

VIOLET MEMORY DAY.

TWELFTH ANNUAL CELEBRATION.

HEROES HONORED.

Violet Memory Day, which was inaugurated in 1915, in memory of those who had fallen in the Great War, and which became an annual event in South Australia, was celebrated on Sunday, when large numbers of people attended the various meetings, and violets were worn by the general public. Wreaths and floral tributes were placed at the foot of the statues in the city and on the graves of the soldiers at the cemetery. The earlier celebrations during the war were conspicuous for the part taken by the military forces, but as the years have passed Violet Memory Day has developed into an earnest demonstration by the public of reverence for and in remembrance of those who made the supreme sacrifice in the Great War.

On Sunday eloquent testimony was given by representative citizens and religious leaders to the noble efforts of those who had taken part in the war to make the world free for democracy and to rid it of Prussian militarism. At the Exhibition Building the main indoor service was held, and appropriate references were made from the pulpits of many churches, but perhaps the more impressive ceremonies were those at the Soldiers' Cemetery and at the statues which have been erected in honor of the brave, when violets, wattle blossom, and other flowers were placed upon the memorials.

At the Exhibition.

There was a fine gathering at the Exhibition Building. The Lord Mayor of Adelaide (Mr. Wallace Bruce) was in attendance. The platform, draped with the national flag, was literally covered with floral tributes of violets and wattle blossom, and wreaths in large numbers placed there by the relatives and friends of the victims of the war.

Sir William Sowden presided, and those who took part in the conduct of the service were Captain J. W. Dent (Salvation Army), Rev. C. H. Nield, Rev. H. V. Hansen, Rev. F. Humphrey, and Sergeant E. J. Harris. Mr. F. J. Mills was the honorary secretary of the committee.

The Adelaide Harmony Society, conducted by Lieutenant-Colonel S. Gould, sang the Memorial Hymn written by the Rev. A. Toms, and the Memorial Song, the words of which were by Sir Walter Scott. The audience, led by the Harmony Society sang "How bright these glorious spirits shine," "Hush! For amid our tears," and the "Recessional." The "Last Post" was sounded by Sergeant E. J. Harris. Outside the building the Railways Band (led by Bandmaster W. J. Thorne) played appropriate selections before the service. A body of Boy Scouts formed a guard of honor at the entrance to the building. They were from the St. Peter's College Troop, under Scoutmaster M. H. Forbes and Assistant-Scoutmaster H. Rymill. There were also a hundred Wolf Cubs present, under District Commander W. Piper and Scoutmaster A. Flavel.

"They Would Never Forget."

The chairman said the violets which had been supplied in such generous profusion would, before the setting of the sun be placed reverently on the graves—the rapidly increasing graves—of their dead defenders, who had passed away in their native land after having suffered from lingering maladies caused by the war. He explained that the collections made that day were to be spent wholly in the maintenance of the Soldiers' Cemetery, which was unique in the Southern Hemisphere. The movement of Violet Memory Day had been started by the zealous organisers of the Cheer-up Society during the first year of the war, and had been continued by the united loyal associations which had rendered such splendid national service when the world was convulsed with disaster. Some people had thought that the feeling of intense gratitude to the brave soldiers, sailors, doctors, and nurses would either become morbid or merely a fleeting emotion. Every year had indicated, however, a constantly growing determination to manifest their whole-souled recognition of "brave deeds nobly done." Far off would be the time, if ever, when memory of the self-renouncing heroism and sacrifice would fade and die. They had twined together Australian wattle blossom—golden emblem of hope and rejoicing—and the violet—the motherland's fragrant symbol of endearing and enduring remembrance, and these sweet flowers were beautiful types of sublime, patriotic sentiment, which had actuated the bodies responsible for these celebrations, and of those who that day recalled the memory of brave men.

Memory and the Call to Service.

Mr. W. R. Bayly, who delivered an eloquent memorial address, said the day was a peculiar call to every heart. It

seemed that this day would make varying demands as time passed. There were those who had a direct gift of sorrow. There were those who stood by and were not required to make the sacrifice, but there was a third section, the largest, the citizens of the future. "Lest we forget" should be the note. In calling on memory they had the opportunity of developing the sweet grace of human sympathy. Like grace, it was linked with the Divine. He would remind those who had responsibilities that memory could only be honored by human endeavor. Let them be seen and known by action. Lincoln's speech over the fallen was appropriately applied to the occasion. He expressed the hope that time was exercising its soothing tendency upon the poignancy of their grief. He would give the mourners full measure of pride in their memory. Those who had so mourned were the "aristocrats" in the community to-day. By them a mother of a hero was placed on a pedestal higher than that of the hero himself. To-day he thought the call to service should be uttered with a clarion note. He thought of the heroes as of the great crusaders of old. He recalled the incident of a returned lad who said he had not lost his limb, but had given it in the service of the country. It was their duty to rise to a great national life. There was a wonderful intention in the suggestion of immortality. The question "Doth death end all?" was still unanswered, but there came the response, "It doth not." There was through the ages an immortality in which each had his share, so that the good could establish the Godlike spirit in man above the brute. All down the ages the best had had to be sacrificed to win the way for others less deserving. This had been so since Calvary. There was the heritage of freedom, and only those who could raise a standard of a better citizenship and freedom could stand where he humbly stood to-day. There was a crying out for leadership. There was a lack of consistency in the leaders of to-day. The heroes had given a new value to individuals. They had thought of the pomp of the past wars. In the great struggle these heroes had no such pomp. They had dug into the earth and faced the problem with horror on all hands, stripped of everything that was comforting. Never did so much depend upon the individual. All through secular history they had illustrations of men separating themselves so that they might do their part. They should see that the children growing up shaped their Violet Day as the parents had done. There was a tendency to view too lightly the horrors of the great effort. It mattered little to

aim what form the proposed memorial to these men took; he called them to the erection of a nobler shrine in themselves as the temple of a living God. They must make the heroes immortal in their worthy heritage. If each day they thought of the efforts of these men it would sanctify their conduct for the day. They should pledge themselves to their God and King. He gave them the challenge and called them to the covenant. (Applause.)

Immediately the service at the Exhibition had concluded, bands of willing workers connected with the various patriotic associations carried the floral tributes to the Women's Memorial and the Soldiers' Cemetery, where they were reverently placed round the statue and on the headstones.

THE CONQUEST OF DEATH.

Greet not the brave with gloom and weak repining,
As if death had such power.
There is the radiant glory ever shining
Of life! Intense each hour.

Those who faced life and death with song and laughter,
Must shrink from scenes so drear.
They could not dream our weakness would come after
Their strength and courage clear.

Greet we the living! with triumphant gladness,
Those who have conquered death.
For what have they to do with gloom or sadness?
Rejoicing with each breath!

As when a baby cries for its dear mother
In the next room—so near!
She fain would comfort it as can no other,
Half-smiling at its fear.

So our loved ones passed on are ever trying
To say "Be of good cheer!
How can you see us, blinded by your crying,
But you can feel us near."

Laugh on, brave hearts! and sing, in high endeavor,
We will rejoice with you!
For you have conquered grief for us for ever—
If others only knew!

There is no death! There is no hopeless sorrow,
But life, and love, and light!
So sweet this dawn, we may be sure to-morrow
Will shine with rapture bright.

Just as you were, but with new powers of loving,
New joys and eagerness
To share them with us even now, so proving
Your glowing happiness.

We will not shame you by our selfish grieving.
Because promotion came
To you beyond our sight, our small sphere leaving,
A share with you we claim.

A part in your high joy and well-earned glory,
The share of those who love—
'Tis but the second chapter of the story,
The Father's love to prove.

ELEANOR WEMYSS.

INDUSTRIAL PROBLEMS.

ADDRESSES AT THE CATHEDRAL.

Addresses were delivered by Mr. A. Grenfell Price, M.A., and the Rev. John Warren on social problems in St. Peter's Cathedral on Sunday evening. The subject was "The Settlement of Industrial Disputes." There was a large congregation.

Systems Analysed.

Mr. A. Grenfell Price said the necessity of settling industrial disputes was as old as history itself. The necessity was even greater to-day, owing to the vast extent of the capitalist system of wealth production, the number of persons engaged in industry, and the inter-dependence of one person upon another, through which any quarrel might ruin the whole society. Three principal methods had been advocated for remedying industrial unrest. First, the national ownership of industry, or, at least, the control of economic life by the State, with such features as Government interference in industrial disputes; secondly, the handing of industry, wholly or partly, to those engaged in it; and, thirdly, the retention and improvement of the present system, particularly through the American plan for increasing production and wages. State ownership and control of industry had been tried in Australia, with partial success, but the community had proved little better landlord or employer than private individuals, and often a worse producer and organiser. Compulsory arbitration and wage fixing by State courts of law or by boards were affecting some 75 per cent. of workers, and had prevented some disturbances, but, like the State ownership of industry, the system was not a complete success. Criticisms levied against the enforcement of a basic wage were that it tended to destroy important, but struggling, industries unless they could obtain Government assistance; that the basis of the wage should be the productivity of industry rather than the cost of living; and that assessing the wage on the needs of a family of five gave an advantage to the unmarried worker or the one with few children. The logical remedy was the payment of an allowance to large families, but this method had proved disastrous to character and finance in Britain about 1800. More relevant were criticisms of the Australian system to the effect that the arbitration courts were slow, expensive, and responsible for the fact that the relative difference between the wages of skilled and unskilled labor had fallen in Australia to 20 per cent., as against 75 per cent. in Britain. The last matter was very serious, as it would affect the supply of apprentices in skilled trades and stifle energy and ambition, with consequent unrest and discord. When legislators could raise their salaries by "constitutional direct action" and Governments of various colors could disregard the awards of their own courts, the weaknesses of the system could be seen. During the war it had failed to keep real wages in pace with the rising cost of living, which increased as much as 14 per cent. against employees. Nor had the method prevented disputes and strikes.

He then examined the proposals which had been made in regard to giving the wage-earner the ownership or control of the industries which he operated. Such proposals came under the heading of syndicalism, guild socialism, co-partnership, co-operation, and the like. The syndicalists, who advocated the ownership of industry by the workers' guilds or unions, were considered right in principle but wrong in the methods by which they sought to obtain their ends, as they preached the destruction of the existing type of social organisation by force or fraud, and the non-compensation of the present owners of industry. The Bolshevik experiment had been a mixture of syndicalism, communism, and nationalisation, but it failed to produce either a new system or industrial peace, as both the Russian peasants and factory hands refused to work for the community until the old system of a money reward for individual effort was restored. The new economic policy adopted by Russia in 1921 introduced a mild socialisation of industry akin to that of Australia, and secured to the peasant the ownership of his land. Capitalism and individual enterprise went left once more fairly free. The Russian experiment was hardly worth the price paid, and certainly provided no remedy for industrial discord. Similarly co-partnership and profit-sharing had made some progress, but on the whole results were disappointing. The third method of settling difficulties, that of improving the present system of private ownership, was attracting considerable attention owing to its success in America. Mr. Bruce, for instance, was sending Australian industrialists to study the methods of that country, methods which had been clearly outlined by the Prime Minister in a recent speech based

on a remarkable book, "The Secret of High Wages." By this system production was greatly increased, markets extended through the lowering of prices, and wages largely augmented. The whole system of industrial conciliation was vast and complex, and no single solution could be given which would remedy unrest. It was possible that the British peoples, with their commonsense and balance, would find a remedy some way between the individualism of the United States and the communism attempted by Russia. But while human nature remained what it was, while men differed in energy and ability, and while self-interest strove for advancement, the solution for industrial discord lay as much in the hands of the educationist and priest as in those of the economist and politician.

Educational and Spiritual.

The Rev. John Warren said they were appalled by the signs of increasing suspicion and bitterness, even to hatred, between class and class. They had listened to the historical, lucid, comprehensive address of Mr Grenfell Price, and before there could be a realisation of lasting industrial peace they must have a new relation established, a new mind created. While the old Adam remained in human nature, while there were differences of opportunity, and while self-interest strove for advancement, so long would there be social and industrial unrest, and the cure for these things was not material only. It was educational and spiritual. They could estimate too highly the moral and spiritual value of the many study circles in connection with the great movements in the furtherance of racial, national, and social righteousness. The fact remained that within the last three months there had been experienced at the very heart of the Empire an unsocial upheaval involving responsibilities for the church and State. They needed to take to heart the weighty utterances of Bishop Temple that the church's primary business was not to settle disputes, but to provide the general temper and frame of mind in which either the dispute would not arise at all, or, if it did, they could be sure that it would be settled by agreement. There must be also an ever deepening appreciation of the sanctity of personality. The moral danger brooded over them all of speaking to one another, and acting towards one another as little more than "men machines," good perhaps as the world went, or useful, or agreeable, but very unfitting objects for their enthusiasm, reverence, and magnanimity. Bonds of utility rather than bonds of feeling too often bound them to their fellow man. They should cease to judge by the surface, and to impute motives, and to give party-names, and above all, distinguish the divine essence from the human accretions on a character. It was an effort, a creative effort, worth the making. Again, if this temper, this spirit of agreement, was to be created, there must be a more real, a more genuine realisation, in thought, in word, in deed, of human brotherhood. Lastly there must be a deepening of the sense of personal responsibility begotten of a keener sensitiveness of the conscience educated and enlightened by the grace of God the Holy Spirit. In this way there would be built up a true and living brotherhood whose foundations would be laid deep and sure in Justice, Righteousness, and the fear of God.

INTER-UNIVERSITY SPORTS

Dates of Events Arranged

Following are the dates fixed for the inter-University sports next month:—
Lacrosse—Adelaide v. Melbourne, at Adelaide, August 16.
Football—Adelaide v. Melbourne, at Adelaide, August 18.
Baseball—Adelaide v. Sydney, at Sydney, starting August 16.
Rifle Shooting—At Sydney, starting August 16.
Women's Hockey—At Melbourne, starting August 23.
Women's Basket Ball—At Adelaide, starting August 25.

The following matches are to be held under the auspices of the Australian Universities' Sports Association:—
Lacrosse—Combined University team v. South Australian State team, August 18.
Football—Combined University team v. Amateur State league team, August 19.

The functions in Adelaide will conclude with the University ball on August 20. Owing to jubilee week fall-akim to that of Australia, and secured to the peasant the ownership of his land. Capitalism and individual enterprise went left once more fairly free. The Russian experiment was hardly worth the price paid, and certainly provided no remedy for industrial discord. Similarly co-partnership and profit-sharing had made some progress, but on the whole results were disappointing. The third method of settling difficulties, that of improving the present system of private ownership, was attracting considerable attention owing to its success in America. Mr. Bruce, for instance, was sending Australian industrialists to study the methods of that country, methods which had been clearly outlined by the Prime Minister in a recent speech based