

OBITUARY.

News was received by cablegram from South Africa this week of the death of Surgeon Commander Alexander R. Caw, elder son of Mr. W. B. Caw, of Adelaide. The deceased medical gentleman was on board the H.M.A.S. Australia throughout the war, and had many thrilling experiences while that vessel was on duty on the sea zone. He was born in England in 1879, and came with his parents to South Australia at an early age. He was educated at St. Peter's College, and from there went to the University of Adelaide, where he took his medical degree. Subsequently he practised at the Burra. In 1908 he went to England, and undertook a course of study there, paying particular attention to ship hygiene. He joined up with H.M.A.S. Australia, in England, and came out with her on her maiden voyage.



THE LATE SURGEON-COMMANDER A. R. CAW. M.B., B.S. 1902

He became fleet surgeon, and held the post of Surgeon-Commander with the Australia all the time she was abroad. In 1918 he married, in Scotland, Miss Lily Hewart, daughter of Sir John Hewart, an eminent South African surgeon and politician. In 1920 Surgeon-Commander Caw left the sea and settled in Johannesburg as a specialist in eye, ear, throat, and nose diseases. He has left a widow and two children. Dr. Caw has a brother (Mr. Alfred Caw) settled in Western Australia, and a sister (Mrs. B. H. Kelsey), who lives in Adelaide. The deceased gentleman had a large circle of friends in Australia, and the news of his sudden death at a comparatively early age has come as a great shock to them.

A Conservatorium string quartet has been formed in Sydney, consisting of the leader, Mr. Gerald Walenn, formerly of the Adelaide Conservatorium, who recently joined the Conservatorium staff as a teacher of the violin. Mr. Lionel Lawson (second violin), Mr. Alfred Hill (viola), and Mr. Gladstone Bell (cello). The first of the series of chamber music concerts will be given on June 18. Mr. Walenn will give a violin recital in the Sydney Conservatorium Hall on Tuesday, April 1.

JOHN RIDLEY'S MILL.
From A. T. SAUNDERS:—A note in The Register of Monday announced the death of Miss Annie Ridley, daughter of John Ridley, whose obituary is in The Observer of 3/12/87 and 7/1/88. There is an old steam engine leaning against the wall of the Public Library, behind the whale skeleton house, which is, I think, Ridley's flour mill engine, and the engine shown as such at our 1887 exhibition. Surely this relic might be furnished up and put under cover, where it could be exhibited to the future generations of this State.

Dr. S. L. Dawkins has been appointed district surgeon and Mr. R. V. Bulman district superintendent in connection with the South Australian District of the St. John Ambulance Brigade Overseas within the Commonwealth of Australia. Miss V. Watson has been appointed first lady and...

UNIVERSITY OF ADELAIDE.

Waite Agricultural Institute.

A large number of members of the Senate of the University of Adelaide were present at the Senate Meeting on Wednesday afternoon. Mr. Justice Poole (Warden) presided. Important business was transacted.

There were three nominations, namely, Mary Emma Patchell, B.A., B.Sc. Mr. Justice Poole, M.A., LL.B., and Mr. W. J. Young—for the vacancy on the council caused by the death of Mr F. Chapple and the resignation of Mr. A. J. Perkins. An election resulted in Mr. Justice Poole and W. J. Young, being chosen.

Research in Agriculture.
In reply to a question by Mr. A. T. Jeffries concerning the Peter Waite bequest to the University for education and research in agriculture and the decision regarding it, the Warden stated that the council had definitely decided to establish an agricultural investigation station at Urrbrae, to be called "The Waite Agricultural Institute," to appoint a qualified director, but pending that appointment no other step would be taken. The Vice-Chancellor (Professor Mitchell), he added, was making enquiries in Great Britain as to the special training the director should have, and he had already conferred with the leading authorities there and hoped to be able to send an official report by the next mail. When the report arrived it would be considered by the council, and a course of action would then be decided upon regarding the appointment.

At a meeting of the Senate of the University of Adelaide on Wednesday, the Warden (Mr. Justice Poole) directed attention to the fact that it was the first meeting held since the death of the late Mr. Frederic Chapple, a member of the council. The Chancellor of the University (Sir George Murray) moved that a letter of sympathy should be sent to Mrs. Chapple. He said that the late Mr. Chapple was Warden and a member of the senate for over 40 years, and had rendered invaluable services. Mr. J. A. Haslam seconded the motion, which was adopted unanimously.

WORKERS' EDUCATIONAL ASSOCIATION.

THE ANNUAL CONFERENCE.

The seventh annual conference of the Workers' Educational Association was opened at the Institute, North-terrace, last night.

In the annual report presented by the secretary (Mr. G. McRitchie) it was stated that the past year had been more successful than its predecessor. There had been an increase of membership. The officers and rank and file of students had played a loyal part in helping forward the work of the association. There had been an increased grant for University tutorial class work for 1924. The increase of £200 per annum really meant for the first year (1924) £300, as the grant was retrospective to July 1, 1923. The enrolments for the nine tutorial classes and one-year classes were larger than those of 1923, as was the number of effective students and the total average attendance. Eleven tutorial classes met during the session and two one-year classes. Of the tutorial classes four were in their fourth year, three in their third, three in their second year, and one in its first. The attendances were well maintained throughout the year, in spite of the wet, cold winter. Experiments in essay work resulted in the writing of far more essays than in the previous year. New subjects dealt with were ethics (two classes), public speaking, Australian economics, and the races and languages of Europe. Classes were successfully conducted weekly at Gawler, Freeling, and Port Adelaide. The social side of the movement was not overlooked. The W.E.A. Club held monthly meetings from April till October, with an average attendance of 150.

"ETHICS OF TOLERATION."

Under the auspices of the Workers' Educational Association a lecture on "The ethics of toleration" was delivered by Principal Kiek at the Institute, North-terrace, last night.

The question of toleration, he said, hardly arose in the tribal societies in the ancient world. It arose, however, in the history of Israel. The lawgivers and prophets of Israel were for

the most part intensely intolerant of heathenism, and anxious to exclude the people from contact with the outside world. Any other attitude might have resulted in the loss of Israel's contribution to mankind, so in the special circumstances intolerance was probably the only possible thing. Old Testament influence largely accounted for the intolerance of the early Christians towards paganism, and of the Puritans towards Catholicism.

Reviewing the history of toleration in Greece and Rome, Principal Kiek said the martyrdom of Socrates was partly excusable in view of the tactless and even offensive attitude of that philosopher. He also explained the reasons that led the Roman State to persecute Christians. They were hated, he said, because of their apparent narrowness and exclusiveness, their indifference to civic and patriotic interest, and their hostility to popular games and amusements. Christians began to persecute pagans, and even to persecute one another as soon as they had a chance, and for 1,000 years intolerance was enjoined as a moral and religious duty. That was due to the idea that salvation depended on right belief in matters of theology, and that no State could be blessed which tolerated heresy. The Reformation led at first to more intolerance than ever, the rival sects trying their hardest to exterminate one another. That was impossible, so a modus vivendi had to be found. The multiplicity of sects led to doubt, which was strengthened by developments in science and philosophy. Modern culture was based on the doctrine that freedom of enquiry was an essential presupposition of search after truth, and that the promotion and protection of such enquiry was in the highest interests of society. Even theologians began to think that persecution was really unchristian. Toleration in other matters of opinion had been historically bound up with the growth of toleration in religion. Science and philosophy were trammelled so long as thinkers were unable to move except within the limits of dogma. Freedom of expression on matters of politics developed slowly, as the 16th century saw the rise of despotisms hostile to independent thinking. Milton's "Areopagitica" did, however, contribute largely to the cause of liberty in England. The lecturer thought that Milton's argument was still the noblest statement of the case for toleration.

Principal Kiek said he was not prepared

to base toleration on the idea that it did not matter what a man believed. He thought that idea false. At the same time he considered experience had proved that differences of theological opinion did not necessarily prevent people living together in amity, and co-operating in secular matters. All but the most bigoted persons were ready to admit the possibility of honest doubt. Indifference to great issues was to-day in all probability a greater danger than bigotry. In these times political intolerance was more prevalent than religious. It was argued that certain opinions were dangerous to the State and subversive of social order. Intolerance on those grounds was much to be feared in America, but the only effective antidote to error was refutation by truth. He believed that, under conditions of free discussion, truth would prevail. He believed also in the commonsense of the average man. That belief was the foundation of democracy. Democracy was essentially government by discussion, and real discussion presupposed freedom. He deprecated panic, and said fanaticism and folly were aggravated by methods of intolerance. A martyr always excited sympathy, and his martyrdom had the effect of an advertisement. Besides, it was always possible that the so-called crank might be right after all. He was at least entitled to a fair hearing. The lecturer pleaded for folk to be humble and willing to learn even from schools of thought which might seem uncongenial. Differences of opinion were educative, and nearly all errors contained a grain of truth. Everyone had his own angle of vision, and the whole truth could come to light only when the different points of view were combined. That was the doctrine on which the W.E.A. worked, and if it were generally acted on he thought there would be a lessening of bitterness and fanaticism, and intellectual, political, and spiritual progress would be stimulated.

At the meeting of the Executive Council on Thursday Messrs. P. R. Newling, F. M. Swan, and A. P. R. Moore were appointed honorary dental surgeons in the dental department of the Adelaide Hospital.

In a letter to Mr. John Melrose of Ulooloo, Mr. Stephen S. Ralli writes from Novington Manor, Plumpton, Sussex:—"I would love to see all my old friends in South Australia. It is, however, impossible to get away, as Mrs. Ralli would not like to be so far away from the boys, and I would not go without her. I had enough of that during the war, when I did not see her or the boys for one spell of two and a half years."

THE STUDENT CHRISTIAN UNION.

WORK OF THE AUXILIARY.

Dr. S. L. and Mrs. Dawkins gave a social at the Victoria Hall last night to members of the Student Christian Union Auxiliary. Songs were contributed by Messrs. L. Jones and R. Watson, a sketch by Messrs. R. O. Fox, J. Glover, and A. Reid, and recitation by Miss F. Piper, and violin solos by Miss Southcott and Miss H. Magarey. Miss Ure was pianist. Professor J. McKellar Stewart said the auxiliary of the Student Christian Union had grown naturally from the union as members passed out of the University. Those members desired to keep touch with the union, and the auxiliary sought to carry on the work of the parent body, which was part of a world-wide federation among universities. True progress must be based on the continuity of the past, and to safeguard such continuity among a membership necessarily temporary, the closest possible relationship was essential to the life of the union. The object of the auxiliary as defined at the Torrens Park conference was the spread of the Gospel, and great emphasis must be placed upon it. They must always be seeking new openings. Students as a body were not attracted by a statement which was dogmatic; but no compromise was possible on the contention that students must take God into account when planning their lives, and Christ's way must be advocated in that plan. Bible study was entering a new phase, and the auxiliary's executive had given much time to the preparation of a fundamental type of book. The result was the publication of two works, which had gone a long way towards achieving the objects of the writers. Those books had been a firm foundation for the movement. Recent conferences had shown how the great principles of Christ had been impressed on the young people attending them. It was a fine thing for civilisation that men and women from the Universities were weaving into their spirits a teaching that had never been surpassed in vital religions. The relationship of their members to the Church had been a matter of much concern to the executive, which advocated wholehearted co-operation. The reason was that their greatest teachers were given to them by the Church universal, and they must return that generous gift. The movement never claimed to be undenominational, it was inter-denominational. It provided an outlet in Christian work for those whose energies were too great for any particular church or whose principles were too widespread for restriction within the tenets of one body. The movement had laid emphasis on the practical in the teachings of Christ rather than its theological implications. That naturally was making an appeal to the men and women of the Universities. They did not maintain that no theological interpretation of the Gospel was possible, but contended that it was of secondary importance, and that a way must be kept open for the revision of any interpretation. He believed that the auxiliary would develop in its own way in Australia, as it had done in other countries. In England the branch at Manchester had formed groups of men and women for the study of social problems from the standpoint of Christianity. He suggested something similar in Adelaide. Meetings could be held in the suburbs on Saturday afternoons to discuss the great problems of the day, with membership open to every person interested. Some of the time could be devoted more particularly to the study of the Gospels, but the essential thing was to aim at some concrete result. (Applause.)



Sir Henry Barwell.