

NEW THOUGHTS FOR EMPIRE DAY.

R. 25

"The Southern Land of the Holy Spirit."

By A. L. G. MacKay, M.A.

The Holy Spirit referred to above is the embodiment of all that is best in the great movements which have shaped the course of the world's progress; and although the phrase was first used of Australia by the Spanish leader of an expedition of discovery, this consideration need not prevent the people of the British Commonwealth and of Australia from drawing inspiration and guidance from the concept contained in the phrase "Espiritu Santo," in the interests of peace and righteousness.

The twentieth century, and possibly the earlier portion of it, is going to be the witness of a great struggle for world leadership between two countries, both of which claim to stand for the ideal contained in the idea of Holy Spirit. Britain and the United States (America) are both competent to be exponents of the spirit of functional organization, that is, of an ideal, which blends in one, individuality tempered by a social conscience. They are both the possessors of forces which make possible the adoption of their ideal by a world waiting a call to higher things. This last reference is to economic and financial potentiality, warlike strength, religious capacity, and, most important of all, a reliance upon the spiritual guidance which comes from their respective centres of learning. Stated in concrete terms, these forces are, when placed in their most fitting juxtaposition, the Bank of England and the Federal Reserve Board of the United States, the savies of both countries, the religious habits of mind inculcated by the churches of either land, and, finally, the centres of learning, both higher and lower, epitomised by Oxford and Cambridge, in England, and by Harvard and (say) Yale, in the United States. These are the institutions which will develop the mind and the conscience of the men and women who are going to lead the two existing greatest world Powers.

World Leadership.

But what has this to do with the southern land of the Holy Spirit or with Empire Day? This Holy Spirit finds its home in no one land or institution. At present we see it at its best in British and American universities, and it is in these places, for the moment where it can most worthily serve humanity; but in Australia we have to remember that, although we are living in the present, we have to build for the future; in the southern land of the Spirit we have to make ready a place for that Spirit; we have to prepare our universities for spiritual leadership by filling them with men who will not only lay the foundations of the mansion that is to receive the Holy Spirit of functional organization, but who will also have the lower stories of the mansion in such a way that whatever form the upper portion of the building may assume in the future, the lower structure may be able to carry it. This means that it is the duty of our centres of learning to develop character and conscience along with technical ability and knowledge, and that the alumni of the universities shall gain from their Alma Mater a standard of honour, inspiration, and foresight in addition to ability, shrewdness, and fortitude.

"The world is in the dawn of a new 'inspiration';" the recent tumult and the shouting has died; 'the captains and the kings have departed,' and the world is hewn suddenly back upon its spiritual and economic resources in place of those of "the reeking tube and iron shard." In his extremity we all turn to the universities, to the men of philosophic outlook, of classic learning, of scientific training to point out the way. And what do these best minds suggest? First, that it does not matter which nation shall lead the world, provided that that nation shall walk by the light of a world conscience. Second, that this nation, whether it is to be the British Commonwealth or the United States, Japan or China, Russia or Switzerland, must see to it that each part of the world will render that form of service which it is most fitted to give. Third; that the world leader shall see to it that every one shall have bread before any one has cake, provided that each individual is prepared to give of his best, without stint, in the interests of the general welfare.

"Capacity for Obedience."

It may be that such an ideal of world leadership is too sublime and lofty to be attained by any one nation or group of nations. It may be that such leadership can only be found in an organization of nations such as is at present suggested by the League of Nations, where many views are represented and where leadership within the League may come from that

nation or group of nations which walks most by the light of a world conscience. Who knows?

But if world and not national leadership lies ahead of us, then, whatever form of organization we set up, it will have to be understood that it must keep itself pure, and free from the dominating influence of any particular creed, colour or economic doctrine save that which owes allegiance to the concept of Holy Spirit of functional organization; and it is in this faith that we shall conquer; for the greatness of a nation, or of a race or of a world-organization depends, not 'on border, nor breed, nor birth!'—valuable though these things may be—but upon a capacity for obedience to the Law that is Unenforceable; and in Australia, as elsewhere, the special task of keeping the land and the people safe for the coming of the Holy Spirit of functional organization, during the present century at any rate, lies with the great minds of our universities. "Vivant academiæ qui in terris Australibus Sanctum custodiant Spiritum." "Long live the universities, the Keepers of the Holy Spirit of the Southern Land."

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CHRISTIAN BROTHERS' OLD SCHOLARS.

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ANNUAL COMMUNION BREAKFAST.

About 150 old boys of the Christian Brothers' College attended the annual Communion breakfast at the college on Sunday morning. Prior to the breakfast Mass was celebrated at St. Francis Xavier's Cathedral. The president of the Christian Brothers' Old Collegians' Association (Mr. W. Dunlevie) occupied the chair. He referred with regret to the death of Mr. J. F. Linehan on the previous day, and introduced the Rev. R. P. Denny, who delivered the occasional address.

Father Denny took as his subject the delineation of what constituted a Catholic gentleman. Every Catholic college was, or should be, a school for the education of gentlemen. This meant an honest man of refined feeling, high ideals, and noble instincts. Cardinal Newman, in a famous passage, furnished the outlines of a gentleman:—"It is almost a definition of a gentleman to say he is one who never inflicts pain. The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil, which he dare not say out. He is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. Nowhere shall we find greater candor, consideration, indulgence; he throws himself into the minds of others and accounts for their mistakes." This did not go far enough for the definition of a gentleman, who was at the same time a Christian. On leaving school a boy's first reminder of the seriousness of his position came when a prospective employer demanded his "character." The usual testimonial; and the one most appreciated was a statement that the boy was truthful, honest, and industrious. These were very simple and elementary virtues; but the boy of whom they could be truthfully predicted possessed that which was above rubies—a good character. Character was one thing, and reputation another. What a man believed himself to be was not always a true delineation of his character. The boy leaving school should be distinctly told that academic, material, financial, or social success was not the main thing in life. Success in life was an elusive entity. Many men of ability, wealth, and position, of whom the world was envious, were conscious of moral failure. Work, activity, and achievement were necessary and admirable in their way, but if inspired by purely materialistic aims they led to nothing but regret and disappointment. Three elements went to the formation of character—heredity, environment, and education. The law of heredity seemed to be that just as physical characteristics of parents were transmitted to their offspring, so too were moral qualities. Though very powerful, heredity was not fatality, and a well-directed education and a disciplined will might rise superior to inherited dispositions of an evil tendency. The second element—environment—had an enormous influence. One of the lessons to be derived from its consideration was the avoidance of bad companions. Example in word or deed, the power of parental authority, the influence of companions, scenes, pictures, books—all these things left an impression which must be taken into account. The real educators of children were not the teachers, the professor, the priest, but the parents. The third element—education—supplied good reason for optimism. Heredity and environment were largely beyond control, and one could educate oneself physically, intellectually, and morally, and thus largely remove or counteract any undesirable effects of the two preceding elements. Thus the factor

of the gale was undiminished, and the waves were, so far as could be judged, easily 40 ft. high. The Wonganella was rolling and lurching heavily, but there was no suggestion of her foundering. This gave some comfort to them and a ray of sunlight enabled them to locate their probable position. They had been drifting about three miles an hour, and the wind had swung to the east. So dangerous was their position at 3.25 p.m., the wireless officer was ordered to send out an S.O.S. signal. Three ships answered, and the Queda was the nearest. For the sight of her they anxiously awaited, and at 10.10 p.m. her lights were visible. She was close to them at 11 o'clock, but the strong easterly gale still prevailed, and the ship still drifted in relentlessly.

A Precarious Position.

"It was evident," continued the captain, "that a tow line could not be got across our bows until dawn, and before 11.45 p.m. the Queda told us by radio that she would fire a line across at dawn and attempt to tow us out of danger. This news was consoling to some extent, but the wind was still fierce. At 4 a.m. high seas and the current helped to push us further in, and the weather was dirty and wet. In an attempt to locate our exact position, I then estimated that we were within 22 miles of Sandy Cape. As a matter of fact, I discovered later that we were within that distance of Breaksea Spit, and at the rate of our drift we were likely to pile up on the bank within a few hours. It was a precarious position that the officers fully appreciated, but they remained at their posts unflinchingly. Occasionally they went below and assured the passengers that all was well, suppressing their anxiety while they smiled. Then an amazing change took place. At 5 a.m., when we were perilously close to the spit, the wind suddenly dropped and then sprang up again, but it blew from the westward, and sent us out to sea. We were saved. At least we were saved for the time being, but our confidence in the seaworthiness of the ship caused us to believe we were saved. In fact, such was the case. We drifted steadily away from the land, and an hour later felt so secure that the Queda was advised not to send a line, but to stand by for the time being.

The Arrival of the Tug.

"Noon came with the sea moderating, but the wind was beginning to freshen. At 4 p.m. it was blowing with the force of a strong gale from the south-south-west. Heavy rain fell in squalls, and the choppy seas were becoming more fierce. On May 18 similar conditions prevailed, and at 6 a.m. a radio message told us to expect the sight of the tug St. Giles that day. This news brightened our melancholy thoughts, more especially as we were getting further from the land hour by hour. At 3.15 p.m. we sighted the tug. At 4.10 p.m. she was alongside, and at 4.25 p.m. a heaving line was sent aboard. At 4.55 p.m. a towing line was passed, and at 4.55 p.m. the tug began towing. 'Thank you for standing by; but we do not require you any longer,' was the message sent to the Queda at 5 p.m. After that the slow tow south was started, and although two lines parted, the Wonganella dropped anchor at Cowan Cowan within Moreton Bay at 1.30 a.m. on Saturday."

After safely anchoring the Wonganella at Cowan Cowan yesterday morning, the tug St. Giles went to the South Brisbane coal wharf to replenish her bunker coal, and to take in provisions. Although she had been considerably buffeted on her voyage from Newcastle to the disabled steamer, there was nothing to indicate that she had been through anything unusual. The crew, many of whom had been seasick, treated their experience in a

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CONFERRING OF DEGREES.

The Chancellor of the University (Sir George Murray) presided over a special congregation in the classics room at the University on Monday afternoon for the purpose of conferring degrees in several subjects. The Warden of the University (Mr. Justice Poole) was present with the deans of the various faculties and members of the University Council. The ceremony was brief and the proceedings were entirely formal. Professor A. L. Campbell presented Messrs. John Meyrick Hague and Anthony Harper, for the degree of Bachelor of Laws. The Chancellor, after conferring the degrees, shook hands with the young men. At the instance of the Acting Vice-Chancellor (Professor Rennie), the degree of Doctor of Science was conferred on Mr. John Campbell Earl in absentia. Professor J. McKellar Stewart presented Messrs. Bernard McCarthy and Hubert Harry Penny for the degree of Bachelor of Arts, and Professor R. W. Chapman introduced Messrs. Claude Lancelot McCleghry and John Alfred Vawser for the degrees of Bachelor of Engineering and the diploma of Applied Science. The Chancellor presented the required degrees and diplomas, again greeting each successful student with a hearty hand grip. The Degree of Bachelor of Engineering and the diploma of applied science were also presented to Messrs. Wilfred St. Clair Osborne, Clarence Bertram Sieber, and Arthur Charles Main in absentia.

WORDY WARFARE

Intervarsity Debates

VISITORS SUPERIOR

Both the intellect and the social elect of Adelaide foregathered at the Liberal Club Hall last night for the second round of the inter-University debates. Sir Archibald Strong, M.A., D.Litt., was chairman. On his right was the Adelaide University team, awaiting the opening of the debate, with nervous impatience. On his left the Imperial team was seated, bland, and slightly bored.

Mr. J. R. Kearnan, LL.B., leader of the local men, was the first speaker. The subject was a variation of the old "White Australia" favorite. Consequently the Adelaide men were on familiar ground. Mr. Kearnan purveyed flowing periods and polished perorations. He fairly bristled with polysyllabic utterances, delivered in a well-modulated voice.

Mr. Kearnan debated with conviction, but without heat. In fact, he was a finished product of a literary society training. Touches of humor pleasantly lightened the burden of his discourse.

Mr. A. H. E. Molson, who hails from Oxford, answered the challenge. The visit of the Oxford debaters last year prepared Adelaide for some eccentric clothing on the visitors, but their dressing was disappointingly conventional.

There was no mistaking the Oxford manner, that inimitable, unanswerable blend of amused tolerance and of being unalterably and irrevocably right.

Speaking with perfect finesse, Mr. Molson was not the labored product of the prepared speech, but the smooth, effortless finesse of the born speaker, who has reinforced his natural gifts with an extensive knowledge of men and matters.

BATTLE OF BUDGETS

After the leaders had had their say, the debate threatened to degenerate into a battle of budgets. The contestants hurled facts, figures, and geography at one another until even the knightly referee got restive.

Mr. J. F. Brazel, the second Adelaide man, put his faith in economics. His matter was sound, and spoken convincingly, but it suggested that he had trained for the debate on an intensive diet of year-books and trade reports.

Mr. R. Nunn May, of Birmingham University, was an oasis in a desert of dry facts. General invective is his forte, but the pill of his discourse is so pleasantly coated that even his victims swallow it without making a face.

He confounded a youthful opponent who had used the law of natural increase as an argument by blandly suggesting that 20 years ago "my honorable friend opposite" had weighed between eight and nine pounds. Had he followed his own law he would now weigh several tons. He wound up a delightful discourse on the "rising tide of color" by vigorously "damming" the tide.

Each of the visiting trio ended on a high note, but probably none made such an effective exit as Mr. May.

IMPASSIONED DISCOURSE

Mr. B. G. Griff, LL.B., the last hope of the local side, dealt in rhetoric questions. He harangued his hearers in an impassioned discourse. He engulfed the audience in a continuous stream of statistics, and finished with a vigorous peroration which would have made the rafters ring had there been any.

As a calm after a storm was the next speaker, Mr. Paul Reed, the London University representative. He gave a whimsical address, in which he gently glibbed the "eloquence, not to say violence," of the last speaker. His debating posture was reminiscent of the instruction of the old dancing teacher, "ands on yer ips and 'op."

Arms akimbo, Mr. Reed rocked gently to and fro in opening his speech, then as the heat of the debate rose increased his tempo until he swayed like a ship at sea.

However sound were the facts with which the Adelaide men had primed themselves, their bludgeon was of no avail against the lightning rapier thrusts of the visitors.

The most patriotic or prejudiced member of the audience could not blind himself to the obvious superiority of the Imperial team, which gained both the popular verdict and that of the adjudicators, Messrs. F. Kelly, LL.B., Harry Thomson, M.A., LL.B., and A. Grenfell Price, M.A., F.R.G.S.