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STRONG ROOM.

ON DIT

OFFICIAL ORGAN OF THE ADELAIDE UNIVERSITY STUDENT UNION.



Vol. IV.

Friday, 17th May, 1935.

No. 4.

THE MASS MIND.

Do We Abuse Our Privileges?

By degrees the world is being filled with people who dress alike, who live in the same kind of houses, and who, worst of all, are beginning to think alike. And moreover, are being made, to think alike. Austria has announced that she is going to base her policy, home and foreign, on religious grounds. Everything is to be done in the name of religion—it is to be a tool in the hands of the unscrupulous, it is to be standardised and robbed of its essential quality. In Germany the same thing is happening. The Press is being made the tool for moulding public opinion, and what the Press says the German people must think, or pretend to think, and it is well-known that a continued pretence quickly develops into a reality.

Even in Australia, nominally democratic, and hence presumably free-thinking and progressive, there is a definite trend towards this absorbing of the individual by that monster, System, and true patriotism and freedom of outlook are going under to a kind of feverish political Caucus race and an outlook as stereotyped and as standardised as suburban brick villas.

THE REASON.

And wherein lies the heresy of such a person as D. H. Lawrence (to use him as a particular example)? His heresy is non-conformity to an existing set of conventions. He is different, and that, in the present age of standardised architecture, manufacture, face and thought is the crime of crimes.

Of course, it is obvious that standardisation is in many respects a good thing. The distribution of labour-saving devices at a price within the means of all cannot be criticised—no one can be happy unless he is free, and such things as motor-cars are aids to freedom if they are rightly used.

For harmony and happiness, there must be system.

But is it necessary to let System develop into a Frankenstein?

Education as it is to-day tends to turn out a lot of "mass mentalities," most of them incapable of doing any real thinking, most of them devoid of the power to look over the little walls that have been built round them and seeing some of the country that lies beyond their limits. It is definitely bad to see the freedom-loving individual replaced by a servile, standardised non-entity.

THE PLACE OF THE UNIVERSITY.

Freedom and happiness go hand in hand, and guiding them is courage. The burden, or rather the supreme privilege, of obtaining this freedom rests always on the shoulders of the youth of the world, who must find the courage to make possible a state of affairs where everyone is free and everyone has a "self." Look at the University from the right angle, and you realise that it is its privilege, and by virtue of its very nature, its right to produce the type of person who by gradual freeing of his own mind and self can go out and use his influence (because when you have achieved a "self" or personality all things are possible) to-

wards bringing about a revolution and a changed world where conditions exist which allow the fullest possible scope for development in every direction.

We do not seek so much for freedom from as for freedom to do, to be. And at the University we who are of the youth of the country are being given the chance to prove our worth, to live the function of the University; i.e., to strain every fibre to bring about Freedom in all things, and to rid the world of bans and taboos and hollow conventions. We must fight every tendency to suppress our individualism in anything. By starting with the smaller things and gradually working up to the larger, we can set an example to the world and so serve a useful purpose as University men and women.

OUR RIGHTS AND PRIVILEGES.

One of the thoughts that must come first in our minds as students is that we have our rights. We must fight to keep them. Next we have our privileges. Let us make them our rights.

Apparently in our life as students we are losing privileges, and rights are slipping away from us, too. Why? Are we to blame those in authority, condemning them as tyrannical and ever on the watch to cry, "Down, wankers, down!" Or is the fault with ourselves? Have we students so used our rights and privileges that their character and quality have been degraded, and so, for the sake of the right itself, they have been taken away from us? Or have we unconsciously destroyed them ourselves?

We tend to think that "crabbed age and youth cannot live together," but each can help the other. The one brings experience to the fray, the other brings fresh enthusiasm and a capacity for vision which later tends to become deadened. Let us not be arrogant in our demand for rights and privileges—the guidance of age and experience are very necessary things. But let us not forget that we, as students, have the vision, and we have the right to give that potentially every opportunity of manifesting or realising itself.

FREEDOM.

Let us come out of our rut of lethargy and disinterest, and shoulder our responsibility. Fight for our rights. But be sure that the fight is a worthy one, and not a mere struggle for a liberty, an unshackling, that will degenerate into licence and thence back into a worse kind of bondage.

That is the tremendous privilege and right of the University student—the power that lies in his hands to show in all his University activities a courage in word and deed that will bring forth freedom and happiness unbounded.

Please Note.

If you have not paid your Sports Association subscription, it is overdue. Your prompt attention is asked.

Mudspots (and other notes).

We wish to point out that the column headed "Religion and Science" in our last issue purported only to be a commentary on Dr. Kagawa's speech, and not a report of it. We published no report.

* * * * *
"Hardly anyone dances when he is sober, unless he is insane," says Cicero. I do not think I should wish to dance even if I were drunk.—Dean Inge.

We notice that the Union Dance Club is having its first meeting immediately after the Men's Union Dinner.

* * * * *
"West End Alc is absolutely pure." Pure what?

* * * * *
Sir Douglas Mawson has had another book published. It's called—believe it or not—"Frozen Frontiers." With that title the film-rights should be sold on publication day. Sir Douglas, by the way, is not to be confused with the other long Arctic night.

* * * * *
"My daughter is going to be a lady."—Mr. Jack Dempsey.

* * * * *
The attendance at the last meeting of the Men's Union was remarkable. The theological debate proved too much for Mr. R. D. McKay, who left hurriedly.

* * * * *
The best style for any woman to adopt is the one that puts on her the kind of frocks that demand to be taken off at once.—Harper's Magazine.

* * * * *
We presume that the Meds. are too busy to put in an appearance at Men's Union meetings. We could not find one at the last meeting.



Up in the clouds

Helen darling—

I'm sick with worry. I'm in love. I can't eat or sleep. I can't rest. One moment I'm up in the clouds. Next, in sobs. Oh, dear! Oh, dear! Oh, dear! I met a man—Oh, it's a long story. I wanted him.

So I set out to look young. I cleared my skin BEAUTIFULLY with Creme Landaman. Goodness, that's a blessed gift, that cream.

I look YEARS younger. No sign of the jolly old 35 years.

Now, Rupert is 39. Here is the irony of it. He thinks he's too old for me. Dash it all, I've told him I'm nearly his age, but he says a girl with a skin like mine just CAN'T be 35.

Now, so what?

JOAN.

I heard later that their wedding was very swanky. Well, well, well, well. And Creme Landaman costs only 1/11 big jars and 10d. tubes. Anywhere.

OUR RESPECTABLE SELVES

OUR OPEN MINDS.

Respectability is the ability to conform with prevalent ideas and practices. We of the University have a great respect for our own respectability, and anything unorthodox, radical, or revolutionary must be looked upon with distrust—nay, with horror—such an attitude is always respectable. If we are faced with a rational argument for the uplifting of the working class by unorthodox methods, we must refuse to recognize any semblance of rationality in the argument; we must state in scholarly manner, "That is all very well, but . . ." and cover our confusion with vague references to "human nature" or "God," or some equally ill-defined and uncertain idea. Above all, we must be conservative; conservatism and respectability are closely allied.

OUR CHRISTIAN HEARTS.

The political section of the Student Christian Movement recently discussed the subject of "The State," and a question was ventured, "If we realize that something is wrong with the State, why do we not do something to improve it?" This was not answered. The idea of the State was discussed at length, but the question was left well alone. After all, why should we try to improve the State—we are respectable. Let us talk of "sane finance," "unemployed relief," "our Empire," etc., but make no mention of "capitalism," "working class," or "British imperialism"; these words are taboo. The answer to the question is simple, namely—"We are afraid to oppose money power, and more afraid of losing our respectability." Snub the working class, by all means. Talk of them as of some lower animal—that is respectable, but don't help them, except, perhaps, by buying a badge for sweet charity. "Aren't we really most delightful people?"

OUR FREE PRESS.

Mention has been made in "On Dit" of Professor Blackett, an English scientist, who, together with two scientific collaborators, has recently written a book advocating a socialistic reform of our political system. "Nature" has gone so far as to publish a review of the book, but, mind you, "Nature" is a respectable paper, and beyond mentioning the existence of the book, has published not a single idea expressed in it. Aldous Huxley wrote "Brave New World," banned in Australia because it presents an excellent case for Socialism by an eminent man; but there, we don't want to read the book—we are respectable.

OUR RESPECTABLE HERITAGE.

The world is overlaid with respectable people; what it wants is a few more rebels and good Samaritans. No respectable person has ever accomplished one iota for humanity, with the exception of our latter-day scientists. Christ Himself revolted against the social system and church dogma of His day; a most respectable man—they crucified Him. Galileo was forced by the Roman Inquisition to swear that the earth did not move. Cromwell was exhumed, decapitated, and hung on a gibbet by respectable people. Mahomet, Confucius, Kepler, Lenin—all heretics and rogues in their day. Not like us, we are the intelligentsia—WE are respectable.

ON DIT

Editor: J. O. CLARK.
 Sub-Editors: C. A. P. Boundy,
 Miss M. McKellar Stewart.

Friday, 17th May, 1935.

SLOTH.

Forty thousand drunken red-headed sailors would be needed to stir this institution out of its natural state of sloth. We do not, of course, make this remark without due and grave consideration. The thought has been expressed before if not quite in the same words. We ourselves have already remarked on the lack of wildness of the Undergrad. when he is, so to speak, out of school and at play. Is the position any better as to his out-of-school intellectual activities? The answer is, we think, that it is a little, though only a little, better. Although the Adelaide University could not with truth be described as a mental hurricane, yet there are one or two chinks of light in the general dark shroud of apathy. Some of us are keen.

No one, for instance, could accuse the Student Christians of listlessness. Even as we go to press we learn that yet another party of believers from the S.C.M. have ascended Mount Lofty to confer and to find out exactly what it is they do believe.

The International Relations Club, too, seethes with life, as indeed it must if it is to keep pace with the dreadfully serious Crises and Deadlocks which are continually arising in World Affairs. Elsewhere, we are afraid, the outlook is murky.

But in our modesty we forget "On Dit." Is their mental sloth reflected in the students' Official Organ? Is our own house in order? The answer to this question is that so far as it is our own house, it is in order. True, the Union Committee, moving as ever in a mysterious way its wonders to perform, has appointed a sub-committee to enquire into the policy of "On Dit," for all the world as if "On Dit" had a policy, and we have been summoned before the sub-committee. But without disclosing the proceedings of that body, which are not, of course, to be divulged to the vulgar, we are able to say that we feel we may survive the committee.

And, as we say, so far as it is our own house, "On Dit" is in order. Why do you not, fellow-welterers, put your part in order? By which we mean—Contribute, you sluggards!

Why Not to Rebel

Wisdom from the Lives of the Great

When the man who was to be a success first came down to the University he felt inclined towards atheism and socialism. He read Bertrand Russell, eulogies of Karl Marx and James Joyce. He drank a bit, smoked a bit, and was no virgin.

But this was before he coveted academic honors. When ambition took him, he was wise, and let himself be crushed. He ceased to fear he might leave before he graduated, and devoted himself to making acquaintances who would be useful in Later Life. He was polite to Wealth and Affluence, and snubbed Atheists and Communists. Then he played just the right amount of sport, was a member of two societies, and cut a mild social figure. He was never seen to smoke, or to drink, and made no woman happy.

He came to smile tolerantly when his friends praised D.H.L. and publically called James Joyce a sewer. He only read his Decameron and Rabelais when he was quite sure no one was looking.

When he was made Rhodes Scholar, he said how surprised he was. And his relatives were so pleased, too. He carried the mace at the head of the Status-quo-ites, and allowed himself to sneer ever so slightly at the communists and atheists.

Then he went to Oxford and pursued his wise policy. There they gave him another degree, and because he could not get a job in England he came back. In a public speech he deplored the way avarice decoyed young men overseas.

His career was long and brilliant. Not perhaps in the sense that he forwarded progress or brought new knowledge into the world, but that he propped up a system which the poor and the idealists felt oppressive. This was appreciated by his colleagues, who were top-dogs anyway, and props, too. His big act was the Advanced Political Club, which he crushed; his little acts the discouraged and silenced atheists who left without taking degrees.

When he found his eldest son reading Bertrand, he did not thrash him, but smiled in his kindly way. "Young man," he said, "these things are all right—but do they get you anywhere?" So he took the book away.

His dark utterances and amused tolerance did much to undermine Darwinism and Advanced Criticism. So the people who thought this a Good Thing, saw that his salary was raised. He had thought perhaps they might.

He died in the end and his obituary note was nearly a column long. "His life was a Model of what Life should be and a luminous guide to all," said the Reporter among other things.

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THE CORNELLIAN'S

News from the U.S.A.

Did you know that six fewer students were expelled by Cornell University at the end of the first term this year than last? No? Well, this is but one of the many items of news to be found in "Cornell Alumni News," one of our exchanges, which is published for the Cornell Alumni Corporation by the Cornell Alumni News Publishing Corporation of Ithaca, N.Y., U.S.A. Need we explain that alumni are graduates, the Co-eds becoming alumnae?

Things happen at Cornell, all sorts of things. Read, for instance, these items from recent Lists of Contents of the Alumni News. You'll have to take them slowly.

"Track Team Sweeps Drill Hall in Meet with Syracuse and Colgate Breaking Seven Records. Travelling Professors Take to Road as Clubs and Campus Work for Cornell Day. Death Comes to Mynderse Van Cleef and Two Eldest Graduates. Rowing Crews Take to Water for Sixteenth Season Since First Victory at Saratoga."

Students who are expelled or sent down are called "bustees," and there were only 78 this year, the yearly average being 175! Among the famous "bustees" from Cornell is Adolphe Menjou, who was "tossed out for flunking his French courses," and who as everyone knows, has made good (in a big way) in the theatre. On the other hand, Franchot Tone (alias Stanislaus Pascal), in spite of never having been tossed out, has also made the grade in the theatre. The measure of his success may be judged from the fact that he has already been married and divorced by Joan Crawford.

The "bustees" having been dealt with, Cornell gets into its stride. The Ski Club elects its committee, the Lacrosse Team has a work-out, the Women's Rifle Squad, with its manager and coach, meets South Dakota, while the Women's Polo Team climbs into the saddle. The Baseball Squad leaves on a spring training trip and, as soon as the ice leaves the lake, the crews "take to water," and you should know that six of last fall's sophomore crew are rowing.

Odourless Cabbage.

But it's not all play at Cornell. No, sir! The Department of Plant Breeding, for instance, has after six years of experiment discovered "a new strain of cabbage that won't smell up the house." And this is only one of many experiments with four thousand cabbage plants which are being carried out under Professor Clyde H. Meyer's direction. This sort of thing shows what strides civilization is making in U.S.A.

And as Cornell sweeps on to glory while the nation cheers, what are we doing in Adelaide? Say what kinda University is this Adelaide, anyway? Has a single one of our graduates ever married Joan Crawford?

HAVE YOUR FINAL
 FLUTTER FOR THE TERM

WITH
**THE UNION
 DANCE CLUB**

ON
May 18th.

This is a Dance for Union members only, so get your ticket so that you will be admitted.

Tickets—2/- and 4/-.

ARE WE DANCE MAD?

No, Says Men's Union.

Two questions of interest and importance were debated at the Men's Union meeting last Wednesday night. They were, "That there are too many dances in the University," and "That the Churches have killed their Christ." Mr. M. F. Bonnin and Mr. R. B. Ward occupied the chair alternately.

In the first and more domestic debate Mr. J. O. Clark and Mr. F. Field condemned the number of dances in the Refectory, the former going so far as to say that we were dance crazy, and the latter pointing out the increase of butterfly students and other attendant evils of excessive indulgence in the pastime.

Mr. Amos (con), look where he would, could see no harm in dancing anywhere, and made a plea for more, while his colleague, Mr. C. Nancarrow, said that the proportion of dances to other and more intellectual meetings in the University was a correct one. On the speakers the meeting voted for the pro side, but the motion itself was lost.

FIGHTING THE GOOD FIGHT.

The second debate was generally agreed to have been the best heard in the University for years. It would seem that when any religious subject is touched upon the floodgates of eloquence are opened. And the debate, "That the Churches have killed their Christ," provided an astounding display. Six gentlemen, each of whom seemed, and some of them certainly were, arguing with their convictions, poured forth with immense gusto a flood of words upon a stunned audience. Several tracts would be needed to do justice to their arguments; a column in "On Dit" proves ridiculously inadequate.

Mr. D. F. Wilson (pro), with eloquent assurance, indulged in a little effective thumping of the Bible, while Mr. T. Broomhead (con), in a sermon-like speech, fought competently for his convictions, and Mr. L. M. Bills (pro) made a scathing and Billsian attack on his opponents. A little cool, calm, and steady thought was then quickly imparted to the proceedings by Mr. G. W. Bunday (con). Mr. A. W. Lemon (pro), with great assurance, marred the arguments of the other side with a little acidic sarcasm, and finally Mr. W. N. Oats (con) pulled his opposition to pieces and even proved a little indignant. A vote on the speakers resulted in a win for the pro side.

The bone of contention was then thrown to the house by the Chairman, and after some discussion, and when a dog-fight seemed imminent, was retrieved. The motion was then put and declared carried.

The Chairman having complimented the speakers on what he rightly called a splendid debate, the meeting adjourned to supper.

Making It Happen.

"The Rise of Sir Macpherson Robertson," by George Taylor.

Your chocolate frogs will hold a new interest for you when you have read this book of MacRobertson's early struggles in Balarat, Scotland, and Fitzroy, up to the eve of the air race.

The growth of his factories from a little suburban bathroom workshop to the present proportions makes an interesting story for the student of character and economics alike. Among the many photographs which are in the book, is one of Sir Douglas Mawson and his doughty bearded men taking possession of MacRobertson Land, for it was he who made the 1929 expedition of the "Discovery" into the Antarctic possible.

The appendix has some amusing family letters, old advertisements, and press clippings, which are vivid comments on the man and his work. The book is, of course, largely an advertisement, but it certainly is one of the most absorbing biographies published for some time.

Our copy from the Publishers, Robertson and Mullins, Melbourne.

CORRESPONDENCE

Religion and Science.

Sir,
Your last publication of "On Dit" contained an excellent article on Varsity snobs and an equally good example of what was called an intellectual snob. I refer to the writer of the article on the above subject. I dare to call him a snob, because while posing as a critic of Kagawa he is evidently writing on a subject about which he knows nothing. By a racy exposition of the Quantum Theory, which has nothing on Kagawa, he sets himself up as an authority on Science. But if, giving him the benefit of a doubt, he knows a little about physics his article reveals his deplorable ignorance of religion. "The Christian," he says, "uses the term 'God,' the Agnostic some similar term." What rot! Religion does not depend for its validity on the compatibility of science and parthenogenesis or any such miracle as the feeding of the five thousand. These things are in no way essential to religion. Perhaps after criticizing Kagawa our Varsity snob will go on to cross swords with Jeans and Eddington. If so, this sentence from the latter will give him something to start with: "Science does not indicate whether the world-spirit is good or evil; but it does perhaps justify us in applying the adjective creative." But perhaps he would call this Agnosticism! Yours sincerely,
CANDID.

Sir,
May I register my appreciation of the sublime expression of faith which your rep. has achieved in his criticism of Dr. Kagawa's lecture. Among the more egregious mis-statements were the following: (a) "... with some fallacious reasoning showed matter to be non-existent." The lecture at this stage was based, not upon fallacious argument, but upon fact, and the facts were correct. The speaker did not prove that matter was non-existent: he showed that it was not composed of the solid, indivisible particles of the materialist, but was equivalent to energy and could therefore be dissipated in radiation; and that there was always an element of indeterminacy in the existence of an electron.
Apart from that, your rep.'s statement is correct.
(b) "Now quanta are electric charges..." The accuracy of this assertion is very questionable. It suggests that by collecting enough light we should collect a measurable electric charge. The fact is that modern theory regards particles and waves as equivalent, but is still quite undecided about their ultimate constitution. But what Dr. Kagawa was endeavouring to show was that the old picture of solid particles whose existence could ultimately be exactly determined, was quite out of date.
(c) Your rep. has, inter alia, quite obscured the point about the Genesis

fable. Dr. Kagawa's point was that first God said, "Let there be light": thus when radiation and therefore matter were present, then could come the rest of cosmos into being.
(d) The chef d'oeuvres was his final interpolation on miracles. Miracles are indeed an inestimable boon to the anti-religionist: they provide for him a sure and easy target, while the more fundamental questions the validity of ideals and spiritual experience, and of the practical value of religion, are wisely ignored. It is interesting to note, however, that science usually denies, not the possibility but the probability of miracles, as, e.g., in the second law of Thermodynamics. Furthermore, to postulate a deus ex machina is surely unnecessary; you might just as well do without. But if you endow him with creative powers at all, you must admit that, having created the natural laws, he is at liberty to suspend them: and the possibility of miracles again presents itself.

I am, Sir, etc.
W. D. ALLEN.

Soccer Club.

Sir,
A short while ago two American astronomers, watching the antics of their proteges, drew from such certain conclusions, and prophesied an event of great importance soon to occur. The prophecy was fulfilled last week. The Adelaide University Soccer Football Club was formed.

At last our University has a sport in which the players have to use their heads, and already this bonny bouncing baby shows signs of a sturdy physique.

The Club acknowledges the great assistance it has received from the S.A. Soccer Association and its affiliated Clubs, and hopes it will receive the same amount of assistance from our own Sports Association. Several prominent men associated with the University have been approached to ally themselves with the Club, and some very favourable replies have been received. Yet we stress the fact we do not want patronage so much as active interest in a sport which shows every sign of becoming one of Australia's prominent and most popular sports. I have the honour to be, Sir,

Yours faithfully,
E. R. FENN,
Hon. Sec. A.U.S.F.C.

COMING EVENTS.

- TO-DAY, 1.20 p.m., Lady Symon : S.C.M. Lunch-hour Address.
- SATURDAY, May 18th : Dance Club. Men's Union Dinner.
- WEDNESDAY, May 22nd : Lit. and Deb., Lady Symon.
- SATURDAY, May 25th : First Term Ends.
- WEDNESDAY, May 29th : Intersarsity Athletics.
- THURSDAY, May 30th : Intersarsity Dance.
- SATURDAY, June 1st : Combined Varsity Athletics Team v. State Team.
- MONDAY, June 10th : Second Term begins.

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TAILORING
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The Indian Hockey Team

Under literally perfect conditions the All-India Hockey Team overwhelmed the State side 10-1. They had recently beaten W.A. 11-2, after nine continuous days on the Indian Ocean—no mean effort considering their inexperience of one another on the field and their "sea legs." And then, after four more days on the sea (Australian Bight, too!) they amused themselves running rings round the South Australians.

The Indians' game was, to us at any rate, little short of amazing. The outstanding players were Dhyan Chand (Captain and centre forward, as also of the overwhelmingly victorious Olympic team), and his brother Rup Singh, who played alongside him in left inner. Their mercurial quickness, both together and separately, left South Australians gasping. It was almost ridiculous. The despairing injunction to the backs, "Tackle, you fool!" was soon realized to be futile—a clean case of "where the wozle wasn't." But these two brothers were only two of a whole team of front-rank exponents of stick-work. And then, too, in addition to their individual brilliance, the Indians showed a combination and mutual understanding that was apparently instinctive; and in general tactics, as above in individual stick-work, their game was a revelation.

One valuable lesson of general application they taught was that of "coolness." Most of us have had "speed" drummed into us as the be-all and end-all of our goal-scoring winter sports, and our play is largely of the "bull-at-a-gate" variety. Not so with the Indians. Each one of them played as the situation demanded, and shooting goals was not their immediate objective. Consequently they shot many more goals. They proved the truth of "More haste, less speed." A valuable lesson, in hockey, football, lacrosse, rugby, etc.

It is not an exaggeration to say that the Indians were artists at the game who expressed their genius through the medium of hockey. Unquestionably, the game as they played it was an art, into which, as true artists, they individually put their very selves. Now an artist, we are told, is the product of his environment, and never an anomalous flash in the pan. The Indians are artists at hockey because India is the home of hockey, and because she breeds hockey into the very bones of many thousands of her sons. Australia and New Zealand, on the other hand, are young countries, and it is not surprising to find little or no true hockey genius in them. Plenty of hard workers, and speedy, heady players—but no real genius. You have to see the Indians play to realise what genius in hockey is.

But quite apart from their brilliance at the game, the Indians were to a man the best of sports. Not a suspicion of "rough stuff" from start to finish. The very word "animosity" feels out of place even in denying it to the Indians. Good sports indeed, and none better!

To complete the description, they wore blue shirts with black facings and a golden "Star of India" worked on the left breast—simple but effective.

More and more these International tours are coming into favour generally—quite apart from their great popularity with the fortunate participants; who (what a hardship!) are asked to play the game of their desire under the best available conditions, who meet with lavish hospitality and generous friendliness wherever they go, and who everywhere enjoy the best that the locals can show and provide. No, the participants can't grumble! Nor can anyone else. A team of players who delight opponents and onlookers alike with their good play and good sportsmanship on the field, their camaraderie and good spirits off it, do much to cement international good-feeling and mutual appreciation, the need and value of which in these times is only too manifest.

Indeed, the icon of International Sport deserves our homage!



Grace
Moore

Prima Donna
of the
Metropolitan
Opera,
New York.

Star of

One
Night
of
Love

The
Regent
18th May.

Sports Notes

SATURDAY 4th MAY.

BASEBALL.

A's drew with Goodwood, 3—3.
B's lost to Goodwood, 6—11.
C's defeated Prospect, 14—3.
D's lost to Glenelg, 0—18.

LACROSSE.

A's lost to East Torrens, 5—13.
Goalthrowers—Harry (3), West, Bonnin.
B's defeated Port Adelaide, 5—1.
Goalthrowers—Barnfield (2), George (2), Rule.
C's lost to Port Adelaide, 3—7.
Goalthrowers—Kaysler (2), Ryan.

HOCKEY.

A's defeated Centaurs, 6—1.
Goalhitters—J. E. Allen (5), Forsyth.
B's defeated Centaurs, 3—0.
Goalhitter—Mills (3).
C's lost to Knightbridge, 1—10.
D's lost to Magpies, 0—1.

FOOTBALL.

A's lost to Kenilworth, 9—14, 11—9.
Goalkeepers—Colebatch (3), Sangster (3), Dawson (2), Playford.

RUGBY.

A's defeated Waratah, 32—3.
B's defeated Waratah, 20—3.

ATHLETICS.

Varsity representatives did very well at the various school meetings.
R. L. Crocker, 100 yards, Scotch College, 10 1-10 sec. (record).
C. L. Chapple (6), 120 yards, P.A.C., 12 2-5 sec.
J. S. T. Hill (19), 440 yards, P.A.C., 53 sec.
A. G. Campbell (scr.), 120 yards, S.P.S.C., 12 1-5 sec.
J. C. Yeatman (10), 440 yards low hurdles, S.P.S.C., 61 1-5 sec.

WOMEN'S HOCKEY CLUB.

A's defeated Graduates, 2—1.
B's defeated Adelaide High, 3—1.
B's lost to Greenwood, 0—6.

BASKET-BALL CLUB.

A's lost to Trojans, 25—29.
B's defeated Spartans, 33—30.
C's defeated Dauntless, 36—24.

MONDAY, 6th MAY.

LACROSSE.

B's defeated East Torrens, 10—5.
Goalthrowers—Burnard (4), George (2), Lemon (2), Krantz.

SATURDAY, 11th MAY.

HOCKEY.

A's defeated Forestville Locals, 6—2.
Goalhitters—S. E. Allen (4), Oates, Ray.
B's lost to Grange, 0—13.
C's drew with Grange, 1—1.
Goalhitter—Rankine.
D's forfeited.

BASEBALL.

A's lost to West Torrens, 1—5.
B's defeated West Torrens, 5—3.
C's defeated Sturt, 8—5.

FOOTBALL.

A's defeated Kensington, 14—5, 3—6.
Goalkeepers—Dawson (3), Parkin (3), Rice (3), Hann (2), Dawkins (2), Keuchel.

LACROSSE.

A's lost to North Adelaide, 14—15.
Goalthrowers—Davis (5), Cottle (3), Harry (3), West (2), George.
B's defeated North Adelaide, 20—3.
Goalthrowers—Barnfield (7), Ward (4), Rule (3), Todd (2), Senior (2), Cottle (2).
C's lost to Legacy Club, 4—7.
Goalthrowers—Trestrail, Knowles, Love.

WOMEN'S HOCKEY.

A's lost to Wirrawarra, 5—7.
B2's defeated Woodville High, 6—1.

BASKET-BALL.

A's defeated Kookaburra, 39—23.
C's defeated Rovers, 40—14.

Intervarsity Women's Tennis.

The following team has been chosen to represent the Varsity in Sydney:—Misses H. Wilson (Captain), H. Chapman (Vee-Captain), K. Francis, Y. Edwards, J. Hewett.

Athletic Club.

On Friday, 10th May, the Varsity held their Annual Sports. The track was rather heavy, as a result of rain the previous night. R. L. Crocker won the Varsity Cup with 16 points, and A. G. Campbell the championship. Two records were broken, the State 440 yards relay, by St. Mark's College, and the 440 yards low hurdles by P. A. McBride. Faculty Cup was won by the Meds. with 30½ points.

Results:—

100 yards Championship—Campbell, Crocker, Edelman. Time, 10 2-5 sec.
100 yards Handicap—Brookman and McBride, Dawkins. Time, 10 7-10 sec.
880 yards Championship—Wesley-Smith, Hills, Yeatman. Time, 2 min. 10½ sec.
880 yards Handicap—P. Goode, Piper, Jones. Time, 2 min. 10 4-5 sec.
Putting the Weight—Davey, Ackland-Horman, R. Cowan. Distance, 36 ft. 4 in.
120 yards Hurdles Championship—Cowell, Hammill, Gratton. Time, 17 3-10 sec.
Lacrosse Race—Harry and Cottle, Verco and Davis.
220 yards Handicap—H. Smith, Brookman, L. Wallmann. Time, 23 2-5 sec.
220 yards Championship—Campbell, Crocker, MacGowan. Time, 23 1-10 sec.
120 yards Hurdles Handicap—Verco, Wallman, Wellington. Time, 19 4-5 sec.
High Jump—Crocker, Burnard, Verco. Height, 5 ft. 4½ in.
220 yards Low Hurdles Handicap—Verco, McBride, Gratton. Time, 31 1-10 sec.

Men's Hockey Race—Newland, Irwin.
Broad Jump Championship—Crocker, Steele, Hammill. Distance, 21 ft. 4½ in.
Broad Jump Handicap—Brookman, Steele, Ackland-Horman. Distance, 23 ft. 2½ in. (20 ft. 5½ in.).
Intercoll. Relay—St. Marks', St. Andrew's, Wesley. Time, 47 1-5 sec. (Record, State and Varsity).
440 yards Championship—MacGowan, Nicholson, Burnard. Time, 54 9-10 sec.
440 yards Handicap—L. Wallman, H. Smith, W. Smith. Time, 56 9-10 sec.
Mile Championship—J. W. T. Hill, Skipper, Nairn. Time, 4 min. 50 3-5 sec.
Mile Handicap—Brookman, Wellington. Time, 5 min. 35½ sec. (then our watch stopped).
440 yards Low Hurdles Championship—McBride, Cowell, Hammill. Time, 60 sec. (record).
Interfaculty Relay—Meds., Engineers, Arts. Time, 4 min. 4 sec.

Rifle Club.

On Saturday, 4th May, we fired in the Dean Teams Match at 600 yards, and scored 473. Brooke was topscorer with 72, followed by Walter with 71. Angove, firing on a practice target, scored 73, a good performance under the conditions prevailing.

On Saturday, 11th May, we were in a good position in the handicap section of the Pennant Teams Match, when heavy rain caused the abandonment of the match. Only one round of ten shots had been fired, and Starling had an excellent 47 out of 50 to his credit. The remainder of the team shot creditably under the squally conditions prevailing, and the score of 506/600 was exceeded by only two other teams.

A practice will be held next week on Wednesday afternoon at 300 and 500 yards. If you can come along, inform H. N. Walter as soon as possible.

Society Notes

I.R.C.

The International Relations Club will hold a meeting at 7.45 p.m. sharp (N.B.) on Thursday, 23rd May, when the Dean of Adelaide (Dean Jose) will speak on "China: The People, History, and Problems at Present."

S.C.M.

"The time has come," the Walrus said, "To talk of many things, Of shoes and ships, and sealing wax, And Genesis and Kings, And whether Hell is boiling hot, Or Angel folk have wings."

From 10th-13th May the S.C.M. held a Conference on the subject, "Christ in the 20th Century," at Mt. Lofty. Mr. Frank Mitchell spoke on the "Challenge of Science to Religion," and pointed out that in reality there is not a conflict in essentials as they are both approaching to totality—the one being subjective, the other objective. Both are necessary, and the one can learn from the other. Strength is to be gained from the findings of Science—rationality, truth, and interconnectedness and the conviction of the ultimate power of man's mind. The challenge is for both to move onwards in the same spirit, discarding irrelevancies, trust our fundamental beliefs despite apparent contradiction, confusion and at times overwhelming difficulties, remaining firm in the faith and conviction of the ultimate rationality and goodness of things.

Professor Portus spoke on "Christ and the Industrial System." He traced the attitude of the Church to the economic system from the time of Christ, through the Roman Empire, the Middle Ages, and the Post-Reformation period to the present day. He said that the conomic environment does, very powerfully, affect notions of right and wrong, and that the present economic system stimulates base desires and represses generous impulses, and that it cannot be otherwise. Does the sty make the pig or the pig the sty? Dean Inge says, "All the world's a sty and all the men and women merely pigs." The nature of the "pig" depends on its environment.

Principal Kick spoke on "A Christian Foreign Policy for Australia." He gave a rapid sketch of Australia in relation to the rest of the world. He said that war is not inevitable, but that unless Christian ideals can be made effective and practically applied it is quite likely to occur. Here is the mission and opportunity of the Churches.

Principal Lade delivered the final address on "The Challenge of Christ to the Individual." His talk centred round the two commands, "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbour as thyself."

Study circles were held and various questions arising out of the general subject "Christ in the Twentieth Century" were discussed.

Mr. K. F. Newman and Miss M. L. Wait gave short talks on the aim and spirit of the World Student Christian Federation and its activities in various countries.

On Friday, 17th May, the Rev. C. H. Murray will speak at 1.20 p.m. in the Lady Symon Hall on "The Ethics of Gambling."

On Friday, 3rd May, Miss Lucy Owen, F.R.G.S., spoke on social service and general mission work, with special reference to work among the blind.

PHARMACEUTICAL STUDENTS' ASSOCIATION.

Report of the Annual General Meeting held in the Refectory on 30th April, 1935. The President for 1934, Mr. W. B. Lalor, occupied the chair.

The Annual Report and Statement of Expenditure and Receipts were read. On the whole the year was a satisfactory one.

The election of officers resulted—President, Mr. W. T. Taylor; Secretary, Mr. K. Wall; Treasurer, Mr. J. W. Stain; 4th Year Rep., Mr. J. M. Richardson; 3rd Year Rep., Mr. M. G. Odgers; 2nd Year Rep., Miss T. D. Hall; 1st Year Rep., Mr. A. M. Gould. Mr. Gould and Mr. Taylor spoke on the advantages of joining the Sports Association, and urged all the members of the Association to do so.

Mr. Lalor, the retiring President, was made a life member of the Association.

ENGINEERING SOCIETY.

On Wednesday, 24th April, the Adelaide University Engineering Society entertained twenty-one Japanese engineer midshipmen from the training ships "Asama" and "Yakumo." After inspecting the Engineering building the party adjourned to Penfold's. They were then driven up to the Mt. Lofty summit to view the Adelaide plains. After entertaining the midshipmen at dinner, the evening was spent at the Unley Star Theatre, where the visitors saw their first Australian talkie programme.

On Thursday, 9th May, the first of a series of lunch-hour addresses for Engineers was given by Professor Chapman on "Professional Etiquette among Engineers." About forty students enjoyed a most interesting address.

The second lunch-hour address is to be given by Professor Prescott on Tuesday, 21st May, the subject being "Modern Soviet Russia." On Wednesday evening, 22nd May, the Engineers are holding a bridge contest with the Law Students' Society.

WOMEN LAW STUDENTS.

At the first meeting of the A.U.W.L.S.S., held in the Law Lecture Room on Monday, the 13th May, a question set by Mr. H. B. Piper, was debated. Professor Campbell was there. The debate all turned on the point whether an offer made by letter can be revoked by a telegram received before the acceptance of the offer. Let us explain. It seems that a storekeeper in Tunby Bay, of all places, ordered a roll of velvet, of all materials, from Costumier, Ltd., of Rundle Street, Adelaide. Well, this was the wrong firm, so he was far from being on velvet. So he sent off a wire to the firm revoking his offer. Costumier, Ltd., got it in time all right, but the go-getters nevertheless sent the velvet. Then what did they do but turn round and sue him for the price. Well, I ask you!

In this pretty mix-up, Miss N. Newland, with her Miss G. Rhodes, appeared for Costumier, Ltd., and Miss L. Lovick with Miss M. McKail for the storekeeper. In his judgment Mr. Piper, who said he was sitting as the Supreme Court of Appeal from Anywhere, gave judgment for Costumier, Ltd., which, if we may say so, with the greatest of respect, is nothing less than a travesty of justice.



QUALITY in CHOCOLATES