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criticism. If certain Federal Ministers think lightly of these responsibilities, Australian citizens do not, nor do they intend to have our reputation besmirched in the eyes of the world because a good case is badly put, or a bad case is made worse by evasions.

The first requisite, therefore, is that our work in mandated territories should be openly discussed in the Federal Houses every year. The electors have a right to know exactly what is being done or left undone. These matters should not be reserved for private talks in the Cabinet, nor should we be satisfied with crumbs of ex parte information supplied by the Prime Minister of the day. The fresh air of public criticism is essential. To pretend that any naval or military secrets are involved is worse than disingenuous. The Permanent Mandates Commission at Geneva reported regarding the mandate areas of the Pacific that all were "absolutely demilitarised." Thus the only possible ground for secrecy would be that transactions with traders and financiers were not such as to bear the light of day. An annual debate on our mandated territories should be one of the most important debates of the year. It would lift us out of the rut of parochial politics, enlarge our horizon, and make us conscious of those bonds which bind us not only to the Britannic Commonwealth, but also to the whole civilised world.

Nauru a Storm Centre.

There is no reason to believe that any serious misadministration has occurred, so far, in New Guinea and elsewhere; but we might have been spared some humiliation if our representatives had at least been provided with all the obtainable facts. Apparently questionnaires were answered in an off-hand manner which was insulting to the Permanent Mandates Commission, and most embarrassing to Sir Joseph Cook. We have to thank him and Mr. Justice Rich for saving our face. Nauru, of course, was a little storm centre. Many searching questions were asked, especially with reference to indentured labor. Mr. H. Wilson Harris, in his pamphlet on the Assembly debates, tells us that the representatives of Australia and New Zealand gave various assurances of some value and that more confidence was created regarding the future of Nauru than had existed before. This is satisfactory news, but seeing that Australian taxpayers contributed £1,500,000 for their share in the Nauru phosphates, they have surely a right to know, from discussions in their own Parliament, how business has been managed, instead of learning from Geneva that someone has shown slackness, indifference, and even want of courtesy. A candidate at the recent elections expressed from the platform the view that if a special time were set apart for discussion of reports from our representatives at Geneva, and from those responsible for the administration of mandated territories, the House would show no interest and speakers would talk to empty benches. Is this really so? Are we so selfish and so narrow-minded, so careless of our reputation and our honor? I cannot believe it. For ultimately the real test of a nation's worth is the ethical standard that it maintains in time of peace. The altruistic work of England in India is the work on which she may fearlessly base the justification of her Empire. To perform that work she has sent, year after year, men of the highest character and ability. Australia must do no less. Our efforts in Papua since 1906 have been creditable. Judges Murray and Herbert have done all that was possible in the face of discouragement and misrepresentation, while financially they have received half-hearted support. Policemen who draw inadequate salaries are doing duties which only Resident Magistrates of standing and education ought to perform. The temptations are many, and unless we are prepared to pay well, some officers may succumb. A scandal will follow, and the shame of it will fall, or ought to fall, on the shoulders of every citizen in our Commonwealth. We may burke discussion, however, where Papua is concerned, but we cannot burke it in regard to our mandated territories. Let me quote Mr. Wilson Harris again:—"The mandate discussions at Geneva proved conclusively that no misadministration can take place in a mandate territory without the fullest enquiry being insisted on."

The Payment for Phosphates.

We need not fear, as I have already said, that anything is seriously wrong in the administration of New Guinea and elsewhere. On the contrary, the report of the Permanent Mandates Committee upon the mandate areas controlled by Japan, New Zealand, and ourselves shows a condition of things which is far above the level attained in certain parts of Africa. We are told that "slavery, even domestic slavery, is non-existent in these territories, that forced labor is either wholly unknown or practised only in the case of essential public works and services, that freedom

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of conscience is always guaranteed, that the traffic in arms and ammunition is everywhere under strict control, that the prohibition to supply the natives with spirits and alcoholic liquors is everywhere rigorously enforced, and that these territories are absolutely demilitarised." To put it shortly, the administration in mandated areas is likely to set the standard for the government of all other backward races.

It may be said that Australia cannot afford the luxury of doing something for others: that already she is burdened with a large war debt, and that her sacrifices in the late war have been heavy enough. But what have we suffered, or are suffering, comparable with the miseries of Europe to-day? Think of the income tax in England, the high prices, the unemployment; these seem mere inconveniences when we remember the poverty and starvation and epidemics of middle and eastern Europe. Yet these "mere inconveniences" in the mother country are known here in so mild a form that they may be counted almost negligible. When, therefore, this chance is given of performing a great permanent work at a small temporary cost we can hardly hesitate without dishonor. In any case, we are receiving phosphates from Nauru at cost price, while others have to buy at the ordinary market figure. Is it asking too much that we should pay a little more for our phosphates and use

the profits to defray initial expenses in New Guinea and the other islands?

Ethnological and Anthropological Research.

That the resources of these islands are great is beyond question; they are rich in minerals and other valuable deposits. But they are rich in something else which appeals even more to the academic mind. Here in these islands is a mine which must be worked now or be for ever abandoned. I refer to the opportunity for ethnological and anthropological research. We lost that opportunity in Tasmania; we are losing it in Western and Northern Australia; we must not lose it in New Guinea and the Bismarck Archipelago.

But little or nothing can be done until some Australian University possesses a Chair of Anthropology. Our Rhodes scholars have the qualities of leadership and self-sacrifice which are demanded by work in these far-off fields. They are young men, full of energy and enthusiasm. If, in addition, they possess the requisite equipment of legal knowledge and anthropological training, Australia will have no difficulty in manning a Civil Service worthy of the ideals which Australian statesmen should hold out to their fellow-citizens. A sympathetic understanding of the habits and customs of the natives is essential to successful administration. We introduce Western thought and civilization, and, in doing so, we take from the natives those ideas and practices which, however, puerile and worse they appear to us, for them, made life intelligible and attractive. We take away the delights of head-hunting and tribal warfare; and whereas in old days they would have been thus pleasantly occupied, they are now put to monotonous work which seems to them needless. Nature is so generous that all their wants were easily supplied during "the close season;" if they were not fighting, they were sleeping, and, in any case, the women could do all that was necessary. We interfere with their marriage customs, and the traders interfere with their wives. We give them trousers and they catch cold; we import diseases and they die. If we wish them to survive, then we must foster and protect them. We must keep as much of their old life as is good, and eliminate the bad with tact and discretion. We must teach them to be interested in work and to make good use of the profits that accrue from it. This implies education of the best kind, and patient efforts directed through many generations to their uplifting. If we succeed, we shall find the highest of all rewards—a sense that we have done our duty and shown ourselves worthy citizens of the Britannic Commonwealth.

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UNIVERSITIES OF EMPIRE.

From Dr. BICKERSTETH:—In the interview recorded in Saturday's "Advertiser" please read "thirteenth century" instead of "nineteenth," as the date of the foundation of Oxford University. It was in the thirteenth, not the nineteenth, that abortive attempts were made to establish other universities in England, one of which was to have been at Reading, where happily of recent years a flourishing university has been founded.

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A COLLEGE AT KANDY.

AN ADELAIDE GIRL IN CEYLON.

To be a lecturer in classics does not as a rule promise an adventurous career, but Miss Valoesa Reimann, M.A., lecturer in classics at Trinity College, Kandy (the old capital of Ceylon), has a pair of snakeskin slippers which prove something quite otherwise. Miss Reimann, who returned to Adelaide by the Moldavia on Monday after an absence of 7½ years, was wearing the snakeskin slippers when she was interviewed by a representative of "The Advertiser." "We all got a pair of slippers from a python which was found just outside our bungalow in the college grounds," Miss Reimann explained. "Three of the women teachers occupy this bungalow, and when we found a 9 ft. python sunning himself at our back door we were glad to get some of the college boys to take it away and kill it somewhere out of our sight. The snake was gorged, and consequently sluggish, when it was caught, and the boys, instead of dispatching it, smuggled it into their dormitory, coiled up in a bag. By next night, however, it had digested its meal and was feeling quite fresh and lively. The youngsters let it out of the bag, but the task of getting it back was beyond them. They started teasing the snake, and the dormitory master shot it."

Miss Reimann says that although the jungle comes down to the very compound of the college nothing more harmful than the chattering monkeys and the skulking jackals lurk in it to-day. Snakes, of course, are in the jungle and a good many other places in Ceylon, it seems. "One gets used to them," she said, lightly, "just as one gets used to many things in a strange country. For instance, at our college



Miss Reimann.

there are no less than 14 different nationalities, including Sinhalese, Moors, Malays, and Burghers, as well as boys from Africa and Burma. I do not think you would find the race problem treated better anywhere than at Trinity College, which is under the auspices of the Church Mission Society. It is just the same as the great vexed question of caste; we refuse to recognise it. It might be better if a little more of that spirit were shown in Ceylon. The official European class despises natives and Burghers (descendants of the old Dutch owners of Ceylon) alike. The Burgher despises the native because he is black, and the native despises the Burgher because he is of mixed blood. The whole thing is an everlasting tangle of unreasonable prejudices and misunderstanding."

Trinity College is run much on the lines of a big English public school, and the work ranges from that of the kindergarten to that of the first year University student. There are over 600 pupils, 300 of them being boarders. "We have to have a peculiar system for the boarders as regards food," said Miss Reimann. "There are three distinct tables kept—first, second, and third. This has nothing to do with the quality, but deals only with the variety of the food. The first is a European diet, much like our own Australian food, the next is a mixture of native and European diet, and the third is the orthodox native curry and rice. The wealthier natives evince a partiality for European food, and with a great number the mixed

diet finds favor. Curry and rice forms the staple diet of the bulk of the natives, but in one form or another it figures on the table of everyone, from the haughtiest European official to the poorest coolie. I have seen 20 different kinds of curry served at breakfast, and I'm afraid I dislike them all impartially. The natives grind their own curry fresh every day, as they do their chilies and coconuts. A native can live on a curry and rice diet for about twelve shillings and sixpence per month. We have not any servant problem in Ceylon," she said. "Our 'dhoby' or washerman—not washerwoman—comes round once a week. We give him one rupee apiece, and he does as much washing and ironing as we require. You soon get used to men doing most of your work, including dressmaking."

All the pupils at Trinity College must wear European clothes. Miss Reimann explained that this is mainly because of the greater freedom it allows. The old-style dress was really a tightly-draped skirt, and this would effectually prevent the boys taking an active part in sports. Most of them have discarded the traditional dress of their fathers for "shorts" and a shirt. Despite the fact that caste is not recognised, and that European dress is insisted upon, there is, according to Miss Reimann, no attempt to denationalise the students. There are only six European teachers at the college, although the staff numbers nearly forty all told. The natives of Ceylon have an intense love for their country, and every effort is made to foster this among the students.

The principal, the Rev. A. G. Fraser, who is a son of Sir Andrew Fraser, at one time Lieutenant-Governor of Bengal, was born in India and grew up with a thorough understanding of the complex native character. "He is a man with most original ideas and a born educationist," Miss Reimann declared, "and he believes in allowing every pupil to develop along his own lines. He is quite heedless of caste or creed among the boys, trusting more to a splendid example of Christianity to win their souls than anything else. Every morning he gives a brief devotional address, and he always seems to find something new and striking to say. He encourages the sporting spirit in the school as much as possible, for, thanks to the pervasive influence of Buddhism, and perhaps also to the hampering 'skirt,' the native boy is naturally inclined to be a little languid and effeminate. Sports are compulsory for the boarders every day from 3 p.m. to 6 p.m. Trinity College has led in the big inter-collegiate cricket matches for the last couple of years, and Rugby football is also very popular, matches being continually arranged between the various houses. There are three distinct houses for the boys from 11 to 18 years of age, and a big dormitory for the boys from 12 to 14. Then there are three dormitories for the little 'prep' boys, and one in which the matron has the little kindergarten troop under her eye. Most of the boys come from distant villages, and our aim is to teach them all we can, so that they may carry on educational work in however small a way themselves. They are taught the value of team work and of personal responsibility also, and perhaps some day as village elders they will apply that knowledge with good effect."

In addition to inter-collegiate athletics the Trinity College students have debating clubs and a literary union. Their most successful organisation, however, is the Social Service Union, to which the greater number of the elder students belong. These are divided into patrols, and they do regular work in various districts, such as hospital visiting, dispensary work, goal visiting, and slum visiting. A good deal of first-aid work is also done by the students, and St. John Ambulance classes have been formed. From a sullen distrust of the work, the poorer natives have come to appreciate it, and sometimes 30 patients a day will attend at the school dispensary. The boys also try to teach the principles of hygiene and there is no doubt that the effect of this work will be felt in the distant villages as well as in the city of Kandy. The Social Service Union has established a night school in Kandy for slum children, and a school for the children of weavers (an outcast class in Ceylon) has been opened in a village about ten miles from Kandy. Miss Reimann considers the recent Buddhist revival in Ceylon more in the nature of an outburst of national sentiment than of fervent religion. "The great Buddhist Temple of the Tooth is in Kandy," she said, "and