

ON DIT

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"A TIME OF ONE'S OWN"

SAYS BRIAN CLARIDGE

Roving Reporter Recovers From Hobart Congress

"If you can come away from the Congress feeling that it has established a train of thought and personal relationships which otherwise would not have been possible, then its function will have been fulfilled."

—Gordon E. Ross (Ex-President, N.U.A.U.S.)

It's good to be thirsty
—if the cure is

CASCADE

- * GREEN
- * RED
- * LAGER
- * STOUT

These statements appeared side by side in the "Students' Congress Programme, Itinerary General Information" booklet.

On the surface, they appear incompatible.

Underneath, they are one and the same.

For, had it not been for the Congress, how otherwise could we have established a train of thirst or even thought for Cascade, and then made a personal relationship with it?

And I think that every one of us (including the Meds.) came away with the firm belief that the functions of the Congress—intentional and otherwise—were more than fulfilled.

Of course, Cascade beer was not the only thing with which, happy relationships were made. Far from it. There was Cider, Cadbury's, meals in camp, and . . . (Eh? Oh!—Sorry!). Well, that still leaves cider and Cadbury's, anyway, together with Labor Night on Mt. Wellington (Moussorgsky). And they, mark you, are only the material things, what's more. We made, not only material relationships, but spiritual relationships, mental relationships, and—oh, lots of relationships, really, too numerous to detail. And not many of 'em could have been made if it hadn't been for dear old Doug Murphy sending out circulars and registered letters to Dear Sir or Madam.—Let us be thankful for small Murphys. (Orrright! orright! —I know!)

Inevitably, though, some relations were not for the best, and became somewhat strained, and many suffered from Issyphobia, the symptoms being a haunted, hunted, furtive, almost criminal or maniacal glare in the victim's eye. Fortunately, there were no fatalities, although perhaps one might have ended the epidemic.

Anyway—to get on with the Congress. The executive didn't wish to burden us with too much headwork, and arranged several recuperative trips by way of convalescence for the many of us who went purely for the Congress, and by way of variety for the (fortunately) vast minority who looked upon the Congress merely as a holiday.

(It might be mentioned here that this minority was shunned and spurned by the rest of us—er, by the rest, and was continually the object of scorn.) The first of these trips

was to a place boasting of the picturesque (though totally inadequately descriptive) name of Snug. Snug, you liar, is on the mainland in D'Entrecasteaux Channel, see? We journeyed thence (or is it hence) on board a palatial steam ferry boat, boasting of all mod. cons., mixed. At Snug we had a hamper lunch (and I believe some even got sandwiches), and Doug had arranged for a couple of "nines" (whatever they may be) to go, too. And then, besides the trip to Mt. Wellington—besides that, mind you—there was another all-day visit, to New Norfolk, which is up the Derwent, and we got there by ferry, too, but this time someone forgot to put the "nines" on board. Still, as we didn't have anything else to do, we might just as well have had some, anyway.

Moerover, there was an excursion to the Cascade Brewery, and just to show you how keen we all were, do you know that we were waiting for the 'bus for hours before it was due, and what's more, the interest was purely academic, too, for afterwards, when they took us in to sit down after having trudged all over the brewery, I saw some people actually drinking ginger ale—which just goes to show.

Now, realise, that so much was actually arranged for us. Like a Cook's tour—no headwork, no worry, no let up. So think how much more we were able to do ourselves, being bright University students, and just brimful of initiative.

Every day, when the Plenary Sessions (neither do I) were on in the camp, you would or could have seen

groups of students, with a gleam of enquiry shining in their eyes and the flame of research blazing in their souls, and, in some cases, the spirit of industry bubbling in their hearts—every one of them anxious, willing and eager to exchange their ideas and views of things so deeply influencing their very existence and hopes of survival, under circumstances which only a Congress such as this could possibly provide; where students of innumerable beliefs and aims from all parts of our nation (sorry—Nation) were brought together with the intention that they should propound and debate the policies and hopes of each other at properly arranged and mutually acceptable, organised gatherings—so, I say, you could see these students—every day of the sessions—bound for such gatherings, with their lunch bags and bathers swinging jauntily over one arm, and a congenial member of the other sex hanging to the other. And so the Plenary Sessions went on, and so did they, though not always in quite the same direction,

Thusly in the daytime.

At night, all the glamor of Ciro's and the 400 Club was let loose. All the nocturnal frivolities to which the youth of to-day has become accustomed, continued on, despite the authoritative and dampening air of the Brighton Military Camp.

Hot spots and low dives sprung up overnight, and Rome was built in the matter of hours.

Riotous parties proceeded all through the nights, some most exclusive, some free for all. In some instances, more exclusive hosts and

hostesses acquired one of the empty huts and turned it into a regular night spot, with well-stocked bars and tolerable dance floor. Some people, like Bing Crosby, never left home. (Wot, no hope?)

Then there was the Congress Play Evening. We mustn't forget the Play Evening. Your Adelaide enthusiasts had undertaken or had been bullied into putting on that terrific, though tragic Shavian sublimity, "Poison, Passion and (as we did it) Putrefaction." I seem to remember one rehearsal on the days of the Plays, under the almost—ah, capable producership of Roy G. B. Leany, and that is as far as our preparations went, except for a lightning, but beneficial visit to the local (10 p.m. closing) just before the staging. Consequently, there was more Shaw out of the play than in it, but who would have known? Not us, anyway. Our determination to put on a good front or bust (Lady Magnesia's), was well rewarded, as the whole production was apparently acceptable, if not wholly accurate.

We had a Congress dance in the Hobart Town Hall, too. (2 bob.) Fortunately, every one didn't go, for otherwise most would have been forced to have cut a rug in the street, which is not a very becoming pastime for a University student, is it? Anyway, we had a good time there, too.

Through the kind permission of the Soviet Legation (or would it have been the Melbourne S.R.C.?) some really magnificent Russian films were shown, and no bidding; and although all the speech and text was in Russian and, consequently, we presume, a little beyond the range of the average student, despite the liberal education he receives, these films were, nevertheless, one of the most outstanding features of the whole Congress, and must be seen to be believed. (What about it, S.R.C.?)

That's about all, except for the vaudeville that didn't come off.

Such was the background against which discussion on "University Government and Influence on It"; "Decentralisation of Education"; "Institutes of Technology," "Graduate Employment and Research Opportunity," etc., were carried out. Such a background hardly suits such a foreground, and yet the background, somehow, struggled on and managed to keep its head above water, if not Cascade. But the life of this background depended, absolutely, as I say, upon the despised, reproached, rebuked and mocked minority.

And looking back on it all now, it was inevitable that the outcome of the Congress should have been such. The local attractions and opportunities were too many and too inviting to be left unnoticed, and the time of the Congress was one when a holiday is most appreciated—both these factors weighing far too heavily on the "holiday" side of the balance.

The next Congress should be held in the September holidays at Marble Bar—or is there a pub there, too?

Anyway—holiday or no holiday—it was a mighty good show for ten pounds twelve. (Who said that??!?)

FIGURATIVELY SPEAKING

DURING 1946 there were 4,310 full and part-time students attending the University. This year, this figure will be increased, as arrangements are being made to welcome 1,000 freshers. Last year, there were 436 graduates, 2,109 undergraduates and 1,178 non-graduates.

WHAT THEY DID

Arts	1,165	Bach. Music	12
Science	526	Commerce	304
Agric. Science	60	Pharmacy	121
Engineering	670	Physio Therapy	49
Medicine	475	Social Science	86
Dentistry	61	Optometry	18
Law	153	Elder Conservatorium	587

TERM DATES, 1947

First Term	10th March — 24th May
Second Term	9th June—16th August
Third Term	8th September—13th December

On Dit

Produced by the Adelaide University Students' Representative Council

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Contributions should be left in the "On Dit" box in the Union Building, or addressed to the Editor, Box 1537 M, G.P.O., Adelaide.

EDITORIALLY SPEAKING. . . .

As the editor of "On Dit" for 1947, I naturally wish to welcome all Freshers to the University. This is what is generally defined as diplomacy, or an eye to the future of the thousand votes you represent at the next S.R.C. elections. It falls into the same category as kissing babies, addressing sewing circles, and preaching the local sermon.

Having survived my first paragraph, I may as well press home my advantage and detail some of the altruistic ideals of the journalistic profession by quoting a few pithy lines from one Humbert Wolfe (I hadn't heard of him, either!):

"You cannot hope
 to bribe or twist
 Thank God! the
 British journalist;
 but, seeing what
 the man will do
 unbribed, there's
 no occasion to!"

This, of course, is not strictly accurate, as I have my price—yes; a reserved front line position on the Refectory food queue! Seriously though, the policy of this paper will be strictly non-political and non-partisan.

It seems to have become old fashioned to publish unequivocally both views of the news; we of "On Dit" intend to be old fashioned!

In accordance with the principles of democracy every body or person has equal rights of expression in "On Dit," although the opinions published need not necessarily be those of the paper.

So, if you have a gripe, growl or grievance "On Dit" is your voice; but, like any other voice, it is not to be abused.

We will NOT publish material which involves libel or a flagrant disregard for ethics.

"On Dit" has been definitely labelled in other States as the smallest and most insignificant of the University papers; and Adelaide is allegedly the city of culture!

We intend to do something about this!

The new editorial policy will be reflected in certain changes in form and disposition of material.

In future "On Dit" will be more of the students, by the students, and for the students.

"On Dit" is the University newspaper and, as such, the news of any experiments, research work, and any other item of interest will be published, just as it would in any other newspaper.

In addition, articles of special and general interest written by graduates, University teaching staff, and students will be solicited and featured.

We hope for a permanent increase in the circulation and size of "On Dit," and, coal shortage willing, for "On Dit" to be on sale every second Friday.

To do all this we need the co-operation of the whole University — every faculty and society, both teaching staff and students, in short, everyone!

"On Dit" also urgently requires a business and advertising manager, and news reporters. No previous qualifications are necessary.

How about it, people?

DON THOMPSON.

Just Arrived!

Macbeth: Organic Chemistry

Gray: Textbook of Anatomy, 1946. Lemon & Ference: Physics

BROWN & PEARCE, 227 North Terrace

GENERALLY SPEAKING . . .

This year sees another record crew of Freshers, launching forth upon a University course.

A number of you will be fresh from school and college. Unlike the ex-serviceman Fresher, you will be in the main as unexperienced in and unaware of the quirks and anomalies of human nature and life in general, as he is well versed in the struggle for existence under widely divergent conditions. Like us all, you will probably consider that you know all the answers, and, no doubt, like us all you will discover that there are always more questions.

It is not my aim to pose as the old man of the mountain and sagely dispense words of wisdom to a fugitive multitude. Besides, it would be a mental impossibility on my part. I do propose to point out that contrary to popular misconception these University courses will not equip you for any profession or occupation—far from it!

If, Mr. Fresher, you fondly imagine that you will conclude your course and then walk straight into lucrative employment, with all and sundry executing mental hand springs to obtain your services, well, Mr. Fresher, you might just as well pack up and become a politician or a bookmaker, because you are going to be sadly disillusioned when you go out to your five or six pounds-a-week job and discover that there is plenty of competition.

These University courses will do nothing more than give you a foundation of knowledge, skill in locating information and employing the right text-books, and, perhaps, the thirst for further knowledge.

If you want a satisfactory position and reimbursement accordingly, then, when you leave this University, your hard work and studies are only beginning. Further years of concentrated effort lie ahead!

If you can face up to the issue squarely, then continue; if not, then waste no more time, abandon the course and seek more compatible employment while you still have the opportunity!

D.E.T.

THE UNIVERSITY HEALTH SERVICES

These services started in October, 1946, and before the end of term, 52 medical examinations had been done. Numerous minor abnormalities, particularly with regard to posture and stance, were noticed, and advice given as to how to correct them. Service personnel were most prominent amongst those attending as they have seen the benefit of periodic medical check-ups. It is expected that there will be a big roll-up this year as it costs you nothing and is your service. Appointments

Health Service

Bookings of appointments can be made on Monday, Tuesday, and Wednesday Afternoons, between the hours of 2 and 4 o'clock, at the Health Service Office, in the Entrance Hall to the Refectory. Enquiries can also be made at the Union Office.

can be made at the Union Building, where the examinations will be made. See the Union secretary if you want further information.

DEAR FRESHER . . .

Your life at the 'Varsity has just begun. Gone now are the supervision, the strict routine, the "homework" of school. Whether you pass or fail depends solely on yourself. There is no driving force down here. The 'Varsity provides the very best men and women to lecture and tutor you; to guide you in your practical work; to set your mind on the right lines of thought. It can do no more. Take advantage of all the facilities afforded, and you cannot fail.

However, don't devote yourself entirely to work. Take up at least one sport. Even if you don't think you're too good, join some sports club. If you can't make the A's at first, you are sure to get a game in one of the lower teams. The Hockey Club alone fielded six teams last year, and the Baseball Club five teams.

Even if for no other reason, you need to play some physical sport as an essential relaxation from brain work.

Then there are numerous other clubs and societies which hold regular meetings, all of which are both instructive and relaxing. The politically and religiously minded are well catered for by such bodies as the Student Christian Movement, Aquinas Society, and the Public and International Relations Club (P. & I.R.C.). The S.C.M. is a particularly worthy association. I say this without bias. (In 4 years of 'Varsity life, I've been to only two of their meetings.) Many students have a wrong conception about this society—regarding its meetings as gatherings at which religion, and religion alone, is spoken. Each meeting, of course, does deal with some aspect of religion. If it didn't, it would belie the name of its society. But the S.C.M. is open to students of any denomination or political party, and freedom of speech on all matters is a characteristic feature of it and its meetings.

In few other clubs or societies is there such a spirit of co-operation and friendliness as exists in the S.C.M. In the musical sphere, there is the Carnegie Gramophone Society which has an excellent record library for those who appreciate the classics, while for those whose tastes differ, the U.J.A.S. (University Jazz Appreciative Society) holds regular weekly sessions during lunch hours.

Whatever your tastes or interests are, there is a club or society at the 'Varsity through which you may express your thoughts or feelings.

Whatever you do, go along to a few meetings of the various clubs—even if only to see what goes on there.

The student who merely attends lectures — caring for nothing other than getting his degree, has missed an important part of 'Varsity education. He leaves here, versed only in his own narrow sphere. He has missed a great opportunity for the broadening of his education.

The country's future leaders—in Medicine, Science, Engineering and Politics—will be drawn from your ranks . . . lay a good foundation, now.

Sincerely yours,

J.F.J.

8.00 — TO-NIGHT'S THE NIGHT — 8.00

TUESDAY

FROSH!

S.C.M.

FRESHERS' WELCOME

8.00

8.00

INTERSTATE STUDENTS HITCH HIKE TO

MY DAZE . . .

(By Eleanor Bruisfelt)

Well, dears, the editor has asked me to supply positively loads and loads of information to all you fresherettes about all sorts of things, such as, where to park at University dances—no need to worry at the Engineering Ball, darlings, as I have been told that the engineers survey the Botanical Park for one whole year ahead, and then they make a map of all the suitable spots—cars I'm referring to, of course.

I am completely overwhelmed at the editor's kind suggestion, even though he did mention something about keeping a log of suitable phone numbers. All I can do is join with Tommy Trinder in saying, "You lucky people, you!" You know Tommy has something there, though, we are indeed lucky—lucky we don't have to pay every foot-loose funny man the exorbitant price of 16/6 for a theatre seat. Of course, it was by Royal command.

I am writing this from the Right House—a girl has to powder her nose so often these days, you know, and it gets so boring. I could positively hug the editor for giving me something to while away the time. (Any time, any place!—Ed.)

But stop me, I'm just being perfectly silly, and I really must tell you darling fresherettes about all the lovely places around the 'Varsity. First of all there's the Physics I lecture theatre, presided over by that old dear, Professor Sir Kerr Grant, or is it Sir Professor. I never can remember these things, isn't it silly? Remember, girls, he is entitled to Sir, now, and a winning smile; and not just because you're crawling to pass the exam, either.

The Chemistry I lecture theatre is another place where we girls can flaunt our special features of allure and simple charm in front—I mean, in front of the overwhelmingly male attendance.

I was reading the local scandal paper on the way out to Taint Dan's last night, and this is the truth, because I thought I might get something on a certain little redhead, but we needn't go into that. And what do you think? Well, dears, hang on to your eyebrows and come closer. There on one page was the most terrible tirade against those horrible perverts that parade our beaches (no, University students are not suspected), and they frequently used that nasty, nasty word, sex. My dears, my mind was practically inflamed, and this is the laugh, there on the opposite page was a positively immense photograph showing the legs, legs only, and what legs, of some film stars. Don, I mean the editor, was so helpful—he positively identified them at a glance as belonging to Betty Grable and someone else.

Incidentally, I want to warn you fresherettes about our editor. He has the quaintest little habits. Should he ask any of you to help him in some poll or the other, just tell him to "poll" his head in!

If any of you little fresherettes contrive, in spite of the last trams, liquorless dances, midnight curfews, the moribund atmosphere, and mordant hypocrisy of Adelaide, to do the impossible and work up a little excess passion, then the popular trysting place is the periodical room of the Barr Smith; but I do believe they're engaged now!

Now, dears, do tell me the little secret—the "pash," I mean.

FRESHER DANCE
THURSDAY, 13th

U.F.C.A. CONFERENCE

The Aquinas Society is affiliated with the University Catholic Federation of Australia, and during the Christmas vacation Adelaide was the scene of the annual National Conference. Twenty interstate delegates attended and were billeted in the homes of our members.

FORMAL REPORT

The Conference was opened on Friday evening, January 24, by His Grace the Archbishop of Adelaide who reminded us of the importance of having a faith that is prompt, constant and effective. For to-day, he said, marks a turning point in history with two forces at work, one for God, and one against God. His Grace expressed pleasure at the presence of Sir William Mitchell, Chancellor of the University, and took the opportunity of announcing that an excellent site had been secured close to the University and building would commence as soon as possible for Aquinas College to which affiliation with the University had been granted.

On Saturday morning, Dialogue Mass was attended in the Cathedral, and after breakfast, members assembled in the Elder Conservatorium for the first session, entitled, "Where We Stand Now." This took the form of an address by Jeff Wilkinson, B.Sc., hon. secretary of Sydney Newman Society, followed by discussion in groups. Mr. Wilkinson first developed Christopher Dawson's argument in the "Judgment of the Nations," in which Dawson shows the development of an almost completely secular world civilisation. He stressed the point that the position in the world to-day is that it has lost any principle of unity, the secularised culture of the last few hundred years having failed to maintain any unity. This in essence is the problem facing modern man—to achieve world unity of purpose and thus prevent disaster. The spiritual values of the Catholic Church can achieve this, and it is the responsibility of every Catholic

to know them and let others know them.

The second session of the Conference entitled "What we have done" consisted of reports of activities from the various University Catholic Societies, and as Sydney seemed to have made so much progress their representative had to withstand a battery of questions from the other State delegates, all eager to know how it could be done.

The third session was entitled "What can be done." The speaker was Max Charlesworth of Melbourne, and he showed the relation between the ideas expressed by Cardinal Newman in his book "The Idea of a University" and the Papal document on the Education of Catholic Youth.

The fourth and final session entitled "What we have to do" consisted of open discussion in which ideas were interchanged between delegates from different States. Some of the ideas are being formulated into definite resolutions which will be published at a later date.

The meeting of the Council of the Federation was held on the Monday night, when the following office bearers for 1947 were elected:—President, Mr. A. J. Hannan, C.M.G., K.C.; Vice-Presidents, Mr. E. H. Burke, B.E. (Sydney), Mr. Justice O'Brien (Melbourne), Dr. A. E. Shaw (Brisbane); Honorary Secretary, Miss Marjorie Crook, B.A. (Adelaide); Honorary Treasurer, Mr. R. A. Kinnane, B.E. (Adelaide).

It was decided that the executive will be in Adelaide this year, and that the Conference will be held in Brisbane in January, 1948, and will take the form of a week's Summer School. MARJORIE CROOK.

. . . . AND INFORMAL

In the last week of January, a group of local and interstate students met in a conference of the University Catholic Federation of Australia. The theme of the four-day conference was "Christianising the University."

Those people from Sydney and Brisbane who were in a hurry hitch-hiked, and the leisurely approach by rail was made by those with time to spare. On arrival they found that the old Southern hospitality had arranged billets for them with local Aquinas members. This put the conference on a twenty-four hour day footing, discussion on the means and even on the end began on the way to their billets and continued non-stop. The formal sessions contained only the core of the discussions between visitors and hosts.

There was little dispute as to "Where We Stand Now," and "What Have We Done?" but "What Can Be Done," and "What We Have to Do" were fruitful subjects. Until the formal resolutions are published it is hard to say which arguments prevailed, but there was complete unanimity as to the necessity for Universities to be Christian. How to achieve that renewal is no small subject for debate.

The Conference was well provided for spiritually. His Grace Most Rev. Dr. M. Beovich, D.D., Ph.D., Archbishop of Adelaide, gave an inspiring opening address, which was followed by Dialogue Mass on the Saturday and High Mass on the Sunday, with Benediction each afternoon.

On the Saturday evening, half-

time was declared for a dance at Mrs. F. Kelly's home in Marryatville, but there was no relaxation. The gramophone played to itself, while on the lawn the philosophers and the practical sat each dance out and continued the debate.

The practical nature of the discussion is best illustrated by the remark of an Adelaide man who, speaking on "What We Have to Do" said, "Let us have no committees who appoint sub-committees, who appoint sub-sub-committees, until eventually the whole thing just submerges."

On the Monday afternoon, delegates were taken for a drive in the hills, and a picnic tea was held at Mr. F. Smerdon's home at Crafers. By this time comparative peace reigned, the intensely practical had been persuaded to take an interest in philosophy, and the philosophers were getting down to earth.

There was a feeling that much had been attempted, and something done. Those who would perfect themselves first, which is a life's work, were reconciled with those who would perfect the world, which must start at home.

We shall eagerly look forward to meeting in Brisbane next year, once more to compare notes, to make fresh resolutions and to renew friendships welded by four days of solid work. That was not the least important function of the Conference, and if we cannot easily acquire an international outlook, so desirable for peace, we can make a start with a national view. BRIAN POWER.

HINTS TO FRESHERS

(By Our Anti-social Correspondent)

To those about to embark on their 'Varsity careers I offer, in all earnestness, these few hints, gained after much observation, experiment and experience, in the hope that they may lessen the hardship of those who heed them.

Spend an hour for morning tea, two hours for lunch and another hour for afternoon tea in the Refec. Remember, one of the chief aims of University education is to broaden the outlook by informal inter-faculty gatherings, which is as good an excuse as any for loafing.

Go to the pictures a couple of times a week so that the rarified intellectual atmosphere doesn't sever you from the rest of your fellow men.

Always be broke, and when approached for a loan, mutter something like, "Boy, are you psychic?"

Never have all the makings—either have the papers or the tobacco—that way you can always strike a bargain.

To the girl who wishes to achieve the admiration and subservience of the males, have a regular supply of cigarettes which you never smoke yourself.

Never admit to doing any work, emphatically deny that you are a victim of the vice, be insulted at the suggestion. You will probably be telling the truth in any case.

Learn all the lecturers' nicknames and quote them profusely in front of your less learned companions, thereby arousing their admiration for your familiarity with the big wigs.

Be a sucker and join all the clubs you can at five bob a shot.

Ladies, there is no need to give the boys that come hither look. There are plenty of males to go round and some to spare. You lucky people, you!

If you have social aspirations, not that you have, of course, then never be seen with anyone who does not sport a Princes' or Saint's badge. Keep this attitude for long and you probably won't be seen with anyone.

The gentlemen, of course, realise that one must be introduced to a young lady before it is permissible to whistle at her.

You must never call a girl a drac sack, sad hag or any similar appellation. Say instead that she looks very intellectual. We understand what you mean.

Remember to claim at regular intervals throughout the year that "the place" stinks and you don't know what you're doing here. You're not fooling anyone.

When you go to the Freshers' Ball be clad in armour and wear hob-nailed boots. Most of the people who step on your toes seem to be. And above all be discreet and do not disappear for any interval greater than an hour, nor scatter too many bottles around the place.

COMMERCE
STUDENTS' ASSOCIATION

General Meeting

GEORGE MURRAY BUILDING

THURSDAY, MARCH 20

8 p.m.

Come Early and Get a Seat

INDIA-PENDENCE OR . . .

With the news that Britain may quit, India once more hits the headlines. Continually India is in the news—an outbreak of rioting, Ghandi and civil disobedience, constitutional reform—but all this only serves to highlight India's problem—a problem complex and hard to understand. It tells us nothing about India itself and her people.

For four centuries Britain has been interested in this land which is as large as Europe. For the last half century Britain has been preparing the Indians to govern themselves. To-day these Indians claim that the time has come and wish to set up a National Government.

Professor Hancock says: "Very soon the dice of India's destiny must be known. The stakes are high. Should the throw be lost, the price to pay will be disunity and conflict. The damage will not be to India alone; one of the buttresses of peace and freedom in Asia, in the Indian and Pacific Oceans will be jeopardised. But should the throw be won! That would be one of the triumphs of history: A federation of all creeds and communities of India, seeking in freedom and partnership the common good of their country, living in community with like minded peoples and holding with them the same values of law and liberty, welfare and peace—such an India would build a bridge of understanding between the civilisations of Europe and Asia."

The name, India, is derived from the Sanskrit 'Sindhu,' meaning 'river' or 'flood.' The early Aryan invaders of India gave this name to the great river on which they settled when they entered the plains country from the highlands of Central Asia. This river is to-day called the Indus.

The Himalayas, which cut off India from the rest of Asia, in Sanskrit mean "the place of snow." They are not a single range, but are actually made up of a number of parallel ridges being the southern edge of the great Tibetan plateau. Below the snowline at 16,000 feet the vegetation changes from alpine grass lands, pine forests, deciduous forests, to jungles in the foothill valleys. The animal life includes yak, bison, bear, elephant, monkey and tiger.

The two remaining geographical divisions of India are the Indo-Gangetic Plain and the Deccan. The former consists of the Indus, Ganges, Brahmaputa and their tributaries. These vast, rich alluvial plains make possible the two annual agricultural crops, the rabi (spring) crop taken from March to April, and the kharif (autumn) crop of October and December, which in turn support a dense population (900 per square mile). The forest areas remaining in the extensive delta shelter panthers, leopards, tigers, jackals, hyenas, squirrels, elephants, deer, crocodiles, snakes, and monkeys.

The Deccan is that triangular portion of peninsular India which is bounded on the west by the Arabian Sea, and on the east by the Bay of Bengal. The ancient lava flows of this very old rock plateau give rise to a very rich heavy black soil. While the coastal areas are intensively cultivated for rice production, there are teak, ebony, bamboo, palm and sandalwood forests inland in which may be found tiger, bison, leopard, deer, and many varieties of snake.

The monsoon dominates the Indian year. If the monsoon current is strong and persistent the harvests are good; if it is weak and short-lived, drought and famine occur. Monsoon is actually an Arabian word meaning "times" or "seasons." The monsoon wind is a seasonal wind blowing from a certain quarter continuously for a certain period of the year. The climate is entirely controlled by this wind so that nearly the whole of the Indian rainfall is confined to March-June of each year.

In southern India the rainfall is in the later months of the

BLACK AND TAN FANTASY

There are 400,000,000 people in India, representing three-quarters of the people in the British Empire, or one-fifth of the people in the world. The great unifying factor of this diverse people, who are increasing at the rate of 50,000,000 every ten years, is agriculture—ninety per cent. of the people live on the soil.

There are three main races: The primitive descendants of the early inhabitants; the Hindus, descended from the Aryan tribes who invaded India more than three thousand years ago, and who comprise two-thirds of the total population; and finally, the Moslems who invaded India through the Northwest passes and who conquered much of the country between A.D. 1000 and A.D. 1500.

The three main types consist of: Indo Aryan: Tall, slight, loose-limbed and long, prominent nose and skin of light transparent brown, of which the Rajput and Sikh are typical.

Dravidian: These are short, dark men with long, black hair tending to curl, and very broad noses depressed at the root. They are the descendants of the original stock.

Mongolian: A small man with broad head, dark complexion tinged with yellow, flat face, and narrow slant eyes, found in the Tibetan and Burmese borderland.

Then there are admixtures of these three.

"RELIGIO POPULI"

Although there are many religious communities such as Sikhs, Parsees, Jains, Christians, Buddhists and Animists, ninety per cent. of the peo-

ple are Hindus or Moslems, comprising 255 million Hindus and 94 million Moslems.

Hinduism is the genuine product of the Indian mind, being at once subtle and gross, spiritual and sensual. Accommodating and elastic, it absorbs other rites and superstitions, even finding a place amongst its own divinities for strange gods. There is no church or official organisation, though it has a priesthood for sacrificial purposes. It is intensely aristocratic and anti-social, and has no clear cut religious tradition and dogmatic code. Far from believing all men are equal, it grades them into castes and pronounces most of them unclean.

Castes are a system whereby the accident of birth determines for all time the whole course of a man's social and domestic relations. Throughout his life he must eat, drink, dress, marry and give in marriage in accordance with the usage of the community in which he is born. Its end and object is to keep society rigidly divided into a number of permanent groups and to prevent them from amalgamating. Of the three thousand castes the highest is the Brahmin, and below these are the 60 million untouchables.

The problem of India's unity is faced with the caste system, infant marriage, permanent widowhood, and the untouchables. From the Hindu point of view caste attains the perpetuation of the family and the purity of its blood.

Mohammedanism, on the other hand, is the badge of conquest and foreign to the soil. Not Aryan, but Semitic, it is a clear cut, definite creed contained in one book, the Koran. Allowing no compromise or accommodations with other faiths, it is sternly monotheistic. Religions such as Hinduism are regarded as gross idol worship, to be put down summarily. It is intensely democratic, knowing nothing of caste distinctions—in Islam all men are equal.

TOWER OF BABEL

Although the number of languages in India is stated to be as many as 222, there are actually only about 12 languages widely used. The All-Indian Radio broadcasts in these twelve languages. Hindi is spoken by 71,500,000 and Bengali by 53,000,000, while Hindustani, a dialect of Hindi is becoming the lingua franca of India. It is used by over 120 million and is rapidly spreading. Only one per cent. of the population can read and write English.

THE MAN ON THE LAND

Three-quarters of the population are small farmers who live in small villages of which there are 696,831 in India. The village house is a single-roomed hut of mud or bamboo, without chimney or windows. Dried cow dung is used for both fuel and floor coverings. The only furniture consists of mats and vessels of earthenware or brass. Each village is surrounded by farmland, which is divided into small plots, some of which are no more than a few yards square. The farms are small, consisting of several acres made up of ten or a dozen scattered plots. These farms are often so small that they provide work for only half the year. In consequence the ryot or peasant is desperately poor and always indebted to the money-lender who may charge anything from 25 to 300 per cent. interest.

India has not always been dependent on agriculture. The importing of cheap mass produced materials from Britain destroyed the home crops and set up an unbalanced agricultural economy.

Poverty is such in India that the average Indian earns roughly a penny a day and is indebted by more than three months' wages. Seventy four per cent. of the population of Bombay alone are living in one-room hovels with a total absence of sanitation. The average life expectancy in India is 23.2 years compared to over 60 in Australia. The maternal mortality rate is 24.5 per thousand as against that of 4.1 in England. Finally, in a land of 400 million people, the largest newspaper has a circulation of only 75,000.

ECONOMIC DEVELOPMENT

The agricultural crops are rice, wheat, millet, cotton, oil seeds, jute—practically the entire world supply is produced in the steamy lower Ganges Valley—and tea, almost half the world supply of tea comes from India.

The future of Indian agriculture depends on a guaranteed yearly crop, a higher yield from the soil and better food distribution.

The Indian nationalists claim that a well developed industry will give a better balanced economy, making people less dependent on the over-taxed soil, and so industry is rising in India once again.

India has all the resources necessary for textile, iron and steel industries:

Large supplies of coal.

Large supplies of iron ore.

Large quantities of various types of fibres.

Potential water power that is only surpassed by the United States.

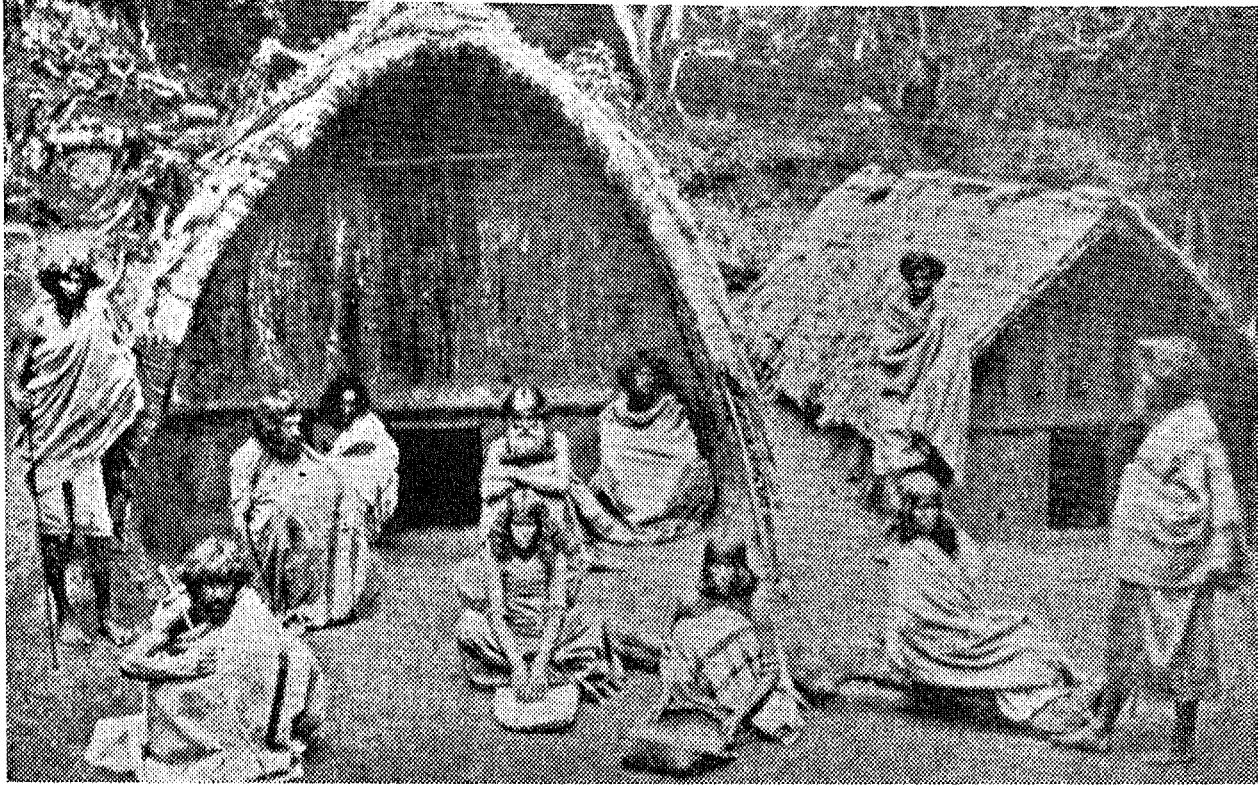
POTENTATE AND STATE

The country is divided into two sections, British India and the Indian States. The 563 States, covering an area of over 700,000 square miles or 45 per cent. of India, have a population of 90 million. While all Princes acknowledge the paramount power of Britain, and the integrity of all States is guaranteed by Britain, they all have the right within their own State of making laws, appointing judges, levying taxes and inflicting punishments. They are not subject to British law or British courts.

These Princes have been noted for their wealth, remarkable collections of jewels, fine State buildings, prowess at sport, and their military



DELHI, the seat of Government in India, from the air. (By A. J. Minney.)



A GROUP OF TODAS and their home in the Nilghiris—A primitive race, the Todas bow to their milkman-priest over the dairy where the sacred cow buffaloes are kept. (Blocks by courtesy of "The News.")

qualities. Nowadays, in such States as Hyderabad and Mysore, they are better known for the enthusiasm with which they carry out social, agricultural, educational and industrial reforms.

To-day, however, the Indian nationalists are strongly opposed to the States.

HISTORICALLY SPEAKING

Up to the present there are three periods in Indian history. The Hindu period, which begins about 2000 B.C. when the Aryan invaders

system known Dyarchy, whereby such matters as health, agriculture and education were controlled by ministers responsible to elected legislatures. 2.8 per cent. of the population had a vote and justice and police were controlled by the Governor.

The 1935 Government of India Act, provided for the establishment of an All-India Federation, with the central government under the Viceroy, and Provincial Autonomy. Provincial ministries, responsible to elected Provincial Legislatures and subject to the over-riding powers of

bear the whole cost of the naval defence. It will be a welcome relief to the British taxpayer when Britain quits India.

Indian taxation of 8/- per year per head is not high, and is all spent in and on India. India has used its full tariff autonomy against British goods. Industrial expansion is not retarded, and India now has a favorable trade balance with Britain.

British Imperialism would appear to be a myth.

India is not held in a position of commercial servitude within the Em-

INDIA-RUBBER

from the plains of Persia and Central Asia conquered the aboriginal races. The Mahommedan period, dating from 1000 A.D. when the Moslem invasion commenced. In 1206 they had established Delhi as the centre of their power, and, in 1526, Barbar, the Turk, set up the great Mughal Empire. In 1707 the death of Aurangzeb, who had fanatically endeavoured to exterminate the Hindus, saw the decline of Moslem power. The third period is the British period.

This began on June 23, 1757, when Clive, with 900 Europeans and 2,000 Sepoys, routed the army of the Nawab of Bengal. With this battle of Plassey, the East India Company began a period of conquest designed to establish the peace essential for trade. This great trading Company thus became the great governing body. Parliament, becoming alarmed at the Company's power, passed Pitt's 1784 India Act and brought the Company under control of the British Government. The India Act of 1858 completely transferred the Company's powers to the Crown.

The Indian Councils Act, 1861, established legislating power of councils in Madras and Bombay. Elected municipal government came in 1883-84. The Morley-Minto reforms of 1909 introduced an elected majority into the Viceroy's legislative council.

SIGNIFICANT DATE

On August 20, 1917, the first official statement was made in the House of Commons concerning self-government for India. The steps towards this aim have been gradual and at times retrogressive.

Following the Montagu-Chelmsford Report came the Government of India Act, 1919, which introduced a

the Provincial Governors, were established.

The former aim has never been realised and the latter has operated since 1937.

PRESENT GOVERNMENT

This consists of a Viceroy, subject to the Secretary of State for India in London, and assisted by an advisory council of fourteen. A relic of the 1919 Act, is the central legislature of a Council of State of 60 members and a Legislative Assembly of 145 members, subject to the Viceroy.

There is a Provincial Governor and two-house legislature, with an electorate representing 11 per cent. of the population, responsible again to the Viceroy. In 11 Provincial legislatures there are 1,585 seats divided thus:

General Seats (open)	657
Moslems	482
Scheduled Castes	151
Commerce and Industry	56
Women	41
Labor	38
Landholders	37
Sikhs	34
Europeans	26
Backward Tribes	24
Indian Christians	20
Anglo-Indians	11
University	18

Total 1,585

General seats are less than those reserved for minority interests and so the whole system is foreign to the usual British democracy.

IMPERIALISM: MYTH OR MONSTER

There is no extensive and expensive British bureaucracy. India is not burdened with a crushing debt. There is no burden of defence, British taxpayers pay more for India's land defence than the Indians, and they

pire. With the growth of Indian nationalism numerous conferences and parties claim to represent India. Of these the most important are the All India Moslem League Congress, and the Indian National Congress. The Indian National Congress, founded in 1885, although predominantly Hindu, is not a Hindu organisation in opposition to Moslems.

GHANDI—WET DIAPERS

The Congress in pre-1914 years represented the advanced ideas of all Hindu professional classes—then came Gandhi. With Gandhi and his loincloth came a policy which suggested an ever-recurring series of soiled napkins, and certainly just as embarrassing and awkward for the British Government. Congress adopted Gandhi's policy of non-violent non-co-operation, and developed its power. The first six months of 1920 saw 200 strikes involving more than a million and a half workers. In 1921 Gandhi called off his civil disobedience campaign and substituted a more moderate back-to-the-hand-loom programme.

Following the depression the civil disobedience campaign was reorganised, but failed amidst a welter of wholesale arrests and severe repression, culminating in a ban on the party from January, 1932, till autumn, 1934.

To-day Congress is India's most powerful national organisation.

STRONG ARM TACTICS OR BLACKMAIL

India's fundamental problem is economic. Poverty, disease, water supply, sanitation, housing and education are the vital issues. Indian nationalists say that no change will occur in conditions until the people are governed by their own representatives, whereas

British opinion holds that no change is possible which will give power to the people, because of the condition of the people and their low standard of living.

Indian leaders demanded complete independence as follows:—

- 1939. The war was declared Imperialist.
- 1940. Congress offered co-operation on the basis of immediate recognition of Indian independence and Indian government.
- August, 1940. The Viceroy's offer of appointment of a War Advisory Council representing Indians, and a post-war body to work out a new constitution, refused.
- Congress commenced another civil disobedience campaign.
- Russia and Japan enter the war, which then ceased to be Imperialist for the Nationalists.
- March-April, 1942. The Cripps' plan offered Dominion status with a constitution-making body to be set up after the war. Other proposals were the right of any Province to remain outside the Union, and provision to be made for the protection of racial and religious minorities. The Cripps' plan failed.
- August, 1942. Congress again adopted non-co-operation tactics, and most of the Congress leaders were imprisoned.
- And so on. . . .

QUESTIONS, BUT NO ANSWERS

Does national Indian unity exist, and, if so, is it represented by Congress leaders?

BRITISH LEADERS SAY

- Congress membership at the most is six million.
- The peasantry, comprising 80 per cent. of the population, is illiterate and cannot express an opinion.
- Conflict between Congress and Moslem League would follow independence.
- There are differences of race, language and creed.
- The Princes, rulers of more than than a quarter of India, do not want Indian independence.

CONGRESS LEADERS REPLY

- Congress influence is well demonstrated by its remarkable victory in the 1937 elections.
 - The peasants have by action supported Congress.
 - The Moslem League represents only a minority of Moslems.
 - Racial, religious and language differences exist in other national States.
 - Congress represents not the opinion of the Princes, but the millions over which they rule.
- To-day the claim of 400,000,000 people to govern themselves is being recognised.

Many questions arise
Do the Indian leaders represent more than parties?
Is a National Government practical politically?
Would it be a National Government?
Would it mean a scramble for power by parties not averse to using force?
Only time will tell

Information Culled by the Editor

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FRESHER DANCE
THURSDAY, 13th

VERBOSE GLUCOSE

HANDY CANDY FOR FRESHER PRESSURE

INTRODUCING THE BEST OF OUR UNIVERSITY CLUBS AND SOCIETIES

THE STUDENT CHRISTIAN MOVEMENT

(John West, Secretary)

You, as a Fresher spending your first term at the University, should get a shock. If you do, it will be because the prevailing attitude of cynicism and scepticism that exists in the University towards matters of religion has jolted you out of your smug self-confidence. If you do not, it is because you are mentally dead and pitifully apathetic.

The S.C.M., while approaching the fundamental problems of living with tolerance and a healthy scepticism, provides a concrete foundation for thinking and doing. It does not profess to know all the answers, but it does give students who are alive to the relevance of such problems a chance to study them with others who face them. Much of this is done during lunch time study circles, when a small group discusses some particular topic so that each member benefits by the experience of others.

Other activities of the movement include public addresses, devotional meetings and social evenings, hikes, etc. Watch "On Dit" for further information!

WEEKLY DEVOTIONS

The S.C.M. holds morning devotions each Tuesday in the South Hall of the Conservatorium. The first of these for the year will be on March 18, at 8.30 p.m. Freshers especially are welcome.

PUBLIC ADDRESSES

The S.C.M. is holding a number of lunch-hour addresses, the first term series being on the subject: "Freedom—More or Less?" The first will be given on March 26, at 1.20, and is on "Freedom in the World Order."

DENTAL STUDENTS' SOCIETY

(G. J. Pfeiffer, Secretary)

During the last two or three years the badge of the above society has been seen adorning the lapels of some few select Varsity students. It is a symbol to indicate that the wearer is a member of the Dental Students' Society. The objects of this Society are:

- To cultivate the social life of the students.
- To establish and maintain the students' interest in their own profession with a view to aiding their future as practitioners.
- To develop, by interchange of ideas and reading of monthly papers, habits of close investigation and observation.
- To provide and conserve the rights of bona-fide Dental Students.
- To preserve the principles of Dental Ethics.

The society accomplishes these objects by:—

- Holding monthly meetings at which discussions are held and arrangements made for various social activities.
- Arranging for talks on subjects which will interest freshers and to stimulate their interest in their profession.
- Using the voice of the society to protect the interests of its individual members.

Members of the society receive many privileges including the use of the common rooms at the Dental Hospital.

Freshers will thus find it much to their advantage to join their society, membership fee being 15/-, which

fee entitles freshers to the issue of a badge.

All Dental Students are asked to attend the A.G.M. of the society, to be held at the Dental Hospital, Frome Road, on March 28, at 8 o'clock.

Freshers will be conducted over the Uni. on Wednesday, March 12, at 2 p.m., meeting at southern gates (in front of front office).

UNIVERSITY SOCIALIST CLUB

(D. A. Dunstan, Secretary)

The Socialist Club was formed at the beginning of 1946 and is a lineal descendant of the Radical and Labor Clubs, and is affiliated with the Student Labor Federation of Australia.

The object of the club is to bring together those persons who feel that Capitalism is unable to provide any solution for the grave problems besetting our civilisation, and who believe that "outside of Socialism there is no salvation for mankind from war, hunger, and the further destruction of millions and millions of human beings."

More specifically, the club aims to further members' knowledge and understanding of Socialism and to encourage them to play an active role in the Socialist movement.

Proposed activity for this year includes week-end conferences, discussion groups, and the inviting of guest speakers to give lunch-hour talks on aspects of Socialism or other subjects of current political interest.

Membership is open to all students or members of the staff who embrace the Socialist ideal. Non-members are extended a cordial welcome to all conferences, discussion groups, or lectures sponsored by the club.

The A.G.M. of the club will be held within a fortnight of commencement of term.

P. AND I.R.C.

(Bruce Cheek, Secretary)

Do you like talking over the problems of peace, listening to facts and opinions about our neighboring lands, making up your mind on political issues? If you do, then, harness your energies to the Politics and International Relations Club.

The club is of no one political party; it aims to spread information and encourage discussion on Australian politics and international affairs.

There is no formal membership. Officers are elected each March at a general meeting, in which any student may participate.

All students are welcome to attend the lunch-hour addresses the club arranges, and to join in the discussion groups on world affairs held in the first two terms.

Freshers, you should see Tom Allen, Helen Cashmore, Bruce Cheek, Don Selth.

PHARMACEUTICAL STUDENTS' ASSOCIATION

The objects of the above society, which was founded in 1928, are—

- To promote good-fellowship amongst its members.
- To foster interest in Pharmaceutical Science.
- To provide for lectures, demonstrations and discussions in any branch of Pharmaceutical Science.

- To generally establish the students' interest in their profession with a view to their future success therein.

Membership is open to all students of Pharmacy taking lectures or examinations at the University. Meetings are held monthly.

During the year the Pharmaceutical Students' dinner and ball are held under the auspices of the society.

The subscription is 5/- per annum.

AQUINAS SOCIETY

(Marjorie Crook, Secretary)

The name of this society seems to puzzle most students. It is pronounced A-kwi-nas, and called after St. Thomas Aquinas, a thirteenth century philosopher and one of the foremost philosophers of all time.

Membership is open to all Catholic undergrads. and graduates, and the aims are to foster the spiritual, intellectual and general interests of the members and to promote the establishment of a Catholic Residential College.

Coming Events in the Aquinas Society

March 11, 8 p.m., George Murray Hall.—"Welcome to Freshers' Social Evening." Games, dancing and supper.

March 23, 2 p.m.—Hike to the hills. Meet at the Imperial with chops, billies, etc., for campfire tea.

March 26, 8 p.m., Lady Symon Hall.—A.G.M. Elections.

April 13.—Annual Communion and Breakfast.

May 10.—Annual Ball in Refectory.

EX-SERVICE STUDENTS' A.U.D.S.S.A.

What is it?

It's the Adelaide University Discharged Servicemen's and Service-women's Association—to give it its full name—or more commonly, simply the Ex-service Students' Association. It's a very live body. If you're a student who ever served in one of the Armed Forces, you should join it—it's your Association.

Its objects are two: to maintain the spirit of comradeship among discharged men and women in the University; and to assist in their rehabilitation as students.

The President is Brian Margarey, once a member of a famous Australian Infantry Battalion, now a Law student; Secretary is Don Kumnick, once an observer in the R.A.A.F., now in 3rd year Medicine. There is a committee, comprising representatives of ex-servicemen from each Faculty and Department.

A list of the names of Faculty representatives will be posted in the first week of term—watch for it. Watch also for announcement of first meeting for 1947. There will probably be at least two meetings per term, and it is hoped to repeat this year the smoke social which was such a great success at the end of second term last year.

All ex-service persons will know the guidance officer to ex-service students, Mr. Harry Wesley Smith. Remember that he is a member of the University Staff, specially appointed by the council in order to assist ex-service students in their work at the University. If you have troubles or queries of any sort, call on him—he will always be glad to see you and help you.

ADELAIDE UNIVERSITY EVANGELICAL UNION (A.U.E.U.)

(Harrold D. Stewart, Secretary)

The historical background of the Evangelical Union shows the birth of

S.C.M.

HIKE

SATURDAY, MARCH 22

the movement in Cambridge, some 70 years ago. Over this period there has been a faithful and firm presentation of the Christian Gospel to Varsity men and women. Linked as the Inter-varsity Fellowship of Evangelical Unions (I.V.F.), throughout the British Isles, the Continent, America, New Zealand and Australia, the E.U.'s form an integral part of University part of University life. The establishment of an I.V.F. in the Universities of China is a post-war development freely commended by the Generalissimo. The presidents of the I.V.F. in Great Britain have included such outstanding men as Prof. Rendle Short, of Bristol, the late Prof. D. M. Blair (Regius Prof. of Anatomy in Glasgow) and that "Grand Old Man of Science," the late Sir Ambrose Fleming, outstanding both as Christian men and scholars.

Australia has a briefer history of I.V.F., but it can boast a series of eminent presidents—Archbishop Howll, M.A., D.D. (1945), Principal T. C. Hammond, M.A., Th.D. (1946), and P. S. Messent, M.B., M.S., F.R.A.C.S. (1947), so highly esteemed in Adelaide.

At weekly meetings, open to all comers, controversial issues are taken up. Our policy is to secure intellectual evangelicals to speak on the great truths of God's Word, each Tuesday. Thursday of each week will see a group of young people around an open Bible, with leaders who believe it to be what it claims to be—The Word of God.

There is a social touch to the life of E.U.—tennis parties, moonlight hikes, etc. "Squashes" describe an event during each term when members and guests have an hour of nonsense and good-fellowship, an informal chat and a cup of "the doings" (not brewings). Vacation house parties are best described as the resort of fugitives who need physical and mental relaxation, and who seek the truth about our salvation. They are great times—come next May!

E.U. is not merely a series of meetings, but a group of young Christians who have individually come to know Christ and have found Him to be Saviour and Friend. Christian joy is infectious and a desirable thing.

In conclusion, let me remind you that though culture can add tremendously to personality, to refinement, to capacity, it cannot "dig the savage" out of your breast or pine. Only the power of a Risen Saviour can do this—therefore you need culture and Christ. See to it that your full need is met.

Remaining clubs and societies will appear in the next issue of *On Dit*.

SCIENCE FRESHERS

All Science Freshers, both full and part time, are asked to attend a meeting in the Rennie Lecture Theatre (Chemistry Department) on Wednesday, March 12, at 2 p.m., when the president of the Science Association (Colin Hocking) will welcome you and outline the activities of the Society.

After the meeting guides will be ready to show you round the University.

FRESHER DANCE
THURSDAY, 13th

AUSTRALIA LAND OF GROPE AND GLORY

The fact that we can read is, of course, an advantage. It is the prerequisite of understanding. In this modern machine, civilisation, if the ordinary man is to survive the apparently eternal battle of big business and petty politics, he must be able to understand what is at stake. His is not the destiny of a puppet to be bandied and tugged about by a thousand and one conflicting influences. The ordinary little man and thousands like him, comprise the bulk and most important part of the population. On his awareness depends his own existence and the nature of his country.

Understanding is the important thing, and it follows just as naturally from the ability to read, as walking from crawling. Some people commence life crawling and then advance in various stages from crawling to the teacher to crawling to the professor, the girl friend, the wife, the boss, and so on—but, mark you, always crawling. These people may be likened to those who learn to read and then abuse that ability by cluttering their minds with pulp or pornographic periodicals. Then there are the other people who crawl and, having achieved this, advance no further. Cases of such retarded mental and physical processes are usually confined to an institution. These are the people who learn the ABC and then apply it solely to the racing acceptances, totalisator dividends, and beer bottle labels. Australia is that vast institution where such mental unfortunates are not only allowed to roam at will, but are actually encouraged.

Our ability to understand is dependent upon education. The cultivation of understanding is the essence of education. The ability to cope with the problems that arise in the incessant turbulence and turmoil of living, the ability to appreciate and satisfy our aesthetic senses, all combine to form the essence of education.

Are Australians, then, educated? And why not?

In Australia, where only 30 per cent. of the children are educated beyond primary standards, the universal rule of thumb would appear to be "near enough is good enough," with a consequently low standard in our clothing, architecture, houses, food, wines, and so forth, from leap year to leap year.

We seem to be suffering from a national inferiority complex. Displaying a unique form of ostrichism, we persistently and erroneously label ourselves the "best in the world," adopting a vainglorious attitude of hostility and resentment to any and every form of criticism. We refuse to recognise our national shortcomings and snub the opportunity to improve ourselves from the experience of other nations.

OFFICIAL OVERSIGHT

We are so indifferent that our most brilliant men and leaders are compelled to seek recognition abroad, rather than stagnate in the cesspool of stuffy officialdom and punctilious pettifoggers. The home grown article has to be stamped with overseas approval before we overcome sufficient of our national lethargy to grant it recognition.

Ours, unfortunately, is the nation where all too often the "no hoppers" are protected and prosper at the expense of more able and efficient minds, which otherwise would have a very beneficial influence on our national scene. The decadent seniority system in our public service compels enthusiastic and potentially brilliant men to absorb a life-time of mental decay, soul destroying and initiative sapping influences, and general atmosphere of atrophy, before they can assume the authority necessary for their ability to benefit the nation—by then it is usually too late!

YES, AUSTRALIANS CAN READ "BUT ARE THEY EDUCATED?"

POLITICIANS AND THE TEN COMMANDMENTS

The average mentality of a nation is reflected very often in the nature of its freely elected politicians, to whatever political principles and party, if any, they may adhere. A short survey of the Australian scene in this respect give rise to no little disquietude.

The statements of our politicians and public men rarely consist of anything more than a long-winded jargon of clumsy circumlocutions and tired, tired clichés. Their speeches, in effect, are about as original and inspiring as a continuous monotonous recitation of the Ten Commandments, and most certainly not as sensible!

Undoubtedly the Australian mob are led as easily as the sheep some of them shear, except, perhaps, when it comes to rendering assistance to such public bodies employed for their protection, as the police force. Then, like as not, they are more inclined to be an active hindrance.

The Australian worker allows himself to be hamstrung by a foreign controlled minority, and is too dumb to realise that this minority only thrives on his deplorable conditions, and, because of this, are definitely not interested in remedying them. I repeat, he is too dumb to realise that continuous futile striking is frittering away his potentialities and prestige as an honest worker, and merely sowing the seeds of chaos and anarchy, when his Red Fascist friends will step in and lash him to the yoke of virtual State slavery, without any rights of redress whatsoever.

Another illuminating facet of the Australian mind displays itself in the pride which we take in our literature. Our books are badly bound, set out, and, if possible, further disgraced by distinctly third rate dust jackets; and just as often the books themselves are self-consciously mediocre.

Sloppy, slovenly speech is the rule, rather than the exception, and outraged indignation is universal and immediate when an American film play or two dares to faithfully portray the manner in which our "dinkum" Australian speaks.

Most Australians not only have a horribly suspicious and medieval horror, if not a downright fear, of words, but are also extremely loathe to use them. Consequently, the entire vocabulary of our average Australian would make Basic English look like a glorified and unabridged version of Webster's Dictionary.

The question of the hour is usually a toss up between what won the last race or what were the latest cricket scores. The greatest subject on which our average Australian argues is that of the respective merits and demerits of our 'arbor or our Yarra, and, as for the National Theatre, the only significance the word tragedy has for most Australians is that great Australian tragedy, not in one act, but in one sentence, "Wot, no beer!" The beer's off—this is the national crisis!

NO THANKS, I'D RATHER HAVE A RED CAPSTAN

In 1942-43, when the Government found £13,283,000 for education, the drink bill totalled £49,709,976. In the same year, the gambling turnover amounted to £150,000,000. The education bill here includes libraries, museums, observatories, and deaf and dumb institutions. In other

words, our taste for liquor quadrupled our taste for culture. If the Australian has any taste whatsoever it very evidently is confined to his mouth. As for gambling, the comparison of figures here is so astronomical that it would need the Mt. Wilson Observatory telescope to make any comparison at all. The exhilaration of the betting coup or bookmakers' benefit inevitably means more than the satisfaction of solid security and sensible governmental representation.

When we consider that Victoria, in 1944, spent only 8½d. per head per week on education, which is much less than the price of the cheapest "coffin nail" cigarettes, is it any wonder that the Australian culture lies somewhere between the Botanic Park, Yarra bank, and the Sydney Domain.

LOTUS-EATERS AND BABY FARMS

But we are not altogether a nation of self-seeking, liquor-lolloping lotus-eating loafers. Our main trouble is that we do not think!

We are a nation deficient in population and limited in resources, beset by bushfires, fruit flies, drought, soil erosion, and what-have-you. Our national economy in the past has been essentially primary, so what do we do? With haphazard heroics from politicians and a dwindling population, we attempt an overnight change in our economy, unlimited industrial expansion, and the mass production of every article known to science and man. To cope with this we need, not maternity hospitals, but mass incubators, for, somewhere along the line, we find we are down an odd million workers or so. Not even Shavian wit could conceive such a farcical situation!

So, we have a coal shortage, clothing shortage, food shortage, housing shortage, not to mention a severe shortage of space in "On Dit," if I continued listing all the shortages.

In the midst of all this man-made chaos and confusion, when we cannot even satisfy the fundamentals of existence such as feeding, clothing and housing ourselves, I have the effrontery to ask: "Are Australians educated?"

SCOTCH LIBERALITY

So much for the external evidence, now let us examine a few of the causes and their possible remedies.

The root of the trouble lies in the act of educating itself. This in turn involves what is taught, how it is taught, and by whom it is taught. The more we examine the question the bigger part do we find economics playing. In a country, so often afflicted with short-sighted politics as Australia, where the tendency is to budget at the expense of education, the consequences are easily observed.

A comparison of figures showing the expenditure on primary and secondary education in Empire countries is both revealing and depressing. Here are the figures per pupil

issued by the N.S.W. Teachers' Federation:—

Scotland	£37 5 0
England and Wales	37 4 0
South Africa	34 18 0
New Zealand	28 13 0
Australia	25 5 0

The canny Scot is more generous than that widely advertised man from the great open spaces, the liberal, open-handed Australian!

The Yearbook of Education, produced by the University of London, hammers home our disadvantage with further figures showing the percentage of total State budget devoted to education in various Empire countries.

Northern Ireland	20.8
Eire	17.2
Union of South Africa	14.9
New Zealand	11.5
Queensland	11.0
Victoria	9.9
Tasmania	9.5
New South Wales	7.9
South Australia	7.9
Western Australia	7.2
England, Scotland, Wales	6.7

The position is really worse than this as the Australian percentages are a ratio of the State budgets only. The figures would be considerably lower if the percentages were calculated for the whole national budget, as the others have been.

From a myopic, economical aspect we tend to view the pupil as the receptacle into which knowledge must be crammed parrot fashion to satisfy that ultimate and transitory goal, the public examination. The accent is on stereotyped learning things by heart without understanding what is taught. Because of this examination virus, which dominates our whole education system, the student crams a curriculum of unwieldy, unwarranted, and unimaginative subjects. Having promptly forgotten this waste material after the event, the unprepared student sallies forth to learn in the hard school of experience with all its attendant hard knocks, disappointments and disillusionment. And we wonder why so many fail to make the grade!

MATTER, MANNER, AND TANNER

The basic ends of education are, or should be, the imparting of knowledge, moulding of character, development of individual personality, and equipping of students to enable them to successfully complete the transition from callow school days to the pitfalls of modern business employment, rather than disinterestedly allowing them to sink or swim by their own devices. It is on this latter score that our system consistently and repeatedly breaks down.

The school itself should be as nearly as possible a reflection of outside society. In everyday life, the sexes are not segregated, but mixed up together. If, therefore, we want education to fit boys and girls for actual life, they should be taught together at school by both masters and mistresses, where they will be more likely to understand each other as they grow up. Otherwise, they are apt to become mutually hostile as kids, unhealthily curious as adolescents, and ill at ease in mixed company during adult life.

(Continued on Page 9.)

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ARE AUSTRALIANS EDUCATED?

(Continued from Page 8)

Rarely is the pupil encouraged or permitted to learn things for himself either by experiment, observation or reading. Instead of being encouraged to adopt a healthy attitude of inquiry towards education in later life, and so invigorating our cultural strength and national intellect, the pupil is provided with a number of conditioned reflexes towards education, not the least important of which is the shudder and about turn the word itself invariably inspires.

Our approach to educational technique should be fluid and unbiassed. Visual and practical education, by which is meant films, models, etc., is just as important as mental education.

Education is a matter for parents as well as teacher. Therefore, more attention should be devoted to parent education, which is non-existent in Australia. It follows that boarding schools are an evil. Not only do the students lead a too sheltered life, isolated from the world in which they should be gaining their early practical experience, but they also suffer an undue emphasis on the herd instinct. The boarding school iniquity is largely the product of a selfish desire on the part of some parents to shirk their responsibilities and to rid themselves of their children for as long as possible.

Education must be conducted in the proper environment. The location, housing and equipment of schools are of paramount importance. In Australia, the arrangements are at the best makeshift or lacking.

In America, mass education tends to stimulate creative power; in Australia, the tendency is to stifle it. I know this statement will be greeted with horrified howls and lists of distinguished Australians advanced for my ignorant perusal. This, of course, proves nothing, as unwashed and unlettered Elizabethan England produced a Shakespeare.

20 HOURS A WEEK

Education should be commenced as early as possible. The child of 4 is just as receptive as the child of 6. As for the leaving age, well, Mr. Medley, on page 17 of his "Education for Democracy," has a concrete plan to offer:

"To leave school at 14, just as the adult mind begins to awaken and to plunge into full-time daily employment, is to make the learning of citizenship a haphazard affair which too often comes to nothing. On the other hand, many children have exhausted the possibilities of full-time school at 14 . . . a dose of real life may well whet their appetite for more knowledge. My own view is that the State should prohibit employment for more than half-time—say 20 hours a week—until the age of 19, and that there should be compulsory continuation of their education for the other 20 hours for all who leave school before that age—partly technical, vocational and physical, and partly of a general character designed to teach these maturing minds something of the duties of citizenship on a basis adapted to their standard of intelligence. . . . I believe that some such scheme would be better than any general raising of the leaving age to fantastic heights."

TEACHER: SOMEBODY OR NOBODY?

Most prospective teachers are recruited before the age of 18. Generally there is no attempt to establish aptitude the scientific way. For selection the slipshod methods in vogue when grandad was a lad still suffice. The applicant is recommended by a somebody who may be a nobody, and satisfies somebody else at a short interview that he is suitable. The qualification of training as a primary school teacher is the Leaving Certificate, and for a secondary teacher a University degree is usually, but not always, an asset.

Trainees for State primary schools spend from one to two years in a Teachers' Training College, and are then considered fit to practise their trade. Teaching is a far too highly important and exacting trade to be conducted by people without the necessary high degree of natural skill. Especially during a pupil's earlier years, when his attitude to future education is in the more formative stage, and therefore of great importance from the social point of view, the teacher requires as much skill and knowledge as a good doctor. By Australian standards we require one to train for two years, and the other for six!

Therefore . . .

● Every teacher should be psychologically tested for aptitude before selection, followed by a short probationary period under observation.

● Every teacher should be required to complete a suitable University course.

● Every teacher should have at least one year's intensive training in teaching methods and practice.

However . . .

● Such an intensive scheme would require more financial assistance—economics again!

● With all due respect to the many outstanding teachers at present, the teaching profession does not attract our more brilliant and enthusiastic minds—and why is this so?

● Lack of status for the teacher. In any small town—Adelaide included—the teacher is ranked below the local preacher, doctor, lawyer, stock agent, publican, and so on. Undoubtedly this is due to his lack of that necessary filthy lucre.

● It is one thing for a teacher to start out full of youthful exuberance, high ideals and devotion to duty; it is another to remain that way after a life-time devoted to assisting other people's children to rise above him, while he still has the pay and standing of a bush-whacker.

TEACHER SUPERIOR TO DOCTOR

Status depends on a lot of things but most of all on hard cash. The man on the small income who does not stay at the pub, go to the club, is poorly attired, and has never been to the school, will not cut any ice in our narrow-minded would-be social circles. This man is the average school teacher; the man who receives an income that even a mediocre doctor or lawyer would scorn.

The teacher is far more important than the doctor or the lawyer. The one moulds our minds and helps to build our character for all time; the others safeguard us against

WHAT IS S.R.C.?

S.R.C. means Student Representative Council.

It is composed solely of students who are chosen by the students for the job. There are Faculty representatives and general representatives of both sexes. The men's general reps. are elected directly to the S.R.C., and the women's come from the Women's Union Committee.

The S.R.C. is responsible both to the students and to the Union Council—responsible to students because being their official representative body in the University, it is their job to safeguard and further student interests; and responsible to the Union Council because its funds come as a grant from Union funds (from that £3/3/- you paid at the front office).

What goes on at an S.R.C. meeting?

The S.R.C. holds meetings at least once a month. Business must needs be conducted along formal lines. Debate is full. Points of procedure crop up. These meetings are held upstairs in the George Murray Library and are open to everyone. So come along and listen. Now that the constitution is out of the way, you will see on the agenda such subjects as Union Council matters, Faculty Surveys, Living Allowance Surveys, and the Health Scheme. The last meeting was spent discussing Commencement Week Functions of the S.R.C. Conference.

The success of the S.R.C. depends on everyone. It depends on the students representing you—do they know your opinions? Are they capable of advancing and organising student affairs within the University?

This is the first year that Adelaide has had a S.R.C. (Melbourne and Sydney have had them for years), so if we feel that a body specifically concerned with our affairs is of any value, we must all try to make it effective.

Elsewhere you will read about the N.U.A.U.S. and the Congress held in Hobart. The S.R.C. is the constituent organisation of N.U.A.U.S. in this University—it represents Adelaide University students. We can play our part in helping Australian students generally through the National Union. To do this we must be prepared to work for ourselves, to formulate our own policy on education generally, on our relationships to students in other countries, and realise our position in the community.

purely transitory troubles. Without the teacher neither of the others would exist, yet such is our warped outlook that our society relegates our teachers to a lesser position in life.

Summarising then . . .

● Education in Australia depends on the value we place on it.

● Whether Australians become more educated depends on you and me and the other fellow.

● If you do not agree with the views expressed in this article, remember that I am but a product of the old education system.

● Let "On Dit" have your opinions on the subject.

—D. E. THOMPSON.

Social News

The switch from holidaying to serious study is sudden, but social life at the University must continue, for a University with only academic achievement is incomplete; there must be social activities to promote the full developed personality, which is the root of successful living.

It is the intention of these notes to indicate the activities of important and popular personalities to encourage mutual social interest among students.

St. Ann's College

Important this year for University women is the opening of St. Ann's. It is the first residential college for University women in Adelaide, and Miss Harding, Ph.D. (Edinburgh), M.A. (New Zealand), has been elected principal. Miss Harding went to Edinburgh in 1932 where she did post-graduate work, and subsequently taught in England; she arrived in Australia, at Fremantle, on March 10.

The College itself is a particularly lovely building, on the corner of Brougham Place and Melbourne Street; there are spacious gardens with tennis lawns and an excellent view of Adelaide. There are sixteen residential students at present.

Tennis and Cricket

During the vacation, many Varsity students watched the "Davis Cup" tennis and the Test cricket. From our own teams, I saw Marguerite Barlow, at Kooyong, and at the cricket, Michael Hope and fast bowler, Don Beard.

Freshers

All freshers are welcomed. Among representatives from the girls' colleges are Janet Wigg, Elizabeth Lyons and Dorothy Proudman, who will study Arts, and Norma Davies (Medicine), from Woodlands. From Wilderness, Margaret Blackburn and Bromew Murdoch will study Arts, Nancy Cotton (French), and Esta Mansfield (Science). In a number of courses, Presbyterian Girls' College is represented: Leslie Blanchard and J. Kearney (Arts), J. McElroy (Physiotherapy), A. Thompson, N. Terrill, M. Radcliff (Science), and Mary McTaggart (Physical Education). From Walford House, Rosamund Hallett and Clare Phillips will study Social Science, and Margaret Rendell and Margaret Brooks, Arts; Arts subjects will be taken by Barbara Tanko, Margaret Cashmore, Eva Winter and Judith Woods.

FRESHERS' DANCE

The attention of all freshers is drawn to the date of the Freshers' Dance, which is Thursday, March 13. A small admission fee of 1/3 per person will be made, and dancing will be from 8 to 12.

Your partner need not, of course, be a fresher, and the dress will be optionally formal or informal—though khaki shorts and zoot-suits have a tendency to be frowned on.

Don't stay away just because you have no partner. This applies particularly to the girls. Form your own party, lasses—there will be an excess of boys, as usual. You may even meet your future fate at this dance. A first-class band has been engaged, and supper will be served during the evening.

So, roll up, you budding scientists, engineers, and ex-University students, and make this dance a great success—after all, this is your show.

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