COMMONWEALTH OF AUSTRALIA
Copyright Regulations 1969

WARNING

This material has been reproduced and communicated to you by or on behalf of The University of Adelaide pursuant to Part VB of the Copyright Act 1968 (the Act).

The material in this communication may be subject to copyright under the Act. Any further reproduction or communication of this material by you may be the subject of copyright protection under the Act.

Do not remove this notice.

External Copyright permission (if applicable) - permission received 2006.

For personal use only.

Further information about the conditions of use of this item is available from Special Collections at the Barr Smith Library.
THE POSITION OF THE DOMINIONS

DEVELOPMENT OF STATUS

During this year there has been a growing desire for the establishment of an inter- Dominion conference. This has been fostered by the feeling that the Dominions should have a greater say in the affairs of the British Commonwealth and that their representatives should be included in any discussions on matters of common interest. This desire for a conference has been met with some reluctance by the British Government, which fears that such a conference might lead to demands for greater autonomy for the Dominions.

It is of course, well known that the constitution of the British Commonwealth of Nations is such that the Dominions, on the whole, are really autonomous. There is no Dominion constitution that is not substantially similar to the British constitution, and the Dominions are represented in the British Parliament. However, there is no question of complete independence, for the Dominions are members of the British Empire and are subject to the Crown.

The British Government has always been reluctant to grant the Dominions any greater degree of autonomy, for it fears that this might lead to demands for independence. However, the Dominions have been pressing for greater autonomy, and the British Government has been forced to yield to their demands. The result has been the establishment of a conference of the Dominions, which is held every five years.

LAW THE VICTORS

On This, Mr. Bunder said: "The position of the Dominions has been greatly strengthened in recent years. The Dominions have been given a greater say in the affairs of the British Commonwealth, and their representatives are included in any discussions on matters of common interest. This is a great step forward, and I hope that the Dominions will continue to make progress in this direction."

Mr. Bunder was followed by Mr. Smith, who said: "I congratulate the Dominions on their progress. They have been given a greater say in the affairs of the British Commonwealth, and their representatives are included in any discussions on matters of common interest. This is a great step forward, and I hope that the Dominions will continue to make progress in this direction."

Mr. Smith was followed by Mr. Johnson, who said: "I also congratulate the Dominions on their progress. They have been given a greater say in the affairs of the British Commonwealth, and their representatives are included in any discussions on matters of common interest. This is a great step forward, and I hope that the Dominions will continue to make progress in this direction."

One would have thought that half the University would have tipped up to hear that paper. Should be abolished," noting that, according to Mr. Bunder, the result was a vital issue in the life of this community, and nevertheless, as the result would have been, to some extent, what was filled, although at the beginning there had been considerable anxiety, whether those numbers of the audience who had been there were being ignored by any honest or honest away from their brave we can never tell.

The debate was an inter-Dominion one, in which Mr. Bunder and Mr. Smith, of the University, took part. Mr. Bunder maintained that the position of the Dominions was not under discussion, and that it was not a question of independence, but rather of autonomy. Mr. Smith agreed, and pointed out that the position of the Dominions was a matter of great importance to the Commonwealth as a whole.

The debate was an inter-Dominion one, in which Mr. Bunder and Mr. Smith, of the University, took part. Mr. Bunder maintained that the position of the Dominions was not under discussion, and that it was not a question of independence, but rather of autonomy. Mr. Smith agreed, and pointed out that the position of the Dominions was a matter of great importance to the Commonwealth as a whole.

The debate was an inter-Dominion one, in which Mr. Bunder and Mr. Smith, of the University, took part. Mr. Bunder maintained that the position of the Dominions was not under discussion, and that it was not a question of independence, but rather of autonomy. Mr. Smith agreed, and pointed out that the position of the Dominions was a matter of great importance to the Commonwealth as a whole.

The debate was an inter-Dominion one, in which Mr. Bunder and Mr. Smith, of the University, took part. Mr. Bunder maintained that the position of the Dominions was not under discussion, and that it was not a question of independence, but rather of autonomy. Mr. Smith agreed, and pointed out that the position of the Dominions was a matter of great importance to the Commonwealth as a whole.
THE WILLL TO LIVE

The will to live is an attribute of human beings. The human will is the capacity to maintain a coherent and purposeful orientation towards life, even in the face of adversity. The will to live is a fundamental characteristic of human existence, and it underlies all human activities and relationships.

THE FOREIGN EDITOR

ECONOMIC CONSEQUENCES OF WAR PREPARATION
G. O. H. COLES' SPLENDID ESSAY

MEMEBER?

THE BEST BETTERS

COLD FEET

The Editor, "Out Fit"

CLOSURES

GREAT SHOP COMPETITION

TRESPASSERS

The Editors, "Out Fit"

Club to request you to publish the following statement:

THE B.S. P. E. & I. of England, for the study of the deformation of political and social structures. Meetings are held at the B.S. P. E. & I. Club in London, on the first Thursday of each month. The meeting consists of a presentation of the B.S. P. E. & I. Club's work, followed by a discussion of the meeting's program. The meeting is open to the public, and is free.

TREASURERS

The Editors, "Out Fit"

MEMEBER?

THE BEST BETTERS

COLD FEET

The Editor, "Out Fit"

CLOSURES

GREAT SHOP COMPETITION

TRESPASSERS

The Editors, "Out Fit"

Club to request you to publish the following statement:

THE B.S. P. E. & I. of England, for the study of the deformation of political and social structures. Meetings are held at the B.S. P. E. & I. Club in London, on the first Thursday of each month. The meeting consists of a presentation of the B.S. P. E. & I. Club's work, followed by a discussion of the meeting's program. The meeting is open to the public, and is free.
LIFE

What is life? When we do natural sciences we tend to look at the problem of life in the sense of the life of the plant or animal, or without prejudices in the sense of the life of the human being. But is it not the whole world alive? Is it not in the living being, every form of living being, that the life of the plant or animal, or the life of the human being, is reflected? Is it not the whole world alive?

If we accept the idea of the world as being alive, then we must also accept the idea of the world as being a living organism, and that the life processes are the fundamental processes of the world. And if we accept this, then we must also accept the idea of the world as being a living organism, and that the life processes are the fundamental processes of the world.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.

The question of what is life is a question of what is the nature of the world. And if we accept the idea of the world as being a living organism, then we must also accept the idea of the world as being a living organism. And if we accept this, then we must also accept the idea of the world as being a living organism.
ACKLAND-HORMAN WINS

FOOTBALL

The All-A's had a fairly comfortable victory over the Varney bunch. Alberton-Clifton, scoring being 18-16 (14), made the match a far more eventful one than it might have been, a

LACROSSE

A's Beat Byonds—Second Time for Season.

Last Saturday our A's four goal team comfortably vanquished the unbeaten Byonds, team. Taylor, on the midfield line, being on the latter, in the first 15 minutes, scored 5 of the 6 goals through a string of fine passes, and the second quarter was a goal-less struggle. The third quarter was continued in the same way, and the final score was 6-0 for the A's. The Byonds were never in the running, and the A's had an easy win.

GOLF

On Sunday W. J. Ackland-Horman (in the first round of the Auckl-nd-Christchurch Championship) photog-raphed de la Harpe, better 12 in the second, with Bres-son's score of 10 in the first. J. L. Ackland-Horman was 3 strokes in arrears.

RUGBY

Both Varney teams continued their runs of victories, beating the Army A's and B's.

A's v. Army A's.

Varney started with one man down and this gave Army an advantage, and then opened the scoring. Four tries to four, and Army was well ahead. In the next half the Army backs began to work better. Pro-gramme playing very well, evoked the blues side to score Varney's first try. Lineout neat play and a drop goal set a nice tonic to this. The match was won and was followed by a well played match. The match was won by the Army A's.

B's v. Army B's.
The Army B's had a very spirited team, carrying only six men to 15. They finished the game on level terms, only to be able to beat Army B's 35-35.

DEBATNG TEAM

The inter-varsity debate was between the University of Melbourne and the University of Sydney. This is the first time the teams have met since 1941. The Melbourne team, under the leadership of W. J. Ackland-Horman, won by 15 votes to 10.

RANCLING CLUB

The final inter-varsity match of the season was between the Melbourne University and the University of Sydney. The double was won by Melbourne, 10 votes to 5.

WOMEN'S SCHAFTS

The women's hockey team was defeated by the women's team from the University of Sydney, 2 goals to 0.

BASEBALL

In an A grade West Torrens de-feated Uni. West Torrens playing twice, the second game being the closest. The first game was a close one, with Uni. West Torrens taking the lead in the third inning, and Uni. West Torrens winning by 3-0 in the final game. The second game was a closer one, with Uni. West Torrens winning the first half, and Uni. West Torrens taking the lead in the last inning. The final score was 5-4 for Uni. West Torrens. The West Torrens team, under the leadership of W. J. Ackland-Horman, was well supported by A. J. Robertson, W. H. Claydon, and C. J. Smith.

PRIVATE FACES

"KEEP THE BALL ROCKING: LOVE AT WORK"

The cover story was set against a background of rather sophisticated official atten-
dances. The captions: "criticism: we were well done and accepted a great amount of goodwill in general, but the final result was a victory for the female team in the love-at-work battle." The Love Music was distributed for the first time in the Auckl-
d-Christchurch Regional Music Festival. The music was well received, and created a great deal of interest. The Love Music was composed by W. J. Ackland-Horman, and was well supported by A. J. Robertson, W. H. Claydon, and C. J. Smith.

"EXTRA CREAM" MILK Chocolate

WEST END XXX BITTER BEER