

Universities Abroad.

Professor Mitchell's Impressions.

The Vice-Chancellor of the Adelaide University (Professor William Mitchell, M.A.) returned to Adelaide on Thursday morning, after having visited Scotland and Canada.

He mentioned his difficulty in travelling, during the British strike, from London to Aberdeen, where he delivered the Gifford lectures. One of the main objects of Professor Mitchell's trip was to gain firsthand knowledge of the University Student Unions, and in returning to Australia by way of Canada he had an opportunity of inspecting the methods of the large Universities of Montreal and Toronto.

Professor Mitchell stated to a representative of The Register that he made particular enquiries into the university student unions or clubs. In nearly all the universities there was a students' union building, which encouraged not only social intercourse but organized societies for discussion. He found that the better the union the greater the intellectual interests of the students which they developed by themselves, instead of the work being confined to classrooms. The athletic associations were also very strongly patronised.



PROFESSOR W. MITCHELL (VICE-CHANCELLOR OF THE UNIVERSITY.

Professor Mitchell was especially attracted to Hart House, the men's union of the University of Toronto, Canada. It was the finest institution of its kind in the world. The warden there was a brother of the Head Master of St. Peter's College (Rev. J. K. Bickersteth), and visited Adelaide about the end of the war. He was formerly a professor of French in a Canadian University. The block of buildings comprising Hart House were of exceptional architectural beauty. It was a memorial to the late Mr. Hart Massey, of Toronto. It was begun in 1911, and was presented fully equipped to the University in 1919. "To Mr. Vincent Massey," remarked the professor, "is due the idea of Hart House, as well as the shape it assumed under his direction. During the entire period of construction he gave the work his personal supervision, with the result that the building represents not only an act of generous beneficence, but also the contribution to the University of an ideal embodied in an appropriate and lasting form. Hart House is unique in that it successfully harbours under one roof so many activities. The building has been laid out and equipped on an exceedingly generous scale to meet the needs of large membership. It includes a section for the athletic association, with gymnasium, indoor running track, boxing, fencing, and wrestling rooms, racket courts, and a large swimming pool; a great hall where meals are served, a fully-equipped theatre, a library, a small chapel, a music room, a sketch room, photographic rooms, an indoor rifle range, the faculty union, Y.M.C.A. offices and rooms, common rooms, billiard rooms, reading rooms, and club and committee rooms for general use. Membership in Hart House includes all graduate men in the university, who pay a small compulsory fee; and members of the faculty and graduates, who contribute an annual fee. The total membership is now approximately 4,000."

The Registrar of the Adelaide University (Mr. F. W. Eardley) has an illustrated book with plans and photographs of Hart House, and from it can be gathered some idea of the wide extent of activities and the magnificent buildings. It is the ambition of the University to have a similar institution here, and a campaign in that direction will be launched during the jubilee celebrations.

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AFTER 14 YEARS.

PROFESSOR JAUNCEY RETURNS

A NOTABLE PHYSICIST.

Among the passengers by the express from Melbourne, which arrived in Adelaide on Friday morning, was Professor G. E. M. Jauncey, accompanied by his wife and young daughter. Professor Jauncey, who is a native of Adelaide, returned for the purpose of visiting relatives and to attend the jubilee celebration of the foundation of the University of Adelaide, which will be held next month.

Professor Jauncey, since he graduated, with first-class honors in physics, at the University of Adelaide in 1910, has won a high reputation in America and Europe for his work in X-ray research. Two years after his graduation, he left Australia and went to work with Sir William Bragg at the University of Leeds, as the 1851 Research Scholar, doing work on the reflection of X-rays by crystals. He studied there during 1913, and at the end of that year he took a position as demonstrator at the University of Toronto. A year later he was at the Lehigh University, Pennsylvania, and remained there until 1916 as instructor in physics. For two years he held a similar position in the University of Missouri, and in 1920 to 1923 he was assistant professor of physics at the Washington University, St. Louis. For three years he has been associate professor of physics at that University. His principal research work has been done at the Washington University, in connection with the scattering of X-rays and the quantum theory of X-rays.

His researches, Professor Jauncey said in an interview with a representative of



Professor G. E. M. Jauncey.

"The Advertiser" on Friday, tended to show that light had a corpuscular rather than a wave phenomenon.

Australia's Cold Winter.

When he arrived in Adelaide on Friday morning it was the first time that Professor Jauncey had returned to his birthplace since he left in 1912. Asked what were his most outstanding impressions, he said that what impressed him most was the cold weather. "I have never spent a colder winter in my life, although I have been in places where the temperature registers below zero. Undoubtedly it is due to the fact that there are no heating systems in Australia. In America homes, public buildings, trains, tramcars are all heated by steam to a uniform temperature of 70 deg. Many Australians feel that they have a warm country, but to a person coming from colder lands where one is used to steam-heating, it is very cold, or seems so." The professor was also greatly impressed with the Melbourne to Adelaide express. "Quite as good as any in America," was his verdict. He said hotel expenses in Australia were heavier than those in America, and the facilities were not so good. In America the majority of the hotels had a bath to every room. He had heard statements that Australian women were a long way behind the times in fashions, but he had observed since his arrival by the Aorangi

in Sydney that this was not so. Fashions in women's dress in Australia, he thought, having regard to the difference in seasons, were about the same as in America.

American and Australian Educational Systems.

While in Sydney and Melbourne the Professor delivered talks upon his work and said he would probably do the same here. The educational systems of America and Australia had one outstanding difference, and that was that in America they did not have the final examinations as in South Australia and other States. In the university course for the A.B. degree (in Australia it is known as B.A.) there was no such designation as honors, every student gaining the same degree. Each year was divided into two terms or semesters. The usual procedure was that a student entered for a subject which lasted for one semester. During that time he was given an examination at the end of each month, and at the end of the semester he had an examination on the work of the whole term. The practice then was to count the monthly examinations as two-thirds of the total, and the semester examinations one-third of the total. That meant that the student who worked consistently well throughout the course would gain his degree by reason of his monthly examinations. Under the Australian system the student went through the year and then passed or failed as the result of one examination. "As a result of this practice," said Professor Jauncey, "breakdowns in health at the end of a university course in America are much less frequent than here. The man who works fairly well all through will get there, and it does not depend upon "swotting" at the end of the year. There are objections to the American system, however, and they are that the student learns his work month by month in piecemeal fashion and not as a whole." Professor Jauncey explained that he was not implying that it was a better system. He was merely pointing out the difference.

Prohibition in America.

Speaking of prohibition in America, the Professor said in his opinion it could not be decided whether it was a success or not within the next ten years. Prohibition was in a transitory stage and new customs had to be developed. One thing that it had not done was to decrease crime. This the prohibition propagandists had said it would do. There had never been a time when there was more crime in America. "One thing further I would like to say," said Professor Jauncey, "and that is that the stories you read of young people carrying hip-flasks are not correct. In my contact with young people at Washington University I have never seen this done."

Professor Jauncey, while in Adelaide, will attend the jubilee celebrations of the University as a delegate from the Washington University. He expects to return to America by the Aorangi, which leaves Sydney on September 23.

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SCIENCE AND INDUSTRY.

WORK OF THE COUNCIL.

APPLICATIONS FOR SCHOLARSHIPS.

Sydney, July 30. The executive of the Council of Scientific Industrial Research will conclude its first meeting here to-morrow. Members have discussed the investment of £100,000 placed at its disposal, and nominations for positions on the State committees which were received from the State Governments. Announcements on these matters will be made shortly. The council expressed gratification that Sir Frank Heath would secure the services for the council in Australia of highly qualified men attached to the British Department of Scientific and Industrial Research.

Applications will close to-morrow for four scholarships, two of which will be placed in America to engage in forestry investigations, and another will undertake entomology study. Investigations had been started into plant diseases, including spotted wilt in tomatoes, and attention was being given to the culture of tobacco, banana diseases, and dairy problems. Tasmanian problems were being treated as urgent.

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THE IDEA OF ROME.

ITS INFLUENCE IN ITALIAN HISTORY.

Dealing with the influence of the idea of Rome in Italian history, Professor W. R. Hancock, of the University of Adelaide, read an interesting paper before members of the Classical Association on Thursday evening, when Professor Darnley Naylor presided. The lecturer drew attention to Signor Mussolini's speech in 1923, when he stated, "Let us remember that less than 2,000 years ago Rome was the centre of an Empire which had no boundaries save in the extreme limits of the desert." The Italian dictator was speaking on the subject of Italian expansion, his theme embracing the whole past, present, and future of Italy, with Rome as its eternal capital, and some time later to the Fascist women of Padua he said Rome "is the imperishable symbol of our vitality as a people. Who holds Rome, holds a nation." It was characteristic of the great thinkers of the Middle Ages—Dante among them—that they never yielded to the temptation, almost irresistible in modern times, of identifying truth and fact. They were sublimely indifferent to success. None knew better than Dante that Europe was split into feudal monarchies and Italy into warring states; that the Roman Empire had no actual existence in the discordant world in which he lived; that no Emperor had been crowned at Rome since the time of Frederick II; that the City of Rome, torn by feuds, possessed little of the serenity and justice of an Imperial seat; that the Roman Emperors-elect were always German; that the Popes fought the Emperors as rivals for the leadership both of Italy and of Christendom. All those accidents existed, but they did not affect the truth that God and nature had created one single Government for man and had vested that Government in the Roman people. The Roman tradition in law, politics, and religion was the salvation of Europe, but until the nineteenth century its conflicting elements neutralised every attempt at constructive Italian statesmanship. The Renaissance brought new foreign invasions; but ideally, it simplified the problem. The rise of the Modern State freed Italy from some of the complications of mediaeval universalism, and Macchiavelli established the axiom that Italy must solve her problem purely along the lines of the national state. Even Pope Rome, under the Borgias, had in practice made that attempt, but the Papacy could not, and would not, shed itself of its international character, and Macchiavelli maintained that the Papacy had been the great misfortune of Italy. When Italy began to recover a real consciousness of herself late in the eighteenth century and early in the nineteenth, her leaders, for the most part, agreed with Macchiavelli. Gioberti and Pius IX. set ardent minds aflame with the dream of a liberal, nationalist Papacy at the head of a federated Italy, reconciling Rome (the heart of the nation) with Rome (the capital of Christendom). But the disasters of 1849 shattered that dream, and ten years later the national state gained the possession of Rome. But Italy and Europe paid a price. The ideal had been sacrificed for the possible; the new state possessed the body of Italy, but only half her soul. The universal Rome had eluded the grasp of the national state. So that, even to-day, Italy remained unsatisfied. Rome was her capital, but Rome provoked restlessness and discontent. The state yielded nothing, but desired to possess all. The old universalism excited in many minds the unlikely vision of ancient boundaries recovered. Nationalism, too, brought its gifts to the head of Christendom and made cunning calculations of what it would gain when it had harnessed the Church Universal to its egotistical purposes. Ecclesiastical Rome blandly accepted the gifts and made no surrender. The tradition of Rome should insistently summon Italy to lead the world to the realisation of Dante's ideal, and if Italy be content with spiritual possession, all of Rome might be hers—the Rome of the nation and the Rome of Christendom.