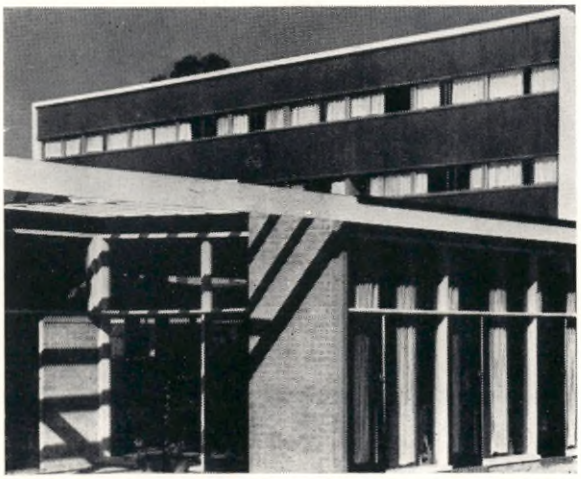
SATADAL

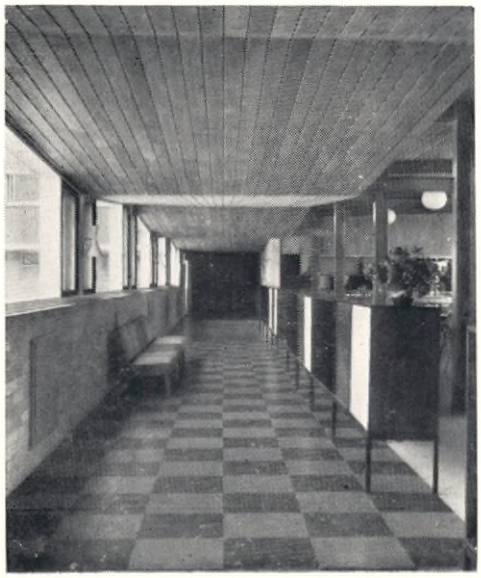
1959

FROM MANY LANDS



INTERNATIONAL HOUSE

The Magazine of International House, University of Melbourne



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(Other acknowledgments, p. 53)

SATADAL,

1959. No. 1

Edited by
WILLIAM E. HOLDER
and
ANDREW DEACON

Photographer
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For the International House Students' Club

EDITORIAL

'Satadal' is a Sanskrit word used to suggest unity in diversity, and harmony in multiformity, as symbolized by the lotus, the flower of a hundred petals.

In International House, we are attaining this unity, and, in an attempt at embodying this in a permanent form, we publish this first issue of "Satadal".

As well as providing an outlet for the thought and feelings of members of the House, we hope it will be a continuing link between them; between members of different nations, and between those who have now left to take up their place in their respective communities.

This year we have had the kind support of three distinguished internationally-minded guest writers—Professors Macmahon Ball and Harper, and Mr. Sam Dimmick. We hope this trend will be continued in the future.

While recording the activities of the International House year, we have also tried to see that the magazine as a whole is of general interest. We hope the mixture is not a failure.

Andrew Deacon.
Bill Holder.

COUNCILLOR NORMAN

The death of Mr. Howard Norman, acting chairman of the International House Council, will be a great loss to all of us. He was one of the most generous, imaginative, energetic and internationally-minded of Melbourne's City Councillors.

International House had only begun to feel the impact of his work and vision, but the benefits Melbourne generally has received from his four years as a City Councillor will be permanent, and he leaves behind him a very considerable memorial to his philanthrophy in international affairs. Both the mental health clinic at Baroda University, India, and the Norman Institute of Pathology at Vellore, Madras, owed their foundation to his generosity; he was also a member of the standing commission of the United Nations Appeal for Children and the executive of the Institute of International Affairs, and he had other wide-ranging interests in cultural and medical activities.

Melbourne will not easily find another man of such ability and wide and active sympathies to take his place.

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From the Warden—

SIR IAN CLUNIES-ROSS AND INTERNATIONAL HOUSE.

The publishing of the first International House Magazine is a notable event in the history of the House. We are much in the debt of those by whose enterprise and exertions this has been achieved.

This historic issue will be read by people in many walks of life in many lands, by members of the House past, present and future, by the members of the International House Council, the University Council, the Women's Auxiliaries, by members of societies with international interests such as Rotary and Apex, and by many other people who in a world full of darkness and hostility hope that brotherhood may yet prevail, and are encouraged because, here at International House, they can see this ideal being put into practise.

But the circulation of the magazine will extend far beyond Australia. In particular one thinks of its being read in the countries which have had representatives in the House, Burma, Cyprus, Fiji, France, Greece, Hong Kong, India, Indonesia, Malaya, Malta G. C., New Guinea, New Zealand, North Borneo, the Phillipines, Sarawak, Singapore, Thailand, the United Kingdom, and the United States of America.

It is sad to think, however, that it will not be read by the man who did more than anyone else to inspire those who have planned and worked to establish International House. For those of us who worked with Sir Ian Clunies-Ross it is hard to believe that we shall never see his like again. He seemed to have all the talents and virtues the gods bestow on mortal men. Yet this did not set him apart from the rest of us. On the contrary, he had that remarkable quality of the natural aristocrat of being able to get on easily with everyone. He was high-minded and a great idealist, yet his feet were firmly on the ground. Intensely serious of purpose, he could be wonderfully lighthearted; committee meetings at which he was chairman were great fun as well as highly business-like. There was a sharp realistic edge to his wit, but it was never cynical. He was passionate about principles, but was vitally interested in individual people.

Naturally it is as the great scientist and administrator that many people think of Sir Ian Clunies-Ross. But some of us will think of him as we knew him best, as the enthusiast for practical internationalism. In my mind's eye I shall always have a picture of him standing in the Common-Room, looking extremely elegant with bow-tie and long cigarette-holder, surrounded by an ever-increasing circle of students—ever-increasing because they sensed that he was interested in each one of them, and because they were aware how much International House meant to him, and, most of all, perhaps just because he was so intensely interesting, so full of life and such good company.

I think what appealed to him especially about the House was that this experiment in international living was being conducted by University Students, and that it would be tackled therefore in a spirit of critical intelligence and freedom from prejudice; and that in pursuing the purposes and principles for which a University stands — truth, tolerance, freedom — these students, assembled from all over the world, would find companionship and understanding as well.

In pioneering work, it is often difficult to maintain standards and to assess how well things are going. But in the memory of the work and ideals of Sir Ian Clunies-Ross — or, to put it differently, in simply asking ourselves what would have been his view of things — we have been given a touchstone whereby we can have some idea of how far we are achieving the aims of the House. What greater gift could he have bequeathed us?

BRIAN JONES.

IMAGES OF ASIAN COUNTRIES

*W. Macmahon Ball**

A FEW months ago I got into some minor bother after I had suggested that thirty-five should be made the retiring age for Australian politicians. The queer thing was that so many people took me with literal seriousness, asked me whether I would apply the same rule to University teachers, and even suggested that if I was sincere I should tender my posthumous resignation. But on the whole it was all clean fun.

The line of thought I was trying to express was quite simple. I had just been reading "Scratches on our Minds" by H. R. Isaacs. This book is mainly a report of the author's efforts to discover the attitudes of 181 influential Americans towards China and India. As would be expected, most of the people were middle-aged; 115 were between 40 and 60. Isaacs was eager to uncover their half-conscious emotional attitudes, and the images and stereotypes that expressed them, and was less interested in their carefully formulated statements for public consumption. And he found some surprising things..

In Australia, as in many countries, most of our political leaders are middle-aged or older. Their images of the world, and particularly of Asia, are likely to have been formed in childhood and youth, when their minds were most impressionable. But the world outside Australia, and particularly Asia, has been changing exceptionally fast in the last 10 to 15 years. There is thus the real danger that their images of Asia lag a long way behind the race of events, and that the policies they formulate are more suited to the international situation as it was in their youth than to the situation today. The minds of younger people should not only be more alert and flexible, but their images of the world should be more up-to-date.

I have thought it worthwhile to look back at the images of Asia that have formed in my own mind since childhood, since they are possibly typical of middle-aged, moderately educated people in Australia. I think I can recall my first image of Asia with some vividness. I was about six when a gentle and lovable little woman, on furlough from her missionary work in India, stayed at our home in a small country town. She entertained or educated us with lantern slides of India, a quite exciting experience in the days before "moving pictures". I got a picture of dirt and poverty and disease, of incredibly ignorant, backward, benighted and deluded idol-worshippers. After the missionary's visit there was great activity by church people making patch-work quilts for the heathen. These were made by sewing together all sorts of odds and ends of coloured cloth, which would otherwise have been thrown out. None of us would have dreamed of using these generally hideous and shoddy creations, but I was told that the unperceptive heathen received them with delight and gratitude.

Nearly all the vivid images I formed of Asians as a boy came to me from missionaries, for in thinking back over my primary and

**Professor of Political Science, University of Melbourne.*

secondary schooling, I can only recall one or two episodes about Asia, and they were about the deeds of white men there, deeds that won their empires. The only things I gleaned about India from my school-days were vague memories of Lord Clive and a smoking revolver, and of great miseries in the Black Hole of Calcutta.

At the University I took philosophy. I think it was a good course in the Western tradition. We studied Greek, German, French, Italian, English, Scottish and American thinkers, but for all I knew Asia had never produced any thinkers. A little later I got interested in politics. I studied for two years in London, and paid visits to Western Europe, for which I brushed up my scraps of French and German. I returned to Melbourne University, and until the Second World War was responsible for the only two "political science" subjects then taught. I lectured about political thought and constitutions in Britain, France, Germany, Italy, Russia and America, but it never occurred to me, or apparently to anyone else, that it might have been a good idea to do some work on the political problems of Asia.

It was the Pacific War that suddenly prodded me, like so many of my generation, into any sort of active and continuous interest in what was happening in Asia. It is very important for Australia to remember the big part that fear has played in evolving our interest in Asia. Generally it had been a diffuse anxiety about "Asian hordes", then for a period an acute and specific fear of attack and invasion from Japan, and today mainly a fear of Asian communism. Fear is generally the enemy of a calm, clear vision.

For most of the war years I was responsible for the Commonwealth Government's overseas broadcasting services. It was our job not only to broadcast news and propaganda to the countries of East Asia, mostly occupied by the Japanese, but to intercept, translate and analyse short wave, and, if possible, long wave broadcasts from Asian stations, in Asian languages. We had very little difficulty in getting expert translators in European languages to monitor German and Italian controlled stations. In these languages we were greatly helped by the refugees from European fascist countries who had come here in the thirties. But our listening post was desperately handicapped in trying to handle Asian broadcasts. This was not only a handicap for us, but for Britain, and even for the United States, for many broadcasts from East Asia could be picked up better here than in India or in Hawaii, since the north-south all-day-light or all-darkness path gave better transmission than the east-west path. As things turned out we had to rely for translation of Asian language broadcasts on a very few people brought here specially for this work by the British, American and Dutch Governments. We were very conscious in those days that geographically we belonged to Asia, — we seemed much too close — but in our education, and knowledge of languages, we were more English than the English. And our ignorance was not only in language. Some of our most highly trained people, with a rich knowledge of Europe past and present, hardly knew where to find Java or Thailand on the map.

We have done a good deal in the last ten years to mend this situation, but we are not doing nearly enough. It would seem that a first step would be to make a careful survey of how much is taught in Australian schools about Asia, and the sort of thing that is being taught.

Then there is the need for the study of Asian languages in a sustained and systematic way. In the last few years the Universities have made a fair beginning at this, but their teaching will continue to be handicapped until they can build on solid foundations laid in the schools. A few years ago there was a tentative sort of gentleman's agreement between the Australian universities to try not to double-bank on teaching and research on Asia. One University would study China, another Japan, and so on. I suppose this plan could be excused at the time, since money was — and is — so short. But we should no more be satisfied with this sort of arrangement than by one in which, say, Adelaide would teach only German, Melbourne only Italian, Sydney only French, and Canberra only basic English for Public Servants. I would think that the systematic teaching of some Asian languages is an immediate obligation for all Australian universities, and for most of the bigger secondary schools. Otherwise the language barrier will continue to keep Asia and Australia mentally apart.

No doubt some Australians who study Asian languages will get caught up in language as

a study in itself. But I hope that most will treat these languages, and the study of Asian history and civilisation, mainly as a way to the better understanding of what is happening in Asia today.

Southeast Asia is the home of many different races, cultures, and religions. The communities there tend to think and feel and behave differently from one another, in the same way as they differ from us. No sensible purpose is served by pretending these differences do not exist, or that they are only trivial. They are very real, and often generate serious communal or racial frictions. The important thing is to discover how far they are due to race, and how far due to racial discrimination of some kind. If there are two communities living together, and one has been able to grasp most of the wealth, privilege and power, it is not surprising if tensions develop, but these tensions may not be due to race, but to social arrangements, and a change in the arrangements may reduce or eliminate the tensions.

I think that International House provides an exceptionally important opportunity for people of different race and nationality and culture to experiment in living together, of

discovering the sort of atmosphere and arrangements that may produce irritation or friction, and the sort that produce a happy, working understanding.

LIFE SKETCHES

Soejadi Sastrosoegito

Since the last time he left the old hut,
where surrounded by misery he grew up
to witness the purposeless life,
where he could but see the shabby walls
and dark, narrow patches of black soil,
where he saw the pitiful carelessness
and deplorable ignorance,
where to live means little short of
thinking what to eat in the morrow,
He never wants to go back to see it the same,
and will never forget those he left behind.

Then like a full fledged bird he flew out
into the expanse of the unknown beyond
carried away by the intoxication of freedom
and independence;
now he discovers the flight will have no end.
He has a hatred ever to have to retrace his pace
there is the longing always
to go further, somewhere else, some place new,
where there are things that still might be
which could mean hope —
hope to find what to him has not been disclosed,
hope that sustained his will to live.

He is not a voyager
for a voyager has a wish
to return to where he belongs,
to those who pray for his home-coming.
Alas, he has no one
who will give him the warm welcome
for his weary soul.
he need not, indeed, feel weary.
he has to fly on and on
and only then he will be everywhere at home
for nowhere is his home.

He is endowed with a restless soul
he feels ill at ease
in the daily routine of a quiet life —
he likes a life of violence
where a mistake means death
and not humiliation and defeat.
he is a man with no past
no happy memory of bygone days
with but a doubtful future.
he has to live for the present
to him death means as much as life itself.

Has he committed a sin
to enquire into his own life
seeking the essence of his existence,
has he been too dissatisfied
with what he has been granted?
But what is fate —
is it a chance that is to be,
has he succumbed too often to it,
should he continue what life he has
or could he be discontented?
is life a grant or a gift
that one has to be thankful for
or is it a torture between
his shortcomings — helplessness
and what he should do.
or is it a frustration between
what he wants to do
and what he has been able to do —
only Him that could answer this
and He keeps His secret.
Perhaps some day he will be triumphant
and tell his full story
to those who will hear his say.

SOUTH AFRICA IN A CHANGING WORLD

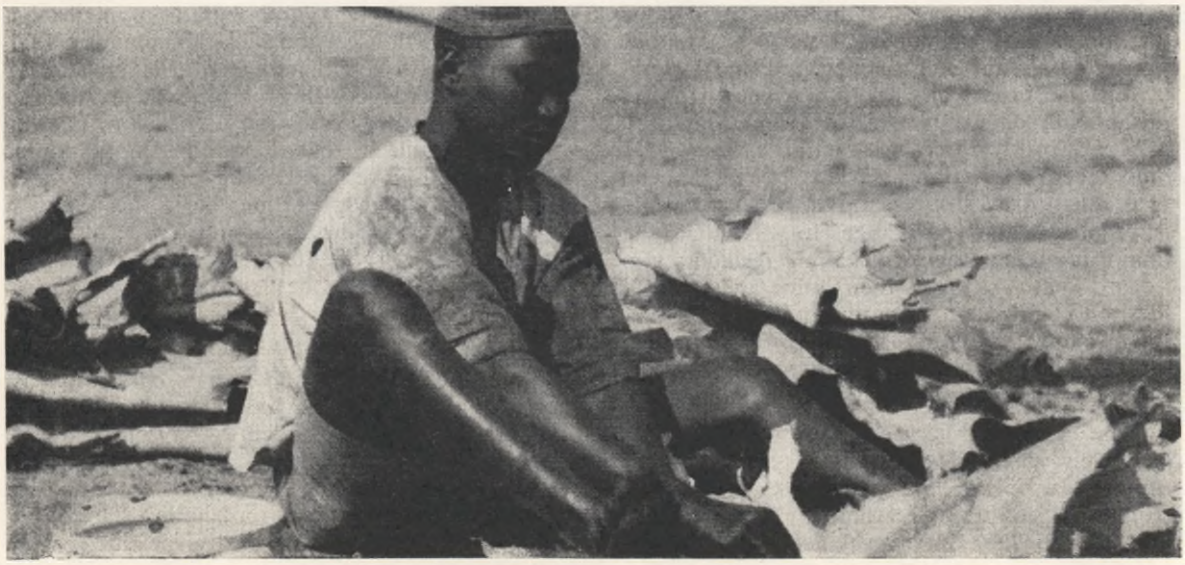
Norman Harper *

Africa today is undergoing a whole series of revolutions: industrial and agrarian, social and technological, political and national. Changes which took hundreds of years in Europe are being telescoped into a few short decades, and feudal societies are attempting a transition into the atomic age. The grandsons of Livingstone's porters are now becoming engineers and nuclear physicists. Ghana and Guinea have become independent states, Nigeria is in process of becoming one, and the Central African Federation is in a state of political crisis. The development of nationalism in Africa is being complicated by the difficult problems of race relations which played a relatively minor part in achievement of nationhood and independence in Asia.

Racial tension is, of course, no new problem in Africa or in those communities where the European population is one element in a multi-racial, plural society. The problem in South Africa is in many ways a more complex one than in other parts of the continent, partly because of the ethnic diversity within the Union, partly because the friction is not merely between major ethnic groups. The white community is divided, and Africans and Asians are not united in their views as to how racial problems can be solved.

In a total population of just over 13 million in the Union of South Africa, the Africans number nine millions, the Europeans three millions, the Coloured one million and the Asians about 400,000. The Africans, mainly Bantu peoples, are divided into hundreds of tribes speaking four major languages. English is the language of the educated Africans, a minority which is taking the lead in the movement for

* *Professor Harper of the History Department.*



the grant of wider political rights and ultimately of political equality. Urbanisation is breaking up the tribal system with its own forms of discipline; it is also introducing Africans to the money economy which is an integral part of modern industrial life; it is at the same time producing the kind of sub-standard housing and difficult social problems that Great Britain experienced during the early stages of the industrial revolution.

The European minority is itself sharply divided. The Afrikaans-speaking community, which forms 60 per cent of the white population, is descended from the Dutch immigrants who left Europe over a period of three centuries. They sought to evade British rule by trekking into the interior and fought two wars in an attempt to preserve their independence. As a white majority they have used responsible government and dominion status to regain control of the country and since 1948 have governed South Africa without the assistance of the English-speaking minority. The Afrikaner has developed an outlook and culture completely different from that of the Hollander. Unlike the English resident of South Africa, he has nowhere else to go. This is his cultural home and there can be no Dunkirk.

With the development of African nationalism, the Afrikaner has developed a nationalism of his own, the concept of "a nation within a nation". "The Afrikaner folk is not an appendage of any other nation. We have one loyalty and one fatherland. We are a nation with our own language — the foundation stone of our nation's personality . . . We have our own culture, our own background and history, a history in which we have known bitter disappointments, but a history which has been written word for word with letters of our blood and creeds of national service." With an Old Testament background and a belief in white supremacy, the Afrikaner forgets that the majority of the English speaking residents also regard South Africa as their home and have no desire to emigrate to any other part of the Commonwealth. The English minority is mainly urban, commercial and industrial in contrast to the predominantly rural Afrikaner majority.

The Coloured and Asian population is relatively small. The Coloured people are of mixed European and African origin, mostly English speaking, Christian in religion, and resident in the Cape province. The Asians, mostly live in Natal province. They are the descendents of contract labourers imported during the late nineteenth century to work on the sugar plantations. Most of them were born in South Africa and India and Pakistan are foreign countries to them.

Racial tension has developed between the Indian and the Coloured, the Afrikaner, the Englishman and the Bantu: the line of racial friction is not merely between black and white. Racial policy is being worked out in South Africa by a proud white nation living in a black continent where African nationalism is developing with tremendous rapidity and determined to maintain its separate existence at all costs. Fundamentalist Afrikaners, many of them churchmen and intellectuals, have attempted to resolve their problem by the policy of total apartheid, by total or territorial segregation. This would enable them to preserve their way of life and protect their own nationality, thus enabling them to make their own contribution to world civilization.

To many Afrikaners, total apartheid is impracticable and economically too costly. The Tomlinson Commission's report indicated that even if £100 million were spent in developing the British High Commission territories into separate Bantu states, and hundreds of thousands of Bantu were moved into these states, this would provide no long term solution. By the end of the century, the white residents of the Union would at best equal in number the Bantus who remained in the Union and might still be outnumbered in much the same proportions as today. Dr. Malan and Mr. Strijdom both repudiated territorial apartheid; Dr. Verwoerd, as Minister for Native Affairs, opposed further industrial expansion in the Witwatersrand so that the urban Bantu population could be reduced and expressed the view that all native people would be in the reserves within 50 years. Since becoming Prime Minister in September 1958, he has taken no steps to vote large funds for the development of Bantustan.

Apartheid in practice has concentrated on cultural separateness and social segregation as far as this is possible. Moderates — both Afrikaners and English residents — often speak of "differential development" rather than apartheid. By this they mean broadly "separate but equal" development, even a "culture bar rather than a colour bar". It is partly for this reason

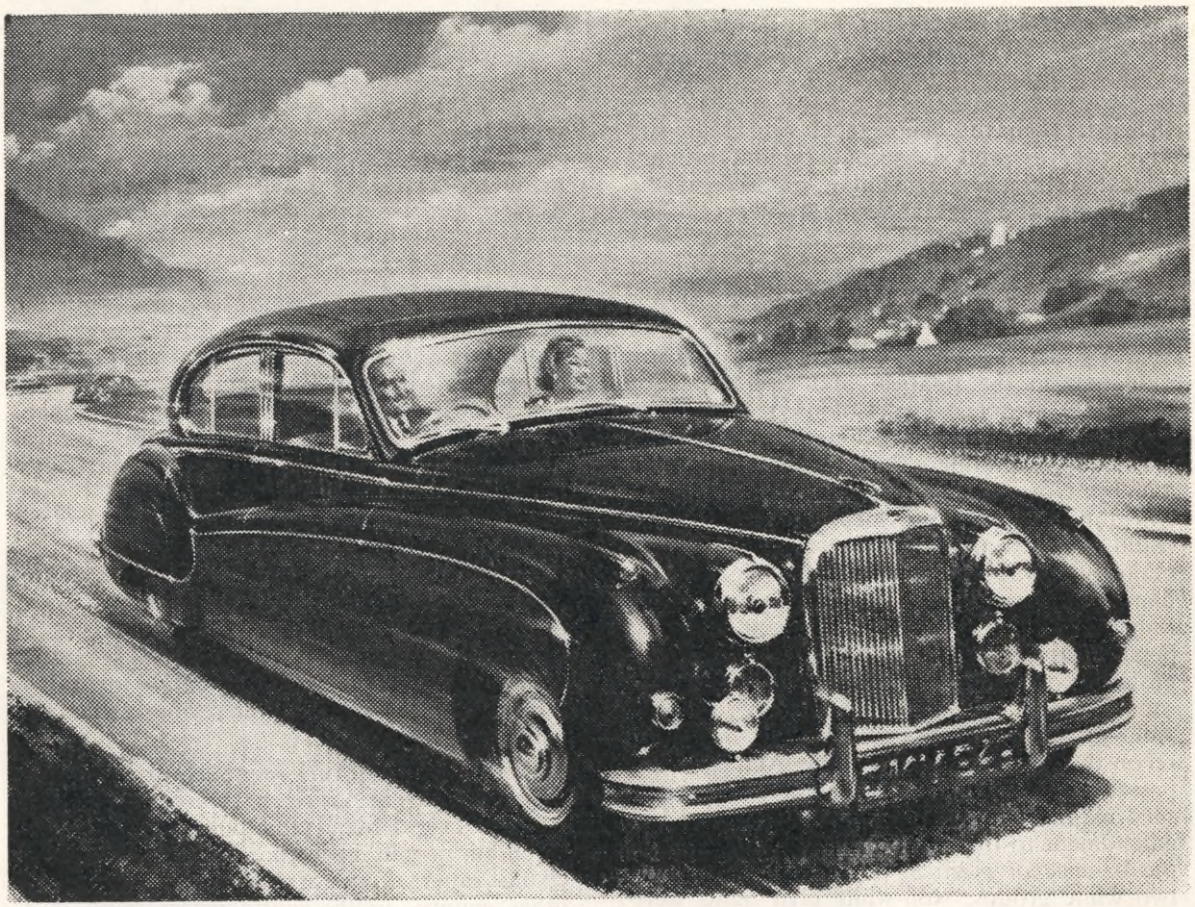
that steps have been taken to segregate university as well as secondary and primary education. Social segregation has led to the development of new housing projects in the major cities for Bantus, Coloured and Asians. It has produced a tightening of segregation in transport, shops, hotels and places of amusement.

The policy of apartheid has brought a steady reduction in the political and civil rights of non-white people. The Coloured population of the Cape province had long been registered on a common voting roll with white voters and had been protected by a clause in the Union constitution which provided that this clause could not be repealed except by a two thirds majority of both Houses of the Union parliament sitting together. A long battle was fought in the courts and parliament over the Separate Representation of Voters Act (1951) designed to place Coloured voters on a separate roll. The Act was finally declared valid after the Appeal Court itself had been reconstituted and a new Senate Act hal been passed to give the Nationalist Party the necessary majority to amend the constitution. The amendment to the constitution has also altered the balance of political power as between the two white groups. Non-white civil rights were whittled away by the rigid enforcement by the police of the complicated pass system, and by the procedures adopted in the recent treason trials.

On 5 December 1956, South African police carried out a series of raids and arrested 140 leading opponents of apartheid and charged them with treason or with breaches of the Suppression of Communism Act. 16 others were subsequently arrested. Those arrested included 103 Africans, 23 Europeans, 22 Indians and 8 Coloured. The presentation of the evidence for the prosecution, totalling nearly 2½ million words and including 10,000 documents, was not completed until January 1958. Charges against a number of accused were withdrawn when it became clear that the evidence would not stand up in court, but the trial of 91 others is still continuing. The procedures in the trial have caused grave concern to international jurists who feel that it is being deliberately prolonged for the purpose of restricting criticism of government policies. The trial has also aroused considerable misgiving amongst many moderate Afrikaners and English residents.

The policy of racial segregation in South Africa is one that is supported by a majority of the Afrikaners and by a substantial proportion of the British group. It is a policy vigorously repudiated by a small white minority and by the overwhelming majority of Africans, whether Bantu, Coloured or Indian in origin. The Achilles heel of such a policy is that it runs counter to the main economic trends in South Africa. Industrialisation depends on rapid urbanisation, an increase in technological skills and on the extension of popular education. Separation appears to be impracticable because the South African economy depends upon a non-European labour force and integration has already gone a long way here. The strongest supporters of apartheid are beginning to modify it where its application will seriously damage white economic interests.

Apartheid also runs counter to the main political trends in Africa as a whole and outside Africa. The demand for political rights for coloured people is leading to rapid political change in most parts of Africa. In almost every other country in the world where there is a multi-racial society, steps are being taken, sometimes slowly, to introduce some measure of integration. In many ways, the problems in the Union of South Africa are more complex than those of other countries. In comparison, the negro problem in the United States is a relatively minor one. But basically, apartheid even in its modified form is designed to create a caste system based on colour at a time when India is gradually breaking down its traditional caste system and when other countries are moving in the same direction. Racial tension in South Africa is creating an explosive situation especially as some South Africans believe that "the South African whites are not expendable. Rather than become a creative minority, the Afrikaner will go down fighting." In the multi-racial, multi-national Commonwealth of Nations, South Africa has become almost completely isolated. It is also isolated in a world where articulate public opinion is overwhelmingly opposed to segregation.



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HOW TO GET MARRIED IN BORNEO

John Padasian

"Congratulations, you lucky so and so", expostulated an Australian colleague the other day, pumping my hand with all his might. I had just told him that I had got engaged to a girl "back home".

The word "lucky" somehow didn't have the right ring; it sounded too cryptic for me especially at that particular time when my mood was at its worst. For to me, being accepted by the "girl back home" does not really mean "lucky", in the full sense of the word. I would be more inclined to believe that you Australian bachelors are lucky. You see, you don't have to pay for your bride, you have a wider range of activities-before-thinking-about-marriage, and generally have a lot of time to "test out" a girl before going steady.

In my country North Borneo, we prospective bridegrooms have to pay not only for the dowry but also the wedding reception. We hardly have time to test out our girls before going steady, and we would be lucky if we could touch a girl before we get engaged to her.

When I proposed to my girl western-style (by air-mail), I thought I'd broken a centuries-old tradition of our people. I received the answer by telegram, and I thought that was the end of it.

A week later, however, I received a letter from my fiancee informing me that her parents preferred the old-style North Borneo engagement. I knew what this meant. My parents would have to "approach" her parents and ask for her hand on my behalf. This is equivalent to the proxy engagement, although the procedure is much more complicated. It involves at least two visits to the girl's house, the first being in the nature of a "warning" that my parents would later make an "approach". On the second visit, my parents and a few elderly relatives (having the grand title of "living eyewitnesses") bring a loadful of gifts, including the ring, silver-ware and cakes etc. (In my case, my parents would have no need to bring a ring, because my fiancee had already received the ring I sent her).

At this meeting, my parents would "put up a case" for me, generally giving a complete (almost complete, at any rate) story of my good upbringing, my innumerable "virtues" etc. They would end up by saying what a good husband I would make for the girl. This would not only enhance my chances of winning the girl's hand, but would also soften the hearts of the girl's parents so that they would not ask too much for the dowry.

The girl's parents in turn relate all the good "virtues" of my bride-to-be — all her domestic abilities, her good education and the sort of life she was brought up to. "Our daughter has been taught all the necessary domestic chores (if ever!) and has really been a blessing to us. She can do this and that, and she would definitely be a great loss to us once she leaves the sanctuary of this house. However, we realise that she has to marry sometime, and we are/are not prepared to release her for marriage". This is supposed to make my parents yield to whatever suggestions the girl's parents choose to make.

Having expounded at some length on the respective qualities of the girl and myself, our parents would then discuss the dowry. At this stage, the girl's relatives would then "mention" things for which they think I should pay

compensation. These things include any injuries incurred by word, action or by implication, which I might have caused these relatives!

The dowry may perhaps be set at one thousand dollars (about £150), with five buffaloes, five pigs, five goats and five brass cannons! If my parents think that this is a bit high, they would probably try to bargain, until the sum is reduced or the number of the pigs, goats, and brass cannons is lessened. If the girl has some inheritance (usually a piece of land), my parents would probably accept the original sum and would not negotiate. Brass cannons were once used for currency, and they usually suggest the idea of power and prestige. If a man has a lot of cannons, he would be considered very rich, and would be highly thought of. Nowadays, however, brass cannons are so rare that they don't usually come into the discussion (though I remember that one of my cousins acquired nine of them from her husband).

Before all these negotiations can take place both parties would have to satisfy each other that the family "lines" do not cross. They would trace each other's ancestry until satisfied that my fiancee and I are not related. Incest is a very serious crime among my people, and even marriage between third cousins is frowned upon by the elders. In the old days, cousins who had married used to be exiled from the village, by setting them adrift on a raft in the river. What fate lay ahead of them would depend on their luck. They might be lucky enough to have their raft stop at a friendly village—and there they would settle down to a new life.

After the amount of dowry I have to pay is finally agreed upon, the parents of the girl would then say: 'We will dream about this for nine days, and after that we will go to your house and give you our answer. We will also have to consult our daughter".

Nine days later, my fiancee's parents would duly arrive at my house. This procedure is called "returning-the-engagement". After a deal of beating-about-the bush conversation, my parents and the girl's parents would get down to the real purpose of the visit. If the latter's dreams have been consistently good since my parents' last visit, they would retain the ring—and this would indicate that I have been formally accepted. Bad dreams usually mean that the engagement would either be cancelled or postponed to a "better" day.

The day of each visit is selected from our own concept of the Zodiac. Each visit also involves drinking, eating and general merriment.

Once both parties have agreed, there would be no backing out for either of us. Neither the boy nor the girl would break the engagement. Unlike the Western concept of engagement, our form of engagement is so legal, so contractual, that it would be most unwise of either party to break it. An Australian suitor might easily say: "Well, I'm not ready to marry you yet, perhaps we'd better break the engagement and think over it again". Or the easy way out: "I'm not engaged to you any more. . . here's your ring".

In North Borneo, once the girl has accepted you, and once the parents have clinched the contract (orally), you are thus "hooked" good and proper. You could of course back out at the last minute by stating that you have had a bad dream and that you didn't think the marriage would work out at all. This would end the whole thing, with neither party "losing face".

Engagements in my homeland are usually short. At the final stage of the engagement procedure (mentioned above) our parents would also set the wedding day and discuss the method of payment of the dowry. I could either pay the whole sum at once, or I could pay by "instalments", with a small deposit and possibly a mortgage.

The dowry would be used partly for the girl's trousseau and partly for the marriage of her brothers. If she hasn't any brother, the money would go entirely to the girl. . . and eventually revert to me. (From the man's point of view it is a pretty good set-up—if the girl hasn't any brother!).

At every stage of the engagement procedure, both the girl and the boy are usually conspicuous by their absence. Their presence is not required. The girl would pretend she's too shy.

Courtship in North Borneo is a most frustrating business. Just imagine yourself going out with a chaperon on your tail all the time! In fact, you are seldom allowed to take the girl out at night ("people might talk"). Most of the courting takes place at the girl's house, you serenading her with your guitar and her

parents at a discreet distance pretending to do something else yet watching every movement you make. The girl of course would have to be sitting about a yard away from you. During the courtship the girl usually displays her talent in cooking by preparing supper for you.

In most cases, you would have to buy the food for supper. This would enable you to choose a variety of things for your fiancee to cook, and thus you get to know her real talent.

The marriage ceremony is complicated and variable. Nowadays we mingle Christian customs with North Borneo rites, so that we have a little of both. In all cases, we are expected to have a grand and rather expensive celebration. We have to invite all our friends, relatives, neighbours, enemies, and in fact all the villagers within a five-mile radius, possibly more. Everyone of course would be bringing presents of money and/or drinks. . . . .

With this joyous gathering of family, friends, and relatives—a party which may go on for several days—the final ceremony of marriage is concluded.

So, my Australian friends, don't you think your form of marriage is rather better and less expensive?

I have written this article not out of regret for having got engaged to "the girl back home" but out of my desire to give you an insight into our social custom. Me, I would not have been happy had I followed the western-style of engagement!

THE IMPERIAL ISLANDS

A GLIMPSE OF JAPAN

J. N. Bryson

"Excuse me". I beckoned the air-hostess toward me. "May I have some writing materials, please?" Modestly holding her hands in front of the blue and gold Kimono, she bent slightly lower. "Beg pardon?" Trying to enunciate perfectly, I mouthed and uttered "writing material". She nodded quickly and slipped away, so I settled back into my seat. Alan turned to me and said, "You'll probably get a cormorant quill to write with". He was quite apprehensive of Japanese social custom. "I don't know", I said sharing his mood, "Possibly parchment and a wood-cut. Exquisite but impossible."

The girl tripped back toward us with tiny hobbled steps, and a humble grace we were to find common among Japanese women. She smiled and handed me a martini.

Ah well, it was a better idea anyway. But still, it did seem to be the harbinger of a greater problem. If such an intelligent girl, and one who is picked for her job because of her knowledge of English, had so misunderstood me, how much trouble were we to have with the rather less educated Japanese national? We would just have to wait and see. I turned to Alan, "Feel like a drink?"

The aircraft landed in torrential rain. We scampered across the flooded tarmac, made a brief crusade through customs, and loaded aboard a cheap 70 yen taxi. City lights flickered thinly in the distance, as if the storm were blowing them out, and as we approached, the rain beat down to crush our shuddering little tin taxi. Moisture seeped slowly down the faces of the buildings in dark flat stains, and even the parked taxi cabs were knee deep in the swirling gutters.

We dived for the hotel lobby leaving our luggage to be collected by the several doorboys, and as the doors swung shut, we found ourselves in a warm dry climate, for all the world like an outdoor autumn. We might have been standing on a patio looking at the outside of the building. In front was a tree, and to either side the lofty walls were of dark earth-coloured bricks. It has been said that Lloyd-Wright intended the hotel to be a related series of dwellings, and not a conglomeration of rooms and corridors. As usual, he got what he wanted.

Alan Entine and I were to spend nearly a fortnight in Japan before Alan returned to his home in New York, and I returned to Melbourne. With only this short time at our disposal, we were forced to apportion it judiciously, and so it was decided that we should limit our first exploratory period in Tokyo to three days. But it was not enough. Even New Yorker Alan, who often laughed at the size of Australian cities, could not disparage Tokyo. It was huge; but apart from size, it had little in common either with the glib shop fronts of Sydney, or Melbourne's wide stone facades. The streets and footpaths mill with scurrying top-coats and mufflers, the stores bulge with custom, and the tiny cafes do fast, indigestible trade. If a city of this size and population can be said to have a main street, Tokyo's is the Ginza. The roadway is almost hidden under small darting automobiles, swilling at intersections, while exasperated police try to regain a control they could never hold.

Standing bewildered on the corner, we realized that this being December 24, must be the Christmas rush. We knew that "Crisamus" was celebrated there as a generally festive occasion, because we had tried to get seats at

one of the famous strip-tease halls, but had been apologetically informed that too many Japanese would have the same idea. It did strike us that in this, the cultural attitude differed somewhat from that in Melbourne, but the frantic air of gift buying, and party arrangement was much the same.

The next two days found us wandering freely about the city, trying to become as familiar with Ginza as we were with Collins St., and with some of the smaller cafes as we were with Carlton espresso bars. We found that cafes, on the whole, were catagorized according to the main dish served there. The preponderance of these seemed to be made up by Sukiyaki rooms and Tempura cafes. Sukiyaki is sweet-fried beef and vegetables, and dipped into raw egg just before it is eaten. It is generally a fashionable and more expensive dish. Tempura is a more lowly food, made by frying fish in a light whispy batter, which is dipped into a ginger sauce. Most eating houses are small, of comparable size with Melbourne's smaller coffee shops, and are lightly constructed in wood and bamboo. The season being an 'off' one for tourists we were often cause for much comment in these places, especially when we chose those cafes which catered only for proficient users of the Japanese chopstick.

We had realized earlier that we would have some difficulty in making our wants understood, and were prepared for it. Yet subjectively, its effects were bewildering. We may as well have been deaf and dumb. True, some of the larger departmental stores had English speaking assistants at the enquiry desks, and occasionally we would happen upon a taxi driver who spoke a few shattered phrases, but the odds are way, way against you. It is a curious and most unpleasant feeling to be so apart from the man who sits on the next seat, or the lovely young girl who would like to help you find the railway station. It is not difficult for a visitor to learn a few essential words, but these are usually restricted to an apology, a gesture of thanks, and a few others. The rest of the words that gradually accumulate, can not be gramatically related, and because the Japanese regard bad grammar as no grammar, are useless. And yet in a short visit it is impossible to learn more. Japanese has its meaning and construction in phrases which are quite complicated and difficult to learn; also a speaker wishing to refer to a particular object, must choose one of several words of common meaning, in accordance with a strict grammatical etiquette. It is rather embarrassing to find at the end of a valiant effort at conversation, that the bright nods you took to be assent, were mere politeness.

Despite this difficulty we came to know parts of Tokyo well, because, working on the assumption that it is vastly better to know one area than to have glimpsed the whole, we haunted the region between Ginza and the Imperial. Because we were using Tokyo as a base, the knowledge most important to us concerned the layout of the railway station. We had to be sure that we were boarding the right train. Their destinations were always in English, but for some abstruse reason, changes of train were never mentioned. Perhaps this was based on the supposition that if you didn't know, you were a foreigner, and this was a Japanese method of showing you parts of their country you would never have dreamed of seeing otherwise.

After a good deal of trial and error, we evolved a fool-proof scheme for circumnavigating this, which also helped us evade long and unsatisfactory discourses with semi-English speaking officials. A typical conversation piece went something like this:—

Me. Excuse me. Ah, I—

Officer. Good morning sir. Are you to be using the rayway?

Me. (Thankful that his English is understandable) Yes, (pause) I am going to Nikko.

Officer. Ah so . . . I hope you enjoy your trip, sir. That prace is rooking to be very beautifu' at the season, sir.

Me. (Flustered at the turn of conversation) Er, yes. Could you tell me where we change trains, please.

Officer. That is so, sir. You to change trains at Nikko, sir.

The knowledge to be gleaned from all this is simply that we do NOT change trains to get to Nikko, but sensibly enough, we must change trains to come back again. It would have been useless to ask simply whether or not it was necessary to change, the answer would enevitably have been "Yes".

When we arrived in Nikko, rain drizzled

down on us through the fog. The half light and the lifeless cold gave a grey, ethereal atmosphere, as if it were no particular time of day, and the fog wafted between the wooden houses and along the lanes, occasionally forming walls of its own, so that nothing was ever the same as the last time you looked at it. The little village huddled into the sides of the mountain out of the rain, and in fear of sliding down into the narrow bottomless valleys. Tiny wet paths wound around the houses and between the few shops, and occasionally a villager would scuff quickly through the mist and disappear. The village was part of the mountains and of the fog, and these indigenous little people, who must have grown out of the earth like the trees, lived and propagated and died back into the earth to the rhythm of the ancient cycles. I felt grotesquely artificial and vulgar.

I often wondered about the relationship of the village vis-a-vis the outside world. There was little farming; flat or terraced land was sparse up here among the tall folding mountains and the mist. The answer is that Nikko, rather incongruously, is a tourist showplace. Not the brassy tourism of western culture, but the quiet, awesome pilgrimage, undertaken by most religious Japanese, to the mountain village of the Gods. Few of the tourists are foreigners, most come from other towns and cities in Japan, to worship and to gain religious experience. Nikko, being high and close to the Gods, is a most sacred village.

From Kamakura the train passed under the gaze of the lofty Fuji Yama to the Imperial City. We had heard a good deal about Kyoto, its pride in its history, in its power, and in its position as the traditional home of the Royal Family. Unlike England, Japan does not possess members of the nobility who derive income from public admittance, so Alan and I had to be content wandering about the great grey walls of the palace, and the wooded parks in which it is set. We found Kyoto technically backward in comparison with Tokyo; in many ways it is a modern city, with tramway systems, theatres, and movies, and excluding "suburbs", of a size comparable with Melbourne, but none of the big-city breathlessness that suffuses Tokyo. But like the bigger cities, you can always find some rot behind the bark. The slums squat behind the street buildings, little wooden shacks lean on each other's broken fences, their yards filled with refuse and children.

I had become rather blasé towards poverty, perhaps fortunately, so my appreciation of Kyoto's beauty spots was not affected as much as it may have been otherwise. There is much beauty here, green parks and gardens, small winding river flats, and many, many temples. Perhaps the most famous temple is the Honganji, which was first built at the beginning of the 17th century, and has been burned down four times since then. But certainly the most spectacular is the Gold Pavilion. Set on a small, lilly-patterned lake, and partly hidden by the trees, its surroundings are set out in the classical "miniature landscape" style. The shoreline is indented, and obscured by shrubs to make it appear larger, and several small islands float among the flowers. The pavilion is lightly constructed in wood, and completely sheathed in gold leaf. Behind it a path slopes upward through some light forest, over streams and past a waterfall. I remember being quite impressed by its apparent size, yet the whole could not have covered more than five acres.

On our way back to Tokyo, we were to stop off at Atami to stay with a Mr. Sakuma, whom we had met in the early part of our visit. Osaka being en route, we decided to leave Kyoto a day early so as to wander through a Japanese industrial city. We found Osaka to be similar to most industrial cities anywhere in the world, small, overcrowded streets, a suspicion of smog,

IN THE HOUSE: THREE ASPECTS

"MEET MR. CASEY": MR. JONES INTRODUCES SOME MEMBERS OF THE HOUSE

"IT WAS A GREAT PARTY"

"MAY I OFFER A SUGGESTION?"

DINNER-DANCE 1958

ABANG BOHARI YAN SERVES THE CHANCELLOR

JOE KAMIKAMICA ENTERTAINS

COOKING

and very little natural beauty. Here dress was rather half and half Japanese and Western, as it had been in Kyoto. The general rule seemed to be that as towns grew into cities, so Japanese dress gradually faded out. Yet the highlight of our Osakan stay was traditionally Japanese. We had seen Kabuki in Tokyo, and despite the language difficulty, had found it interesting, but we found Bunraku fascinating. It is one of the forms of puppet theatre, but with the larger, most exquisite puppets, and generally the production is on quite a grand scale. The puppets were about 3′6″ high, and were attended by three puppeteers, two of whom were hooded and dressed in black. The puppets' movements were delicate, precise, and skillful. The attention of the audience is undisturbed by the puppeteers, for after a few minutes they go so unnoticed they may well have disappeared. Storywise, I thought the performance a little slow, but this was solely due to the virtual loss of narration. The narrator is one of the most skilled performers in the company; his use of inflection, and changes of vocal character to suit the dialogue, are greatly appreciated by a Japanese audience. But I was content to watch only the puppets; the twitches of the head, the delicate movements of fingers and wrist, were exquisite, and a trip to Osaka would have been well worth while even only to visit this theatre.

When I walked with Mr. Sakuma into the grounds of his Atami villa, I remarked that it was rather larger than most building blocks I had seen from the train. He replied that this was not so, and led me only about ten feet to the fence. This was the same effect achieved so well in Kyoto and in some other show gardens I had seen, and for the first time I realized that the merits of the "miniature landscape" were not restricted to the artistic. Land is at such a premium in Japan that a little deception of this nature is the only shield to the press of overcrowding. The house too, was small, constructed true to Japanese tradition and painted grey. As we entered, we removed our shoes in a small portico, which to either side had indoor shrub and creeper arrangements over a little stone waterfall. This portico is one of the most charming facets of a Japanese house. The least charming is the cold. As generally intelligent a people as the Japanese could, I always thought, have devised a more effective heating system than a few splintered coals in a bucket. Of course, it is artistically done — the "bucket" is often a beautifully carved hardwood bowl, but this is small concession to the shivering foreigner. Body heating seems to be the main function of the Japanese bath. The idea seems to be that after a skin-blistering bath, the average Japanese is up to the Spartan task of beating off death by freezing. Perhaps I am being a bit hard. Anyway, such a villa would be a lovely place to live during the other three seasons, but my frail body needed the Imperial in winter.

Our return to Tokyo led us into a dilemma. Because we were leaving in two days, we had to make a hectic round of "thank you" visits, and yet find time to pack and make arrangements for the return trip through Hong Kong and Singapore. A characteristically polite letter, left for me at the desk, informed us that a Mr. Shiohara had invited us to a Geisha party at 6 p.m. on Tuesday. The party would, the note said, end at 10.30. I was a little apprehensive, because my plane was due to leave the airport at midnight on Tuesday, but I decided that if a Japanese gentleman had invited me to a party from 6 to 10.30, the party would last from 6 to 10.30.

So at 5.50 precisely, Mr. Shiohara's limousine arrived at the hotel. We had known that he was a wealthy and influential man, because we had seen sundry examples of his lavish generosity, and we knew that during early stages of the allied occupation, he was ordered by the U.S. government not to criticise McArthur in public. We were further to find out that the cost of a Geisha party was between £80 and £100 per person (in a reputable i.e. strictly non-prostitute house), and for three of us, this is becoming expensive.

Actually, there proved to be four of us, because Mr. Shiohara brought his daughter; I think mainly because she spoke faultless English. So it quickly developed into a great party. We all sat on the floor eating delicious foods, (jellyfish, herring roe, and some most mysterious dishes), and being expertly entertained. Each guest was attended by a Geisha, whose (only) functions were serving of the food, keeping the sake cup brim full, and conversation. Her end of the conversation was witty and jocular, although at times a trifle risque. One of the Geishas, an intelligent girl who also spoke fair English, professed some knowledge of Australian idiom, and

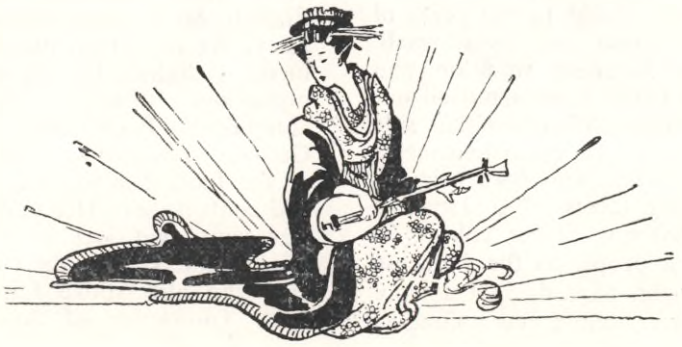
would, from time to time punctuate her speech with an (almost) Australian word, but in typical Japanese English, with the 'L' changed to 'R'. Alan and I were convulsed with laughter. She was a sweet, decorous creature, and I am sure she had no idea she was being vulgar.

The highlight of the evening came with the Geishas' dance performance, in which they were joined by the Mama san and an assistant. These latter two played a Japanese type of mandolin, and some 'rhythm sticks', rather similar to the wooden cylinders used by Latin-American groups. The dancing was expressive, and rather more fluid than I had expected. It depicted a delicate, and strangely naive love story. I remember thinking that Japanese entertainment contained a great deal of aesthetic beauty, and it then, of course, followed that the Japanese were attuned to it far more than were their obtuse western brothers.

It has become the fad of many writers dealing with Japanese custom, to dwell upon and explain the position and function of the Geisha in Japanese society. I do not intend to. It should suffice to say that the Geisha is not predominantly a sexual object, but a proper understanding can not be achieved only in the light of Western morality. In fact there are many ways in which the morality of the Japanese culture differs from our own, and I could not, of course, make the necessary adjustments in a fortnight. The appreciation of line as dominant in form, and of the infinity concept as dominant in mood, are difficult enough adjustments, but a rigorous reversal of moral values, seems considerably harder. To be invited to bed, or to a "private show", is temporarily distracting, but to be forced to use an open, public toilet which has no segregation by sex, is almost literally painful.

Alan and I returned to the hotel having, for four hours, alternated sake with scotch. We were both maudlin, and sad that we were to leave this country. I hoisted my hurriedly filled bags onto a taxi, gaily floated through customs and formality, then fell asleep safe in the care of J.A.L. I often thought afterward that this was by far the least painful way to leave. I awoke on arrival in Hong Kong, with the one regret that I had only lived in Japan as a tourist. Although the Japanese tourist facilities are the best in the world, it is, perhaps, the only country in which I felt a real desire to have not been a foreigner. Yet I would have held fervently to the most important aspect of foreign nationality, the foreigner's sense of contrast.

I have said nothing about Japan's post-war attitude to the westerner. Although the visit was hurried. I was conscious of some anti-western feeling, mostly among the over 40 age group. The younger generations seem very pro-western, yet I found it somewhat of an advantage to be an Australian rather than an American. My nationality forced me, sometimes embarrassingly, to be immediately accepted as a virile athlete. The greatest precedent in kindness was set by Mrs. Sakuma, with whom we had spent several superb days, treated with gentleness and hospitable friendship. She was a sweet, grey haired woman, with a soft, smiling face, and similar to devoted, indefatigable mothers in all countries. It was only as we left I discovered that of her four sons, two had been killed in the airforce during the war. I wondered of all the Australian families whose sons were killed during those disastrous years, how many would have extended such gentle kindness to two wandering, ex-enemy students, lost in a foreign culture.



BESIDE THE RIVER OF LIFE

Joe Kamikamica

Here is a village. Beside it runs a river called the Waidamu—which means red water.

The name is very significant. A war took place at the head of this river and so much blood of sacrifice was shed that it was as if the river was wounded and vigorously gushing forth innocent blood. This river feeds from the biggest river in the country, the Rewa, which means in a special dialect—provider.

In a very unique sense the Rewa provides to the Waidamu all the attributes that satisfy life, so the people of the village attach a deep personal significance to their river. The river has served the villagers' needs from time immemorial and has continued ever so faithful and sure.

The Waidamu is on the side of the village from where the sun rises. At sunrise and sunset the golden rays flood the river, giving a majestic silvery touch to the tiny ripples on its surface. The edge of the river on the other side is fringed with evergreen mangrove trees, lush and beautiful. Looking from a distance, the mangroves appear only in one color, but on a closer look the various shades of green appear and an even closer examination reveals the striking individuality of the leaves.

Of course it is always possible to pick out some leaves and by some arbitrary decision allocate them to different categories according to their color. This may involve a failure to appreciate that they belong to the same species which in a large measure derive abundant life from the river.

When the leaves turn yellow it is a sign of old age or decay, and that their service to the tree is completed. They fall back into the river and, depending on whether it is high or low tide, they may be carried by the tide to the head or down to the open sea, where they are devoured by the mighty ocean.

The people of the village are at heart a very simple folk. They are related by family ties. They have a long history of tradition which only recently has really come to grips with the challenges of new ideas and ways of doing things.

Most of the vale—houses in the village are covered in thatch which has a cooling effect in the hot sun. Others have corrugated iron roofing and thatched walls, a compromise between length of life and comfort in simplicity; new and old. The rest are wooden buildings of local or imported timber.

Traditional ceremonies are associated with the building of the vale. Sometimes such ceremonies are not enacted because it seems to the villagers that they would not fit in with the new housing materials.

The people help each other, through their "communal system" in building their homes and planting their food. The welfare of the village is the responsibility of everyone. Each person belongs to his "i tokatoka" or family unit, the "i tokatoka" is identified with the "mataqali" or a functional unit, which consists of a number of "i tokatoka". The "mataqali" in turn is part and parcel of the "yavusa" or

tribe which includes everyone in the village. Names are given to each "i tokatoka", "mataqali" and "yavusa" and the people respond to these names as if they were their own. Six names take remembering, but rarely is there confusion because they know that they all belong to one "yavusa."

On cleaning day, the river is very useful, accepting without complaint all the rubbish the villagers want to throw in. The tides carry it away and dispose of it where the villagers will not see it again.

People in the village, especially the children, swim in the river and get clean. Water comes to the village by pipe, but the river has a special appeal. In it they are free to swim and to dive and no harm will come to them for they are in safe water.

The women go out to catch prawns and crabs of various kinds from the Waidamu and the men fish for food and for market. If they want to visit their friends they paddle up or down the river in canoes, for there are many villages beside it.

For the adventurous ones who wish to travel to faraway places in other countries, the river provides access to the open sea.

Few in the village continue their associations with the river to find time even for the occasional swim. As children grow up they lose their interest in it and say that the river looks dirty. Members of the village who have gone to work in the towns in search of a higher standard of living, and those who have gone away to be educated, come back now and again, to display to the people of the village their wealth and learning. They look at the river with an eye of condecension.

But the river, always as before, continues to provide for all who care to receive from it. In it we find the unifying purpose: Love for all men.

INTERNATIONAL HOUSE

THE EARLY YEARS

1949-56

*Sam Dimmick**

EARLY POST war years saw many changes in the University of Melbourne, not the least being the increase of student enrolments. Many students, prevented from attending the University during the war years, now wanted to resume or begin their university courses. The Commonwealth Reconstruction Training Scheme as well as the Commonwealth Scholarship scheme were other major factors bringing about the increase in student numbers. Many of these students required satisfactory accommodation near the University.

However, there was another factor in the increase of student numbers. This was the influx of the overseas students which not only added to the numbers but also changed the composition of the student body. The University of Melbourne, with no residential qualification soon had amongst its students a significant number of students from our fellow Asian countries. This added to the shortage of student housing. It was estimated that in 1949 over 1,000 students were unsatisfactorily housed.

The Melbourne University Student Representative Council, aware of this problem approached the State Government and as a result the building now known as Medley Hall became available. While this hostel was able to house approximately thirty odd students the need for additional housing still remained.

In 1949, a Student Needs Conference was held at the University and was attended by students representing the University, Technical Colleges, and High schools. One of the topics discussed was housing and a motion was passed that more halls of residence should be established. A small committee with representatives from technical Colleges, high schools and students of the university was appointed to further discuss housing problems in general and to try and initiate the establishment of halls of residence and hostels.

The general consensus of opinion of this committee was that the only long term answer was the establishment of halls of residence, and as both Australian and overseas students would be accommodated it was agreed that these would be called International Houses. However, this committee soon encountered many problems which eventually brought about its dissolution. An active member of this committee was Mr. A. C. Jerath, an architectural student from India who later became secretary of the International House Committee and an executive member of the Melbourne University S.R.C.

The question of raising money for the Houses was the first problem. If an appeal was to be successful it was necessary for donors to receive an income tax rebate on their donations. However after many months of discussions and negotiations with the Taxation Department and members of Parliament it was found

Mr. Dimmick, now Liaison Officer for overseas students, has recently spent 3 years as Cultural Attache in Djakarta. One of the founders of International House, he worked for the idea for many years as Secretary, then President of the S.R.C. and in other positions.

that no income tax rebate could be obtained on donations to an appeal for funds to house students at educational institutions. Donations to an appeal sponsored by the University of Melbourne were an allowable tax deduction but an appeal for an International House open to University and non-University students would not receive this concession. No way out of this problem could be found and eventually it was agreed that the only solution was for separate hostels to be built for university students and for technical college students, and reluctantly the committee decided to disband.

The necessity for attaching an International House to one institution and thereby limiting its membership was generally regretted and resulted in much criticism. Statements have been made that it is not a "true" International House in that its membership is restricted, that it reinforces a division between university and technical colleges, that it excludes the short term senior visitor from overseas, etc.

Quite naturally many technical school students felt aggrieved and this feeling has continued to the present day. It should perhaps be recorded here that at a meeting between the first International House Committee and students from the technical colleges it was agreed that if there were not sufficient university students requiring admittance, the House would accept students from other institutions and that facilities other than residential facilities would be available to non-University students. This decision was never ratified by the reconstituted International House Committee.

The university student members of the Housing and Accommodation Committee decided to approach the S.R.C. to set up a new committee within the university to be known as the International House Committee. Members were to be nominees from the S.R.C. and the Australian Overseas Club. One of the members of this committee, Rajaratnan Sundarason, is now a resident of the partially completed House.

This International House Committee consisting of both Australian and overseas students approached the then Vice-Chancellor of the University, Sir John Medley, with the request that the university should sponsor an appeal for funds, thereby overcoming the difficulty of obtaining tax remissions on donations. Sir John Medley and Mr. Justice Dean (now Chancellor of the University) both extremely sympathetic to the project, were of the opinion that the University Act did not permit the University to erect and control student hostels. Sir John Medley took the matter to the University Council, which, after endorsing in principle the idea of building an International House, agreed to approach the State Government to amend the University Act to enable the university to enter the field of student housing. Whilst negotiation for this amendment of the University Act was taking place the International House Committee met regularly to discuss plans for the future. On many occasions the meeting consisted only of the President, Secretary (Mr. A. C. Jerath) and one other member (Mr. Sundarason). It was difficult to maintain interest in a project which appeared at that stage to have little chance of success.

Details of the type of house required were discussed. It was agreed that International House would differ from both a University College and a hostel. The term 'Hall of Residence' was used and defined as an institution providing good accommodation but lacking some of the amenities of a college. It was considered that every effort should be made to ensure that the cost for the students would be below that of the colleges as it was appreciated that many 'good' students could not afford to reside at a university college. However, it was realised that the House undoubtedly would be forced to charge more than some hostels providing accommodation of an inferior type, but it was felt that, although many of the facilities associated with University Colleges would be absent, the compensations would outweigh the extra cost.

The house was to cater for the 'good average' Australian and overseas student and of its complement at least 50 per cent. were to be from overseas. Undue emphasis was not to be placed on academic success although students were expected to pass their exams if they wished to remain in the house. It was hoped that the house would produce an internationally minded, and tolerant graduate. Discipline and rules were necessary and these were to be administered by a warden. Student selfgovernment in the form of a student council within the house was to be encouraged.

In an attempt to define their ideas in greater detail, the Committee agreed that it would be

most unwise to purchase an old building for conversion to a Hall of Residence, as experience has shown that unless a building was especially designed and built for the purpose, the maintenance and running costs are prohibitive. Furthermore, it was agreed that every student should have his own room, as in the past difficulties had arisen in asking students to share. This additional factor reinforced the Committee's opinion that the only satisfactory solution would be to erect a building designed especially for students.

To further ensure a minimum running cost, it was considered that meals should be "cafeteria" style and that formal dinners should be limited to once or twice a week. In addition, students would have to assist with certain tasks in the house if costs were to be kept to a minimum.

It was planned to have non-resident members who for a fee could become members of the House, enjoying some of its facilities. This category of members would be able to come to the House for meals, participate in activities and join any sporting teams associated with the House. It was appreciated that the residential section of International House could only cater for a small proportion of the overseas and Australian students requiring these facilities. Non residential membership would enable a maximum number of students to participate in some aspects of life normally associated with a College. Furthermore, if International House was to fulfil its function of assisting in creating and fostering international tolerance and understanding then it should be a centre of student life. The American International Houses, particularly the one situated in New York, were used as examples on which to model International House, Melbourne.

Talks by well known personalities in the International field and social occasions would enable residential members, non residential members and friends of International House to make the maximum use of the facilities available and ensure its becoming a centre in the full sense of the word. However, students resident in the house must still feel that the House is their home and not a hotel.

In the very early stages, discussion took place on whether International House should have both men and women as residential members. There was always full agreement that both men and women would be admitted, but, it was agreed that until the building was completed it would be preferable to offer the accommodation available to men. It was considered that it would be uneconomic to divide a small number of rooms between men and women. Furthermore, the shortage of accommodation for women was not as serious as that for men. However, this would not affect the admission of women when the house was complete.

It was considered inadvisable to change the status of the International House Committee until the University Act had been amended. This could have been, and in fact was, a long-drawn-out process, and had non-students been invited on to the Committee at this stage there is very little doubt that they would have lost interest. However, on receiving information that the State Government had amended the University Act to permit the University to establish Hostels and Halls of Residence for students, and to manage and control such hostels, the road was now clear to broaden the Committee and to start actively appealing for funds.

Firstly, a series of small social functions were held at which women representing different sections of the community were invited and asked to set up committees to work for International House.

Secondly, representatives of these women's committees as well as representatives of the International House Alumni (Australians who have resided in International Houses in America) students, and private individuals were invited to join the new committee to be known as "The International House Committee". The function of the committee was to assist the University in establishing an International House.

It is interesting to note here that there was no need to cajole people to join the committee. Sir I. Clunies Ross indicated his willingness to join and Professor N. D. Harper wrote from America to say that he was interested in the project and offered his assistance. Miss Joyce Robbins (Mrs. R. Meldrum) and Miss Helen Carr of the International House Alumni offered their full support. Mrs. Stahl, Mrs. McElwain, Mrs. Allen, Mrs. O'Neil, and Mrs. Derham were a few of the other willing volunteers. This first committee consisted of

enthusiastic members married to an idea — International House.

The International House Committee later appointed an executive with the late Sir Ian Clunies Ross as President, Mr. S. M. Dimmick as Chairman, Associate Professor N. D. Harper as Secretary, Mr. R. Cumming as Treasurer, and Mr. A. C. Jerath as Assistant Secretary. Various other committees such as an Appeal Committee and a House Committee were appointed as the need arose. The Chairman of the first Appeals Committee was Sir John Medley.

It is appropriate here to pay a tribute to the late Sir Ian Clunies Ross for it was under his leadership that the committee passed through some of its most difficult years. It has been a continual struggle to reach the stage we have and if it had not been for the optimistic and inspiring leadership of Sir Ian I very much doubt whether the committee would have continued with its work. He would never admit defeat and inspired us all with the desire to complete the project. It is fitting that a residential wing will be known as the Sir Ian Clunies Ross Wing.

On many occasions the new International House Committee discussed the form which International House should take and in general reached decisions similar to those agreed upon by the previous International House Committees. However, as could be expected the new committee and later the International House Council expressed different views (from those of the original committee) concerning the function of the International House.

The first major function for raising money for the building of this House was "The International House Fair" in 1952, which raised approximately £2,000. This fair was organised largely by students, with the help of the women's auxiliaries. Fairs were also held in 1953 and 1954, but on these occasions the positions were reversed, the brunt of the organisation and work falling to the women's auxiliaries. The financial benefit of such fairs can be seen in that the "International House Fair" of 1953 raised £13,000.

The Committee also arranged visits to provincial centres. Members including the late Sir Ian Clunies Ross, Sir John Medley, Mr. R. Cowan, Dr. Sundarason and others visited country centres and asked for their support. On these occasions a film showing International Houses in America and one made by the Melbourne University Film Society were shown. Not only did those visits add to the funds of International House but they made more widely known the ideals behind this project.

Through the efforts of the Appeals Committee under the Chairmanship of Mr. E. G. Wilson, the Women's auxiliaries and other supporters raised sufficient money to enable the first wing and the community rooms to be built.

Early donations from the Sarawak, Singapore and Malayan Governments greatly strengthened the committee's appeal to the Australian Government as well as to Australians generally. The value of these donations cannot be measured purely in monetary terms.

Prior to this first section of the House being completed, the University Council appointed a Board of Management known as the International House Council to administer the house. This Council comprised elected representatives from the International House Committee, as well as nominees of the University Council. This new body was responsible to the University Council. The function of the International House Committee was largely limited to that of raising funds for International House, and has since been dissolved.

In recent years much of the initiative and drive has come from the Women's Auxiliaries, firstly under the Chairmanship of Mrs. G. Stahl and later under Mrs. A. V. Jackson.

However International House is not finished: two more wings have yet to be built. The present position is uneconomic and until the additional two residential wings are erected the House will continue to lose money. The Council was aware from the beginning that this state of affairs would exist but did not expect that so much time would elapse before the new wings would be erected.

A magnificent effort has been made in the past and it is urgent that we complete this work so that we may begin the erection of new International Houses for the use of students attending other institutions such as the new Monash University.

EXPERIENCES IN INTERNATIONAL LIVING

" . . . Clasp the hands and know the thoughts of men in other lands . . . "
John Masefield.

"O Brahman Supreme!
Formless art Thou, and yet
(Though the reason none knows)
Thou bringeth forth many forms . . . "
The Svetasvetara Upanishada.

Gopal Bhattacharyya

It was January, 1956, the year I arrived in Australia. As I wandered through the city streets a man on the street winked at me. I regarded it as impudent; because that is how I would have felt in my country. It took quite a while before I could realise that winking is a form of recognition between people in a European society. This is how misunderstanding originates. It starts from ignorance and is supported by baser instincts.

It is very easy to say that nowadays international understanding is absolutely necessary. But there are too many obstacles in the way. There are variations—variations of different sorts—physiological, social, political, cultural, ethnological, economic, religious and so forth. We put them together and name them racial differences, and from this position we tend to drift into prejudice.

If we analyse the problem, we find that differences are not limited to races or nations. There are differences between individuals. No two faces are alike, and yet how often do we say 'so-and-so belongs to a particular race; therefore, he must be of such and such a character'. This type of generalization disregards individual differences.

I have been fortunate enough, thanks to the Commonwealth Office of Education, to visit different parts of Australia both city and country. Wherever I went, the people were very hospitable to me. In particular, the school children liked me, as they like any other foreign visitor, I believe. Everywhere they gave me a hearty welcome. Some of them even published kind things about me. Going around the schools was a wonderful experience for me: one could sense the warmth of the children's feelings. Australian school children, beyond doubt, are internationally minded. Again, I am very grateful to the departmental officers, heads of institutions, and other teachers who were so co-operative, and I was often overwhelmed with their generosity.

Hospitality of course paves the way for understanding. But it fails if based on wrong assumptions. I may mention here one instance with my apology to the person concerned.

I had gone to visit a country High school. The manager of an hotel there was very pleased to see me, because I reminded him of a close friend of his, who was also an Indian. He greeted me, and wanted to entertain me in the same way as he entertained my compatriot. He very warmly urged me to follow him to the "pub", introduced me to his colleagues, and insisted on our having drinks. I said in all humility that I was not accustomed to drinking

in hotels. The Manager took this to be mere politeness because he had been told that Indians were very polite, particularly with regard to food and drink. So the Manager persisted. I was sorry that my compatriot had impressed the Manager in a different way and that the Manager would not believe in individual differences.

Similar things can happen in any country, I suppose. This is just an instance of how we generalise and do it very quickly. We need to have patience and tolerance to see another man's point of view. It is not very easy to have respect for others' attitudes and opinions. It depends, I believe, on the right type of education, experience and living.

There is a Chinese proverb: *"If I hear, I forget; if I see, I remember; if I do, I know"*. Perhaps to live a life according to one's belief is the best way of testing that belief. Profession is not enough to establish the theory; practice of it is badly needed.

During my stay in Australia, I have come into contact with Australian people who have accepted me just as a member of their family, irrespective of my colour, race, religion and peculiar manners. My living at International House has nourished the same feeling. Here the students of different countries—Australian and Asian—have the feeling that we belong to the same house, a house of one mankind. My teachers in the University of Melbourne and the Colombo plan officers have nurtured the same spirit.

People of every different country differ in various ways. Such differences should be used for the richness of culture they reveal. Unfortunately, want of tolerance mars our aspirations; and the variegated beauty to be found in diversity still remains unappreciated.

I remember the day when I first dined with a boy of the so-called 'lower caste' in India. My orthodox parents were terribly shocked. I hesitated and doubted whether I was right. Until I came overseas I could not even imagine that I could dine with a person who eats beef. Now I think it is not only unfair but altogether wrong to reject a person because his food, beliefs and social etiquette are different from mine.

During my first year's stay in a big city in Australia, I boarded in a private home. It was very kind of the people to put up with my Indian ways. In the home there was an old man of eighty or over. I respected him, as that is the common code in my country. When I would see him chopping wood, I could not restrain myself from taking the axe from his hands and doing the job for him, just as I would do in India. To my utter surprise I found that my behaviour was not appreciated. Perhaps he liked to feel he was still strong enough to wield the axe. The day I expressed my belief in the theory of evolution to the other members of the family, I came to realise that they felt I was trespassing, and was interfering with their beliefs and customs. I regretted this because I wanted their affection even if our beliefs differed.

An Indian friend of mine, after living in Australia for five years, returned home. His parents came to receive him at the airport. As soon as he came out of the plane, he extended his right hand towards his parents to shake hands with them, instead of bowing down before them and touching their feet, which is the usual custom. The parents were stunned. My friend wrote to me that he was very sorry for the mistake. But what is a mistake there is the right thing here. I wonder how many of our respected older friends in Australia would appreciate the gesture, without feeling embarrassed, if we greeted them in the same way as we do the elders in our country. And yet we make mistakes frequently. How often we fail to say 'Thank you' just at the right moment, and to reply to the guests who would say 'It's cold' by saying 'It's freezing'.

An esteemed Asian friend of mine advised me, 'When in Rome, do as Romans do'. He stopped me on one occasion when I was frankly expressing to a group of people the opinion that it was very difficult for me to appreciate a Beethoven quartet. I argued with my friend in private. He still insisted that although I might not understand, I must say, nevertheless, that it was wonderful. But I could not agree. Since then, I have trained my ear to understand European music, and after my stay here for four years I can say that I find in it a great joy for its vitality and variety. However, I no longer see my friend around to say that understanding needs effort and a positive mental approach.

I raised a question in the first part of this article, which I may put here in a different form: "When there are differences, how can we realise the oneness of mankind?" At this point

I remember the theme of the Upanishada regarding God's creation: 'He meditated and meditated. He was One, the only One. He wanted to realise Himself in many forms. Thus He created this vast universe full of diversities —He being both immanent in and transcendent over it.' Diversity is the key-note of this creation. Otherwise life would be dull, monotonous, not worth living. We are not only to tolerate multiformity, but to welcome wholeheartedly as many forms as possible for the sake of their manifold patterns and the manifestations of the same life force. Just think: had there been one colour, we would miss the beauty of the rainbow. We need seven colours and more; but it is necessary to achieve harmony or unity. Because we do not bother to seek for harmony, as this requires many qualities of head and heart, we are afraid of diversities.

We are really one mankind if we care to find out that oneness, that harmony in varieties. Truly has Gandhi said, "Mankind is one, seeing that all are equally subject to the moral law". We certainly find unity in diversity in the moral foundation of truth, beauty and goodness. Can we not strive for realisation of this fundamental moral principle in spite of our different languages, religions, and hundreds of other such things? I firmly believe we can.

These are the thoughts I am privileged to indulge in, thanks to the University of Melbourne, thanks to International House, thanks to the Colombo Plan, and thanks to my friends who have made me bold enough to express my views.

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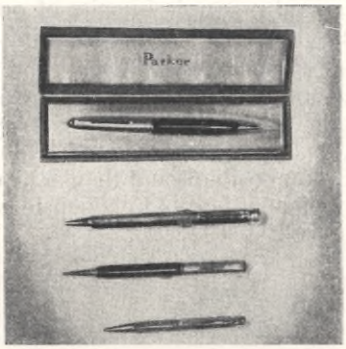

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WHITE AUSTRALIA THROUGH AUSTRALIAN EYES

George Hicks

A REFERENDUM on Australia's Restricted Immigration Policy was conducted last June by the students of Melbourne University. Some 2,820, or two-thirds of the full-time students, voted. Of these, 77 per cent. voted in favour of a modification of the present policy so as to allow Asians to become permanent settlers in Australia. Of these 77 per cent., nearly nine-tenths wanted this modification to be achieved by means of a Quota System, and the remainder wanted either no restriction or restriction by ministerial discretion.

Part of the reason for the great interest and decisive views about White Australia in student circles has been their own experiences in living and working with Asian students. This experience shows that not only are alleged racial and cultural incompatibilities a myth, but that we have much to gain from contact with people of other races. These sentiments are not restricted to the Universities but are equally widespread in the Technical Colleges where the majority of Asian students study.

The Minister for Immigration, Mr. Downer, in reply to the results of the Referendum, stated that "the allocation of small quotas to great Asian countries side by side with our active encouragement and financial assistance to European migrants does not seem to me to offer any real opportunity to refute vicious propaganda about Australia's alleged colour prejudice. Small quotas would at best be ignored and would perhaps more likely be vilified as discriminating than our existing policy, which at least cannot be held out to be sham or humbug, as small quotas could be."

Well, America has a quota of 2,990 for Asia and a quota of 149,000 for Europe. Like Australia, Canada has a policy of active encouragement of European migrants, but her quotas for Asian contries total only 450. Why are there no cries of sham, humbug and discrimination in those countries?

The answer is that even with a small quota the Asian would know that the colour of his skin does not automatically exclude him from living in Australia. He would know that in principle Australia accepts him, he is not faced with the barrier of total exclusion, the "colour bar."

There is a world of difference between exclusion on racial grounds or implied inferiority and a quota system which recognises that a limited number from any country may qualify on their merits for assimilation into the Australian community. A quota system means restriction without insult.

True, there has been a considerable liberalising of the rules governing the entry and stay of Asians in the last few years. Certain classes of Asians may now be naturalised. For example, wives and husbands of Australians, war refugees and people who have already been here for 15 years. However, no Asian is accepted as an individual; he has to prove a special case of hardship.

The most important argument in support of the White Australia Policy may be that the admission of Asians would lead to racial friction and racial clashes as in the United Kingdom. In the United Kingdom the West Indian is generally of a lower educational standard and less skilled technically than the average Briton; hence he has been forced into low employment and has come to be regarded as a second-class citizen by his white work-mates. But in our Quota System Asian migrants could be accepted on a basis of educational suitability, so that they could move into the Australian community on a par with John Citizen, and problems from the segregation of the poor and unskilled would be avoided.

It is very pertinent that the proportion of Asians in the Australian community has been declining since the beginning of the century. It is now at its lowest point for over a century, and the addition of 100 or so Asians per year would barely keep the proportion stable.

Mismanagement of our Immigration Policy has left a legacy of bitterness which only a widely publicised change can overcome. The case of Sergeant Gamboa raised feelings to such a height that even today in the Philippines there is considerable anti-Australian feeling over the case. These emotions are hardly less in other countries, and any Australian Government statement defending the policy results in a stream of violent criticism.

There are some administrative problems, such as the difficulty of determining the quotas as between different countries. Should Commonwealth countries have larger quotas or should they be based on population? Such quotas tend to define the status of one country in terms of another, but the success of Canada's scheme should warn us against exaggerating this difficulty.

There is, in fact, a way to overcome these difficulties. If the Australian Immigration Ministry were to announce publicly that it would administer the policy so as to allow for a quota of permanent Asian settlers and leave the detailed numbers to be admitted and the qualifications for entry to be decided upon in consultation with the respective Ministries of Immigration of the Asian countries, we would score the double diplomatic victory of illustrating to Asia that Australia is not synonymous with colour bigotry and of ensuring success for the scheme because Asian countries would be reluctant to criticise a policy to which they themselves were a party. Consultation between the Asian countries and Australia as to the terms of the quota should result in a decision acceptable to both parties and would give Ministers from the various countries the opportunity for meeting together amicably around a table. Collaterally, we would receive favourable publicity in Asia—something that is non-existent at the time of writing—and the scheme could be so operated that people obviously unacceptable to Australia would be stopped from proceeding any further by the appropriate Government Department in their own country.

There is, morever, reason to expect that Asian countries would co-operate fully in seeing that only a restricted number of desirable people would come to Australia. In the past Japan voluntarily restricted her emigration to America. Today the West Indies is working out a plan to restrict emigration to the United Kingdom. Asian countries do not want to solve their population problems in Australia; they want to be accepted with respect and equality and would have every incentive to come to an amicable agreement.

Despite the friendship we show and the efforts towards a better understanding, White Australia poisons the atmosphere, raises the spectre of the colour bar and the suspicion that we do not respect Asians as equals. As an immature gesture of nationalism, it is both out of date and out of line with the more liberal sentiments of the nation.

CONFUCIUS:

A GREAT TEACHER, PRIME MINISTER, WRITER & THINKER

Cheng Siong Peng

There is a common belief in the West that Confucianism is a Chinese religion, and that Confucius, its founder, is literally being worshipped by the Chinese people as Jesus Christ is worshipped by the Christians. In fact, this is a mistake: Confucius founded only one school of thought among the ancient Chinese philosophies; Confucianism is no more than a system of behaviour. Confucius himself is not a 'God' but a great teacher, writer, prime-minister and thinker.

'Confucius' is not even the Sage's real name. It is a Western form of the Chinese K'ung Fu-Tzu, and simply means a certain gentleman 'Con'. Like all eminent people in the world, the Sage was known by his surname only, and as a mark of respect the title given to a thinker and scholar was added. K'ung Fu-Tzu can literally be translated into English as 'the Master K'ung'.

According to one Chinese historical record (which is not too certainly true), it is said that he came from a very respectable family that could trace its origins to the ancient royal house of Shang, of the Shang Dynasty (1766-1122 B.C.). His father is described as a soldier of extreme daring, courage and prowess, a man of worth, honour and reputation. Confucius was born in the year 551 B.C. in the state of Lu (in the modern town of Chi Fu, Shangton province).

Because, after Chi'n Shih Huang Ti (221-210 B.C.), who burnt most of the books of his time, there is no historical record or biography of Confucius left, there is no definite description of his appearance. In some Chinese books the baby Confucius was described as having a miraculous appearance with 'a mouth like the sea, ox lips and the back of a dragon'. As a result of Chi'n Shih Huang Ti's fires, few authentic facts are known about his boyhood. Like all the eminent people of the world, he would have had certain particular hobbies—it is said that Confucius's favourite amusement was to play 'Sage Emperor', performing the ancient rites, arranging sacrificial vessels and making the ceremonious postures.

He had been brilliant ever since his boyhood, and had acquired an outstanding character among his fellow-students. At the age of 17 he was already well-known for his learning and debating, but unfortunately his father had died some years before, and his family suffered from respectable poverty, and he was forced to take up a career as a cattle man.

He married at the age of 22 and became the father of a son named Li (the crab). At this time his ability was evidently attracting the attention of the state. At the age of 23 he was appointed an official by the Duke of Lu state.

Early he had realized that the standard of literacy of his state must be raised, and free education must be provided for every citizen.

However he failed to influence the minister of the State on these matters. Therefore, at the age of 24, he abandoned public employment and became a teacher and Headmaster of the first public school in China. He opened his doors to all young men and women with a thirst for ancient learning. None was too poor or too humble to be welcomed. There was no entrance examination whatsoever. The only entrance qualifications were eagerness and intelligence, and the only entrance fee collected from each student was a bunch of dried meat, according to the customs of that time.

According to many reliable records it is said that he had altogether 7200 students everywhere in his native state, as well as in neighbouring states, and among these there were about 3000 who were very brilliant; 7 of them were his favourite students who then became the disciples of Confucius. One of these described 'the Master' to a fellow student as being 'unpretentious' 'good' 'courteous' 'temperate' and 'complaisant'. The general impression one has of him is of an austere, almost ascetic gentleman, sincere in praise, stern of judgement, and so unwearied in learning and teaching that he almost forgot his meals every now and then, but who was also intolerant of both stupidity and laziness.

'A scholar who is searching for the truth and yet is ashamed of shabby clothes and bad food can't be worth speaking to,' he declared on one occasion, and again, when one of the students had been caught dozing, the Master remarked acidly 'Rotten wood cannot be curved, nor a wall of foul earth be plastered. This Yu fellow—what is the use of scolding him!'

'To him who has no enthusiasm, I shall not open up the truth and I shall not help one who cannot express ideas. If I have expressed one side of the problem to someone, and he cannot deduce the other three sides, I shall not teach him any more', is one of his characteristic utterances. Obviously, he was in search of students who possessed the faculty of original thinking.

While he was a teacher, he was not only able to do his research work as a pure scholar, but also provided systematic text-books for the students.

Undoubtedly, Confucius was the great writer of ancient China. While he was a teacher, he began to compile volumes of history, rite, music and poetry, which were to rank as the greatest classics in the Chinese language, and were to mould the thought and conduct of countless generations of his countrymen.

Of all these writings, the 'Book of Poetry' is the best known to Westerners. It is mainly composed of folk-ballads, and like the ballads of every nation, they mirror the emotions and feelings common to all human beings. If the reader will but plunge into them, he will be rewarded with as sharp and vivid and natural a picture of ancient China as he would find in all Chinese literature. One of the poems, called 'Hsuan Niao' ('The Mystic Swallow'), ascribes the founding of the Shang Empire to devine ordinance:

'Heaven sent the Mystic Swallow down to earth,
From whom sprang the ancestor of Shang,
Who chose his dwelling in the land of 'Vin',
By Heaven's will, his grandson, Glorious T'ang,
Assigned each state its formal boundary.'

. . . .

The second book written and compiled by Confucius is the one called the 'Book of History'. Like other historians in the world, Confucius compiled and wrote the book in dialogue form on questions of State between Emperors and their ministers, outlines of national policy, edicts and ordinances, together with a topography record. The book is most valuable for ancient Chinese history. Unlike all the other historians, Confucius freely expressed his personal views in his writings, as well as collecting and presenting the authentic historical documents. This is characteristic of Confucius as an historian, and bears out his modest estimate of himself: 'a transmitter and not a maker, believing in and loving the ancient.'

The third Confucius classic, the 'Book of Rite', was written while he was an honourable guest of the Duke of Chou State. He wrote this book because he saw and realized the facts that the Kings of the Imperial House of Chou were still nominal rulers, but only held authority over a very small part of the Empire. Each state had its own ruling Prince or Duke, who governed according to his own ideas. The

THE BEST WAYS OF WASTING TIME

THE HOUSE — 1959

(SEE P. 52 FOR NAMES)

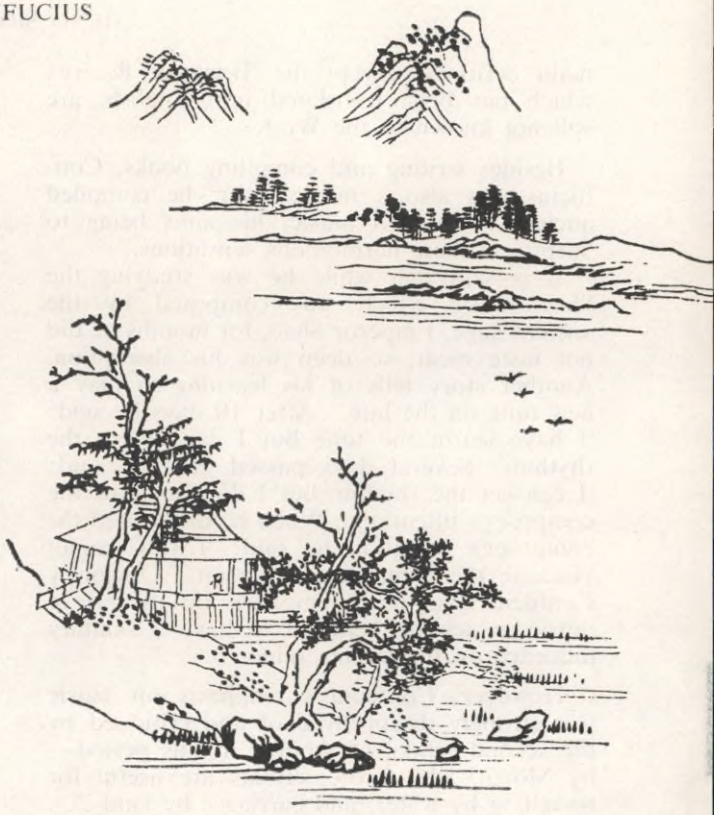
central authority was decaying from day to day; there were no laws, no moral obligations, no social order nor worthy respect; the sacrifices were neglected. This book contains 300 principles of ritual and 3000 kinds of ceremony.

Until very recent times, funeral ceremonies have held a place of the utmost importance in the minds of the Chinese people. Even today we can still see some wealthy Chinese in East and South-East Asia wasting thousands of pounds on funeral ceremonies. Rites for the dead formed a large part in Confucius's moral code — a code that was faithfully followed by the Chinese community at least until the third decade of the present century, when modern Western thought and literature swept through China in a manner only comparable with the Renaissance in Europe.

It is due to the fact that Confucius laid too heavy an emphasis in all his teaching upon 'propriety', 'ritual', 'ceremony', 'order', that he earned himself, somewhat unjustly, the biting criticism of the moderns, particularly at the period of 1911; the slogan 'down with Confucianism' was heard everywhere in China among the intellectuals and revolutionaries. Such a slogan even today is heard in Communist China.

Why is he so bitterly criticised by the moderns? It is not because he ranked a man's behaviour above his soul, or thought that good government should lie entirely in the proper observance of ceremony, but that the society he knew was so lawless and graceless that he did not believe that a powerful Chinese empire could be reborn without a new regulation of public and private behaviour from top to bottom. We should note that Confucius's opinion about the ancient rites was not subject to bitter criticism until recent times; it was not entirely followed by the Chinese at his own time, and was also suspected by his contemporary philosopher, Laotzu.

Once Confucius asked Laotzu about his opinion upon the ancient rites. Laotzu replied: "This author's bones are rotten now; merely words remain." He continued: "I have heard that a good merchant looks as if he had no treasure, and a man of lofty virtue as if he had no wisdom. Get rid of your vehemence, your desire and artificial manner. They are all worthless to you. That is my advice." After



this interview, far from feeling snubbed, Confucius seems to have been filled with awe and admiration for such a magnificent scepticism, and he declared to his students: 'Oh! I know that birds fly, that fish swim, and that beasts run. And the runner I can trap, the swimmer I can hook, and the flier I can shoot with bow and arrow. But now I have knowledge of the dragon — the dragon that soars into the sky mounting on the wind and clouds. Such a one is Laotzu whom I saw today. He is as mighty as the dragon."

His fourth classic, the 'Book of Changes', was compiled during his last years when he spent most of his time in study and writing. The contents of this book are capable of numberless interpretations, and its origins are perhaps more ancient than those of any other book in the world. This book purports to lay down the fundamental Principles of Relativity of modern days. It also purports to interpret the origin and process of life by the interaction of two principles — positive and negative, male and female, and it was later used as an instrument for divination. Confucius's four

main writings, except the 'Book of Poetry', which has been translated into English, are still not known to the West.

Besides writing and compiling books, Confucius was also a music lover; he compiled ancient songs and music, his aims being to 'inspire in them harmonious sensations.'

It is said that while he was studying the Shao music which was composed by the ancient Sage, Emperor Shao, for months he did not taste meat, so deep was his absorption. Another story tells of his learning to play a new tune on the lute. After 10 days he said: 'I have learnt the tune but I cannot get the rhythm.' Several days passed, and he said: 'I can get the rhythm, but I do not know the composer's intention.' When he discovered the composer's intention he said: 'I still cannot visualise the composer in person.' Obviously Confucius laid much emphasis on the art of music, which he believed to have a salutary influence on the human mind.

However, Confucius's emphasis on music was strongly disapproved of and criticised by the second school of thought in this period—by Motzu, who wrote: 'Boats are useful for travelling by water, and carriages by land . . . I have nothing against their being built at the people's expense . . . and I should have no objection to the making of musical instruments had their utility been in any way comparable with that of the boat and the carriage . . . But people have three great affections — namely, for food, because they are starving, for clothes, because they are shivering, and for rest, because they are overworked. Could you provide food and clothes for them by striking the curfew, sounding the drum, playing the pipe and flute? Or when the great Power attacks the feeble, and the big family the small; when the strong rob the weak; when crafty cheat the credulous; and the noblemen treat their serfs arrogantly; when thieves and robbers abound and cannot be restrained by laws —could you restore order to the world by music? You certainly could not. And I therefore say music is entirely useless." He despised the whole Confucianist system of ceremony, ritual and sacrifices.

Confucius was not only a great teacher and writer, but also a great prime-minister.

At the age of 50 he became the chief magistrate of the capital of his native state of Lu, and shortly afterwards he was promoted as an acting prime-minister as the result of his incredible ability. Within a short time he made his capital into a city that became the envy of all the neighbouring states. Appropriate foods were assigned to the young and the old, and a proper burden (tax) to strong and weak; men and women walked apart in the street. Travellers from all parts of the Empire felt at ease and at home when they came to the capital.

He was not merely a thinker and scholar, but also a very practical man of the world. During his prime-ministership he undertook to reform Lu state both economically and socially; but his programmes of reform were set aside by the king at last, owing to a bunch of pretty girls. Confucius was so disappointed and disheartened that he immediately resigned his post as Prime-minister, and, with the company of a handful of intelligent students, he left Lu State.

For 14 years he wandered sorrowfully from state to state, ever searching for a serious-minded ruler who would employ him and allow him to work out his pattern of government. His earnest offer was always turned down, and he met nothing but rebuffs and disappointment. None of the rulers would listen to him. Some were afraid of his power, others jeered at his solemnity.

At last, some years after the death of his former patron, the Duke of Lu, he was recalled to his native state. But then he was a man of 70. He decided not to undertake any political work, but to settle down and spend his time in study and writing.

During the eve of his last years he compiled his last book, the 'Spring and Autumn Annual'. In this book he disclosed all the evil and vice, the murder and treachery, the covetousness and bad faith, the ignorance and dissolution of those days . . It is said that when the disloyal minister and unfilial sons read this book, they were filled with terror, because they felt themselves facing accusing fingers throughout all after generations. In 478 B.C., at the age of 73, the Sage died, murmuring a few minutes before he departed this worldly world the lines:

"T'ai Mountain must crumble;
The strong beam must break,
And wise men wither away."

Such is the life of Confucius: not, perhaps, a successful one by Western standards. Undoubtedly he was greatly loved by all his 7200 students, but by the powerful whom he had constantly hoped to influence for good, he was avoided as a prosy and pompous 'man of ceremonies'.

However, through the whole history of Chinese civilisation, Confucianism has penetrated every part of the empire of old days, the modern China of today, and every class of people, including foreigners like the Japanese and Koreans, remaining their moral guide for nearly 2000 years. Confucian classics became the foundation of all education. Writers imitated his style and quoted his sayings in their compositions.

Confucius's success lies in the fact that the Chinese as a race, while being possessed of a strong moral sense and some degree of superstition, are not naturally 'religious'.

Therefore I stress that Confucius founded no religion; he did not even invent a philosophy; but he understood human beings, and provided rules of conduct which when tested were really found to be workable. These mechanical rules of behaviour to some extent replaced the laws by which Western nations, following the Roman example, were able to maintain the social order.

It was not until very recent times, with the influx of Western thought — the so-called 'Democracy', 'Socialism', and 'Communism' which are totally different from Confucianism —that Confucianism appears, at least temporarily, to have been submerged, thus stirring up a long period of social unrest in China. But the Confucian classics can never die out among the Chinese people, either in China or overseas, because these few books have exercised a predominant influence upon the life of the whole Chinese people. In short, Confucius founded for the Chinese, not a material civilisation, but a cultural and moral one.

SOEJADI SASTROSOEGITO

ROYAL PARADE

(Raj Path)

(from the original Bengali)

Gopal C. Bhattacharyya

1

Most royal of roads, where the endless regal parade
of Melbourne's traffic flows
night and day.
Tireless it goes, like steady-beating blood
along the arm you stretch to your rival sister
hundreds of miles away.

2

The magpie warbles, and now the morning sun
springs in his halo of glory
over the graves.
Oh Raj Path; you see all the cemetery's trees
praise his bright rising, and the sign he has become
of victory over death.

3

The regular bell strikes from the tallest tower
of Ormond, hour by hour:
you listen and watch
the beginnings of the lives of boys and girls,
all their ambitions, laughter, sadness, tears,
or the sudden flood of joy.

4

The mid-day sun rests in a grey cloud-bank;
in the orphanage next door
a child swings and swings.
Brooding over: 'What man has made of man'
you care for all these helpless children, foundlings,
young, deserted, poor.

5

Royal Parade, great Raj Path, living witness
of our growth and decay:
in youth and fitness
pioneers trod your stony track. Today,
humble and desolate and old, your wing
shields their deserted cenotaph.*

6

Witness of our house: you felt the pain,
necessity of growth,
when the tallest palms
came crashing down to let the growing House
spread its wide arms; but then rejoiced again
at the joys of mingled youth.

7

Raj Path, most royal parade, you also see
all those hidden people,
who so patiently
work for the children of many different shores.
In the quiet evening, there, before our doors,
you find joy in your thoughts of them.

8

The young come, leaving soon for their different worlds,
newborn, struggling, calm;
then you stand forth
oh Raj Path, holding each in mind with love;
watching the Southern Cross in the dark midnight
when all else is asleep.

*(*N.B.—The monument to Bourke and Wills in Royal Park, adjacent to Royal Parade.*)

MELBOURNE GOES GAY

Come to the colourful

FLORAL FIESTA

Throughout the City, Monday, October 5 to 10.

A fascinating touch of the Continent . . . the States . . . and South America comes to brighten Melbourne! An exciting, dazzling, let-your-hair-down Floral Fiesta! Never before has Melbourne gone so gay — with dancing in the streets . . . mountains of flowers . . . a *very* attractive Spring Fiesta Princess — and the brightest, happiest "Spring is in the air" feeling everywhere! Mothers, fathers, sisters, brothers (and especially sweethearts!) — absolutely everyone will be in the City for the Floral Fiesta. You'll be sorry if *you* miss *the* Spring event of the year — Melbourne's first Floral Fiesta! So come along . . . everyone's invited!

AND YOU CAN . . .

Dance and sing in the streets

Watch brilliant floral floats

See special flower shows

Admire the lovely Fiesta Princess

See clowns, bands, special displays

Admire wildflower displays

★ *And come away sporting a colourful floral button-hole!*

1959:
THE PRESIDENT REPORTS

R. J. Seddon

At the official opening of International House on 24th May, 1958, the Prime Minister of Australia, Mr. Menzies, said, "The answer to the problems of the world is personal friendship between the people of all nations"; and this is what has been happening at International House ever since the first students moved into residence three years ago. International House is a common meeting ground for students from all parts of the world, and by living, learning and playing together, the 76 students of many nationalities are beginning to understand and appreciate each others' cultural differences with the result that valuable personal friendships are being formed.

The formation of discussion groups, such as the Waste Paper Basket Society, and the meetings of the Sunday Night Club and the Common Room Dances are illustrations of the way in which students from the 16 countries represented in the House are meeting and exchanging their views on cultural, intellectual and social levels.

The fostering of international contacts is not restricted solely to the members of the House, but extends to the many visitors we receive in the House. During the past three years, we have received visits from educationalists, jurists, trade unionists, business men, politicians and journalists from all parts of the world. The following list is a cross section of some of our more eminent visitors. The President of the Vietnamese National Assembly; Admiral Takleo of Thailand; Sir Keith Murray, Chairman of the Murray Report; Mr. Justice Dean, Chancellor of the University of Melbourne, who was the first Australian visitor to the House; Mr. Adu, Permanent Secretary of external affairs in Ghana; the Prime Minister of Australia, Rt. Hon. R. G. Menzies; Mr. Phillip Asiodu, connected with the Nigerian proposed department of External Affairs; Dr. Helmi, the Indonesian Ambassador; Sir Fredrick Thomas, Lord Mayor of Melbourne; Mrs. Menon, High Commissioner for India; The Chief Justice of Australia, Sir Owen Dixon; and a delegation of Indonesian students.

In reviewing the student activities this year, I would like to mention first the 3rd Annual Ball, which was a great success. It was held at the Stanmark, and ran gaily with the usual sparkle until the early hours of the morning. Mr. Josevata Kamikamica kindly sang two Fijian songs to us during the evening, and most progressive music was supplied by a university group.

The weekly functions of the Sunday Night Club have proved to be most entertaining and educational, and their evenings include such things as Indian Films, Dylan Thomas' play for voices, *Under Milk Wood,* slides on South-east Asia, early Charlie Chaplin films, a Jazz night, and slides on architecture of countries including Japan, Mexico, Germany, Sweden and Scandinavia.

Another attempt this year to make use of the opportunities for cultural exchange that we have here was the formation of the "Waste Paper Basket Society". This is more intellectually formal than the Sunday Night Club, and the centre of its activities is a discussion group that has met several times, arguing on topics as varied as Hinduism and decimal cur-

rency. Discussion also follows its general meetings, to which all members of the House, and occasional outside people, are invited. At the first of these meetings, Dr. Leonard Cox, honorary curator of Oriental Art at the National Gallery, showed some most beautiful slides of Chinese Art (he intended to cover 4,000 years of it, but after 3,000 time ran out and discussion started). Another dealt with modern music, where Professor Loughlin played some fascinating, grotesque and exciting records, and proved a most informal and friendly answerer of questions. We hope this group will continue more vigorously in future years.

An art club has also come into existence under the leadership of Tay Soo Lay; it has had a painting-excursion to Gisborne and an exhibition of members' work.

Although lacking adequate facilities, the sporting activities are gradually being organized. Our table tennis team has been the most successful, and has participated in keen and enjoyable competition with teams from Trinity College, the Rootes Group, Queens College, Medley Hall and Newman College. We also have an Australian Rules football team, which although not being conspicuous for its ability, has not been lacking in enthusiasm and determination. Among the other matches played this year were contests with Queens Road Teachers College (basketball), University Soccer Club, the Rootes Group (badminton), and a Bridge match was played against the University Bridge Club.

The Common Room Dances rate a special mention, and are very memorable occasions. They usually occur once a term, and at the last one, the Ladies' Auxiliaries kindly assisted the Club by organizing the refreshments.

Last year, after the official opening of the House, the students organized a dinner dance and invited members of the community to attend. The organization involved practically every student in the House, as the students cooked and served the dinner as well as providing the floor show. The evening was a great success, and plans are being made for a similar function next year.

Other functions held at the House this year included the Colombo Plan Association's Welcome to newcomers; the Indonesian Students' Association and Australian/Asian Students' Association's Social evening; a dinner and a meeting were held by the Borneo Students' Association; a Social organized by the External Affairs Department to welcome new overseas students; a showing of the film "Antarctic Crossing" by the Ladies' Auxiliaries; a Thai evening, and a very enjoyable impromptu end-of-term concert organized by Allen Tan and Colin McLeod.

During the last three years, members of the House have taken advantage of the opportunities to visit the country districts of Victoria through the invitation of such organizations as Rotary, Apex and the Junior Chamber of Commerce. We wish to express our appreciation to these organizations for their warm hospitality.

This year, a small party of students from the House attended the Town Hall at the invitation of the Lord Mayor, Sir Fredrick Thomas. (This also occurred last year.) The Lord Mayor welcomed the new overseas students to the City of Melbourne, and after a tour of the Council Chambers, chatted leisurely and informally to the students while refreshments were being taken. Students from the House also received invitations to the Lord Mayor's Ball.

As can be seen, the activities of the House have been many and varied, but none of this could have been possible without the assistance of many people who have worked, and are still working for the House, in particular, the Ladies' Auxiliaries, who have worked unremittingly and have shown tremendous interest and support.

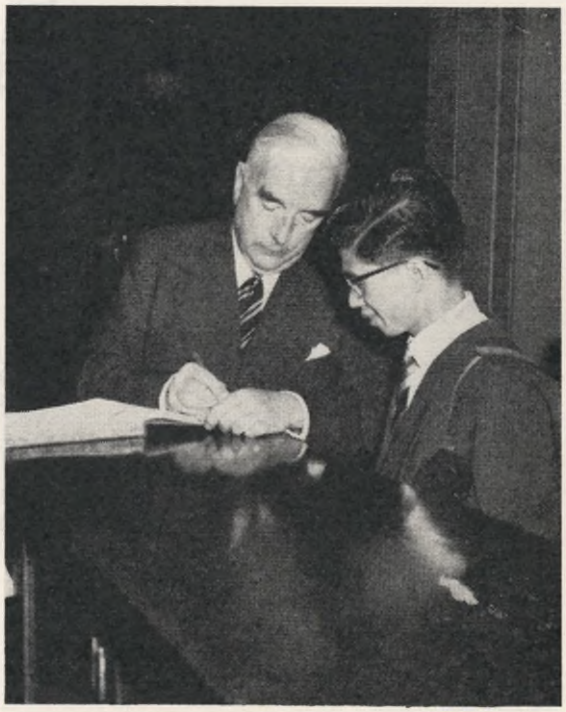
We would like to welcome Sir Samuel Wadham to the International House Council. Sir Samuel was recently appointed Chairman, as the successor to the late Sir Ian Clunies Ross. Congratulations also go to Mrs. Stahl, who was awarded an M.B.E. for her services for International House, and I would also like to take this opportunity to express our appreciation for the work the I.H. Council has done.

International House is also achieving a measure of success academically, and we wish to congratulate Gordon Low from Hong Kong, who obtained his F.R.A.C.S., part 1, and Geof-

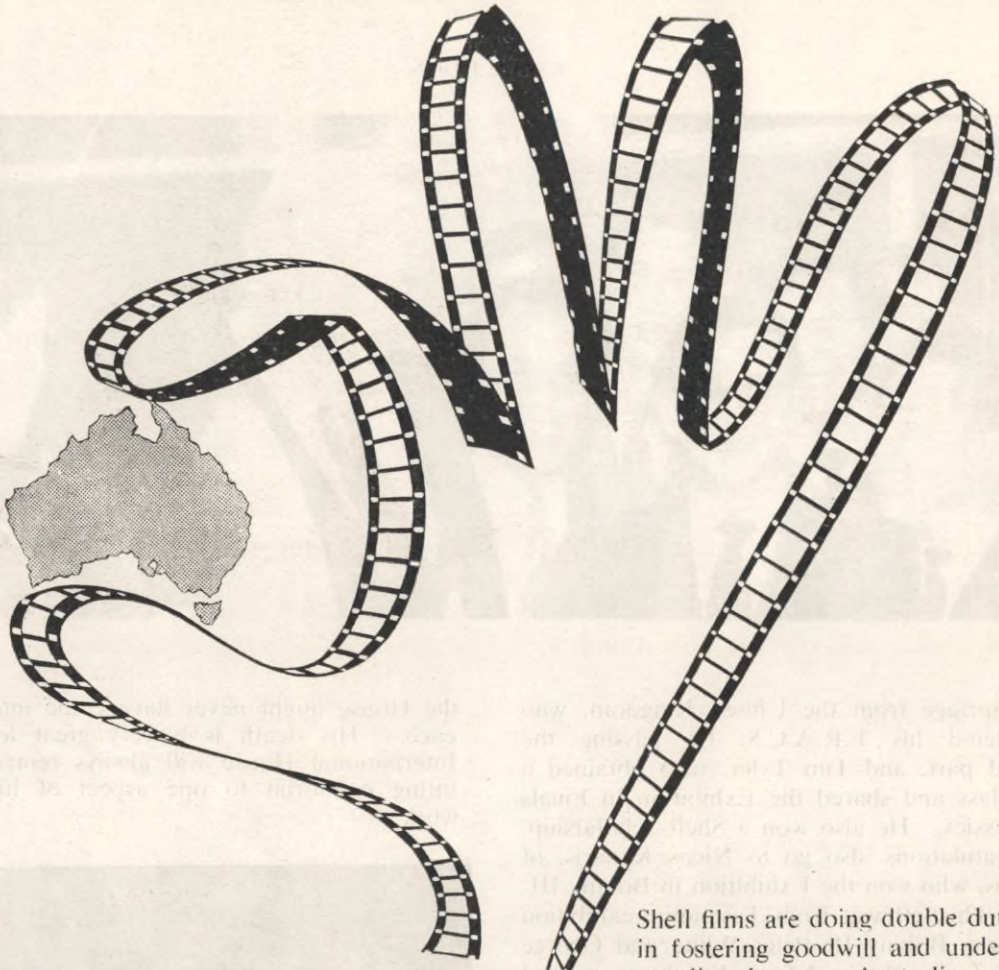
frey Sprigge from the United Kingdom, who completed his F.R.A.C.S. by passing the second part, and Tim Tyler, who obtained a first class and shared the Exhibition in Finals in Classics. He also won a Shell Scholarship. Congratulations also go to Nicos Kanaris, of Cyprus, who won the Exhibition in Botany III; Barry Thistlethwait from Tasmania, exhibition in Agric. Botany II; Peter White and George Tibbits, who obtained first class honours, and to Goh Hok Guan, who ended his Architecture Course with more honours than anyone for fourteen years.

International House at the moment provides accommodation for 76 students, but two extra wings must be built to complete the original plan. It is intended that women students will occupy one of these new wings. International House is beyond the development stage but cannot, at this moment, fulfill its complete promise. The late Sir Ian Clunies-Ross said: "We must go on and finish the plan", and it is the duty of us all to raise the necessary money required to build the two extra wings, and thus insure that Sir Ian's vision becomes a reality.

Finally, however inadequately, we feel we must express our deep regret for the loss of Sir Ian Clunies-Ross, so much the moving force of the House, and without whom we well know the House might never have come into existence. His death is a very great loss, but International House will always remain as a fitting memorial to one aspect of his great work.



MR. MENZIES SIGNS THE VISITORS' BOOK AT THE OFFICIAL OPENING (1958)



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TO THE WORLD
AND THE WORLD
TO AUSTRALIA

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Each year, they are seen by nearly a million people throughout Australia, whilst such Shell productions as 'Back of Beyond', 'Hume and Hovell' and 'The Forerunner have gained worldwide recognition and many awards, both here and overseas.
Just as Shell films are famous for their quality, so, too, Shell petroleum products are the best that money can buy.

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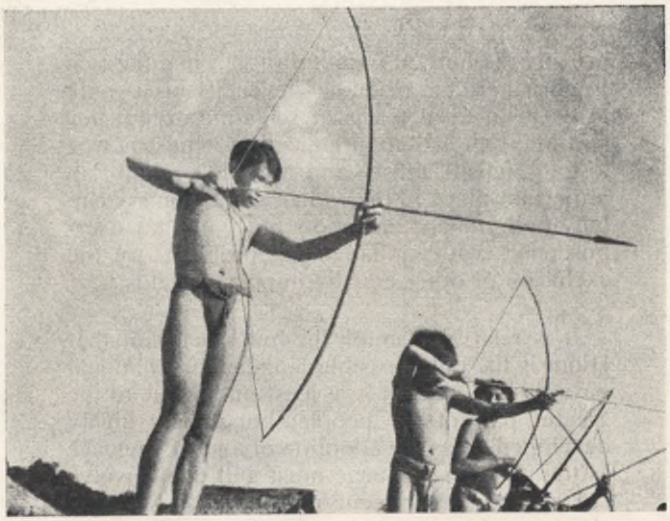
PR13/3

LANGUAGE AND POLITICS:

SOME PROBLEMS

Ian Westbury



The vaguely-held concept of equating linguistic and national unity which lay at the base of much of the Versailles settlement has not continued into the post-Second War settlement either in Asia or Africa. In both of these territories new states have arisen directly out of the remnants of the old European empires; as a result of this development false unities have been imposed and false separations have developed. Rarely does the areal extension of a national state coincide with a linguistic area. Conversely, frequently linguistic unities are shattered by political divisions; the problem is further complicated by a multiplicity of mutually unintelligible languages and by the deliberate policies of the former powers which dictated the use of the European mother tongue as the language of education and government. As a consequence of this, few of the local languages were immediately capable of suddenly bearing the tasks that are required of a modern language, while more often than not there is little identification within an area with a local language. Various distinct policies have been adopted in the different new national states to meet this problem.

It is almost a truism that a national state must have a medium of communication which is common to all; it is less commonly agreed that there should be 'lingua franca' which can serve over a wider area. Accepting the first of these premises several courses have been adopted.

In several cases the language of the former colonial power has been adopted either as the national language or as the language of national government and of secondary and tertiary education, with local regional languages serving as the media for intra-state and primary education. These policies have generally proved successful in Africa, where regional and tribal consciousnesses are highly developed and where the regional languages are represented by large and approximately equal groups.

This policy has not, however, been widely adopted in Asia. Here, at the most, the colonial languages have been accepted as media of communication on a equal level with the local languages, with the eventual intention of abandoning the European language and using the local for all purposes.

This policy has been adopted in principle by both Malaya and India but criticism has been raised against the policies of both governments. Thus in Malaya it is claimed that little recognition has been taken of the substantial Chinese minority, which itself is multi-lingual, while in India severe and, at times, unfortunately emotional criticism is being made of the decision to implement the report of the commission which recommended the adoption of Hindi by 1965. Although it must be agreed that it is necessary that government should take place in a language which is understood by at least a large minority of the people, it must be agreed that as yet Hindi is incapable of

bearing the burden required of it, while the rich English heritage of India—even if this is only to be justified in terms of scientific expediency and international communication—must not be lost. English must and should retain an important place in the Indian education system; but then Indian education must not be overburdened with a language problem to the exclusion of other equally important fields.

It is relatively simple in India to claim that Hindi is the only possible language for national government, since it is at least intelligible to the greater part of the people; but in less highly developed areas the adoption of a local language as the national language must and does involve the central government in a conflict with the claims and aspirations of minority language groups. It is important that the aspirations of these groups should not be overridden in the desire to gain effective linguistic and national unity. Linguistic unity is not a necessary basis for national unity, while language is the tie and link with the essential culture and past of the group, and this link is the vital connexion with the culture which has made the group and the individuals within it what they are. If this link is destroyed, as it must be if an alien language is prematurely thrust upon the group, the group loses its ethos and ideals and these must be the bases of national unity, which cannot be developed in a hot-house but must grow within the new nation out of the educational programme that is adopted.

All of these problems face Australia as well as Asia and Africa. The whole of our approach to New Guinea has been severely criticized for its lack of an over-all plan and this problem of language must be faced first if there is to be even a pretence of the preparation of the area for self-government, either as an independent unit or as a region within a Melanesian federation. New Guinea has hundreds of distinct yet basically related dialects and languages that must be respected if the local culture is to be preserved in any form whatsoever; as yet there has been little concerted attempt to study these languages as the first step in a programme of rationalization and planning. The needs and problems of modern international communication must not be superimposed over and dominate the local culture which is the only basis for true unity.

THE BIRD

Francis Oeser

Leaning on gilded wings
the bird hung, lit by the burnished light of the sun.
With breathless expectancy the
silent waiting world saw darkness
creep like a blind from east to west
shutting out the clean blue sky.

Like a trembling blob of blood
the haloed sun oozed downwards, later
to creep below the silhouetted ridge
where trees marched stiffly along the
horizon. Now the bars of cooling light leap
invisible, knife-like cutting the evening —
tracks for the pale, pale moon which rolls
silently out of the gathering darkness.

As the tired dustiness of day sinks
down to be moistened by dew, the bird's
songs push through the quivering leaves like
honey — an untouched sweetness, a dreamy freshness.

As the night eyes opened and the other
world, primaeval-like roused with darkness,
I fell with the gilt-winged bird
down the last slanting paths of light
to comforts of warm-feathered
sleep, with the sun cradled below
the last ridges.

MEMBERS' ADDRESSES (1957-8).

(N.B.—Many of these addresses may be incorrect or out-of-date. We should be grateful of any new information, sent to the Warden's Secretary).

1957	Ang, Dr. K. P.	Chemistry Department, University of Malaya, *Singapore.*
1958	Baker, A. K.	32 Eirene Street, *Yarraville.*
1958	Beaumont, T. J. ..	19 Bain Terrace, Launceston, *Tasmania.*
1957	Bhullar, J. S.	7 Riversdale Road, *Hawthorn.*
1958	Beggs, N. T. H. ..	166 Latrobe Street, *Geelong* (Home). 72 Gatehouse Street, *Parkville,* N.2. (Present).
1958	Bohari, A.	57 Datus Road, Sibu, *Sarawak* (Home). 38 Darling Street, *South Yarra* (Present).
1957	Briner, G. P.	419 Rokeby Road, Subiaco, *W.A.* (Home). 32 Latham Street, *East Bentleigh* (Present).
1957	Cartledge, J. McP.	19 Hall Street, *Moonee Ponds.*
1957	Chattalada, P.	19 Morrah Street, *Parkville.*
1957	Chhaya, A. J.	28 Gatehouse Street, *Parkville.*
1957	Chong, P. P.	Box Hill Hospital, *Box Hill.*
1958	Chua, C. K. K. ..	2 Arnold Street, *Carlton North.*
1958–59	Challands, A. L. ..	293 Royal Parade, *Parkville,* N.2.
1957–58	Daniel, Dr. W. J.	Medical Staff, Alfred Hospital, Commercial Rd., *Prahran.*
1958–59	De Mattei, K. A.	3669 Nineteenth Street, California 10, *U.S.A.*
1958	Entine, A. D.	63 Parkway Drive, Poslyn Heights, New York, *U.S.A* .
1958	Foo, L. L.	42 Morrah Street, *Parkville.*
1957	Foo, P. Y. S.	61 Kimberley Street, Penang, *Malaya.*
1957–58–59	Goh, H. G.	89 Main Road, Lunas, Kedah, *Malaya* (Home).
1957–58	Hassan, M. S.	Kampong Sopri, Rembau, Negri Sembilan, *Malaya* (Home). Federal Establishment Office, Federal House, Kuala Lumpur, *Malaya* (Present).
1957	Heath, D. D.	Mt. Pleasant Road, Hichton, *Geelong.*
1958	Henry, R. J.	Townsend Road, *Geelong* (Home). 293 Royal Parade, *Parkville* (Present).
1957	Hughes, A. H.	104 Burke Road, *East Malvern,* S.E.5.
1957	Hutton, H. P.	27 Parkington Street, *Kew.*
1957–58	Kermode, Dr. A. J.	203 Burbank Street, *Ballarat* (Home). c/o Prince Henry's Hospital, St. Kilda Road, *Melbourne* (Present).
1957–58	King, G. P.	*E. Bairnsdale,* Victoria.
1958	Low, Dr. G.	3 Upper Albert Road, *Hong Kong* (Home). Professorial Surgical Unit, Alfred Hospital, Commercial Road, *Prahran* (Present).
1957	Mitchell, T. J. ..	72 Story Street, *Parkville.*
1957	McKellar, W. J. D.	Araluen Estate, *Burrumbeet,* Victoria (Home). Trinity College, *Carlton* (Present).
1958	Officer, R. R.	"Willandra", Coolart Road, *Tyabb* (Home). 10 Lalbert Crescent, *Armadale* (Present).
1958	Padasian, J.	P.O. Box 525, Jesselton, *British North Borneo* (Home). 192 The Avenue, *Parkville* (Present).
1957–58	Pasquarelli, J. R.	16 Hesse Street, *Colac* (Home). Carlton Club Hotel, 25 Cardigan St., *Carlton* (Present).
1958	Rasmussen, M. J.	9 Haverbrack Avenue, *Malvern,* S.E.4 (Home). Ballarat Grammar School, Wendouree, *Ballarat* (Pres.).
1957–58	Rankin, J. H. G.	Campania House, Campania, *Tasmania* (Home) .

1957	Rundle, H. M.	Cnr. Denham & Mills Street, *Townsville,* Qld. (Home). Trinity College, *Carlton* (Present).
1958	Seow, B. H.	179 Ring Road, Pudu, Kuala Lumpur, *Malaya.*
1957	Sharma, C. P.	Flat 11, 17 Queens Road, *Melbourne.*
1958	Sturtz, J. D.	Box 77, *Morwell.*
1958	Sum, R. L.	c/o Chief Conservator of Forests, Phayre Street, Rangoon, *Burma.*
1957–58	Sykes, P. F. T.	23 Malakoff Street, *East St. Kilda.*
1958	Tan, T. Hong	171 Kooyong Road, *Caulfield* (c/o Hock Tan, I.H.)
1957–58	Teo, K. H.	164 Rochore Road, *Singapore,* 7 (Home). Flat 3, 28 Walsh Street, *South Yarra* (Present).
1957–58	Tewman, V. A. L.	Flat 1, 399 Royal Parade, *Parkville* (Present). 293 Fleur-de-Lys Rd., Birkirkara, *Malta,* G.C. (Home).
1957–58	Thean, Dr. P. H.	Royal Perth Hospital, Cottesloe, *Perth,* W.A.
1958	Thistlewayte, B.	3 Bournville Crescent, Claremont, *Tasmania.*
1957–58	Turnbull, J. J.	12 Heather Grove, *Kew,* E.4.
1957–58	Tyler, T. A. H.	93 Manning Street, *Scarborough,* W.A. (Home). 11 Maple Grove, *Toorak* (Present).
1958	Uren, N. C.	9 Martin Street, *Hamilton,* Vic.
1957	Villegas, A.	108 Taytay Street, Caloocan, Rizal, *Phillipines.* 77 Cowper Street, *Footscray* (Present).
1958	Voon, K. S.	86 Pudu Road, Kuala Lumpur, *Malaya.*
1958	White, J. P.	10 Tennyson Street, *Brighton,* S.5.
1957	Williams, A. P. W.	Trinity College, *Carlton,* N.3 (Present). Downderry, *Somerville* (Home).
1957–58	Yapp, J. F. K.	19 Rock Road, Kuching, *Sarawak* (Home). 192 The Avenue, *Parkville,* N.2 (Present).
1957	Lauw, R. K.	124 Djl. Hajam Wuruk, Djakarta, *Indonesia* (Home). 72 Gatehouse Street, *Parkville,* N.2 (Present).
1958	Sprigge, Dr. G. W.	c/o Bank of New South Wales, 368-74 Collins Street, *Melbourne,* C.1.

1959. HOME ADDRESSES OF MEMBERS OF INTERNATIONAL HOUSE.

— to enable members to keep in contact with each other after they return home.

Arbi, E.	Bawahgudang No. 7, Bukittinggi, *Indonesia.*
Atkins, D. W.	59 Comans Street, Morwell, *Victoria.*
Atkins, R. C.	Mount Best, via Foster, *Victoria.*
Aung Khin	c/o Dept. of Agriculture, Munees' Building, Shafraz Road, Rangoon, *Burma.*
Awang, H.	1, Jalan Mesjid Abu Babar, Johore Bahru, Johore, *Malaya.*
Bandjarnahor, W. E.	Doloksanggul, Sumatra, *Indonesia.*
Beavis, D. S.	Kwato Ext. Ass., Samarai, *Papua.*
Bhattacharyya, G. C.	c/o Education Department, Agartala Tripura, *India.*
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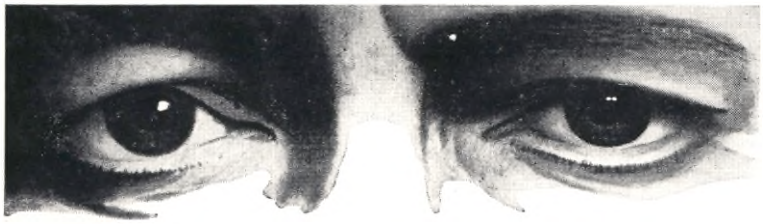

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