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FRESHERS' SOCIAL.

The annual initiation of the Freshers took place with the customary excitement. The Freshers, dressed in the customary attire of the native Australian, enthusiastically engaged in a variety of activities, including surfing and skateboarding.

The newly-arrived Freshers are first marked off and their insignia are bestowed upon them by the long and technical 'reporters' and speeches of the old men of the tribe. It is the privilege and pleasure of these to discuss the finances, to make cautions and carefully selected references to exterminating 'borders' (Do not discount the discernible pretenses), and generally to point out the modes of activity on the part of the newly-arrived which are acceptable to the old men.

This over, the meeting assumes the more truly ritualistic character. It is usual to have some sort of impressive display by a magitian or witch doctor. For some unaccountable reason this failed this year, but was compensated for by a remarkable exhibition of ritual dancing. The significance of this apparently is not yet understood, but in some of its forms was quite compelling. "Whoopee!" This is one of the younger men gives his sketch of the old men's ritual. The dance was quite admirably. The proper importance and meaning of these activities are next pointed out by our respective magians and experts. Mr. Haydon, Mr. Mr. Mr. and Mr. Messer explained and gesticulated about this. Singing, notably by Miss Hart added to the risque pleasure and exhilaration of the Freshers, who was at first的缘故, strengthened and comforted, finally fed; considered after this ritual and entertainment but not stranger but a genuine noble, able now himself to assist in the ritual dance which followed.

EDITORIAL.

Can We widon a New Library?

Undoubtedly the new quarters of the library are an insurmountable advantage. They have given a sense of room and a feeling to what all must feel is the real world of the minds. This has been understood, and in some of its forms has been acclaimed as a triumph.

Mrs. Norah Stewart's pupils, in costume delightfully suggestive of the fire-brigade—er, possibly, of a roller-factory—performed a graceful dance, and Miss Babb, representing the Machine-Age.

The claret-cup, we mention with approval, was well served.

Here, on the other hand, a review of the dance does not exist, but that correspondent (an unobtainable male), must plead his ignorance of the technicities. Let it suffice to say that Mrs. J. L. Bonython looked partic

The complaints are various; some reasonable, some perhaps not so reasonable, but "On Dit" exists to give expression to student opinion, and for no other.

The fact that a good number of books are now withdrawn from the view of the students is certainly regrettable. Matter, however, is almost inextricable and modern libraries are forced, by the exigencies of space, to adopt the "closed access" system. In our opinion there is no other way to ease technical difficulties about the question of space and overcrowding, but these should surely not be insuperable.

The absence of adequate provision for reading magazines is another grievance, which has, however, been redressed by the action of the trustees.

To the Editor.

Dear Sir,—Like the Forest of Arden, the Barr Smith Library pos

In Poverty the Cause or the Result of Speculation?

To the Editor.

Dear Sir,—May I have your co-operation and support in the proposal I wish to lay before the University? The present world is divided roughly between two contradictory systems. On the one hand it is frequently said that poverty is richly deserved; that the poor are poor because they don't try sufficiently to be anything else—content with their squatter and ignorance—don't want to be helped or educated. In striking opposition to this, the other hand, we find a tendency in modern thought to excuse all crime and poverty, to blame the poor upon the grounds of poverty, and to impute the cause of their crime to the conditions of life. Which of these is the true hypothesis? And do they necessarily exclude each other? Such questions can only be answered after an appeal to the relevant facts.

It is for this reason that the Social Science group of the University seems desirous of arranging for some original research work to be undertaken this year upon conditions of life among the poor. But it is not intended that this work should be undertaken merely out of intellectual curiosity; it is intended to provide material for a careful study of social conditions. The results of such a study will, if possible, be laid before the University in the form of a paper, and an attempt made to form public opinion and to draw attention upon necessary reforms.

It is often argued that it is not the task of the university to meddle in questions of social work; his task is to study—to prepare himself for life. No doubt this is to a certain extent true. But he has a higher task; it is his duty to use his means and his citizenship—to learn to direct his studies in the service of the community. The proposal here put forward, it is hoped, will provide an opportunity for this. Too much of the social work of the past has been undertaken without intelligent guidance, and too many of the trusts for the unemployed conducted by private individuals. Instead of lightening the burdens of the unemployed, they merely lightens the burden of the Government, and in consequence, the poor, benefitted the taxpayer. A communist would go further, and declare that it is not merely to do the people—to make them content with the present social system. Whether this is true or not, the fact remains that if our present civilization is to continue, drastic changes must be made to the structure of society. Social service must be conducted not with a view to patching up the evils of the present system, but to removing its causes; not for the purpose of relieving squaller and misery, but of making them impossible. Of course it may be that the poor will prove incapable of being effectively helped, and if such is the case our democratic system of government will have to be changed. Democracy can only exist when the people are enlightened. But it is our duty to see that they are.

Protests.

At the Annual General Meeting of the Men's Union, 6th April, in the Refectory, a letter of protest was received from the Women's Union. The letter was read on behalf of the Barr Smith Library at 6 p.m. It was unanimously agreed that the Men's Union support the protest.

We understand the Literary and Debating Society, the University Students' Association, the Men's Arts Union, and other bodies support the protest.

Boxing and Wrestling Club.

A new club, with the above name, was formed at the University recently, under the leadership of Mr. B. S. Wyatt. Those interested in these noble arts are pressed to communicate with the Secretary.
MEN'S UNION DEBATE - Chaos at Night.

At the first meeting of the Union College Debating Club in the Refectory, Wednesday, April 6th, Mr. Hayward read a report which succinctly set forth the general ideas which he had advocated in the past year. The audience, however, was not as large as had been anticipated. Mr. P. G. Boyer, who had expressed his opinion that the event was an idle debating game, was shown to have been mistaken.

The main event of the evening was a debate on the thesis that "Complete Freedom of Speech is in the best interests of the Community." The thesis maintained by Messrs. Badger, Oake, and Allen, and impugned by Messrs. Hunter, Connelly, and Blaylock, Mr. Kierman judged and saw fair play.

Mr. Badger began by bringing up the subject and audience in a low and unscientific subtilization. Bring it, he was quickly recovered by the practical Mr. Hunter. Mr. Badger maintained, with force, though without effect on the subsequent course of the argument. His speech rested upon a view of the State, and outlined a theory of the State which, he held, sustained his contention for free speech. Mr. Harwood would have none of this. He withdrew from abstract theory, showed the dire consequences of all-luring persimmons, immoral, illegitimate, and revolutionary enthusiasts to have the unfecked say; and bravely attacked this sin on their principles.

He had caught from Mr. Hunter the seeds of rebellion and chaos. He would, and did, deal with rebellion. Mr. Kierman, Mr. Badger to deal with chaos. From the remaining speakers came much that was vigorous and sound. Excursions into the origin and present status of the law of libel and slander from Mr. Blaylock were well received, but shown scarcely relevant by Mr. Allen. Mr. Connelly said something, but your reporter gathered that he was irrelevantly combating the irrelevancies of his opponent.

In the final duel, Mr. Hunter summed up the arguments on his side, and Mr. Badger dealt effectually, in a way, but with little result, with the chaos so kindly shown by him his team.

Mr. Badger was awarded to the law students, Free Speech having been shown a dangerous and pernicious thing.

But Mr. Greenland added a word, in a style peculiar to himself, and branded by after-speakers as both inexpressible and inimitable. Both epithets we think are right. With singular modesty he refrained from deriding the point at issue, lavished praise and blame on each side equally, exhibited a desire to have both freedom and not freedom. Mr. Hayward spoke on the subject, and rightly pointed out that it was the word "complete" in the motion which obstructed the efforts of the Arts men, and entailed upon them heretican but unsuccessful intellectual effort.

Sumper followed, and a good deal of free speech.

S.C.M.

Student Movement Conferences have always borne a reputation for freedom of thought: for that is surely the true way of progress. On this occasion, however, we are here to witness a change of process of study, a way of life in which the empirical, irrational and arbitrary methods are out. Whereupon the student, saying, "I am a son of a worthy father, the thanks of our sons and our daughters go unto you for your benevolent visit," and it came to pass that the Temple was built and the Fountain housed.

Now one might argue that the Temple has great beauty, a beauty that is plain to see. The Temple is closed, and said to those that stood around, "Is it not this the Temple which contains the Fountain of Wisdom?" And they replied, "Yes, observe the multiple potence." He answered, "I observe it, but why not the Temple, open, that all may bathe in the Fountain?" They replied, "The Temple is closed at sun-up, the Great One that abode in the Seat of Learning and said; "Let I will give unto you 20,000 shekels wherewith ye may establish a Fountain of Wisdom, that all that bathe therein may abound in knowledge."

And they thanked him, saying, "Happy are our sons and our daughters that will gain much knowledge through thy bounty!"

And the Fountain was established, and many bathed therein.

And in the course of years the merchant was gathered to his fathers, but the Fountain remained. And it happened that the son of the merchant, passing that way, beheld himself how he might add to his father's bounty, and he went also to the Great One that abode in the Seat of Learning and said, "Lo! I will give unto you 30,000 shekels, wherewith to build a Temple, wherein the Fountain of Wisdom may be housed as a manner befitting the gift of my father."

Whenceupon they thanked him, saying, "I am a worthy son of a worthy father, the thanks of our sons and our daughters go unto you for your benevolent visit," and it came to pass that the Temple was built and the Fountain housed.

THE FOUNTAIN OF KNOWLEDGE.

An Allegory.

There was once a rich merchant who waxing old, bethought himself of that which might best benefit both himself and the city, and he went to the Great One that abode in the Seat of Learning and said; "Let I will give unto you 20,000 shekels wherewith ye may establish a Fountain of Wisdom, that all who bathe therein may abound in knowledge."

And they thanked him, saying, "Happy are our sons and our daughters that will gain much knowledge through thy bounty!"

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And in the course of years the merchant was gathered to his fathers, but the Fountain remained. And it happened that the son of the merchant, passing that way, beheld himself how he might add to his father's bounty, and he went also to the Great One that abode in the Seat of Learning and said, "Lo! I will give unto you 30,000 shekels, wherewith to build a Temple, wherein the Fountain of Wisdom may be housed in a manner befitting the gift of my father."

Whenceupon they thanked him, saying, "I am a worthy son of a worthy father, the thanks of our sons and our daughters go unto you for your benevolent visit," and it came to pass that the Temple was built and the Fountain housed.

"I observe it," he replied the wise one, "I observe also that it is closed. Of what value is a Fountain which may not bathe?" They answered him, "Fountaining fasting, fasting and fasting, the longer? And as to bathing, is there not the Public Fountain near?"

But the wise one had gone.

WOMEN FRESHERS WELCOME.

"A Group of Noble Dames."

On Friday, March 14th, the Women's Union welcomed all women freshmen at tea in the Refectory. It was an excellent tea, thanks to the efforts of the Committee, with the help of the ever-present Refectory staff. Everybody was very elegant and polite, and listened carefully to all the speakers had to say about the Union, and the Student Christian Movement, and the Sports Association. Please note, you societies, that the Women's Union has some very excellent to offer you, and the time is now to address you, and debate against your chauvinism and power logic and start selling it.

The latter part of the evening was spent in singing 'Gaelicman,' etc., pitched in impossibly high keys. The equally strenuous pleasure was indulged in of straining ear and brain to find out what "The Man in the Bowler Hat," etc., was about. The play was brilliantly produced, in full costume, and with every leap and gesture instinctive to the part. But the audience may have been a little lumpy at times about the meaning of it (the cast really were at times). However, what was not understood was forgiven, and after all it was very amusing. In fact, the welcome was a 'uge success.

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