

KENNEL KAPERS — IN — KANGAROO LAND

Hello, again!

Remember last week when I told you about the great miler, Herb Elliott and his famous tutor, Percy Cerutti? Well, just recently the newspapers have been in a hovel because Cerutti has openly criticized Elliott for being lazy, getting married, and worrying too much about getting an education.

Cerutti says that at the rate Elliott is moving he won't even make the Australian squad for the Olympics next year. Sounds to me as if Percy is giving Elliott the old needle again. But that old codger Cerutti has left a deep impression in me without even using a needle.

This week I want to talk about a great problem facing Australia concerning racial matters. Since I don't think along the same racial lines as some good Southerners, I wanted to take a good look at Australia's problems before I wrote home about them.

There are three sources of racial and national tension prevalent in Australia, and each is almost entirely separated from the others. The first two sources are relatively minor, and Australia has taken great steps to cancel their effects. The third source is a potential menace which threatens to some-

day explode on Australia if she doesn't look at the matter more objectively than she is now.

The first source of tensions is with the Aborigines, the original inhabitants of Australia, a black people known for their nomadic type culture. As the term is used here, the Aborigines like to go on "walkabouts". There is a strong similarity between the Australian attitudes and procedures toward the Aboriginal and with our former treatment of the American Indians.

There aren't too many Aborigines left, and many of them have been integrated into the community. However, things are improving for the Aboriginal gradually because Australia has more of a national conscience about this matter than the United States did for the Indians.

As I hope you know by now, Australia has a population of just 10,000,000 in an area the size of the United States. Thus there is a lot of unpopulated land which Australia confidently expects to reap benefits from—as soon as her population grows enough.

Thus she wants settlers, and she has made wise and successful attempts to bring immigrants into Australia at a fast pace from Europe and England. However, these immigrants have constituted the second minor source of tension in Australia.

She has had some trouble settling the Italians and Greeks due to their attitudes, and there is still some feeling here toward the Germans left over from the last war. (I think I had indicated before how much Australia cherishes and cuddles her war memories.) Even the English immigrant is looked upon as a snob, and the American immigrants are looked on as loud-

mouthered or brash. (By the way, all Americans are called "Yanks" regardless of what part of the country they come from! Somewhat distressing at times!) However, most of this second type of tension could be summed up as growing pains and usually dies out with the second generation of the immigrants.

The last tension though is a purely racial one concerning Australia's attitude toward Asia. The official policy of the government has been given the name "White Australian Policy," and most Australians are distressed at this because the name connotes a feeling which most Australians don't hold. The policy says, though, that although many Asians may reside in the country for several years, many studying, there is no immigration quota for Asians. The government has stated for many years that this was a policy concerning economics and not race, but this isn't the way it looks to Asia, and luckily Australia is awakening to the fact.

Just picture vast teeming Asia and underpopulated, rich Australia. With Asia awakening as she is, this fact has thinking Australia worried; and there is a strong move afoot now to establish some immigration quota for Asia if only as a token to show the falseness of the "White Australian Policy."

The fact is that Australians in general are much more broad-minded than people in America when it comes to matters of race or different nationality. There are quite a few Asians in Australia, either having been brought in vast numbers in early days to work the gold mines or at the present time to study. They mix with the people without tension as do the few black Aborigines around. The Australian society appears to be non-segregated, but this could be because they don't have a very large percentage of different races.

Notwithstanding, however, the Australian society is far, far more appreciative of basic human rights than the society we've been brought up in; and I think the tensions that are prevalent in Australia are rapidly losing their tightness. This is carrying through on a national level, too, and it shouldn't be long before the ill-named White Australian Policy is replaced by more up-to-date thinking.

Until next time,
Cheerio,
Robbie

Economic Highlights

Happening That Affect the Future of Every Individual—
National and International Problems Inseparable
from Local Welfare

Ask anyone to name the system of government existing in the Soviet Union and communism will be your answer. And, of course, it's the right answer. Property of every kind is owned communally, and a government of unlimited powers dictates how it is to be shared and used.

Even so, Soviet communism, current style, is considerably different in a number of important ways than was Soviet communism 1920-style. The avowed goal of the revolutionary leaders was expressed succinctly in the famous phrase: "From each according to his ability; to each according to his need." This simply meant that incomes and living standards were to be the same for all, regardless of the kind, quantity or quality of the work performed and that a truly classless society was to be created. That goal was fairly well approximated in communism's early days.

But things have changed—as Edward K. Faltermayer tells in a lengthy feature article, datelined Stalingrad.

Example: "In the clanging machine shop at Petrov Petroleum Refining Works, 29-year-old Konstantin Blinkov sweats over his lathe in a feverish effort to double his daily production quota of rotors for small centrifugal pumps.

"Mr. Blinkov's incentive is far from ideological. Simply put, it's plain hard cash, plus a desire for self-betterment. If he consistently doubles the quota, his monthly take-home pay will reach 1,500 rubles (equal to about \$150) instead of his regular wages of 850 rubles." Comrade Blinkov also is going to a technical school at night, to learn skills which will qualify him for a better-paid work.

Mr. Faltermayer's point is that the Soviets are using the much-reviled capitalist incentive—namely, money—to get more production out of their labor force. And the money incentive is not confined to the workers. It is dangled in

front of the factory directors, artists, scientists and so on.

This development, inevitably, has meant the end of the classless society. Luxury and privilege have appeared. "In fact," Mr. Faltermayer says, "that supposedly Western badge of authority and prestige—the status symbol—is probably more important in Russia than it is in the U. S." The top people of Russia are given country houses, chauffeur-driven limousines, and other material boons which are hopelessly beyond the reach of the masses.

To quote him again, "The chasm between the top and bottom levels of Soviet society leaves the great mass at the bottom still desperately poor by American standards." The extremes are indicated by the fact that a collective farmer makes something like \$400 a year, while

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