

THEIR RELATIONSHIP
DEFINED.

THE MENACE OF UNDISCIPLINED LEISURE.

Life is a complexity of purposes, and to the lax and undisciplined mind leisure becomes a menace, says the Rev. A. Depledge Sykes.

The fourth series of addresses on social subjects at St. Peter's Cathedral was listened to intently by a large congregation on Sunday evening, when the Rev. A. Depledge Sykes and Mr. F. W. Eardley (Registrar of the University of Adelaide) were the speakers.

The Rev. A. Depledge Sykes, taking as his text "Come ye yourselves apart and rest awhile" (St. Mark, 6-13), and "I must work the works of Him that sent me while it is day" (St. John, 9-4), said civilisation tended in the direction of an increasing complexity. The stage-setting was changed, but the subject-matter of the conflict was the same. Through this complexity human experience to-day was called to find its way, and that could only be as life was re-aligned to those central spiritual demands, vibrant, and for ever challenging the secret soul of man. The two sayings of Christ, already quoted, indicated true valuation of work, and the place and function of leisure in the light of that valuation of work. Analogous sayings in the teaching of Jesus clearly showed that work to Him had a sacramental value, and that leisure had meanings beyond itself as an end. Life was rhythmic, and to clarify its rhythm was to accentuate its vitality. Without work there was no such thing as leisure. Without leisure, work ran to worry and disaster. It was said, "All work and no play makes Jack a dull boy," but all play and no work turned Jack into a jockass. The right to work was among the primary laws of life, and the right to leisure was its corollary. The right to eat was the right earned by toil. No normal, healthy man or woman had any right to sit at the feast of life without footing the bill, the currency of which was service of truth, beauty, goodness, or vital usefulness. Other-wise men and women were only parasites. Life without work was fatality; work without leisure stupidity. Leisure that was not a rhythmic reaction enhancing the splendor of work was imbecility. Those were platitudes which claimed their finest allegiance if they were to rescue life from vagrancy and turn it into an adequate end. The tendency to-day in regard to the relation between work and leisure was in the direction of shorter hours. Having achieved an eight-hour day, the cry now was for a seven-hour day; even for a six-hour day. Its causes were manifold, but might be summarised as the result of research and of man's harnessing of Nature's energies to his tasks. It was the nature of all progress to raise other problems and the releasing of those new energies through the applied sciences operated in two directions—it mechanised large areas of work and so tended to stultify the worker, and it released a much wider margin of leisure. All work that was essential to the social good made possible high personal ends when truly approached, but there were classes of work that tended to stultify the worker and so to react violently on his use of leisure. But this problem raised by massed production would not be met by putting back the hands of the clock. No individual, with the exception apparently of Dean Inge, wanted to go back to the period of the velocipede and the crinoline. All progress meant the overcoming of evils. The problem of leisure was part of the larger problem of work. Was life for work, or work for life? Was life for production, or was production for life? Was life for learning, or was learning for life? Was life for business, or was business for life? Was life for leisure and pleasure, or were these for life? There was no simple answer to those questions, but there was a high answer or a low answer, and the whole creative issue of life lay in a man's seeking and finding and acting out the high and not the low, the deep and not the shallow answer to the purpose of his life. Some men roundly said there was no purpose in life. If that was so, then a man ought to stay in bed, for there was no sense in getting up if life was unprofitable. Others said life was just wear and tear—a meaningless and tragic struggle. On such a view life consisted in wearing out one's boots. The fact was that life was a complexity of purposes. They might give their high answer to life, or their low answer, and each man knew when he gave the low answer that he was playing the fool with the finest and truest that life held. To a life uninformed with an adequate purpose, leisure became a social menace. Minimum hours of work and maximum hours of leisure when men took the low view of life simply accentuated lawlessness. The experience of America suggested that among the causes of lawlessness, leisure was not the least. It was the man who had not done an honest day's work who was most ripe for anti-social action, tired horses were not fit to be driven.

undisciplined mind, the larger margin of leisure became the happy hunting ground of bohemianism, or, of that dull boredom whose edges must be sharpened by excess and the inventing of new vices, to keep its frayed interest in and hold on life at all. Hence they had the "Fatty" Arbuckles enthroned and crowned as kings on their pinnacles of lust and dust. That lawlessness was strengthened by a school of psychologists who regarded man as intended for such completeness of self-expression as to deny apparently any principle of self-repression. Seemingly it did not matter what kind of self was expressed. Let the primary instincts "out" and they would be free from nervous dreads and fears! Drop the reins! Go to the devil that one might be saved from the devil! That doubtless was a return to "nature," but it was the nature of the ape and tiger—of gutter thieves and courtesans.

Vital Social Issues.

In view of those tendencies increasing leisure raised vital social issues. To the mind and the spirit that were lax and undisciplined, leisure became a menace. It made for social degeneration. Then it was clear that nothing more tested man than the way he used his leisure, that it was a subtle fallacy which regarded leisure and happiness as identical, that the rational use of leisure depended upon their primary and working interpretation of the meaning and purpose of life. Only on the high view of life as a stewardship entrusted to man by God for God, did life swing to its true centre, or did leisure find its guarantee of a true handling and interpretation. All true and necessary work was God's work. It was a poor thing to square all their accounts with life, except that greatest account of life itself—its meaning and its end—or to so handle or mishandle life that its highest meaning sagged, for without that, life sank into the abyss. It might seem a cosy abyss, but in the most sunny earthly paradise, no man could leap clear of the shadow of God. The mastery of life demanded a Master of Life to Whom man's need and allegiance were centrally yielded. If there was no other and higher than man himself then normal man might shudder before the immensity and tragedy of things. The war, if it revealed anything, showed that western civilisation had lost its way. It was jungled, savagery had usurped reason, and the primary instincts took charge. There might have been a deeper interpretation of the war. There were other great features of it, but looking back from the angle of their post-war years, that deeper interpretation was hard to find. They felt that such a war ought not to have been possible. If western civilisation was to find its way, it could only be as it came back—on the higher voices of the spirit—on those needs, yearnings, impulses, aspirations which intangible but for ever potent, flickered, and leaped and flamed in the deep soul of man. Those metaphors articulated that in man which was most creative—that image of God which was the primary bond that made rational and real to man the supreme significance of his swift passing days. Without that as governing the total output of his life man made a thousand steps forward only to miss the way—to be jungled and lost. Not economic progress in itself, but economic progress informed by ethical sanctions, and these as springing from a dynamical faith in God expressed in a life bent on His will as seen in Christ, indicated the true line of all human advance. Seyer those and they created chaos and lawlessness and life missed the mark. Leisure became the rich soil fostering corruption and crime. They took a thousand steps forward only to return 999 steps back. Discipleship to an adequate master of life was the only guarantee of the true use of life, and of work, and so of leisure. Leisure was for work. Work was for true life, which meant that man was here to work the works of God.

Christianity and Leisure.

Mr. Eardley said the forces that kept them diligent in their working hours usually could not be evaded, but in their leisure they revealed their attitude to life and their sense of values. The pleasures of a people marked the stage of their growth, and were a true indication of their spiritual development. Were they satisfied? Sometimes there were enough reformers to head them from every possible pleasure, but such efforts were merely protective, and did not make for progress. It was their task to find some unifying principle. The bread-winning task was usually taken seriously enough, but in their free hours they needed most help. There was little fear of undue austerity in Australia. They would not be like the Puritan, who restricted his enjoyment of the good things of life so much that his contact with the world was incomplete. He fought life's battle with one arm tied behind his back. They had grown more in cleverness than in spiritual matters. Those who called themselves Christians were bound to pause sometimes to consider the implications of their faith. It means that conscious as he was of his own infirmities, the Christian yet claimed a lofty descent—that he was in the same line of succession with the great and good of all ages, and that he had, in short, an immortal spirit. He knew that he was by birth the natural heir to all the spiritual wealth of the past, although he usually lacked the courage to enter upon his heritage. Nevertheless he found it difficult to externalise his convictions. He knew that if he willed it he could influence for good the infinite future into which he looked so expectantly. It was too rarely that the Christian was slung into action

by the splendor of that thought. He was seldom satisfied with his efforts because he continually put the wrong question to life. He knew in practice that a problem would have an answer in the same terms as those in which it was set. Yet he was troubled that a material question should produce a material answer. He had to learn that the "outer world" was a means through which our own minds were ever more communicated to us, through which the deity, who works unseen behind it pours the truth and love which transforms our capabilities into realities. That was the duty of every man—to turn his "capabilities into realities." That was the challenge and the obligation of leisure. It was the time for recreation and re-creation. Christianity would not answer all the questions that fully righteousness wished to put to it about their pleasures, but it prompted the right frame of mind for correct answering. The responsibility, however, was personal. The Christian life did not eradicate the natural, but controlled it, and turned all the natural tendencies to the highest possible service. It was easy to condemn popular pleasures and to clamor for suppression. That which appeared pernicious might be so for some, but considered in conjunction with a soul-numbing labor its nature became more or less transformed. Perhaps the reforming energy should be directed to a more radical defect in the social life.

The Use of Leisure.

The use of leisure could be considered in connection with the development of mind, body, and spirit. Preparation for the daily task made some demands on their leisure, for they had no business to be doing all their practising while on duty. The obligations of citizenship in a modern state also were urgent; they should try to understand the problems of others. Moreover, the mind was a wonderful instrument and was worthy in its own right. As regarded the body, in Australia there need be no anxiety about that; they were rather apt to show too much veneration for the athlete. It might be a question whether the Australian indulged too much in sports, but there could be no question that he thought and talked too much about them. The development of the spirit must have primacy in any Christian view of life. It had been said that the only causes were ideas, but noble ideas did not come by the mere wish for them. Every conflict, amiable or otherwise, left its spiritual counterpart within. The crux of the whole matter was how should they in their leisure get the finest and best out of life? Their calling required them to be mentally alert; nature guarded their bodies, but there was no coercive, protective authority in things of the spirit. They could never get away from their moral freedom. If they chose to be deaf, what could compel them to stand and hear? Thus the whole question of leisure was a moral one, and they should be educated for leisure, for there they practised the art of living. If a man settled these things wisely he would have no selfish interest in his own destiny; his fellows were similarly endowed with him. He would not condemn their pleasures before he knew their circumstances and their needs. He would fight vice by welfare, and try to make to-day's pleasures stronger than its temptations.

Rec. 2. 9. 25.

The distinguished scientist Sir Ernest Rutherford, who holds the position of Director of Cavendish Laboratory for Experimental Physics, in the University of Cambridge, will arrive to-day by the steamer Ascanius on a visit to Australia. Sir Ernest has come direct from Liver-



SIR ERNEST RUTHERFORD.

pool, via Capetown, and Adelaide is therefore his first port of call in the Commonwealth. He will lecture at the Brookman Hall, School of Mines, on Thursday and Friday nights, on the structure of the atom.

UNIVERSITY COMMERCE STUDENTS' DANCE.

On Saturday evening a most enjoyable dance was given by the University-commerce students at the Elder Hall. The lights were covered with deep rose pink fringed shades, and the stage decorated with bowls of gum foliage and autumn leaves. Miss Foote at the piano, and three of the students, Messrs. H. Mullins, Saxby, and G. A. McKee (who formed the rest of the orchestra), played delightful music, and guests all enjoyed the dance.

In the supper room the decorations were mauve irises and Iceland poppies. Members of the committee who worked hard for the success of the dance were Misses I. Kelly, E. M. Jones, Z. V. Williams, F. I. Kentish, Messrs. K. H. Boykett, S. B. Harry, H. Mildren, and B. A. Mullen (secretary).

Guests were received by Mrs. Russell Booth, who wore a smart black frock patterned in silver. Those present included Mrs. C. Harding Browne, who was in white and wore a scarlet Spanish shawl. Mrs. A. L. G. McKay was in grey. Mrs. L. G. Melville wore a black georgette frock. Mrs. A. A. Berriman (Melbourne) chose black georgette with panels of patterned georgette in Oriental shades. A frock of petunia georgette patterned in brown and green was worn by Mrs. W. A. McKee. Mrs. J. G. Thomas, orange crepe de chine, the skirt trimmed with two frills of pleated georgette to match. Mrs. E. J. Rowe's frock of blue brocaded crepe de chine had a silver flower for trimming. Miss Martin wore green crepe de chine with cream feather trimming round the hem. Miss Williams was in maize-coloured satin trimmed with brown fur. Miss Faith Kentish, pink georgette and lace. Miss I. Kelly, green sheath frock. Miss E. Jones chose a blue frock with touches of gold, and wore a bandeau of gold flowers and leaves. Miss Hicks was in black. A frock of sea green crepe de chine was worn by Miss Vera Simpson. Miss Roberts gold brocaded tissue with pleated pink georgette at the side. Miss K. Basy chose black-georgette trimmed with flat coloured flowers on the skirt. Miss Creina Bredren's green frock had feather trimming. Miss Claire Harris was in blue. Miss Janet Flint, silver tissue and mauve georgette. Miss Iris Pearce chose a blue frock with an overskirt of silver grey lace and spray of flowers on the shoulder. Miss Patsy Himan, blue and silver checked frock. A beaded frock of deep rose pink crepe de chine was worn by Miss Matthews. Miss Jean Mullen chose a green frock with a scarlet shoulder flower for colour. Miss K. Siebert was in almond green satin with a pleated frill at the hem of the skirt. Miss Rita Crane's pink frock had a white lace overskirt. Miss Bowden was in pale blue. Miss Burden pink frock trimmed at the side with a flower. Miss Hitton, powder blue lammy and georgette with white fur trimming.

Those who accepted invitations were—Mr. and Mrs. S. Russell Booth, Mr. and Mrs. A. L. G. Mackay, Mr. and Mrs. L. G. Melville, Mr. and Mrs. C. Harding Browne, Mr. and Mrs. A. A. Berriman (Melbourne), Miss Basy, Mr. and Mrs. Backhouse, Mr. and Mrs. J. G. Thomas, Mr. and Mrs. E. T. Rowe, Misses G. Roberts, P. G. Hicks, R. Beckworth, J. Kimber, S. S. Barrett, Nell I. Martin, Marjorie Hutton, Lillian Thomas, Audrey Hardy, Clare Gillen, Jean Mullen, Creina Bredren, Lillian Gosling, Clarice Gosling, Vera Simpson, Jessie Orr, Patsy Himan, Janet Flint, Edith Leet, Rita Crane, Zena Williams, Mary Gerny, Faith Kentish, Joyce Kentish, Deering, Gwynneyth Burden, Nell Martin, Iris Pearce, Ivy Clarke, Norma Pullin.

Messrs. W. Mullen, C. H. Brossler, Norman Carrig, D. Dawson, C. E. Horrocks, Kevin R. Mullen, A. Roberts, L. Rieby, E. P. Mullins, Elliot Trigg, L. Cosedine, L. A. Maunder, Eric Gibson, S. Harry, W. A. K. McKee, F. Burden, Brian Mullen, D. Clarke, R. Pullin, Basil Searle, Miles Marshall, K. J. Rennel, H. W. Pearce, E. J. Riebe, R. J. Wellington, W. C. Gillespie, S. McDonald, Gordon Camens, H. Armitage, D. Crompton, J. R. Howland, N. Carrig, Camens, Cosedine, Kelly.

ADVERTISER 26-9

LEVER CONSERVATORIUM.

On Monday next, in the Elder Hall, a students' recital will be given. For this concert an extremely interesting programme has been arranged. It includes a great variety of vocal and instrumental works by such favorite composers as Chopin, Frank Bridge, Saint-Saens, Mendelssohn, and Henselt. Plan at S. Marshall & Son's, Gawler-place.

Nov. 2. 9. 25

Private advices have been received in Adelaide from which it is inferred that Sir Archibald Strong, Professor of English Language and Literature at the University of Adelaide, may not return. Sir Archibald is at present visiting England on extended leave, and it is surmised that he may possibly be a candidate for the position of Professor of English at the Liverpool University. Sir Archibald's father was a professor of Latin at the Liverpool University, and he himself is a graduate of that University.