. Above all, sports apartheid is a political device tragic in its denial of human dignity and its enforced waste of human talent and potential.

Many have argued that we can accomplish nothing by refusing to play South Africa, but this is fabrication. Richard West, currently in Johannesburg, has written — "But attacks from Australia really hurt, while South Africans feel an affinity for Australia. Both are sports loving, outdoor, friendly, generous people, sharing the same experiences and dislikes of snobbish, stand-offish, supercilious poms."

The attacks on their racial policies by a people so liked and admired as the

Australians, has caused great anguish to most South Africans. Why is everyone picking on South Africa? I was asked by an elderly former Springbok player whom I met in North Transvaal. We didn't mind before, but this Australian tour has really upset people.

Apartheid is a political instrument which the Springbok players accepted to be chosen for the team. To play this team implies support for racist policy and helps to bolster the South African Government. The few who disagree with this may now like to explain why the majority of countries refuse to play any sport with South Africa and South Africa is unlikely to take part in the Olympic Games.

Thus what can we conclude about the three Sydney University students who have chosen to play the Springboks? That they are racist or perhaps (and I sincerely hope so) they were unaware of the implications. I imagine they were also unaware that the policy of the student body and the sports union is against playing any sport with South Africa.

I call on Messrs. Taylor, McLean and Howard to withdraw from the Sydney team and issue a press release explaining their reasons.

Robert Gausson,  
Welfare Officer.





# The Seven Great Deceits of Apartheid Sport

White South Africa, fully aware that its sports policies totally discriminate against non-white South Africans — 82% of that country's population — has spent a tremendous amount of time and money over the years in developing shrewd and often confusing arguments in defence of its racism in sport.

The exposure of these arguments for what they are — deliberate racial untruths, false analogies, distortions and deceptions — played a major part in the breaking of many British and world sporting ties with white South Africa in 1970.

But today, in Australia, these same discredited and dishonest arguments are being voiced in defence of apartheid sport by Australian sportsmen, politicians, businessmen and even journalists. And so here are seven of the most energetically disseminated excuses for collusion in racial sport — with the facts that prove their insincerity and racial bias.

## THE RUSSIA ANALOGY

1. "We play sport against Russia without questioning her internal politics — so why pick on South Africa?"

The facts are that Russian teams are selected on merit, but South African teams are not — and so they violate the very meaning of sport. Further, even though Russia is showing anti-Semitic trends, there are Jews in Russia's leading football, athletics, chess, tennis and other teams — and in Russian ballet, opera and other national pursuits.

But there are no non-whites in South Africa's Springbok teams or other national groups. And that happens to be the point at issue. Indeed, the very principles at work in each country are different. In South Africa, a black man is discriminated against because of something visible that he cannot help — his skin colour. In Russia, even the most committed anti-communist

can avoid persecution merely by keeping his mouth shut. So to compare Russia with South Africa, in defence of apartheid sport, is irrelevant and specious.

## THE PLAYERS THEMSELVES

2. "We don't know if even one member of a visiting whites-only South African team is pro-apartheid".

Each person's presence in such a team is visible proof of their acceptance of the unearned privileges that apartheid confers on them as whites. A simple analogy quickly exposes this particular deception.

For instance, if an Australian Liberal Party official played cricket in an Australian Test team under political circumstances which restricted that team to Labour voters only, then he would really have to be a Labour voter, or he would be provably dishonest.

Exactly the same principle applies to South African sportsmen. A man cannot as easily as certain practice while he eagerly and voluntarily participates in that same unfair practice for personal prestige and gain.

Further, these same protestations of innocence regarding apartheid were heard in England during the 1969/70 whites-only Springbok rugby tour there. Yet one South African player was an Afrikaner clergyman who preaches apartheid daily as "the word of God" from his pulpit, and another was a South African policeman who physically applies apartheid's brutal laws every day in his job in South Africa.

## APPEASEMENT

3. "We must keep our sporting bridges open with South Africa, for this is the best way to influence them".

We have no sporting bridges with South Africa — only with the 18% white minority group in that country. And with a few rare exceptions (mainly — as has been proved — for propaganda purposes) the bridges that do exist are signposted "whites

only" at both ends. Obviously, such racist bridges are much worse than no bridges at all, because they offer wide highways for a virulent form of foreign racism to seep into and infect our Australian way of life at every level.

## SERVES NO PURPOSE

4. "Boycotts of white South Africans don't help the victims of apartheid".

The entire history of South Africa's refusal to accept Maoris resulted in Maori acceptance in South Africa in 1970. The 1970 MCC cricket ban quickly produced the first-ever public statements against apartheid in cricket from white South African cricket bodies. And the other side of the coin is equally consistent.

Ten years ago, the leading South African non-white golfer, Papwa Sewgolum was playing the whole South African golf circuit without hindrance (although he was not allowed in the clubhouse). In 1966, he was banned from South African golf, because of his dark skin. But the outside world refused to boycott South Africa's white golfers despite their collusion in this racist interference in golf. And so Papwa Sewgolum is still banned from the golf circuit of his own country.

Thus, those who use the "boycotting the whites doesn't help" argument are either showing their culpable ignorance of the facts, or are

actively misrepresenting the issues at stake.

## A QUESTION OF INDEPENDENCE

5. "Australia chooses its sports teams according to our laws. South Africa is entitled to choose hers by her laws".

There are no South African laws forbidding the choosing of South African teams on a non-racial basis. Further, those who talk about political laws taking precedence over sport are encouraging the introduction of politics into sport. True sporting teams are chosen only by the internationally accepted standards of sport. "May the best man win" — in every country of the world except South Africa, where only the white man is permitted to win. So to accept South African laws into international sport is to destroy sport.

## POLITICS AND SPORT

6. "Demonstrating against or boycotting South African teams introduces politics into sport".

It is the whites' politics that segregate the races in South African sport, so it is South Africa that has introduced politics into sport. The proof lies in history itself.

Apartheid is a political word and a political system, created by South Africa's present regime to enable them to win the 1948 elections. South Africa's non-whites had no part in formulating this policy, and are in fact against it. But as they are apartheid's disenfranchised political victims, they have no say in it. Therefore, white South Africa deliberately interferes politically in international sport by picking teams by political criteria — the criteria of the political apartheid policy.

Absolute proof exists that it is South Africa which introduces politics into sport (politics which anti-apartheid groups are trying to remove from sport).

One example of this proof is enough. In May 1971, Mr. Frank Waring, the South African Cabinet Minister for Sport, stated in Parliament that it was South African political policy that "only whites can be Springboks". Yet the same Cabinet Ministers in the forefront of those who claim that Australian protesters at whitely-only teams are "bringing politics into sport".

## NO COMPETENT BLACKS

7. "Anyway, there are no non-white South African rugby players (or cricketers, or tennis players, or surfers etc.) good enough for a Springbok team".

Proof of the untruth of that claim has been supplied again and again. For example (and the attitudes and actions here are typical) in 1961 a non-white South African, XI beat Johnnie Waite's all-white Springboks in a match in South Africa. Within weeks, white South Africa banned all further multi-racial matches, so that they could never again be shown up as inferior to non-whites in cricket.

And anyway, white South Africa cannot have it both ways. If there are non-whites good enough for Springbok teams, then they must by the rules of international sport be included in such teams. If there are no non-whites good enough (and non-whites are 82% of South Africa's population) then that speaks volumes for the true nature of apartheid.

In America, by comparison, non-whites are only 10% of the population, are still discriminated against, but provide hundreds of America's top sportsmen in every field. Therefore in South Africa, if apartheid really is only "separate but equal development of the races" — as the whites claim it is — then roughly 82% of all Springbok teams on average, should be non-white, if chosen on merit.

So again, white South Africa's arguments are exposed as wholly fraudulent. Yet that is not surprising. For — as the facts prove — it is only by the use of dishonesty, deceit and racial trickery that white South Africa's racial policies can be defended at all.

That Australians can be persuaded to participate in this deceit, and to grossly misinform their fellow Australians on the vital subject of race relations, is proof enough that all contacts with white South African racism spread the poisons of that racism in Australia.

JOHN LAURENCE.



Exactly ten years ago on May 31, the Afrikaners finally got their South African Republic. They had waited a long time for it. In the middle of the 19th century Dr. David Livingstone, missionary and explorer, wrote of the Boers of the Transvaal and the Orange Free State: "They felt determined to erect themselves into a republic in which they might pursue, without molestation, the proper treatment of the blacks". And of that "proper treatment" Livingstone commented:

"When they receive reports... against any tribe, the case assumes all the appearance and pro-

molestation by the outside world, was the catalyst which forced ahead the plans for a new republic, although for some time the fever had been in the air and the republic was clearly to be a white preserve, and outside the Commonwealth.

In 1955, for instance, Dr. N. J. J. Olivier, Professor of Bantu Studies at Stellenbosch University and an official of the pro-apartheid South African Bureau of Racial Relations, said: "The question in South Africa today is how to achieve national unity among the European elements. The answer is a republican form of Government. For England, the Queen is a symbol of unity; for South Africa, disunity".

In 1957, the Flag Bill removed the Union Jack as an official flag of South Africa. In 1958, "O.H.M.S." was removed from South African official mail. In March, 1960, "Die Volksblad", a Government newspaper, said: "In the republic to be established, the Monarch of Britain will no longer be the Monarch of South

held a "Republic Thanksgiving Celebration" attended by 70,000 Afrikaners. White unity was nowhere to be seen, although the speeches, in Afrikaans, included such religious invocations as:

"So our republic has come. Come from God. We pray that we whites of South Africa shall clasp each others' hands to form a unity. We must be free in order to be fast. Fast to our God. Fast to our soil. Fast to our fellow whites." It seemed the millennium was at hand, at least for Afrikaners.

One stumbling block remained — Commonwealth membership, and Dr. Verwoerd's promises to remain in. The Commonwealth Conference of March, 1961, provided the crunch-point, and Dr. Verwoerd played his cards with skill.

The non-white member-states of the Commonwealth made it plain that they rejected South Africa's request to remain in that body. Dr. Verwoerd, casting South Africa in the role of the injured innocent, quickly withdrew



The Afrikaner Nationalist Party held a political rally near Pretoria soon after Dr. Verwoerd's return. At this purely political occasion, Dr. Verwoerd was backed by South African Army tanks and troops, while South African Air Force jets flew overhead. And Republic Day itself, passing quietly, proved only the calm before the storm.

Instead of Afrikanerdom being satisfied, its partisan demands grew apace. The first casualty was the South African Broadcasting Corporation. Modelled on the B.B.C. and once not particularly biased, in the first year of the Republic it underwent a political purge; the weeding out and dismissal of anyone — even the most senior officials — who were felt to be "unrepublican". The Government then set up a Commission on Resignations. Within two years, the S.A.B.C. was an organisation which could be (and actually was, in 1963) taken over by the Afrikaner Broederbond for 15 minutes at peak listening time one evening, so that the Broederbond could publicly denounce and libel one of their erring ex-members, who had turned liberal on them; and who was denied the right of reply.

After the S.A.B.C., the Statute Book. The first of the General Laws Amendment Acts — the infamous "Sabotage" Act, outlawing habeas corpus and making some forms of non-violent political protest punishable by death — was introduced in 1962. It was made more ruthless still in 1963.

The inhuman laws tumbled out of the proud Republican Parliament in a ceaseless stream. Ninety-day detention without trial, recurring; 180-

day detention. Indefinite detention. Laws crippling the courts. Laws making it even easier to destroy African families, to hide the facts about prisons, to torture people, to ban and imprison and deport those who tried to help the victims of such laws. Even laws making it possible to hold people while laws were created to charge them under — has happened to South West Africans held by Pretoria in 1968.

With the savage new laws came the camouflage of the increasingly skilled propaganda to defend the laws, to protect the way of life that lies behind them, and to gain influential friends for South Africa overseas; friends who, unaware that they are the target of a sophisticated \$4 million per annum campaign of racial persuasion, are today often the unwitting outer defences of the white republic.

Indeed, the camouflage is so effective that few people even realise the

in a position to compare one with the other. They told Dr. Livingstone that: "Mosekatse was cruel to his enemies, and kind to those he conquered, but the Boers destroyed their enemies, and made slaves of their friends." This Tenth Anniversary of the white South African Republic seems a fitting time to repeat their words, although South Africa's whites see it differently.

After complaining that non-white South Africans were not supporting the Republic's Tenth Anniversary Celebrations, Mr. Theo Gerdener, Afrikaner Minister of the Interior, said on May 16, 1971: "There were few places during 1961-71 in the world with so much peace and order as here, so much economic prosperity, so much cultural and spiritual growth, and so much material progress. I would like to hear of a country that has achieved so much, literally, in all spheres."

# TEN YEARS

portions of a regular insurrection. Severe measures then appear to the most mildly disposed among them as imperatively called for, and however blooded the massacre that follows, no qualms of conscience ensue: it is a dire necessity for the sake of peace."

Which is a pretty fair description of Sharpeville, more than a century later.

It seems probable that Sharpeville, which, through its blood-soaked criticism of apartheid and threats of

Africa". And in the same month it was decided that the head of South Africa's Founder, ran would replace the Queen's head on the new decimal coinage.

In the same month, too, came Sharpeville, and the Afrikaners' bitter resentment of outside anger and outrage boiled over — aided by the coincidence that Sharpeville had given both topicality and point to Prime Minister Harold MacMillan's strong "Winds of Change" warning to the South African nation only a few weeks earlier, in their own Parliament.

The Republic referendum, for whites only, was announced for October 5, 1960. Prime Minister Verwoerd played his usual shrewd double game. He promised the 60% Afrikaner majority amongst the whites a republic outside the sphere of British interference.

He promised the whites of British stock that South Africa would remain within the Commonwealth. He also demoralised the latter group by bluntly stating that South Africa would have a republic no matter which side won the referendum. And Afrikanerdom spread the message amongst English-speaking South Africans: "Let's give the Afrikaners their republic — then they will have no more claims, and will be satisfied".

In the event, in a high poll, 52% of voters (but only 9% of the total adult population of South Africa) voted for a republic. Ten days later, the Federation of Afrikaans Cultural Organisations — a pro-apartheid front organisation for the powerful secret Afrikaner Broederbond society —

South Africa's application. The last obstacle had been overcome. Afrikanerdom was free at last, although it was later to protest that South Africa had been "thrown out".

The largest crowd ever to assemble at Johannesburg's airport — an all-Afrikaner crowd again — greeted Dr. Verwoerd on his return. They sang "We all say to hell with the Commonwealth", to the tune of "The Old Grey Mare". They sang their national anthem, and hymns, and rugby songs. It was a great day.

The South African Republic — the 34th Afrikaner republic of some kind or another, according to the opposition press — was to begin on May 31, 1961. But immediately, pneumatic drills were put to work in breaking off from buildings and facades all crowns, British coats of arms and anything that was redolent of the British connection. The Royal Cypher was even chiselled off post boxes. Perhaps that was understandable, but the first sinister signs of the new republic were already in the air.

With the savage new laws came the camouflage of the increasingly skilled propaganda to defend the laws, to protect the way of life that lies behind them, and to gain influential friends for South Africa overseas; friends who, unaware that they are the target of a sophisticated \$4 million per annum campaign of racial persuasion, are today often the unwitting outer defences of the white republic.

Indeed, the camouflage is so effective that few people even realise the

# IN A WAY OUT

# REPUBLIC





# SOUTH AFRICA'S FUTURE IN VOICE



Strydom, Dr. Verwoerd and Mr. Vorster — have been Chairman of the Board of Voortrekker Press, and the Board itself reads like an Afrikaner "Who's Who", Cabinet Ministers usually being prominent.

Twenty years ago, Voortrekker Press began publishing a children's magazine, in the Afrikaans language only, called *Patrys*. The magazine is on sale at bookshops and newsagents, at the big bookshops of the D.R.C. (the Afrikaner churches) in the cities, and at Afrikaans schools throughout South Africa (even where education is segregated in South Africa, sixty per cent of the white schools being for Afrikaners only).

*Patrys* is not, however, a normal magazine. Although published by a political party, it is official in nature — hence its sale in government schools — and it carries official Education Department material.<sup>2</sup> Its pages are therefore, a mine of information as to what the true policies are of the South African government; for they may be found what young Afrikaners are actually being taught, what racial bias if any exists in South African education, whether young Afrikaners are brought up to consider themselves members of a divinely-chosen Master Race, and so on.

The answers to these questions, in profuse and irrefutable detail, have

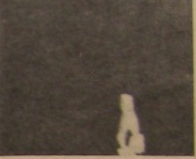
the stories for the mistakes they make when in domestic service for the whites.<sup>3</sup>

The official educational material is not much better. Young Afrikaners are encouraged to gloat over the Boer's slaughter of African tribes. They are told that the Afrikaner nation was brought into being by God. In fact, the heremok philosophy even extends to the exclusion of anyone who was not both an Afrikaner and pro-apartheid (from the definition of a true South African, because in lists of Afrikaner heroes of the past and present General Smuts, the most famous Afrikaner of all — is excluded). He was not an Afrikaner Nationalist. The principle is identical to the Nazi practice, that a man must not only belong racially to the Master Race, but politically, too, before he can be accepted into the Aryan "yolk". But the Nazi link becomes complete when one examines the Afrikaner folk's junior gestapo, its "Hitler Youth" — the *Patrys* Detective Club.

In 1958, *Patrys* magazine co-operated with the white South African Police in the formation of a junior, Afrikaner-only police force, the *Patrys* Speurklub, whose official leader was a Brigadier in the Johannesburg C.I.D. (now a General-Major at Police Headquarters in Pretoria, and still head of the Detective Club.)<sup>4</sup> In 1965, there were

*Patrys*, and signed by the Chief of all South Africa's Police himself (the card was photographed and published in the *Sunday Express* on February 13, 1966). Each member is issued with a regulation police truncheon, whistle and handcuffs, on application to the head office of Voortrekker Press in Johannesburg.<sup>5</sup> Members are advised to contact their local police stations, and go on raids with the police against Afrikaners, travelling in police vehicles.<sup>6</sup>

This aspect is even openly admitted in *Patrys*, in letters published from members such as "I have again helped to arrest two Bantus, and I very much enjoy going along on raids" (February, 1966 issue). Other letters boast of the intimidation and arrest of Afrikaners by members of this children's gestapo, one member wanting to know if he could get paid for arresting Afrikaners (he was told this was possible). Membership figures published in 1966 showed that the Speurklub contained more than one in every ten male Afrikaner children between the ages of 12 and 18, more recent local estimates putting this at about 1 in seven today. It has also been discovered that government teachers in Afrikaans schools act as recruiting agents for the *Patrys* Speurklub, and that members of the club are, in some important respects, beyond the law. It is, in fact, a remarkably exact mirror-image of the fanatical Hitler Youth Movement,



you like to be a Detective? Are you twelve years old?" which had appeared every month for years, suddenly vanished, as did the usual self-incriminating letters from members. And the text showed signs of careful vetting to remove the kind of racial material that had been appearing for nearly twenty years.

The only sign left of the Speurklub and its evil activities was a small note, tucked away on the bottom of a page, telling members that in future "other arrangements" would be made for the dissemination of news and information, and that a message in one of the Speurklub's several secret codes would be found, in future, in the pages devoted to the affairs of the Voortrekkers — South Africa's Afrikaner-only political "boy scout" movement.

The Speurklub still exists. Teachers in government schools now relay the orders and communications to its furtive, twined members. It continues for Christian Nationalist, and

Afrikaan, to continue to prevent Afrikaner youth into the fanatical belief that there are two children of God, that all other races are inferior, and that it is right and proper for a white child of twelve to administer South Africa's racial policy, of "separating development" by arresting Black fathers, and husbands, and teachers, and clergymen on mere suspicion that their pass might not be in order, or that they have no right to be in that part of South Africa at that time.

Two questions remain. How did the Speurklub operate so openly, so long, without the world knowing? The answer is partly that the magazine is published only in Afrikaans, and partly that English-speaking white South Africans, although knowing of the Speurklub through their press, kept quiet about it.

The other question is: is this the kind of squalid neo-Nazi racist state that Australians wish to play sport against and with? Each person must answer that question for themselves, but one point is pertinent. In the whites-only and largely Afrikaner Springbok rugby team visiting Australia in 1971, by the law of averages, at least one team member was, not very long ago, a member of South Africa's evil, brutal and undeniably racist "Hitler Youth". And his government backed him to the hilt.

Which is not very surprising. For Mr. Vorster did say in 1942, of the policy he applies today, "We stand for Christian Nationalism, which is an ally of Nazism." A statement he has never retracted.

## Sources etc.

1. Justice Minister, Supreme Court Judge, 23/8/43.
2. Usually written by Afrikaner Nationalists, Institutes of Teacher Training, Colgate, etc., at Potchefstroom in the Orange Free State.
3. *Patrys* Detective Club. A 1956 issue of *Patrys* carried an article advising its young readers how to "use the truncheon" — one of Afrikaner "toy law".
4. *Patrys*, October, 1966.
5. The club's membership figure is published in the *Patrys* Member.
6. Issues of 30/1/66 and 6/2/66. The South African press provided further information later in January, 1966.
7. Stated, for instance, in *Patrys* for October, 1966.
8. Also reported in the *Rand Daily Mail* in January, 1966.
9. *Sunday Express*, 26/7/66, including photographs.
10. *South African Broadcasting Corporation*, 20/10/66.
11. *The Sun* of the South African Republic, 10/11/66. *British*, *Progress*, *African Library*, 1966, section 10.

Is South Africa really racist — like Nazi Germany, for instance, or the hate-ridden little towns of America's Deep South? Or are white South Africans really just a bunch of basically decent chaps who might have taken a wrong turning, but are anxious to rejoin the path of racially civilised behaviour?

When all is said and done, this is what the controversy about apartheid in sport — and apartheid itself — is all about. And with both sides fairly skilled at putting their respective points of view, the average citizen tends to find himself right in the middle and not a little confused. On the one hand, too, the average white South African visiting Australia often

seems a devout sort of white. On the other hand, he is a Catholic Afrikaner, so it's rather like a Catholic Protestant confrontation in which we only hear the Catholics (or the Protestants) point of view, the other group being confined on a continent six thousand miles away and generally not allowed to travel.

Is there a way out of this constant see-sawing of argument and opinion? Is there, for instance, some irrefutable fact, or set of facts which will largely settle the current arguments, one way or another — some reality about South Africa so concrete and irarguable that, like the treatment of the Jews in Nazi Germany, it shows the real nature of the apartheid ideology, stripped of all camouflage and naked to the eyes of the world?

As a matter of fact, there is. And its very existence destroys all the arguments about "separate but equal development" of the races in South Africa; all the promises and plans for the "subtle objectives" of apartheid; all the fine excuses for apartheid in sport, all-white teams and all the rest of it. This one fact shows, without question, what white South Africa really is — from top to bottom. And the proof is undeniable.

For the fact is that South Africa has a racist junior gestapo — a children's police force, patterned on the evil "Hitler Youth" of Nazi Germany, created and backed by the ruling regime in South Africa, and open only to the white "Master Race" of South Africa, the Afrikaner heremok.<sup>1</sup> And not only do all white South Africans know about their "Hitler Youth", but most of them are wholeheartedly in favour.

The facts — from recent publications of the political party that rules South Africa, and from the South African press — are as follows. In 1953, in order to help it achieve its political aims, the group now in power in South Africa set up a political publishing house, and named it The Voortrekker Press. Its main publication, "Die Transvaler", soon showed the true views of those behind it by publishing such blatant Nazi propaganda during World War II that in August 1943 the South African Supreme Court denounced the newspaper and its editor — none other than Dr. H. F. Verwoerd — as "a tool of Nazi propaganda in South Africa".<sup>2</sup>

Since the War, every one of South Africa's pro-apartheid Prime Ministers — Dr. Malan, Mr.



## ARE YOU 12 YEARS OLD? DO YOU WANT TO ARREST A BLACK MAN?

appeared in *Patrys* magazine month by month for years past. They prove conclusively that hatred, detestation and contempt of the black man is an official part of the education of white children in South Africa. In stories, editorials and picture strips, the black South African has been scolded at as a "superstitious scoundrel".<sup>3</sup> He has been jered at as "old puddle-lips"<sup>4</sup> in a short story which sneered that the average Afrikaner is too stupid even to learn to use a telephone. He is the villain in the cartoon strips, including one — "The but in the Woods", running only 18 months ago in which an evil, bloodthirsty Afrikaner with a mania for collecting white men's skulls was hunted down by three super-heroic Afrikaner children. And there have even been stories showing that white South Africans can go to African reserves and pick their own "slaves" — who are then laughed at in

rumours that club members were being encouraged by the government to spy on their own families, and to report any "un-South African" talk to the police. In 1966, the *Sunday Express* in Johannesburg had an investigation,<sup>5</sup> and the facts wholly supported by issues of *Patrys* magazine itself, make grim reading.

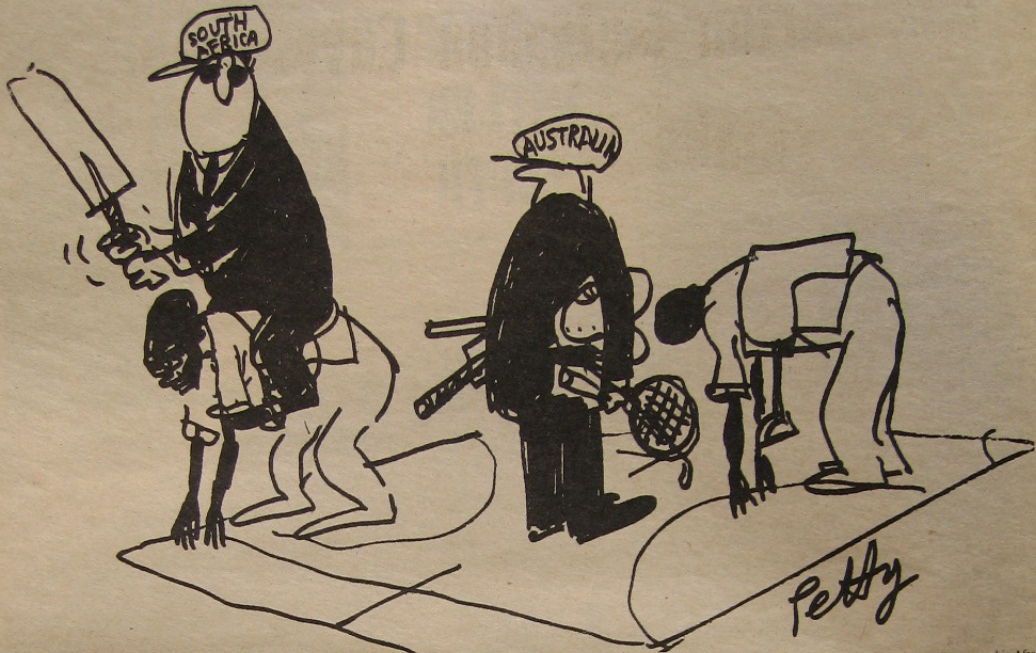
The *Patrys* Speurklub is open only to Afrikaner boys, only between the ages of 12 and 18. But these children wield remarkable power. They have the right of arrest, without a warrant, of any non-white adult (in fact, the *Express*'s investigation began with the discovery that four of these junior police had spent their Christmas holiday, indiscriminately arresting and terrorising dozens of innocent Afrikaner).

Each member carries an identity card bearing the words "Authorised to co-operate with the South African

complete with its race hatred, its cell organisation, its tuggery and its hand-in-glove co-operation with only with the ordinary police, but with the political police as well. And in 1969, its organisers (in plain fact, the South African government) demonstrated in unmistakable fashion not only their guilt, but their knowledge of their guilt in creating and officially supporting the *Patrys* Speurklub.

In October, 1969, the *Manchester Guardian* published the facts about the Speurklub.<sup>6</sup> There was immediate panic in South Africa. Existing copies of *Patrys* magazine were hastily removed from newsagents and bookshops, and the November issue, then being printed, was halted while an emergency re-make of the issue was carried out — a remake so frantic that some pages appeared with large blank spaces. The Speurklub's intended ship page — with its appeal "Would





Once upon a time, there was a very strange country called Afralia. And in this country lived three men, named McMahon, Chappell and Blunt. Now what was strange about their country was that anyone born there named McMahon, Chappell or Blunt was segregated from the rest of the population. Not because they had done anything wrong. Not because they were mentally deficient, or ugly, or their feet smelled. But just because their names were McMahon, Chappell or Blunt. (Or, if you prefer it that way, because their parents' names were McMahon, Chappell and Blunt.)

Well, you might ask, why didn't they change their names? And the answer is that Afralia was a very strange country indeed, and had a policy called **departheid**, which not only made it lawful to segregate McMahon, Chappell and Blunt, but made it so hard for them to change their names that they might just as well try to change the colour of their skins.

Now this was very hard on McMahon, Chappell and Blunt, because while **departheid** was really supposed to be just a policy of separate development, everyone knew perfectly well that it was really a policy of life-long discrimination against anyone named McMahon, or Chappell, or Blunt. And this was even more sad than it seems. For you see, McMahon wanted to become a politician, and rise to become Prime Minister of Afralia. And Chappell, given half a chance, was a wizard with a cricket bat, and wanted the chance to play for his country both at home, and in other lands. And Blunt was a very capable rugby player and an excellent administrator, and all he wanted out of life was to show how good he was at rugby, and then rise, in later life, to become the head of his country's Rugby Union.

And what stopped them was **departheid**. Or, to be strictly accurate, not only **departheid**, but the way in

which politicians, and cricketers, and rugby players overseas played a blind eye at **departheid**, and winked at everyone in Afralia who wasn't named McMahon, or Chappell, or Blunt, and tried hard to pretend they weren't.

But in the meantime, the predicament of McMahon, Chappell and Blunt was being heard of overseas by some sympathetic people, who thought it wrong that human beings should be discriminated against all their lives just because of the names of their parents, and their parents' parents, and so on. So they made a great noise.

And this worried all the people of Afralia who didn't happen to be named McMahon, Chappell or Blunt. Because they thought themselves to be very fine people indeed, and they hated criticism. So they produced some very clever plans.

They said, "No meetings, by order." And they left. And McMahon became annoyed, and set up his own police force to protect his country, and was told that the Afralian police were the only police force allowed. He tried to send a telegram, demanding that the Afralian Army should take McMahon to the coast, where his country belonged to Afralia, too.

He couldn't even leave his own country — he, the Prime Minister — unless the government of Afralia saw fit to give him an Afralian passport. He was not really a Prime Minister at all. He was a prisoner. And soon they told him that unless he told the people overseas how well his little country was being treated by Afralia, he really would be a prisoner. So he made the best of it. But he was very unhappy.

In the meantime, his friends were not doing much better. Chappell had

demonstrated in favour of the Chappell cricket team. Then they carefully chose an Afralian team which didn't contain any McMahons, Chappells or Blunts at all, and they happily went off and played in a far-off town in the sportsman's world, and meant to the McMahon, the Chappells and the Blunts amongst them, then Afralian sportsmen wouldn't just be unweelcome outside Afralia. The whole of Afralia would be placed under total quarantine. It would be sealed off from the world.

Immediately, the Afralians disbanded their policy of **departheid**. They were realistic people, and if they couldn't have the whole cake, then at least a slice of it was better than nothing. And so there was much rejoicing. And one day McMahon became Prime Minister of Afralia. And Chappell became captain of their cricket team, the Boksprings, and Blunt became head of Afralia's Rugby Union. And finally enough, because all the McMahons and the Chappells and the Blunts were really just people, like everyone else in Afralia, before long nobody even remarked on their names any more, or felt hatred or even distaste for them. Afralia had grown up.

And that's how McMahon, and Chappell, and Blunt became free, and were able to earn their place in their country by merit alone, at last. But of course, they didn't, really.

## A FAIRY TALE

# HOW AFRALIA KEPT POLITICS OUT OF SPORT

First of all, they took McMahon to an arid piece of land a long, long way away, and said to him, "Here was where the first McMahon was born. We are going to give all the McMahons this lovely piece of land to live in, and then they will be content, for all opportunity will be there in their very own homeland. And you can be their Prime Minister." And then they took all the McMahons, and smashed down their homes, and put them in trucks, and took them to McMahonustan (as they had called the place) and put a fence round to keep them in.

McMahon was very pleased at first. He was a Prime Minister — only of a little bit of rock and desert, it is true — but a Prime Minister, just the same. So he made some laws. And the very next day, he had a visit from the police on the other side of the fence, in Afralia. "Every law you make", they said, "has to have the approval of the State President of Afralia. And he doesn't like these. So unmake them!" McMahon quickly wrote down which way the wind was blowing, unmade the laws that same day. But he was a little annoyed. So he called a protest meeting. Suddenly the Afralian police were there again. "This place is under a state of emergency for years", they

been asked to become the captain of a special **departheid** cricket team, composed only of McMahons, Chappells and Blunts. He complained that what he really wanted to do, as an Afralian born and bred, was to be considered for selection to the Afralian team. They told him to accept their original offer, or nothing.

He accepted. But very soon, he found himself in a strange position. McMahons, Chappells and Blunts were so badly discriminated against that they were always very poor. But when they asked for a little money to buy cricketing equipment, they were told they could only have it on one condition. And that condition was that they publicly recognised the Afralian cricket team as the true and only team of the country, that they took orders from the Afralian cricket authorities only, and that they never asked to be allowed to play cricket in the same side as an Afralian.

"But we are Afralians, too," complained Chappell. "Submit, or get out!" snapped the Afralian Cricket Association. They submitted. But their complaints had been heard overseas, and criticisms were made of the Afralian team. But they simply walked off a month for two minutes, came back on, and said they had

country's rugby teams. So some of the fair-minded people overseas criticised them, too — but they had their excuses ready.

First, they said nobody named Blunt had ever been known to play rugby anyway. Then they said Blunt wasn't interested, anyway, because it was well known that all the Blunts, they said, had their own tribal games, and couldn't care less about rugby. Then they claimed Blunt wasn't any good — they had seen him play, once, they insisted, and his standard wasn't high enough. So Blunt was out.

But Blunt was a trier. So he attempted to leave Afralia and tell the people overseas what was really going on. They wouldn't give him a passport, so he crossed the border without one. But friends of the Afralians in the next country sent him back, and the Afralian police arrested him for travelling illegally. He tried to escape and they shot him in the stomach. When he recovered, they sentenced him to eighteen months as a political prisoner for trying to wreck the **departheid** laws. And when he had served his sentence, they served him with a banning order and house arrest. Eventually they let him leave, and he now lives overseas. So some people listened to the story he had to tell

how sport is really arranged in Afralia; but not very many.

However, as time went on, more and more of the truth about Afralia became known overseas, and one day, the outside world delivered an ultimatum to Afralia. It said, "If you don't stop and mean to the McMahon, the Chappells and the Blunts amongst them, then Afralian sportsmen wouldn't just be unweelcome outside Afralia. The whole of Afralia would be placed under total quarantine. It would be sealed off from the world."

Immediately, the Afralians disbanded their policy of **departheid**. They were realistic people, and if they couldn't have the whole cake, then at least a slice of it was better than nothing. And so there was much rejoicing. And one day McMahon became Prime Minister of Afralia. And Chappell became captain of their cricket team, the Boksprings, and Blunt became head of Afralia's Rugby Union. And finally enough, because all the McMahons and the Blunts were really just people, like everyone else in Afralia, before long nobody even remarked on their names any more, or felt hatred or even distaste for them. Afralia had grown up.

And that's how McMahon, and Chappell, and Blunt became free, and were able to earn their place in their country by merit alone, at last. But of course, they didn't, really.

Because that's the part that's the fairy tale. Real people (most of them, anyway) aren't that helpful when they see fellow human beings demoralised, intimidated, exploited and discriminated against. Most people pass on the other side of the road and look the other way, and pretend it isn't their business. (Which, of course, is why we have wars — as if you didn't know. Things get so bad that something had to be done and by then, fighting is the only way of doing it.)

So Afralia's friends (some of the more notorious ones, anyway) still play "Afralian" teams from which all the McMahons, and the Chappells, and the Blunts are excluded — merely because their names are McMahon, and Chappell, and Blunt. And some of these friends even make excuses for the Afralians, which makes the Afralians very happy and even more arrogant, and they sneer up their sleeves at how easy it is to fool the average sportsman overseas.

Meanwhile, McMahon, and Chappell, and Blunt suffer in silence. Especially Chappell. After all, he knows better than anyone else, being a cricketer, that the game the Afralians play just isn't cricket at all.



# The Gorton McMahon Government's Links With Apartheid

In dealing with the Gorton and McMahon Government's attitude to apartheid one has to take into account two different problems.

(a) The difference between Australia's attitude to Rhodesia and her attitude to South Africa.

(b) The difference between the Government's stated attitude and its actual performance.

Point (a) involves the puzzling question "Why did a covertly white supremacist Australian Government (or overtly if you have heard the story of Gorton and the Ghanaian diplomat's resolution on Rhodesia in the first place and why does it continue to do so when South Africa, Rhodesia's partner in racism, enjoys the closest of friendships with Australia?"

The answer is contained in legalities and personalities.

The final Australian decision on Rhodesia was a direct contradiction to the original background of Australian support for Rhodesia in the United Nations during the early sixties. At a Commonwealth Prime Ministers' Conference, Australia actually opposed the idea of Britain referring the matter to the U.N. At all but U.D.I. changed the whole complexion of the matter.

At the time of U.D.I. in 1965, Sir Robert Menzies was in control of Australian policy and saw the Rhodesian problem, not as a moral issue of racial oppression but a purely legal problem of a rebel colony defying Mother England. (As late as February 1969, the Minister for External Affairs, Mr. Freeth reiterated this point. "In relation to Rhodesia, there was a unilateral declaration of independence by a group of people in a country over which Australia has always recognised that Great Britain had jurisdiction. There is the great difference...") Australia's attitude was, in fact, a defence of British colonialism. Sir Robert was not known as "the last of the Queen's Men" for nothing. Even if Wilson was a bit pink, he was a Briton and hence a gentleman. Smith who was neither, in Sir Robert's opinion had gone a bit beyond the pale.

Sir Robert is on record as saying that the thing wrong with apartheid was that he did not think it would work. "He did not believe that, when the objective had been achieved, the Bantu was going to be satisfied and adopt the second rate position...". Hence, Sir Robert had no qualms about maintaining a friendly relationship with South Africa who had quietly opted out of the Commonwealth without the undignified booha of U.D.I.

The Holt and Gorton Governments continued with the same policy towards Rhodesia because as Hasluck stated, "The issue is fundamentally one of our relationship with the U.N. and our conduct as a member of the U.N." Hasluck also seemed slightly apologetic and explained to the House that Australia's acceptance of

sanctions meant "not a great deal of change in substance, in action or in the performance of any obligation because, in truth, so much of the interruption of communication with Rhodesia had already taken place".

The Gorton Government's acceptance of the 1965 U.N. Resolution was hesitant and was eventually agreed to after a time lag of three months — 35 days after member nations had been asked to have their answers in.

Gorton himself normally tried to evade the issue and usually contented himself with "this question is concerned with policy which has been stated before", when asked to state opposition to Smith's policies. He assured Parliament that Australia would "never take part in any display of force against Rhodesia". It was also pointed out that, as Australia had no vessels engaged in trade with Rhodesia and the Australian airline Qantas did not call at Rhodesian airports anyway, then the effect of sanctions on Australia was lessened.

However, the Government's stated support of the U.N. resolution brings us to point (b) and the wide credibility gap between Australian mouthing of Resolution 253 and the reality of its friendship with Rhodesia.

The nitty gritty of the 1966 and 1968 U.N. resolutions on Rhodesia are sanctions on trade and travel.

As far as trade goes, Australia has a particularly fine record. She rose from ninth to second place among exporters to Rhodesia between the time of sanctions in 1966 and April 1970.

Translated, this means that the U.N. resolution has done Australian trade the world of good, particularly her failing wheat industry. Exemptions are provided in the resolution for foodstuffs "in special humanitarian circumstances" but regular and sizeable (in 1966-69 \$4,191,000 worth) shipments of wheat can hardly qualify as being a special circumstance. Besides, cereal grains are specifically mentioned in the fourth schedule of Prohibited Exports to Southern Rhodesia. One country has, in fact, reported the question of Australian wheat sales to Rhodesia, to the Security Council.

It is in the area of sanctions on travel that Australia shows herself up best as arch-defender of Smith's minority white regime. Apart from the occasional show prohibition of Rhodesians wishing to enter Australia (i.e., a women's golf team) Australia has a truly magnificent record.

When asked in Parliament in August 1969 how many Rhodesians had applied to enter Australia since the Security Council Resolution of May 1968, and how many had been permitted to enter, Stedden was forced to reply that of 211 that had applied, 195 had been admitted. When the Government was asked the same question again in March 1970, the reply was that, of 332 applications, 232

## A Quotation Without Comment

*"Reduced to its simplest form the problem is nothing else than this: We want to keep South Africa white... Keeping it white can only mean one thing, namely white domination, not leadership, not guidance, but control, supremacy. If we are agreed that it is the desire of the people that the white man should be able to continue to protect himself by retaining white domination... we say that it can be achieved by separate development."*

Dr. H. F. Verwoerd, Prime Minister of the Union of South Africa, in January 1963, in a speech before Parliament

were admitted. However it is at this stage that we come to the "need for resistance" of Australian complicity with Smith and his minority regime.

The U.N. resolution states that "all State Members of the U.N. should take all possible measures to prevent the entry into their territories of persons whom they believe to be ordinarily resident in Southern Rhodesia...". This section of the resolution severely restricts Rhodesia's in its trade and diplomatic relations as most members, except Australia, abide by the U.N. ruling and ban holders of Rhodesian passports from entry to their country. Here, here that Australia leaps in to fill the gap. Since the original 1966 U.N. resolution the Government has issued Australian passports to a Mr. Sifan O'Donnell, the Rhodesian Secretary of External Affairs (June 67), Lieutenant Colonel Knox, Rhodesian diplomatic representative in Portugal (December 67) and Air Vice Marshal Hawkins, formerly Commander of the Rhodesian Air Force and now Rhodesian diplomatic representative in South Africa (August 68).

When questioned about the passport of Air Vice Marshal Hawkins and his highly publicised visit to Australia in April 1969, Gorton leapt to Hawkins' defence and described him as a man "who has had a most distinguished career fighting for the free world against Fascism". Surely a pearl of irony, even from Gorton.

Having dealt with Rhodesia we now move on to Herr Vorster and the Gorton and McMahon Governments' friendship with the South African Reich.

Australia voted against the U.N. resolution of 1962 which called on members to sever diplomatic relations with South Africa and impose economic sanctions on her. The Government, under Gorton and McMahon, has not seen fit to change its policy fundamentally since then.

Just a few examples of Australian behaviour are necessary to illustrate why Australia has earned the name of "Apartheid's best friend".

Trade with South Africa is brisk and officially smug. Under Trade Missions, organised and sponsored by the Department of Trade and Industry

visited South Africa in August-September '68, and September-October '69. Another trade group visited South Africa as recently as April '71. The values of Australian exports to South Africa since Gorton took office were: 1967-68—Exports \$28.5 million and imports \$19.5 million. In 1968-69 they had risen to \$45.7 million and \$20.1 million respectively and are still rising. By the end of June this year exports to South Africa will have increased by 50 or 60% over the previous year.

Australian private investment in companies in South Africa in 1967-68 was \$1.4 million and is also rising.

In June 1969, the South African Minister for Economic Affairs, Mr. Haak, (a particularly nasty, ex-Nazi member of South Africa's cabinet, who was subsequently removed from office for corruption), visited Australia, accompanied by a small Economic Mission in order to investigate "the possibilities for increased trade and industrial co-operation".

In December '68, the General Assembly considered a report that South Africa be excluded from UNCTAD (the U.N. trade and economic organ), and as could be expected, Australia abstained.

Apart from trade, Australia still maintains normal diplomatic relations with South Africa and defence ties in the Indian Ocean are strengthening ominously.

Australia's voting record in the U.N. on South Africa and racial matters in general is dismal.

Throughout the 50's, the Menzies Government opposed any U.N. resolutions condemning apartheid on the ground that this was a domestic issue which concerned South Africa alone. (Since the time of Billy Hughes, the cry of "domestic issue" has always meant "we must preserve our right to maintain a White Australia policy at all costs"). During the 60's, Australia came first to abstaining on such resolutions and finally to vote in favour of them. The issue came to a vote in the Special Political Committee of the General Assembly on 14th November 1969: 83 members voted in favour and 20 abstained. Australia, under the Gorton Government reverted to a vote against the resolution condemning apartheid.

In November and December 1969, the General Assembly carried 12 resolutions on the questions of colour and colonies and Australia never voted against South Africa or Portugal on one of them.

At the International Conference on Human Rights in Teheran in 1968, Australia voted against a resolution on apartheid and also against a resolution condemning the treatment of political prisoners in South Africa, South West Africa and Rhodesia.

This tradition of pro-apartheid voting is hardly surprising considering the Government's continued racial stances in Parliament — and it is not just the well known "hawks" such

as Killen, McLeay and Kent-Hughes that I am referring to. There are many other Liberal Party members who are capable of similar polemics, such as Dr. Gibbs, who stated emphatically "any movement for independence and rule by the African people themselves have been made only by a very few disreputable demagogues". He later states "I know a number of Africans whom I am proud to call my friends". Surely a very tried version of the "some of my best friends are boongs" cliché.

Even the abovementioned fanatical "hawks" are never censured by the Party. Killen was recently promoted (and demoted again, thank goodness) to a Ministry, (a defence post at that) and McLeay is Chairman of the Liberal Party's Immigration Committee!

While supremacist statements have also been made by Lucock, and to a lesser extent by Cleaver and Giles, and even the white-haired boy of the small "l" liberals, Andrew Peacock, has come up with some pretty dickeey statements. He bemoans the necessity to impose sanctions and says that "I do not do it with any form of pleasure" and later says "we were placed in an invidious position in having to support the sanctions". He urged Australia to "quietly play a role in bringing about a settlement to this dispute" even though he acknowledges that this "would not be approved openly by the African States".

Lucock himself reiterates the need for sympathy for the white Rhodesian regime. "It is not for us to adopt a censorious or perhaps self-righteous attitude towards them... we should recognise their difficulty and do our best to be helpful and hope for an outcome...".

In September '68 the Minister for the Navy, Mr. Kelly, replied a bold "no" to a request that he cancel a courtesy visit to Australia of three ships of the South African Navy.

The Victorian Agent-General in London (a former Liberal Minister) has made statements linking Australia with South Africa and Rhodesia in their praiseworthy "resistance to communism".

The Australian High Commissioner in London, Sir Alex Downer, has also shut his mouth off from time to time on similar themes.

With such overseas representatives and members of Parliament, and such an appalling U.N. voting record, is it any wonder that Ian Smith can infer (on a Four Corners Program) that the Australian Government sympathises with his apartheid policies — and be right?

Post script: Sir James Pimms's recent embarrassment at having to leap at his feet at the U.N. and contradict the South African spokesman's statement that Australia supported apartheid, is a direct result of the abovementioned policies.

Pimms however, is a civil servant and not a Liberal Party politician so his word doesn't count. Neither does the Prime Minister's, when one considers the fact that although he has mouthed anti-apartheid banalities in Parliament, not one move has been made to lessen Australia's ever expanding ties with South Africa and Rhodesia.

Meredith Burgmann





# ARTS

# JACOBAN BAWDY

THE DUTCH COURTESAN. Old Tote Theatre Company. Parade Theatre.

Marston's rarely performed comedy of 1605, *The Dutch Courtesan*, is the Old Tote's fifth production in a varied season.

It has been directed by Rex Cramphorne, who toured in *King O'Malley* last year after a stint as the *Bulletin's* drama critic, and who directed a notable *Revenger's Tragedy* in Hobart. Mr. Cramphorne has an obvious sympathy with the Jacobean drama, and his version of the text of *Dutch Courtesan* is an ingenious blend of scholarship and theatrical good sense.



The play is an odd, interesting conflation of two plots, one a piece of Italianate intrigue involving the Dutch Courtesan's malice against a past and a would-be lover, the other an Alice-of-city comedy concerning the gull Mulligrub and his wife, and the coney-catcher Coledeomy.

In Mr. Cramphorne's intelligent production, the city comedy works much better, largely because his actors, John

Cousins and Doreen Warburton as the Mulligrubs and Ron Falk as Coledeomy, have the technical address to play the comedy for its full value; all three are splendidly funny and deft.

The main plot is less successfully realised because the actors, chiefly the men, cannot make the play's language work with any cogency. But the clarity of Mr. Cramphorne's conception is such that most of the imtrigous and some of the comedy are realised — and the director has evoked some accomplished performances from his actresses.

It is good to see Robyn Gurney responding so gracefully to her first real opportunity this season as Crispinella, and Melissa Jaffer makes a sympathetic creation of the suffering Beatrice. Helen Morse looks marvellous in the title role, but the demands of a difficult accent rather blur the edges of her performance. Anne Courtesan's maid, Mary Fought, pronounced as you might expect.

The production is a visual delight; Mr. Cramphorne has acted as his own designer, and set the play in a single composite set which is simple, flexible and attractive, a warm brown against which the colourful, well-cut period costumes look superb; and to complete the visual impact, the lighting is the best that I have seen at the Parade.

*The Dutch Courtesan* makes an entertaining but curiously bloodless evening, perhaps because of the tentativeness of the central male performances. It is an outrageous choice for a city that has not seen a professional production of Webster or Jonson in living memory but perhaps it is a pleasant aperitif to the riches of the most vivid, most vital, most "modern" period in our dramatic heritage; and the Old Tote may give us Mr. Cramphorne's *Duchess of Malfi* or Miss Haddy's *Twelfth Night* in the near future.

N.E.

## A LECHER SCORNE

THERE'S A GIRL IN MY SOUP — TOWN CINEMA

Peter Sellers has been harshly criticised for "appearing too much of the star" trying to "steal the film" from the lovely and talented Miss Hawn, and failing.

On the contrary, Sellers has managed to capture the very spirit of the character he is portraying — a media gourmet.

A leering parody of Messrs. Kerr and Carrier, he has a large female following who persistently ask him for autographs at the most inconvenient moments. Mindful of his ratings, he grinningly scribbles on scraps of paper.

He fancies himself Big Game Hunter in the sex chase, with a foolproof approach that includes a luxury apartment geared for "love". The "piece de resistance" is a circular bed in the mirrored alcove bedroom, which is divided from the living-room by a pair of curtains. That way the current "guest" can't change her mind and lock him out.

The point is that none of his women want to refuse him. His

"conquests" recommend him to their friends as a pleasant diversion for an afternoon or evening. He is more victim than master but his ego won't let him realise it. He wears a continual smile of satisfaction that aches to have an old-fashioned throwing-type pie ground into it.

Metaphorically speaking, Goldie Hawn as Marion, the undumb blonde with a super-cool attitude to sex, does just that. She is amused by his "approach"; he thinks she is "too clinical". She laughs at him because he is too old and "tired" and he is mortally offended, but the smile returns when she admits she was mistaken. Both Robert and Jimmy, Marion's other lovers, see

themselves as "master" when the position is in fact the opposite.

Neither mind having several women on the line at once — the girls are expected to be understanding about it and be willing to share the one man. However, when it is suggested that Marion become the "power-figure" and have Robert and Jimmy as harem members, both men are disgusted at the very thought of it.

Robert and Marion spend a few weeks in France and . . . well you're going to have to see it to find out. The spectacle of Miss Hawn carefully taking Sellers apart is too good to miss. So don't.

D.R.E.

## BRIEFING

A briefing word of praise for Killara's Community Theatre, whose current production is reviewed elsewhere on these pages. We were unable to catch their most recent production, Lonsdale's vintage comedy *On Approval* till almost its last performance, and there saw a large audience thoroughly enjoying the marvellous performances of Jennifer Hagan, John Krummel, Penne Hackforth-Jones and Joe James.

Peter Collingwood has resuscitated the theatre with four successful productions so far this year. Currently playing is *All in the Mind*, and next month Mr. Collingwood will give Sydney a rare chance to see Tom Robertson's celebrated comedy *Caste*.

FORTUNES OF WAR, SUDS' Moratorium poetry reading, has one more performance next Monday, July 5, in the Union Theatre at 1 p.m. Admission is free.

LE TRETEAU DE PARIS, which in the past have brought to Sydney productions as varied as *Godot* and Moliere's *Fammi Savantes*, will play another season at the Independent Theatre, opening next Wednesday, July 7, and playing for two weeks till July 17. They have brought two programmes for this visit: Beaumarchais' *Le Barbier de Seville*, and a double bill of Giraudoux' lovely *L'Apollon de Bellac* and Ionesco's *La Lecon*.

THE DEATH OF BESSIE SMITH, by Edward Albee, forms one half of another double bill, this one at the New Theatre, opening Saturday, July 3. The other half of the bill is an original work by New Theatre writers, 1971 — *A Race Odyssey*, a look at Australian racism which provides a counterpoint to the Albee play on the same subject.

Marie Armstrong directs the Albee, David Milliss the *Race Odyssey*, and Shirley McDonald, Dick May and Rob Dallas are seen in leading roles.

LUNCHTIME MOVIES this week: today *Getting Straight* (ecchh), tomorrow, Friday 2nd, *The Long Day's Dying*. Next Wednesday, July 7, Fred Zinneman's reverent version of Robert Bolt's play about Thomas More, *A Man For All Seasons*. It's full of good performances, notably from Paul Scofield as the man himself and Wendy Hiller as his wife, Leo McKern as Cromwell and John Hurt as Richard Rich, and the colour photography is quite stunning.

And next Thursday, July 8, John Schlesinger's movie of the Hardy novel, *Far From The Madding Crowd*, with the impassive Julie Christie, Peter Finch, Terence Stamp and Alan Bates.

NIMROD STREET: another reminder. The new production opening this week is an Australian double bill by two of our leading writers. The first play is Alex Buzo's *The Roy Murphy Show*, directed by Richard Wherrett; the second is Dr. Jack Hibberd's *Customs and Excise*, directed by the Theatre's co-director, Ken Horler. The company includes Jackie Weaver, Jenice Welch, John Clayton, John Wood.

LUPINO LANE



Goldie Hawn, Peter Sellers: THERE'S A GIRL IN MY SOUP.



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COMM. This Sat.

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 SUN. JULY 4: 1 p.m. 4.30 p.m. The Pawnbroker, Rod Steiger, Eivra Madigan, 8.30 p.m. Love and the Frenchwoman, The Eagle, Rudolph Valentino.  
 MON. JULY 5: 1 p.m. John Cocteau's Ophelus and Roshomon, TUES. JULY 6: 8 p.m. The Pawnbroker, Eivra Madigan.  
 WED. JULY 7: 1.15 p.m. Midsummer Night's Dream, Royal Shakespeare Co. 8 p.m. Fidelio (Opera) Beethoven, Rigoletto (Opera) Titi Gobbi.  
 THUR. JULY 8: 1.15 p.m. and 8 p.m. Swan Lake (Fonteyn & Nureyev), Evening with the Royal Ballet.  
 FRI. JULY 9: 8 p.m. The Pawnbroker, Eivra Madigan.  
 SAT. JULY 10: 5.00 p.m. Ophelus, Roshomon, 8.00 p.m. Fidelio, Rigoletto.  
 SUN. JULY 11: 1.00 p.m. Shoshine, La Guerre est Fin! 4.30 p.m. The Pawnbroker, Eivra Madigan, 8.00 p.m. The Pawnbroker, Eivra Madigan.  
 MON. JULY 12: 8.00 p.m. Love and the Frenchwoman, The Eagle (Rudolph Valentino).  
 TUES. JULY 13: 1.15 p.m. Midsummer Night's Dream, 8.00 p.m. Ophelus, Roshomon.  
 WED. JULY 14: 1.15 p.m. and 4.30 p.m. Macbeth, Orson Welles, 8.00 p.m. Macbeth, Miracle in Milan.  
 THURS. JULY 15: 8.00 p.m. Shoshine, La Guerre est Fin!  
 FRI. JULY 16: 5.00 p.m. and 8.30 p.m. The Pawnbroker, Eivra Madigan.  
 SAT. JULY 17: 2.00 p.m. Midsummer Night's Dream, 5.00 p.m. Ophelus, Roshomon, 8.30 p.m. Deathwatch, The Eagle, Eivra Madigan.  
 SUN. JULY 18: 2.00 p.m. Shoshine, La Guerre est Fin! 5.00 p.m. Roshomon, Ophelus, 8.30 p.m. The Pawnbroker, Eivra Madigan.  
 MONDAY, JULY 19: TO SUNDAY, JULY 25: ONE WEEK ONLY—DAILY at 2.30 and 8.00 p.m.  
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 "A MIDSUMMER NIGHT'S DREAM"

Authorised by Gary Patterson  
 Publicity Officer, A.S.C.

**JUDO CLUB**  
 Annual General Meeting, Sydney University Judo Club will be held on Saturday, July 3, at 1 p.m., at H. K. Ward Gymnasium

The Arts Society Council pledges its support for the Anti-Apartheid Movement and the National Moratorium.

Council urges all Arts students to take positive steps to ensure the success of both these campaigns.

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**NOTICE OF GENERAL MEETING**

A General Meeting of students will be held in the Wallace Theatre on Tuesday, 6th July, 1971, at 1 p.m. to consider the following amendment to the S.R.C.'s Constitution:—

"That in Section 5 there be inserted a new clause (c) which shall read:

C. The Council shall publish at such times as it sees fit a journal to be known as "Honi Soit" which shall be the official journal of the Students' Representative Council. The Editor shall be elected in the Trinity Term of 1971 and Trinity Term of each subsequent year; and the election shall be conducted at the same time as and with the annual election of the President and Faculty Representatives. All members of the Student Body shall be eligible to vote and the election shall be conducted by secret postal ballot."

The meeting has been called by the Council following the receipt of a petition proposing the amendment.

CHRIS BEALE, President.

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 REVERSING THE PRIORITIES IN DEVELOPMENT: THE INDONESIAN EXPERIENCE.  
 Speaker: Mr. Rex Mortimer, Lecturer in Southeast Asian Politics, University of Sydney.  
**THURSDAY, July 8th**  
 CURRENT EDUCATIONAL STRATEGY FOR DEVELOPMENT IN INDONESIA.  
 Speaker: Mr. Willi Toitsuta, Post-graduate Research Student, School of Education, Macquarie University.  
 6.45 p.m., Common Room, International House (City Road, Darlington)

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H. R. J. FELDBUSCH,  
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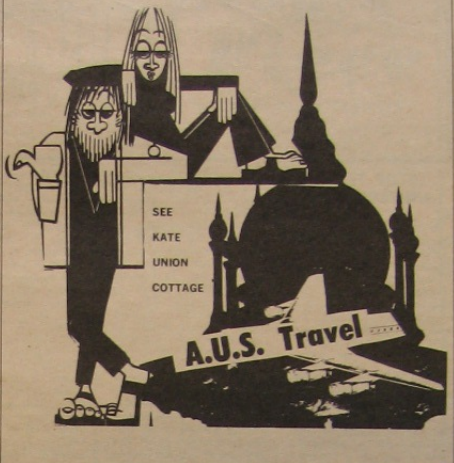


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## STOP THE UNIVERSITY?

Sir,  
In various ways over the last few years, I have expressed my opposition to the Australian Government's policies in Vietnam and conscription. I am equally opposed to the Moratorium organisers' current campaign to suspend "all academic activities" on June 23rd, in favour of anti-war activities (Moratorium Bulletin, No.9).

It is plain that the request for a cancellation of lectures has little to do with attendance at Moratorium demonstrations. The aim is to commit the University to a particular point of view on a political issue. Specifically, the aim is "to make Sydney an anti-war uni".

The suspension of lectures, then, is seen as symbolic. If achieved, the University would present a united front, concealing the purpose of the occasion the fact that, internally, opinion is divided. Popular demands for solidarity rapidly generate intolerance of dissent. And if the university allows itself to become an agent for capture by political partisans, it will cease to be a university. What is taught and who is caused and investigated will depend in crucial ways on whose flag is flying from the clocktower.

For freedom lovers, a university is a place of importance only so long as it remains an unenclosed commitment to the values of free thought and criticism. The current attempt to coerce the University of Sydney to speak with a single voice on a matter of wide controversy is a serious threat to these values. I wish, therefore, that the Moratorium organisers would re-direct their attack to its proper object.

Yours faithfully,  
**LES HIAITI.**

## THE MORATORIUM AND UNI NEUTRALITY

Sir,  
You reported in your issue of June 23rd, that the deputy Vice-Chancellor of Sydney University, Professor W. M. O'Neill, and the Professor of Anthropology of the same University, Professor W. R. Geddes, were among those academics who signed a statement opposing the Moratorium that reads in part "But where a political issue is controversial among those who seek to maintain a free, open and pluralistic society, universities as institutions have no business to be taking a political stand one way or the other".

But the University of Sydney, and, in particular, their Department of Anthropology, have directly contributed to helping the American effort in S.E. Asia.  
In 1962, Professor W. R. Geddes supervised the planning and establishment of a "Tribal Research Centre" at Chiang Mai in Thailand. This centre is amply funded by SEATO and works with the Advanced Research Projects Agency (ARPA) of the American Defence Department.  
Once set up, a student of Professor W. R. Geddes, Mr. Peter Hanson, who is his directorship. The Thai assistants were sent to Australian universities for their training.  
This centre has been providing data for the Thai and American military and police forces to assist them in

suppressing any opposition among the Miao tribes to the activities of the Bangkok government. It has been assisting ARPA's project for "the design and establishment of Thailand's first computerized, storage and retrieval system for counter-intelligence data keyed to the country's 39,000 villages." (USC Ambassador Leonard Linger, quoted in "Bulletin of Concerned Asian Scholars", December 1970.)

Quite clearly, then, at least one department of a major Australian university has been incorporated into the war efforts of the U.S. and Australian governments. It is thus difficult to see how people who are responsible for this involvement can sign a statement that maintains "universities as institutions have no business to be taking a political stand one way or the other" on the issue of the Vietnam war. Their neutrality is contradicted by their actions.  
Yours sincerely,  
**John Roberts.**

## VICE-CHANCELLOR CHALLENGED

Sir,  
The Vice-Chancellor's June 5 Address (News, June 16, pp. 2-3) requires some comment in the light of recent events on campus (namely the treatment of tutors Waters and Hill, and of post-graduate students Hall Greenland, and administration attitudes to various campus opposition groups).

In spite of its obvious lightness and free use of contentions, undefined concepts like "truth", "constructive dialogue", "fraternal research" which presuppose an audience of like-minded people who knows exactly what he has in mind, it does spell out in some detail certain views of the V.C., which help define an arrogance that should not go unchallenged.

I would first draw attention to his view (as elaborated in the Address) of the University and its relationship to the general community, in brief, an institution financed by that community providing the graduates necessary to the needs of "wealthy industrial society", but apart from it, in the sense that only here can objectivity and the "disinterested" pursuit of truth reign free, contributing to the betterment of the outside community through the constructive processes of challenging "Conventional Wisdom", changing ideas and advancing human knowledge generally (see 2 News).

Given this situation, the V.C. argues, community attitudes to the University are of major importance, as these will ultimately affect the flow of capital into the University, more, more important than ever given the current economic crisis.

The role of student dissent is also clearly delineated as altogether beneficial to the University in this regard, creating an unfavourable public response which, in turn, reflects upon the University in a financial way.  
Note that the V.C. is referring to the blank visit to all student dissent, not only those who challenge the University power structure but those who participate in student "protest movements of various brands". A little further on (p.3) he accuses the "psychiatrically disturbed" in relation to such students "in the same way that the Soviet

bureaucrats use the cover of mental illness to remove dissidents from everyday society. This constitutes the arrogance I referred to earlier. Crudely stated, it constitutes the willingness by the V.C. to destroy all forms of opposition on campus for financial gain.

A few other points. Firstly, the V.C. appears to have a naive view of "objectivity" in the University. To read him one would think that of the still living in the mists of the nineteenth century (perhaps he is). He fails to take into account the problem of "objectivity" being culturally determined: how in Universities, whole fields of human knowledge are ignored, treated with contempt, academic disdain, plain ignorance and prejudice. The current Marxist-Leninism debate in the Philosophy Department appears to me to be symptomatic of this.

Secondly, Williams believes that the V.C. is engaged in a search for truth and understanding. Such a belief evades the problem of just how disinterested is the work taking place in our Universities? How can it be disinterested if it is financed by vested interests within the community, how disinterested if one is promoting graduates for a community (as opposed to community) needs? Furthermore, it would appear to me that we are now at a stage of human development when no researcher can afford to be disinterested, when a scholar's research, which is a moral problem.

Williams cites the example of Lord Rutherford, splitter of the atom, as a great example of the disinterested researcher, apparently an ideal to emulate. The V.C. does not mention by Rutherford that he could see no "practical use" (Rutherford's actual words were "industrial application") for his "Research". He fails to take into account that this statement is generally held to be amongst Rutherford's few mistakes, and fails to conceal the fact that Rutherford may have faced had he lived past 1937 and witnessed Hiroshima and Nagasaki, the end products of his "disinterested research".  
Fraternally,  
**R.J. Cahill.**

## "ON RETURNING"

Dear Sir,  
In his article "On Returning" (Honi Soit, June 10, 1971) Dennis Altman points out that the only noticeable change in the teaching methods used in this University has been the introduction of a much greater amount of written work by the students.  
This experiment has, so far, been an unqualified disaster. Students have given lectures that were either uselessly superficial or paralytically self-absorbing. The relevant masses of obscurity meaningless to the bulk of the class.

As you, Sir, would be aware, there are academics in this University who, after holding teaching positions for thirty years, still cannot give an adequate or satisfying impression upon students of the importance of their attendance.  
The display of apathy and the apparent unconcern of students known to myself personally have discussed with me the inadequacies of some of their colleagues in the lecture halls. You, at least, are one member of that department is now handing over his lectures to undergraduates whose only qualification is that they are in the Government (Current Affairs) III. The students taking this course are not getting a balanced point of view or a view of the controversial subject matter: are not getting an analysis or guide to the reference books and; due to the appalling quality of the lectures, are reading no lecture notes of quality or quantity. May I also add that the lectures are arranged so that student A lectures in favour of Marxism or Leninism etc., and then student B lectures against the theorist concerned. If nothing else, this brings back memories of high school debates and who, Sir, wants those?

I would submit, Sir, that third-year students, some of whom have to work to pay their fees, are hence unable to pay attention for their money and most of whom expect to graduate this year should not be the victims of such a silly experiment. I am all in favour of maximum student participation in all levels of University functioning, but there are common sense limits and while we must justly usurp some of the Senate's powers we should let the lecturers do the lecturing.

A lecture should stimulate and inform students and while the library remains hopelessly inadequate for contemporary courses (particularly in the present poor level, lectures are very necessary in the teaching process and should be given by those who are handsomely paid to do the job and chosen (one hopes) on the basis of their qualifications that is, the lecturers.  
Yours, etc.,  
**Richard Dudgeon, Arts III.**

## APATHY IN ECONOMICS

Sir,  
Recently a meeting of first year economics students was called by the Economics Society, after a staff initiative, to determine the form of staff-student liaison most satisfactory and best suited for the students in the controversial department.

The meeting examined two basic proposals, one for a staff-student forum to be held monthly during term, and the other for a student elected departmental representative committee.  
The students at the meeting voiced their disapproval of the second form of liaison and accepted the forum unanimously. Several proposals concerning the forum were put forward, and a basic form and schedule for the first forum were determined.

The students added that the forum should serve a double purpose of both providing information and hearing grievances.  
This, the students might consider necessary, should not be the lecturer as was proposed by the staff, but also the head of the department and others that the students might consider necessary, should attend.

The students further proposed that the first forum should be held during two half hour sessions, the first consisting of a debate upon Bourgeois versus Radical economics and the second a discussion upon what concrete things the forum could achieve.  
The meeting was poorly attended (about 40 students or so students attended), especially in consideration of the time and

energy exerted by both the Economics I lecturers (Dr. Conn and Mr. Zerby) and the Economics Society in promoting the meeting and impressing upon students the importance of their attendance.

Until they do, I can see no purpose in anyone trying to make any representation on their behalf.  
**Eric Forbes**

## NEW ARTS BUILDING

Sir,  
At a General Meeting of the Sydney University Conservation Society on June 7, the following resolution was passed unanimously:  
That the Sydney University Conservation Society disapproves of the proposal by the University Administration to erect a building for the Faculty of Arts on the site of the women's tennis courts, on land adjacent to University Avenue. The Society disapproves of this proposal for the following reasons:  
The open space of the University will be reduced to the disadvantage of members of the University. While it is recognised that more convenient accommodation is needed for the Faculty of Arts, it is suggested that alternative sites could be found even if this entailed the removal of existing structures which make uneconomical use of space.

For those able to get to an evening meeting, draft counting and a lending library of relevant literature is available at the Conscientious Objectors' Discussion Group, lower level of the Student Union House, 119 Devonshire Street, Surry Hills, every Wednesday evening at 7.30.  
Sincerely Yours,  
**Carol R. McLean.**

The view to the main University building by Edmund Bicket, a leading neo-classical architect, especially the view to the Great Hall, will be severely limited from Victoria Park and Parramatta Road, seriously damaging the appearance of the University.

As it is proposed to place the building close to the Parramatta Road side of the proposed area, presumably this would necessitate the removal of trees in that area. This would further reduce the attractiveness of the area, especially at the whole length of this road is attractive only in that part adjacent to the University.

Accordingly, we request change of another site for the building.  
**Gerard C. Rowe, For the Sydney University Conservation Society.**

## CONSCIENTIOUS OBJECTORS

Dear Editor,  
The Bill White Conscientious Objectors' Defence Committee is prepared to assist, with money and advice, the production of leaflets, posters, or literature opposing the National Service Act.

Those interested, please contact Mr. Pat Ruffels, 46 Saunders Bay Road, Caringbah, N.S.W., or phone 523 2508.

For those able to get to an evening meeting, draft counting and a lending library of relevant literature is available at the Conscientious Objectors' Discussion Group, lower level of the Student Union House, 119 Devonshire Street, Surry Hills, every Wednesday evening at 7.30.  
Sincerely Yours,  
**Carol R. McLean.**

## WELFARE 5-YEAR LAW COURSE

The submission on the five-year law course has been finalised and is being presented to the Senate. The financial problem incurred by students who undertake a five-year law course, paying the full amount of University fees, being \$461 per annum, while students undertaking the four-year law course also pay \$461 per annum. It submits in some detail that it is inequitable for one group of students studying the same number of subjects as another to pay an extra \$461 for the same degree.

I have raised this matter on the Senate-S.R.C. Liaison Committee and with the Dean of the Faculty of Law. At all times this matter has been given sympathy and advice. A meeting with any opposing arguments has been raised. It seems likely the cost of the course will be reduced to \$387 per annum.

## AMALGAMATED UNIONS

From a strictly welfare point of view, it is very gratifying to see the financial problem incurred by students who undertake a five-year law course, paying the full amount of University fees, being \$461 per annum, while students undertaking the four-year law course also pay \$461 per annum. It submits in some detail that it is inequitable for one group of students studying the same number of subjects as another to pay an extra \$461 for the same degree.

Such practical advantages, which will accrue to students from amalgamation, seem very great indeed.

## BULLETIN CONCESSION

I have finalised a 50% concession to the Bulletin so that a student's subscription is \$7, a saving of \$7. Subscription forms are available at the S.R.C. together with a letter which I will have to sign stating you are, in fact, enrolled.

Currently, the Bulletin's Board of Management is considering a proposal to donate \$1 of the subscription to S.R.C.'s Bursary and Assistance Fund for interest-free loans to students in need. While they see it as a good selling point, I can see more money being available for loans if the suggestion is implemented.

## CONCESSIONS BOOKLET

The unhappy saga of the Concessions Booklet continues. Most people have copies of the interim booklet, produced two months ago, this booklet contained only half of the concessions currently available in Sydney for students.  
The delay for the booklet proper has arisen because I was able to arrange a Joint University-Conservation Society meeting in this Department doing all the collection for the Sydney metropolitan area and U.N.S.W. paying for the total publication costs, thereby saving this S.R.C. some \$500. The work at this end has been finalised, but the U.N.S.W. people are still doing exams and no one is available to arrange typesetting, printing, etc.  
A second, more detailed interim booklet is now available at the front counter until the combined booklet can be published.  
**R. GAUSSEN, Welfare Officer.**



## MOUNTAINEERING/ORIENTEERING

This year saw the Mountaineering Club's first ever effort in National Intersarsity Orienteering, held on the weekend May 23/24, and judging from the results, the Club looks set for even better results in the future.

Few members have ever partaken in the relatively new Australian version of Orienteering, which for people "in the dark" is a 24-hour navigational marathon bushwalk.

The average course is set in a semi-rugged area of from 10 square miles, check points being laid out beforehand at prominent landmarks. Check points have point value dependant upon the ease of visiting them, and teams plan a course which is a compromise between as many points as possible, and an easy-to-cover course for the night-time. Rules are as laid down by A.U.S.A.

Because women are deprived of full membership in the Mountaineering Club, due to the separation of the Sports Unions, enthusiasm was unfortunately lacking for the entry of a Women's team. However, without the women, the Men's team determinedly pushed their way through an estimated 70 mile course to a 4th placing out of 9, behind Newcastle, Monash and U.N.S.W.

The course itself, though suffering from the ravages of a wild storm and the occasional deranged vandal (who pinched two check points), was well located. All checkpoints were located within 15 miles N.W. of Kullura in the region of Mangrove Creek.

Despite tired bones and eyelids the Newcastle boys put on an excellent well-attended Smorgasbord dinner on the Sunday night. A "speech" (or whatever) by the Vice Chancellor at Newcastle Uni. marked the prize giving to the winners.

With the expected amalgamation of the Unions it is naturally hoped that Women can become full members of the Mountaineering Club so that (among other reasons) a Women's team can be recognised to compete in such competitions.

The reader should be aware however, that within the Mountaineering Club, this competitive aspect of Mountaineering is rarely stressed, most activity being centred on group trips away bushwalking, rock-climbing, skitouring, caving, canoeing, mountaineering and camping.

# Patsy's Piece

## PHYSICAL RECREATION CLASSES

The physical recreation classes are rapidly filling to capacity. There are still vacancies, particularly in the Men's Keep Fit Class (Tuesdays 1-2 p.m.), Mixed Table Tennis Class (Thursdays 5-6 p.m.), Mixed Tennis Class (Thursdays 12-1 p.m. and 2-3 p.m.). Just come down to the Sports Centre office and enrol in the class of your choice any time between 9 a.m. and 5 p.m.

## SQUASH CLUB CHAMPIONSHIPS

On Sunday afternoon 20th June, the Women's Squash Club Championships were held at the Sports Centre. With 32 drawn to play in the knockout competition, the semi-finals and finals had to be set down for the following Sunday, July 27th. The four players in the semi-finals are Kim McAllister, Anne Draper, Lorna Thompson and Margaret Dow and the competition should be tense and exciting.

## BASKETBALL

Sydney University continues to battle its way through the Second Division Regional competition.

On June 22, the students narrowly defeated St. George in a really tight game. The winning margin was Sydney University 67 (F. McIntire 14, P. Seale 14, S. Withnall 13, G. Williams 12, J. Lazaris 6, C. Logan 6) to St. George's 66.

The competition is very close and it is expected that teams evenly matched. Sydney Uni. is a strong prospect for the final four.

## RESULTS AND FIXTURES

### INTER-FACULTY RUGBY UNION

Architecture won its first game ever at Union! The mighty Faculty is at last to the fore, well supported and full of enthusiasm.

### Results so far:

Vet. Science 19 defeated Dentistry 0.  
Architecture 17 defeated Pharmacy 0.  
Agriculture 6 defeated Science 0.  
Vet. Science 6 drew with Medicine 6.

### RUGBY LEAGUE

Final — Engineering 11 defeated Economics 8.

### BASKETBALL

Vet. Science 26 defeated Pharmacy 5.  
Engineering 28 defeated Economics 2.  
Science 2 defeated Law 0.

### 1st Years MIXED BASKETBALL

Agriculture 22 defeated Medicine 12.

### LAWN TENNIS

Owing to fog the 1st Round was cancelled. It has been decided to play only the one set of matches each Saturday morning. Draw will appear at the Tennis Pavilion Notice Board.

### WEIGHTLIFTING

Inter Faculty Weightlifting is under way, and we wish to point out to all students that you do not have to be a weightlifter to compete. Just turn up at the gymnasium, see Ron Madden, Dick Lee or Roy Pearson and you can lift at anytime as long as an official is present. Win points for your faculty!

### FUTURE FIXTURES

If you wish to play, just turn up with your gear.

### RUGBY UNION

Thursday, July 1st, Engineering v. Education, No. 2 Oval.  
Monday, July 5th, Economics v. Agriculture, No. 1 Oval.  
Monday, July 5th, Law v. Pharmacy, No. 2 Oval.  
Monday, July 5th, Education v. Science, St. Johns Oval.  
Tuesday, July 6th, Engineering v. Arts, No. 2 Oval.  
Wednesday, July 7th, Medicine v. Architecture, No. 2 Oval.

### SOCCER

Thursday, July 1st, Education v. Vet. Science, St. Pauls.  
Thursday, July 1st, Agriculture v. Pharmacy, St. Pauls.  
Monday, July 5th, Medicine v. Architecture, St. Pauls.  
Monday, July 5th, Dentistry v. Economics, St. Pauls.  
Tuesday, July 6th, Engineering v. Arts, St. Pauls.  
Tuesday, July 6th, Science v. Law, St. Pauls.  
Wednesday, July 7th, Agriculture v. Law, St. Pauls.  
Wednesday, July 7th, Medicine v. Engineering, St. Pauls.

### BASKETBALL

Thursday, July 1st, Agriculture v. Education, 1 p.m.  
Thursday, July 1st, Law v. Medicine, 7 p.m.  
Friday, July 2nd, Economics v. Vet. Science, 1 p.m.  
Monday, July 5th, Science v. Dentistry, 1 p.m.  
Tuesday, July 6th, Pharmacy v. Architecture, 1 p.m.  
Wednesday, July 7th, Arts v. Architecture, 1 p.m.  
Thursday, July 8th, Law v. Dentistry, 7 p.m.  
Thursday, July 8th, Agriculture v. Science, 1 p.m.

### 1st YEARS MIXED BASKETBALL

Monday, Vet. Science v. Pharmacy, July 5th.  
Tuesday, Medicine v. Eng./Phys., July 6th.  
Wednesday, Arts/Law v. Agriculture, July 7th.  
Thursday, Science v. Dentistry, July 8th.

### 1st YEARS HOPSCOTCH

Monday, July 5th, Medicine I v. Arts Law II.  
Tuesday, July 6th, Arts I v. Science.  
Wednesday, July 7th, Arts/Law I v. Arts II.  
Thursday, July 8th, Medicine IV v. Medicine V.  
Friday, July 9th, Pharmacy I v. Vet. Science.

## THE THOUGHTS OF PRESIDENT BEALE



### AT LAST! GRANTS MADE TO CLUBS AND SOCIETIES

At long last Finance Committee has recommended the first of a series of cash grants to clubs and societies. The grants that have been approved are to the Intercollegiate Gilbert and Sullivan Society, the Geological Society, the Skin Diving Club, the Motor Bike Club, St. Andrew's College Dramatic Society, the Aristotelian Society, the Mathematical Society, the Seventh Day Adventists Students Society, the Chemical Engineering Society, I.S.E.C. and the Fine Arts Society. The grants ranged from \$25 to \$100.

Last year's Council gave NO money to clubs and societies despite the fact that it had budgeted to spend \$1,500. The Council simply overspent in other areas. It considered more important (e.g. \$1,300 to the Moratorium).

### CLUBS AND SOCIETIES GRANT SHOULD BE INCREASED

I have proposed to Finance Committee that the budget for clubs and societies be increased from \$1,500 to \$3,000. This way the S.R.C. would be contributing much more directly to the activities of students on this campus, and it would give clubs at Sydney a tremendous boost.

### HOW TO APPLY FOR A GRANT

Any club or society interested in a grant should apply in writing to—

Hans Felbush,  
Hon. Secretary/Treasurer.

S.R.C. Mungo Macallum Building setting out a statement of the club's objects, membership, financial position, past activities, planned activities, etc. Any club which applied last year should re-apply this year with current information.

### S.R.C. OWES MONEY TO FACULTY SOCIETIES

The S.R.C. is about to pay this year's grants to Faculty Societies, as the enrolment figures have been supplied by the Administration. However, the S.R.C. Auditor (who is still sorting out last year's accounts) has discovered that—

(1) THE S.R.C. OWES OVER \$3,800 TO FACULTY SOCIETIES FOR PARTS OF THEIR ANNUAL GRANTS UNPAID IN 1968, 1969 AND 1970. It seems the S.R.C. has been retaining small amounts each year and has not been paying them the next year.

The Acting Secretary has been instructed to pay these amounts to Faculty Societies forthwith.

(2) THE S.R.C. ALSO OWES ABOUT \$3,000 TO THE BURSARY AND ASSISTANCE FUND. The S.R.C. is required under its Constitution to pay about \$2,700 each year into the Fund.

(3) A number of students who were lent money by the S.R.C. to go to North Vietnam and a former member of the S.R.C. have failed to repay the loan. A letter requesting payment will be sent to each, after which stronger action for recovery will be taken.

### THE S.R.C. HAS GOT TO GO

It has become quite clear that the most the S.R.C. is doing for students is to delay Faculty Grants. Politics has ruined the organisation. There has got to be a better way of getting through \$70,000 each year. As one speaker said last week: "The S.R.C. is a wonderful ghetto".

What are the alternatives? — abolition? — or reform? Abolition would be the simplest solution — but not the best one in the long run.

Over the last few weeks I have been working on a new constitution with several people who are involved in the current mess they call the S.R.C. as well as others who aren't involved in the quagmire. The proposal is to scrap the S.R.C. and form a new association for students. The new constitution which we are drafting would—

- INCREASE FACULTY GRANTS
- MAKE FACULTY GRANTS PAYABLE DIRECTLY FROM THE REGISTRAR TO FACULTY SOCIETIES (to eliminate the unnecessary delays)
- HAVE A CLAUSE REQUIRING THE ASSOCIATION TO PAY GRANTS TO OTHER CLUBS AND SOCIETIES TOO
- PUT AN END TO PARTY POLITICS (and, more importantly) THE "SCHOOLBOY" POLITICS OF THE S.R.C. (whose very name is a farce — it couldn't be more unrepresentative) BY ABOLISHING THE COUNCIL, THE EXECUTIVE AND THE PRESIDENT
- REPLACE THEM WITH A MANAGEMENT COMMITTEE WHICH WOULD ONLY HAVE POWER TO DEAL WITH FINANCIAL AND ADMINISTRATIVE MATTERS. The Management Committee would be composed of office-bearers from Faculty Societies (e.g. Presidents and other key office-bearers) and representatives elected by the whole student body. Most students would, I think, agree that in general the Faculty Societies do more for them and are more relevant to them and closer to them in thinking than the S.R.C. Persons who had already demonstrated their competence within Faculty Societies should be able to manage the financial affairs of the proposed association.
- THE EDUCATION AND WELFARE COMMITTEES WOULD HAVE POWER TO RUN THEIR OWN AFFAIRS AND TO DETERMINE THEIR OWN POLICY. No more waiting for months for Council to ratify committee decisions. The new committees would not be subject to ratification or direction from the Management Committee. They would be given their budget and allowed to act with it as they saw fit.

The emphasis would be changed from politics to education and welfare — from what is less beneficial to the members to what is most beneficial.

• A CULTURAL FUND WOULD BE CREATED AND A CULTURAL AFFAIRS DIRECTOR APPOINTED TO PROMOTE CULTURAL ACTIVITIES ON CAMPUS (from Dudley Moore's to Jazz and Classical music series) in association with the cultural club.

The group at present contributing ideas covers a variety of outlooks (political and otherwise). John Evers (Arts Hons.), John Booth and Paul McClintock (Liberal Club), Chris Sidoti (S.R.C. Exec.), Dennis Sans (Science Rep.), Ray Davy (Eng.), Alan Lowery (Cultural Affairs Officer), Bernard Coles (S.R.C. V.P.), Matt Peacock (ex-Hon. Staff), and myself.

Anyone interested in contributing ideas is invited to attend on Thursday lunchtimes, (1.00 p.m.) at the S.R.C. (President's office).

Power to the people! (you).

CHRIS BEALE

President.



# MY WORLD



Dots are fine with me, but I never want to see another spot in all my life. Perhaps it's the flamboyance of the damned thing or its very structure, but I detest them. They're unnerving, you walk into a room, sit down, and there on the wall it is, looking starmg, gazing, perving! You cannot escape, on the window of your car, your clothing, your very body, on your body, man, spots, spots.

What's the matter? You look pale. Did I knock you off your Box? Oh yeah, and what are you doing to stop spots. Nothing!

Well that's great! Spots are destroying your world and you're doing blot. Bet you feel good. When the spots finally get you, and they will, and you come to me for help, you know what I am going to say in your face, your face with spots on it.

"Tuff Ruck Clarri!!!" Course you were warned.

Leeroy is a Guru and a big one at that, and the above is a sampling of his powerful teachings which have (much to the distress of the government) spread through Australia by way of foot and mouth. Pigboy and I although not believers in Leroy cannot help but feel the magnitude of the great personage. He was to have spoken on the front lawn, but got stoned in Melbourne and so could not make it.

Leeroy is a progressive Guru and it has been noted by Pigboy and myself that whenever given the chance Leroy will attempt to make a piece. He's very clean. People often say he's clean, this he attributes to his war on spots. Yes, he is clean!

There was talk of scandal, a little girl with a cake in the oven, but Leroy proved he had never been near the mixing bowl.

Pigboy and I knew he was not lying and besides he hates spots.

ZUBRECK.

# THE ADVENTURES of SEBASTIAN RAMSGATE CHESTERFIELD III.

By Nigel B. Forthright

W.L.

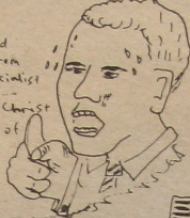
The story so far: Christopher Beagle, Sydney University's answer to the hound of Baskerville leads a subversive element on campus to join our own favourite Student's representative council with that great big trade union in the sky, the European common market. **Read on.**

meanwhile, whilst lurking loathsome in the urban undergrowth of mighty Melbourne, that Wolf of well-doing, coyote of the country, and Laborador of Labour — Little Red Riding Hawk streaks to Spazzy Uni to lend moral support to the movement.



Across the world in Washington, the Student's figurehead, Billy Graham urges President

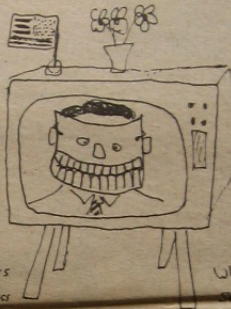
Nixon to help save the poor persecuted Six students from the terrible socialist infiltration — for the good of Christ & the integrity of mankind.



Cool as a cucumber, Nixon decides for rapid positive action to relieve the burden of the dirty Commie — Labour plot. In a moment of pious passion he leaps to his desk shouting — pity there no Asians, we could bomb the bastards.



Rescue seems near at hand however, for calling on the lovely Tricia for advice the President soon has a concrete plan to save the students and their beloved Uni. Oh! the joy of it all. With a true sense of peace and goodwill to mankind (and its notew Christmas) the president delivers his plan of action to the breathless American people. Television apparatus complete with microphone, supply grin mask flash announce the world



What is going on? Where is Sebastian? Stared again? What is Nixon planning? Can he out manoeuvre Chris Beagle and Little Red Riding Hawk? Can Sebastian beat the System and get S.U. straight again? Where the hell is Sebastian?

dirty details.

# trivia trivia trivia

"Here is the scene of the crime Mr. Chan."  
 "Gee Pop, this is the room where Sir Reginald Foppe-Smythe was found, his body riddled with bullets, knives, poison and a peg on his nose!"  
 "Observe Number One Son, as wise man say: 'Rich man has as many enemies as dog has fleas and dead strikes down the great as quickly as a hand swats a fly.'"  
 "But Pop, Sir Reginald was penniless, completely unknown and struggled to live for twelve hours!"  
 "Come Number Two Son, we go to question honourable police chief while Number One Son stays here and gains great knowledge."  
 "Gosh Pop, what can I learn left alone in an empty room?"  
 "Ah so, as Confucius say, 'Nobody likes a smart arse.'"

## QUESTIONS

- Q1. Match the following dialogue with the speakers given below.  
 (A) She's so dumb she probably thinks Sherlock Holmes is a row of bungalows.  
 (B) I hear I forgot myself and let her kiss me.  
 (C) Either this Guy's dead or my watch has stopped.  
 (D) I like two kinds of men, domestic and foreign.  
 (E) Somebody's put orange juice in my orange juice.  
 (F) These are my children, they were born in India, poor darlings, an awful place, what with the abays and whatnot howling round the whatdoyoucallthem? I don't know how they stood it — I know I couldn't have. Of course I've never been there myself.  
 (G) Do me a favour will ya Harry? Drop Dead!  
 (a) Groucho Marx. (b) Mae West. (c) W. C. Fields. (d) Judy Holiday. (e) Glenda Farrell. (f) Edward Everett Horton. (g) Billie Burke.

- Q2. 'Hey there mister, build a fence around your sister.' Why?  
 Q3. Name the chief protagonists in the comic strip 'Bringing up Father?'  
 Q4. WHAT BIG EYES YOU'VE GOT. GRAMMAR DEPT.  
 For a brief whirl of schoolday nostalgia — give. The plural of aide-de-camp, oasis and salmon. The offspring of a gander, a hare and a whale. The group name for a collection of quails, kittens and jellyfish.  
 Q5. Reggie Mantle appears as the arch rival of what all American boy?  
 Q6. Give the artist or group responsible for the following literate songs: "DoWahDiddyDiddy," "Ooh La La" and "Boom She La La Lo".  
 Q7. The following movie stars all were quick off the mark to get on the television gravy train. Name the shows featuring Jane Wyman, Ronald Coleman, Loretta Young and Ray Milland (two).  
 Q8. The above stars all have something else in common. Name the movies responsible for their common denominator.  
 Q9. Who are these fetching young girls, what is the film, and what were the old movie clips that were shown in the film.



- Q10. What was the big milk slogan before 'Fly through the day?'  
 Q11. Spin and ... ? And on what show?

## ANSWERS

- Q1. Ae. Bf. Ca. Db. Ec. Fg. Gf.  
 Q2. ... it's the boys right out! Patti Page was an early advocate of Women's Lib.  
 Q3. Maggie and Jiggs.  
 Q4. aides-de-camp, oases and salmon, gosling, leveret and a cub, a bevy, a kindle and a smuck.  
 Q5. Good old Archie Andrews that's who.  
 Q6. Manfred Mann, Australia's own Normie Rowe and Hans Poulson.  
 Q7. The Jane Wyman Theatre, The Halls of Ivy, The Loretta Young Show and Meet the McNaultys plus Markam.  
 Q8. They each got an Academy Award for their respective movies: "Johnny Belinda", "Double Life", "The Farmer's Daughter" and "Lost Weekend".  
 Q9. Bette Davis and Joan Crawford as Jane and Blanche Hudson in "Whatever Happened to Baby Jane", which had clips from "Parachute Jumper" (1933), "Ex Lady" (1933) and "Sadie McKee" (1934).  
 Q10. Let's crack a bottle!  
 Q11. Marty. A great serial on The Micky Mouse Club.

And now readers an uplifting quote from that movie of love "Love Story" to send you on your way with a song in your heart, a smile on your lips and a spring in your step: "What can you say about a girl of 25 who died? WELL, HER 26th BIRTHDAY PARTY AIN'T GOING TO BE ANY FUN THAT'S FOR SURE!

LYLE BETTEGER,  
 famed and faithful brother of  
 LYLE R. WHEELER