

that they pulled through those early and dangerous days, and it must be with pride that in this year of jubilee they see so marvellous a result as that which now stands before them.

Plea for Colleges.

It is, however, with the future that I am now concerned: no doubt there will be given at some of the various functions full statements of the progress of the past, and it might be a breach of courtesy were I to endeavour to anticipate the story which others, better qualified, are sure to tell. The growing boy will need more food than the child, and a better outfit; the question is from what sources are these to be supplied. The State has, I think, recognised the benefit which the University is to the public, and has acted with great liberality during the past years; it may, as the State grows in population and importance, see fit to increase its contributions; there have been large gifts by generous-hearted benefactors, but if the University is to meet the demands which the future will make upon it, these benefactors must have their successors. Just as the heterodoxy of to-day may become the orthodoxy of to-morrow, so ideas and plans which an enthusiast propounds in the present time may be deemed preposterous, and even ridiculous by practical people, none can deny the possibility of their fulfillment in the veiled future impenetrable by us. It is of the extension, and further development, of our University that I am thinking, and surely the wider the area over which its benefits may be spread, the greater good will accrue to the general public in whose interests it has been founded. Let me say that as I have no desire to see the existing States of the Commonwealth mutilated into small sections, so I have no wish for the multiplication of the University within the borders of any individual State; the ideal is, to my mind, one for each of the States; "pocket handkerchief" universities would be a mistake, a calamity. There must therefore be but one University for South Australia; the city where it has its seat is utterly remote from such places as the far north, the south-east, and the vast Eyre's Peninsula. May it not be possible for colleges to be established in those distant regions, which, as daughters under the fostering care of their great mother in Adelaide shall bring the edifying and humanizing influence of the higher learning within the reach of our fellow-citizens so far away. It does not seem, let me say, right or just that the advantages of a university training should be confined to those who live in and around Adelaide, or who can afford to send their sons and daughters thither. The endowments and the State's assistance were intended for the whole of the community without discrimination, and possibly some means may be found hereafter for their wider extension. I am desirous that some such development as this may at some time take place, not only that "learning" may be more widely spread, but also because the establishment of such colleges as I have in view would indirectly supply a more gracious amenity in the lives of those who may dwell in districts where such institutions as I have hinted at may be set up. High intelligence and innate capacity for developing it is not confined to those who live in cities. It is true that in them you may find greater "urbanity," greater readiness of thought and speech, but the "outlier" is generally a man of profounder reflection, and one whose counsel when given will be generally found to be sound. Among them, here and there, are surely those who are capable of benefiting by higher instruction, and many there must be who desire wider topics of conversation than with those "whose talk is of bullocks." The way of "the village Hampden" is in these democratic days comparatively easy, but, haply, there may have been a "Milton mute and inglorious" because there has been no one to take him by the hand and show to him the way that he should walk in.

The Need for Dons.

It seems to me that there is a great want in these new universities of that class of persons who are called "dons." The professors will, of course, come under that denomination, but I am thinking of those who having obtained distinction in their college are, as "fellows," provided with sustenance and an income so that they may continue to study, or devote themselves to special research. There are instances, I believe, of travelling fellows, the object of whose appointment, after they have given evidence of their ability to do research work, is to go abroad for two or three years, and return with the spoils they have acquired, and in this way enrich the university of their training. Too many of our graduates, having acquired their degree, cease to take any further interest in university work and life. Necessity, not their will, compels them; but there should be provision that some at least should, by means of such positions as those occupied by the fellows of the old universities, be free to carry on their studies. It is by the reputation of its professors, and the eminence of its scholars, that the real fame of a university is created and subsequently established. As regards the professors themselves, it would be unfair to lay upon them any further burdens than those which now they bear; but, given the time and opportunity, they might help in directing graduates in the matter of continuing their studies, and in what is called research work. Furthermore it seems to

me that provision should be made for the retirement, or at least for the ease ment, of professors after a certain period of activity. Fifteen or 20 years is quite long enough for an active occupancy of a professorial chair; the work is arduous, maybe monotonous, and becomes more or less stereotyped. It would be in every way for the advantage of the University if arrangements could be made so that retired professors might still be retained, with all their experience, as fellows, and either devote themselves to the still further studies in their special branch of learning, or carry on themselves, or direct others in the work of discovery and research.

Benefactions.

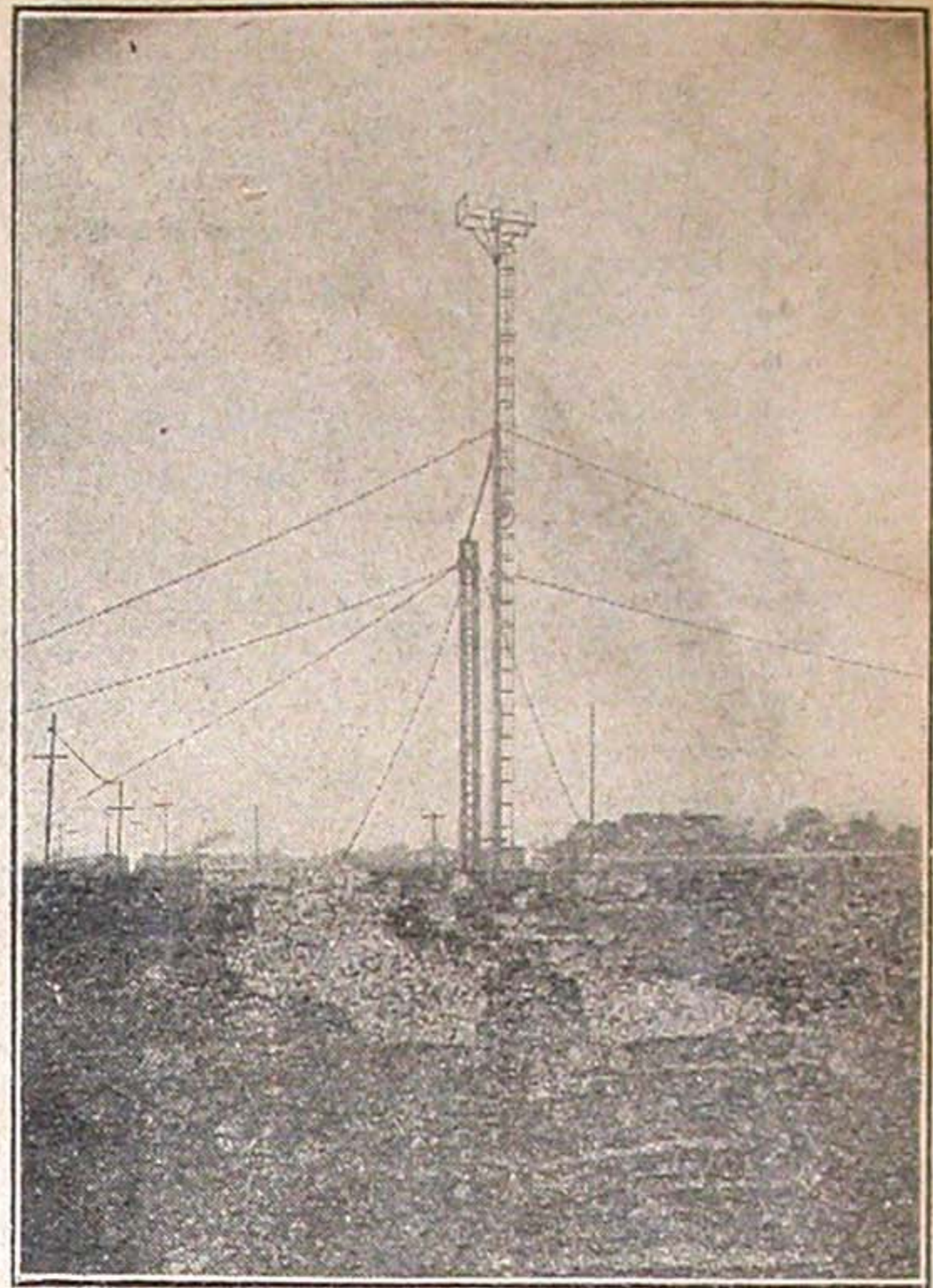
All this would of course mean money, much money, certainly more than the University at present has at its disposal. The example set by Sir W. W. Hughes, Sir Thomas Elder, Mr. Peter Waite, and others is before us, and surely we may hope that our shepherd kings and mining magnates will in the future follow so good an example; it is possible that Australia may in the future not only emulate, but even excel those magnificent gifts made in both England and the United States, and have the honour of establishing some such institutions as the colleges I have referred to, or of endowing a certain proportion of fellowships, so that the work may not only be carried on, but increased and still more widely developed than it is possible for the University as it exists to-day to essay. As the years shall roll on and the University becomes more glorious, the very pride which its graduates shall have in their fostering mother should be an inspiration to them to remember her, not with merely sentimental affection, but with practical generosity; and even if they cannot themselves give of their superfluity owing to its non-existence, they may be able to plead its cause, and emphasize its claims on those who are, it may be, overburdened with an accumulation of those "rascal counters" which, however much we may profess to despise them, we cannot do without.

REG. 4-8-26.

HONOURS IN MUSIC.

From "SONO":—"Obscure Organist," discussing the above a few days ago, should have left out the "Mus. Bac.," as it is a degree, not a diploma. But how does he arrive at the conclusion that the L.A.B. is junior to the A.M.U.A.? The Associated Board would be amused! However, "O. O." is right regarding the cap and gown frippery, with its drawing power among youngsters, especially girls, to whom drapery and millinery make an irresistible appeal. Mr. Edward, L.R.A.M., in a dignified manner some time ago, complained in the press concerning this, pointing out that the cap and gown was the insignia of the University degree. By the way, it is interesting to hear some of our youngsters, and even their parents talking about their degrees. Apart from that matter, the English examining bodies attract candidates to a much greater extent than the Australian Board (in this State at least), or in our own University. Why? We thought Dr. Harold Davies was going to knock out these overseas examinations, but the reverse seems to be the case. The Associated Board, in particular, has a great hold. As a matter of fact it might be a good thing for the status of music if all these diplomas were abolished. Most of our younger musicians who have them, and are really proficient, will in time drop the use of diploma letters. The thing is becoming too cheap. In another connection "O. O." remarks:—"Yet rich Adelaide cannot even afford to pay a basic wage to a worthy city organist." This remark is somewhat ambiguous. Our worthy city organist (Mr. W. R. Knox) is doing a noble work for various charitable objects with his Sunday afternoon organ recitals. He performs some very difficult music, but being also a business man he is discriminating enough to play a proportion of popular numbers, which the average listener appreciates. After all, the great majority of people take music as an amusement, and like best that which they can understand. So far as payment to the city organist goes it does seem unfair that the occupant of the position, who is practically at the beck and call of the City Council for all sorts of functions, at odd times, is not paid a reasonable salary. Returning to the use of diploma letters, the late W. T. Best, the prince of organists of his day, used playfully to jeer at his less capable belettered brother organists, and tell them that they "suffered from too much alphabet." To the writer, who is not in the musical profession, these diplomas have no personal

THE STOBIE PATENT STEEL CONCRETE FLOODLIGHT POLE.



The appearance of a steel concrete pole at the Keswick end of the Mile-End railway freight yards, this week, has been the subject of enquiry from train travellers on the South Lines. This pole, which is shown in the photograph above, reaches a height of 90 ft. above the ground, and weighs 9 tons. It was designed and patented by Mr. J. C. Stobie, B.E., of the Adelaide Electric Supply Company, Limited. It will be fitted on the platform arrangement at the top, with Pyle national floodlights, which will illumine the whole of the yards when a similar pole has been erected at the south side

of the Hilton Bridge. This "Stobie pole" was constructed by the Hume Pipe Company, Limited, and the work of erection carried out by Messrs. Parsons & Robertson, Limited, engineers, under the supervision of Mr. F. Lancelot Parsons, A.M.I.E., Australia. The initial pull in erecting the pole, which had to be constructed on the spot, was 9½ tons, and its depth in the ground is 9 ft. The floodlight effect should greatly facilitate freight work in the railway yards, and it is expected that many more floodlight poles will be erected at various railway centres throughout the State, if the experiment proves successful.

REG. 4-8-26.

ANTHROPOLOGICAL SOCIETY.

At a meeting of the Anthropological Society in the rooms of Dr. R. H. Fulleine last Monday an address on the dreams of the aborigines was delivered by Dr. A. J. Lewis. The dreams of the aborigine, stated Dr. Lewis, were of peculiar interest. From the study of the dreams of civilized man much of the theory of psycho-analysis was derived, and for looking into the unconscious part of the mind of the aborigine was derived, and a window into the unconscious mind of the aborigine must be of extreme interest to the anthropologist, for it might let light upon his social system, ceremonies, and customs, myths, and beliefs. It was necessary to obtain as much of the dream as could be remembered, and the repetition of it after an interval of discussion might result in a much more detailed account. The subject should not be interrupted or prompted; and if possible he should tell the dream in his own tongue. The manifest content was then analysed by the method of free association; various points in the dream were taken, and the dreamer was asked of what they reminded him. Symbols might thus be recognised and suppressed wishes made apparent. In investigating the dreams of uncivilized people, it was wise to ask what conventional significance they attached to them. With an aborigine, continued Dr. Lewis, there was no certainty that the dream work, the processes by which the conversion from latent to manifest content were produced, was the same in the aborigine as in civilization. It was highly probable that in those fundamental mental qualities there would be similarity, if not identity, between primitive and advanced peoples; but mere assumption was not sufficient. What Freud did with the people of Vienna, some one else must do with the blackfellows of Australia. Were symbolism, transference, condensation, and wish-fulfillment commonplace of their dream life as of ours? That, of course, was more difficult than recording dreams and ascertaining their supposed latent content by the familiar methods of analysis. Most of the dreams of children, it could be shown, were undisguised wish-fulfillments; the distortion so characteristic of adult dreams was seldom encountered. Were the dreams of the Australian aborigine, who had so often been said to have the psychology of a child, as simple and straightforward? It seemed improbable because the life of the aborigine was strictly hedged with prohibitions and positive ordinances; and it might be assumed that they had been calmed forth by a strong natural inclination in the opposite direction, so that all the material for a psychic conflict and the exercise of a dream-censorship was there, with its concomitants—distortion and anxiety. Symbolism was an outstanding feature of the customs of the aborigine. He would not, probably cannot, explain the significance of the symbols he so constantly used and might they not hope to find the key to the fascinating mystery in the analysis of his dreams and the symbolism there employed. The main difficulty, of course, Dr. Lewis resumed, lay in the ignorance of each other's language. No successful analysis or even record of manifest content was possible when a pitiful broken English was the means of communication, and many misunderstandings could arise

in that way. If natives were asked whether in their dreams they were naked or clothed, many of them supposed the question to be "Were they clothed when they were sleeping?" and their replies were therefore misleading. No response could be obtained to questions as to the group-significance or conventional meaning attached to dreams. Prophetic value did not seem one of the attributes of dreams among aborigines; nor did they interpret by opposition as was done by many skilled teacup readers and dream interpreters among civilized people. The work was at hand and must be done quickly before the opportunity was past, and it would do us to know ourselves better.

MAIL 4-8-26

Earl of Kintore

The Earl of Kintore was only 37 when he came to South Australia as the viceregal representative. He was Governor for six years, and was very popular. His laughter, wife of Lord Stonehaven, the present Governor-General, lived in Adelaide with her parents, and the happy years spent there link her in a special manner with this State. Lord Kintore, the tenth Earl, was born at Edinburgh on August 12, 1852, and succeeded to the title and estates in 1880. Six years later he was created a Privy Councillor. He became a Lord-in-Waiting to Queen Victoria, and also to King Edward. After leaving South Australia the Earl retained his military connection by becoming honorary colonel of the 16th and 17th Australian Light Horse Regiment.

MAIL 4-8-26.

Bishop Harmer

Dr. Harmer was Bishop of Adelaide during the Governorship of Lord Tennyson. His lordship's birthday is the same day as Lord Tennyson's, only the Bishop is five years younger. Bishop Harmer occupied the See of Adelaide for 10 years, and early in 1905 was translated to Rochester (England), his present See. Dr. Harmer was born at Macclesmore, Gloucester, where his father, the late Rev. George Harmer, M.A., was Vicar. The Bishop edited Bishop Lightfoot's posthumous works and also "The Apostolic Fathers." Mrs. Harmer is related to Lord Somers, the present Governor of Victoria.