

SOCIETAS

The Magazine of Moore
Theological College,
Sydney

Christmas Number



MICHAELMAS TERM,
1924.

Hollins and Stephenson, Printers.

"SOCIETAS"

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EDITORIAL NOTES.

The season of rejoicing and good fellowship is with us once more. Already the spirit of Christmas is abroad and men are beginning to open their shut-up hearts freely and to let the words "Merry Christmas" form on their lips. It is a good thing that a certain portion of the year should be set apart for the conscious practice of good fellowship. It would be better still if the same spirit were to permeate our social, political and international relations the whole year round. We have a long way to go before such a desirable state of affairs prevails. There is nothing, however, to prevent us endeavouring to increase the stock of the world's joy by radiating cheerfulness, good humour and love, virtues which, in common with all spiritual values, increase by being shared. So much we may learn from Christmas, and such is the kind of joy we wish our readers.

The next edition of "Societas" will come out during the Easter term of 1925. A new editorial staff will then be in charge. The present staff wishes to thank all contributors and subscribers for the invaluable assistance rendered our magazine during the past year. We hope that present subscribers will make haste to renew their subscriptions, and that "Societas" will continue to flourish as heretofore. Our magazine has made a splendid beginning in its present form. But the law of life is the law of growth. "Societas" must go ahead. Progress is assured us if all friends within and without the College stand by the journal of their Alma Mater.

The Th.L. storm has come and gone. Elsewhere we publish a list of the successful candidates. Here we take the opportunity of congratulating those who have weathered the raging of the annual tempest.

Our readers are reminded that December 19th has been fixed as the day on which a number of men connected with this College will be admitted to the Diaconate and to the Priesthood. There can be no finer demonstration of the real "societas" than that expressed by attendance at the Cathedral on the day of ordination. We hope to see many old Collegians present.

Before commending this edition to the reader's perusal, we must—unwillingly—harp on the financial situation. The truth is that "Societas" needs more support from old Collegians. Our magazine cannot go back. Our standard must and can be maintained. Readers can help to increase our circulation by passing on this paper to a friend or to some Collegian who has not had the privilege of perusing "Societas."

CHRISTMAS MESSAGE.

THE PRINCIPAL.

This is our Christmas number, and I have been asked to suggest an appropriate message. The first Christmas greeting inevitably comes to our minds, "Glory to God, peace on earth." The first Christmas Day was the inauguration of the personal manifestation of the Divine love that moved the Son of God to become man for our sakes. Christ came to bring us into fellowship with the Father, and thereby and therein He has brought us into fellowship with one another. We are one in Him. Christmas Day is the first birthday of God's great family, the heavenly "Societas." May this next Christmas bring us nearer to God and nearer to one another in Him. Then shall we be enabled to repeat the Christmas message with even richer meaning. "Glory to God, peace on earth."

THE CHURCH AND THE SOCIAL PROBLEM.

A CALL TO A CRUSADE.

(By the Dean of Sydney).

The Lambeth Conference of 1920 was historic not only for the great "Eirenicon" on Reunion which it addressed to all Christian people, but also for the remarkable resolutions on Social and Industrial questions that it passed. One of these asserts that an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life, and it calls upon all Christian peoples "to take an active part in bringing about this change." This marked a great advance. Formerly the Church left the social problem to the care and attention of a few enthusiastic souls whom it did not too generously honour for their pains. The Lambeth Conference committed the whole Church of England to this task as part of its divine vocation. The resolutions of the Conference constitute nothing less than a call to a crusade. This is timely, for we were apt to forget the militant character of our Christian profession—"to confess the faith of Christ crucified and manfully to fight under His banner against sin, the world, and the devil." It remains to be seen whether the Church as represented by the great body of Clergy and Laity will really rally to the call made by the bishops. The response as yet is not very encouraging. True, in England the Industrial Christian Fellowship shows signs of an increasing vitality, but similar organisations here in Australia enjoy but a precarious existence; and it is

difficult to arouse any real interest in the social problem amongst church people in general. Pious resolutions are passed by Synods, and committees are appointed and re-appointed. But that seems to be the end of the matter. The Church thereafter folds its arms with the satisfaction of having done its duty so well. The banner has been raised aloft, but it floats as yet in a very fitful breeze. What is needed is the proclamation of the Gospel in all its fulness.

A FULL GOSPEL.

Jesus made His appeal to the individual. He called upon men to have personal faith in Him as the only way of salvation. Every man must face the issues of eternal life and death for himself. Yet individual salvation at once involves social responsibilities and duties; and the principles of the Christian Faith are to operate for the followers of Christ in every department of human life and activity. Jesus made this clear. He taught us to pray as members one of another, for the supply of our material as well as our spiritual needs. He addressed His disciples as citizens of a Kingdom, which though spiritual in its aims, is set in this world as leaven to leaven the whole lump. Thus Dean Inge, who fears greatly the secularization of Christianity, can say "We are to regard ourselves as strangers and pilgrims on the earth, immortal spirits on our probation, but charged with the duty of making the earth, which is the shadow of heaven (the Dean can never get away from his Platonism), as much like its archetype as we can." "The abdication by the Christian Churches of a whole department of life," says R. H. Tawney, "namely that of social and political conduct, as the sphere of the powers of this world, and of them alone is one of the capital revolutions through which the human spirit has passed." If, as Bacon says, industry should be carried on for the glory of God and the relief of man's estate, the social problem becomes a religious problem too, and in this sphere as well as in the domain of individual temptation we are called upon "to fight under his banner against sin, the world, and the devil."

In the Lambeth Resolutions the spirit and working of the present social order are clearly condemned. There may be differences of opinion as to whether the present industrial system is reformable or not; but practically all who have studied the question are agreed that in the world of industry to-day the social principles of Christ's teaching, the sacredness of human personality, our brotherly relationship with its responsibility, social service as the purpose of human effort, and not self-interest, are largely ignored. Here let me answer the criticism that it is useless to attempt to apply Christian principles in mundane affairs, seeing that human society is so imperfect. "The important point is that imperfect as human society is, it is worthy of higher and better aims than those that are set before it in our modern industrial organisation." "It is obvious," says R. H. Tawney, "that no change of system or machinery can avert those causes of social malaise which consist in the egotism, greed or quarrelsomeness of human nature. What it can do is to create an environment in which those are not the qualities which are encouraged. It cannot secure that men live up to their principles. What it can do is to establish a new social order upon principles to which, if they please, they can live up and not live down."

THE CHURCH'S CONTRIBUTION.

The Church, therefore, has a real and definite contribution to make to the problem before us. But it is most important to understand clearly what the Church is and is not called upon to do. In the first place it is no part of its duty to lead or to support a "revolution," where resort is had to "direct action." Jesus definitely repudiated this note for Himself and for His disciples. When the Jews in the fervour of their national patriotism would have taken Him by force to make Him a king, he withdrew Himself into the solitude of the mountain. Again, at His arrest, when Peter drew his sword and smote the servant of the High Priest, Jesus said "Put up the sword into the sheath: the cup which My Father hath given Me shall I not drink it?" True, the teaching of Jesus even with regard to the Social Order as we know it is revolutionary, it will effect revolutionary changes, but by its very character it can gain no ground by the use of physical force, but only by the fermenting and penetrating power of its principles in the hearts and minds of men. After all, principles as they fashion themselves into dominating ideas in the human mind are the only things that can permanently transform the structure of human society. As has well been said:—"In the long run, it is the principles which men accept as the basis of their social organisation which matter." This suggests how very important is the Church's work. In the social principles of its Gospel it holds the key to the solution of the Social Problem. It follows that it is no part of the Church's duty to descend into the arena of party politics or to intrude into the domain of pure economic science, though the Church must always make its protest against the assumption that moral principles do not operate or can be ignored in any sphere of human thought or action. One of the Lambeth resolutions thus states the case:—"The Church cannot in its corporal capacity be an advocate or partisan—a judge or a divider—in political or class disputes where moral issues are not at stake: nevertheless even in matters of economic or political controversy the Church is bound to give its positive and mature corporate witness to the Christian principles of justice, brotherhood and the equal and infinite value of every human personality."

We must expect that the attitude as outlined above will be criticized from different quarters. With such criticism some of us are fairly familiar. It is said, on the one hand, that the Church is impractical or that it lacks the energy to put its principles into practice by definitely allying itself with the movements, political or otherwise, that have for their aims the reform of the present industrial system. The Church is charged with "sitting on the fence." One might answer that such a charge may mark some advance. For those who make it used to charge the Church with being on the "wrong side." One sympathises not a little with those who grow impatient with us for our apparent inactivity. For I suppose we all feel impatient ourselves at times. Yet all the more we need to beware that we do not place ourselves and the Church we represent in false positions. Dean Inge says:—"A church which allies itself wholeheartedly with conservatism or revolution might conceivably direct civilisation again, of course at the cost of complete apostacy from the religion of Christ." It was one of the temptations of our Lord to gain the kingdoms of the world at a stroke, but by an act of disloyalty to His Father. He chose the longer and the better road, the way of the

Cross. In consequence He still waits that the kingdoms of this world may become the kingdoms of our God and of His Christ. But His sceptre is the sceptre of love and not of material power.

If on the one hand we are charged with being impractical, on the other we are condemned for leaving our proper sphere, namely, that of religion, as though religion did not embrace the whole of life. Our claim that the social ethics of the New Testament should be obligatory upon men in business and in their industrial relationships is regarded as unwarrantable interference and branded as impossible "idealism." Our special contribution to the solution of the social problem involves us inevitably in a "cross-fire"; but this should not perturb us, for we have our own work to do and to our own Master only shall we stand or fall.

REVIVAL IN THE CHURCH.

Only as the Church responds to the challenge that is thrown down to it will it evince a renewal of life and vitality. It must be willing to pay the price of the crusade. Sacrifices will be individual. In the first place it must be prepared to meet bitter opposition from the world. The proclamation of the Christian Gospel in all its fulness, with its social as well as its individual implications, will limit the self-interests of worldly men. Hence arises the admonition that the Church should keep to its own work and its own proper sphere. Bishop Gore has suggested that the reason why the Church is so easily tolerated by the world to-day is because it has compromised too much with the world's philosophy. Compromise must cease, the Church must stand clear of worldly interests and it must speak with the clarion voice of Christ's authority. But opposition will arise from within as well as from without, for secular interests have insinuated themselves into the Church itself. It may be that the allegiance of many of our adherents will be shaken and that a large amount of support will be withdrawn. But what of that? Gideon had to thin the ranks of his army by the single test of wholeheartedness, before he could gain the victory over the Midianites. Surely nothing is so enervating and zeal-destroying to the earnest follower of Christ as the way the Church is so easily tolerated by this world, if not indeed ignored, and the way it has the fainthearted support of its own members. If we were more aggressive we would doubtless stir up greater opposition. But this would at least consolidate our members.

We deplore to-day the fact that young men are diffident in offering themselves for the work of the Christian ministry. The reason for this surely is that the ministry to-day does not make a sufficient appeal to their spirit of valour. Men will always respond to the call of a crusade—though it means much sacrifice—if the cause be great and glorious.

We have but to read the Gospels to see at once that this was the appeal made by Christ to his disciples, "Follow Me." "If any man will come after Me let him deny himself and take up his cross and follow Me."

If He were on earth to-day, would His appeal be different? Surely not.

THE COLLEGE EVENING.

The College evening held on the night of November 17 was a splendid success. It was more. It was a great concourse of female beauty adorned by manly elegance. The dining room had completely lost its aromatic flavour of cabbages and corned-beef, and had taken on the sweet odours of a thousand subtle perfumes drawn from a thousand Persian gardens. I don't know what this means, but a friend of mine, a chemist, tells me that the perfumery trade has been brisk this year. I repeat that the evening was a great success. And that success was due in no small measure to the artistic efforts of the decorating committee. Let me proceed to describe the shock received on entering the room.

Two vivid lamp shades made of expensive fireproof crepe paper adorned the electric light bulbs at either end of the room. On one of these could be seen a strange creature not unlike the cat who visits our garbage tin on Wednesdays. He was gazing at something resembling a carrot in shape. It may have been a jam tin or a turnip. Anyhow the effect was great. It gave a sense of gaiety to the proceedings and cast a magic spell over the gay figures who sought to unravel the deep mysteries of some erudite competition. At the other end of the room a similar lamp shade cast a similar spell over fair faces and manly bosoms. On this particular shade (also fireproof), two diminutive chickens sat on their embryonic tails and gazed hungrily at a fat spider who was trying to hang the end of his web to an invisible nail. Although he never succeeded, the effect was great. Many guests paused in their endeavour to unravel the cryptic signs of the erudite competition, and asked what was the significance of the symbolism. On being informed that there was no significance they smiled enigmatically and passed on. This is the kind of thing that makes an evening. The chandelier hanging from the centre of the ceiling was wriggled round with a mass of orange and black paper (fireproof). Purple paper (likewise fireproof), meandered over the remainder of the room in long waves reminiscent of graceful strings of sausages in a small goods shop. The wriggly effect was stupendous. In order to avoid any suggestion of a meat establishment during the Christmas season tangerine paper (which I heard was fireproof), was wriggled round the dining room windows. Here and there the shining head of a gay tack relieved the sombreness of the walls. Altogether the effect was most delicious.

I must hasten to describe the men's dresses. The prevailing tone was black, a colour destined to be popular this season. Some dreams of suits in undulating grey helped relieve the monotony. It is evident that ties are to be worn at right angles this summer. How fashion plays fast and loose with us men. Socks, it appears, will be of cashmere slashed with silk arrows and circled by variously coloured rings. Fashion prophets declare that the effect will be to impart a delightful slenderness to the ankles. Personally, I prefer the rings to be vertical, as this style gives an added height to short figures. Several men wore perfectly charming suits of soft serge decorated with pockets and black buttons. The member from Fishponds looked really sweet in a dream of a grey suit cut high in the neck with motor oil trimming at the knees and shoes to match. The secretary of the Students' Union wore the family hose

and was the centre of an admiring circle of charming ladies. Mr. Stanghouse-Google created a sensation by appearing in a pair of bizarre trousers, sweetly bagged at the knees and decorated with safety pins. The effect was glorious. Aspro Enrico looked adoringly chic in his new six-inch collar worn at right angles to his chin, which was trimmed with fur to match.

A musical programme wandered around among the erudite competitions and a pleasant repast of conglomerated fruits with a cream basis cemented with cakes added to the hilarity of a splendid evening.

E.J.D.

THE CINEMA AND THE CHURCH.

(Rev. R. G. Nichols, M.A., St. Mark's, Fitzroy, Melbourne).

The twentieth century has brought to birth many weird and wonderful inventions. Marvels of yesterday are commonplaces of to-day. The invention of the moving picture, thus depicting real life on the screen, did not greatly excite the imagination at first. But in the past twenty years nothing has progressed with such lightning rapidity as the "Movies." The commercial world quickly turned it into a money-making proposition. Men saw the world clamouring for some antidote to the deadening grind of industry. The moving picture, capable of portraying almost any conceivable experience, and allowing an indefinite multiplication of copies, now dominates the amusement world. It is a powerful propaganda force. For good or evil it sways the mind and the feelings of millions the wide-world over. The cinema has come to stay. Before its shrine millions pay homage. Its popularity will not diminish, for its possibilities are being more fully exploited. The movies have won their way to the hearts of the people, and their votaries are increasing.

The Church's Attitude.

Strange it was that the Salvation Army was among the pioneers of the moving picture industry in Australia. Some far-seeing adventurous spirits glimpsed the possibilities of the screen for depicting the message of sacred story and Biblical incident. But it savoured too much of the world, and the official frown killed the promise of development. On the whole the Church has not been favourable to the Movies. But opinion is altering a good deal. Wholesale condemnation is changing to an "if only" attitude. All people can now see the possibilities for good behind the Cinema. It is one of the most powerful educative agencies of the world.

The trouble is that the Church mostly plays the part of ambulance. It comes up puffing in the rear. It is too conservative. The Church is dominated by older people. Its officialdom consists mostly of grey hairs and bald-pates. Innovations are frowned upon. The Churches ought to have had commissions investigating the possibilities of the cinema years ago. Equally so should it now be exploring the potentialities of wireless broadcasting.

The Cinema soon won its way to the hearts of the people. It makes interesting and exciting the presentation of facts and experiences and ideas. Perhaps it is often too-highly coloured, and untrue to life. Its sometimes hectic flush may betoken unhealthy symptoms. But it has a great soul-stirring appeal. In the meantime the pulpit has become stodgy, and church life dull.

It is not easy to arouse interest in spiritual things in these days. There is a lack of definite spiritual purpose, and an inability to concentrate on serious things. The desire for gaiety and excitement is bringing about an unsettlement in people's ideas. Life processes have been speeded up, and it is hard to live the serene, unmoved life. The twentieth century lacks poise. It badly needs ballast.

Are we to blame then in using the Cinema in the Church? Are we pandering to a lower standard which requires the palate to be tempted only by tasty viands? Are we guilty of compromise with worldly standards? It must "give us pause." It would be wrong to pander to the crowd, to lower the ideal, to put vulgar popularity before plain Christian duty and purpose. But look at the problem dispassionately. The Churches have not the crowd. The Cinema has. Church work is not very interesting or heroic. Interest begets effort. Doesn't psychology teach us that? Interest and attention and effort are interlocking. People are human. The more one knows his fellows, the more one realises the frailty of human endeavour. We begin there. We must work from the real to the ideal. Too often we try to superimpose the ideal upon the real, and find it does not fit.

People are human enough to want the Christian message to be dished up in an interesting and appetising way. It is matter of no little difficulty to preach interesting sermons. And here at our hand is a wonderful educative means—interesting, appealing and powerful in its message. The Cinema can clothe history with new meaning. It can make the dead past alive with tingling interest. By means of dramatic representation we can clothe ideals and feelings and longings with flesh and blood garments. They can be made to throb with human passion. In the one picture we can play on the whole gamut of human experience. Evil, hate and injustice may rouse the strongest indignation; the seamy side of life may cause a revulsion of great feeling. But how quickly we respond to the appeal of self-sacrificing love. Nothing plays so resistlessly upon our emotions as do the pictures. We are at their mercy. Let us steel our hearts if we will, but the tense and tragic moments of the screen-drama unlock the flood-gates of our emotions, and we are strangely moved and unconsciously influenced.

The cinema can be made to portray the most subtle of life's experiences. The tragic, comic, pathetic alternate at will. The setting of the story may be skilfully and deftly given in the first reel. Picture production has reached a fine art. Money is not spared. Any required effect can be attained. The wonderful efficiency and high artistic level of modern picture can be made to play on the emotions to any tune, then surely it can be produced with a strong religious content and motive. Our imagination is simply stirred with the vision of a wonderful possibility behind the cinema as a vehicle for the inculcation of moral and religious truth.

Actual Experiment.

At St. Mark's, Fitzroy, we have launched out into the deep with the introduction of the moving picture into the Church service. Here was an empty Church a few months ago, a needy parish, and a unique field for experiment. We had no vested interests to fight. It was a clear field. I asked the people for a blank cheque, and they gave it. That confidence has not been betrayed, and all our people are enthusiastic over the possibility of the picture in the Church. We use the ordinary film of commerce, such as is screened in the theatres. But, of course, there are only a few that are suited to the Church. Even these are not produced with any definite religious motive. But we have used them with surprising results. We have been astonished at the total effect produced by many of the pictures. Many who have come to scoff have gone away to think, and think hard, too. Hundreds have come to see for themselves, and have gone away profoundly impressed.

Our Method.

First and foremost, we will not turn the Church into a picture show. Perish the thought! Nor are we using the cinema merely to draw the crowd. We believe in the power of the moving picture to serve a deep religious purpose. And we are proving it. The wild charges of the conservative right are convincingly disproved by actual experience. We have nondescript congregations. They come from all suburbs, but Fitzroy people now predominate. At six o'clock, people begin to assemble to make sure of a good seat. At 6.30, community singing begins, and the Church has 250 people already seated. At 7 p.m., a short, bright evensong commences. It must finish by 7.30. We maintain a strong Anglican tradition at St. Mark's. It is neither "high" or "low." We try to create a warm worshipful spirit. We printed our own prayer and hymn book, using the alternative prayers authorised by the Church. A note of praise is sounded. The service must be bright. Atmosphere is essential. At 7.30 the screen is lowered during the singing of a hymn, the lights are turned out, and the picture begins as the hymn ends.

But the congregation does not relapse now into the picture theatre amusement spirit. The screening of the picture is an integral part of the service. It is a sacred building. We will not tolerate irreverence. Only once have we missed the mark, and it was due to a few irresponsibles. But we have failed to see any clear line of demarcation between the sacred and the secular. There is the seemly and the unseemly. But we do not mind the events of ordinary life and homely incident being screened. All life is sacred, and religion should bring to bear even on the commonplace a refining and purifying influence. Indeed our plain purpose at St. Mark's is to sanctify life in all its phases. We do not mind the smile or the laugh at St. Mark's. Any undue hilarity we would instantly repress. I dare not lose control of the audience. We must maintain the indefinable thing termed "atmosphere." As the picture story is unfolded we introduce hymns at appropriate moments. We throw the verses on the screen. Experience has taught us never to put the lights on once they have been turned out. We use only favourite hymns. Of them we have a good stock

of slides. Each picture is the subject of keen critical study. It must be viewed two or three times. At the psychological moment we comment on the story. The Vicar communicates by electric bell to the organ to stop. He switches on the pulpit light. The machine stops, and a short, pointed sermon of a couple of minutes is given. We may preach any number of times during the picture. It all depends. Often the meaning is so clear, and the religious message so strong, that no comment is necessary in several reels. As the picture ends, we invariably sing a hymn. Then the Vicar leads in prayer, and the benediction is pronounced.

The Value of the Moving Picture.

First of all, its message is via the eye, not the ear. The power of the visual impression is far beyond the excitation of the auditory nerve. Seeing is believing. Somnolent accents of many a preacher fall on inattentive ears. But the picture is arresting with its wealth of incident, and its kaleidoscopic changes. Into a picture can be packed much more of meaning and incident than a sermon could hope to convey. It takes several sentences to describe a scene which can be adequately sensed in a momentary glance on the screen. A whole life story can be packed into a picture of a few reels. The picture does not tell everything. One of its finest features is its suggestive power. It leaves much to the individual's imagination. The sub-titles are like rails that keep the train on the track. They check the vagaries and idiosyncrasies of the individual's interpretation.

We are learning more of the power of suggestion in life. We are wise who give food for reflection to the sub-conscious powers. It is better not to make anything as plain as 2 plus 2 equals 4. Into the reservoir of the "unconscious" go many powerful impressions that in some mysterious way find an outlet for expression in unexpected moments of thought and act. The moving picture has a strong suggestibility. It really has too much to be swallowed in one dose. Many a fleeting impression of the picture will come unbidden to the foreground of consciousness at some future date. What a power we will wield when the strongest religious suggestibility is given in a specially-produced religious picture!

But the supreme value of the picture lies in the fact that each one interprets it on the plane of his own experience. He does not see through the parson's spectacles, as in the sermon. The minister in preaching looks on life from a very different angle from the man in the pew. His content of mind, his spiritual perceptions, and his ordinary life experience are on a different plane from that of the man in the street. But in the picture each one interprets in terms of his own ideas and outlook. The clergyman corrects wrong impressions and gives new angles of vision, and he comments on the message of the picture. He can give "tone" and "atmosphere" to the picture, and clothe it with spiritual meaning. But he has the raw material to work on—ideas, feelings, sensations, passions. Often they are evanescent. He must clinch the good impression, correct the wrong and evil meaning, and make relatively permanent in the minds of the congregation the one dominant motive behind the picture story. It demands close psychological study. But what wonderful possibilities!

Drawbacks.

There is no demand for religious pictures in this country—hence no supply. In America many churches are using the cinema. Several firms are now specialising in the production of Biblical and non-theatrical films. But how can we purchase them? But the prospect does not daunt us. Many said "The idea is all right, but what about the picture?" Well, we are experimenting with the film of commerce. It is too long. A great amount of irrelevant incident might be cut out. The Church picture is to instruct and edify, not merely to amuse. The titles and sub-titles are unsuitable. We could give a strong suggestive pull with definitely religious wording. We would have our hands on the reins all the way. As it is we have to put up with the best films procurable. Only the few are suitable, and we must experiment with them. Here are some of the pictures screened in the Church—"Over the Hill," "The Inside of the Cup," "The Silent Voice," "Godless Men," "The Old Nest." The results have exceeded our most sanguine expectations.

The Future.

Our plan is to keep on experimenting until we convince others of the power and value of the cinema in the Church. Time will tell. We are convinced that the future of the cinema in the Church is beyond all calculation. We face the future with hope and courage. Suitable pictures are being released. The supply will continue. We shall have to adapt our pictures. Our difficulties will be our salvation, for resource and initiative are demanded.

One thing is clear. Eventually we must produce our own pictures. It is bound to come. Already there are four Churches in Melbourne in the vicinity that have used the picture in the Church. The number is going to increase. The cinema has been developed as a commercial proposition. There is money in it. But why may we not use it to do good? Why should the devil have all the say? Experiment and adaptation in America and elsewhere will solve the problem. We again emphasise our belief in the alluring possibilities behind the cinema as a means of imparting moral and spiritual truth.

—R. G. NICHOLS.

COLLEGE SPORT.

Tennis.

This year has been marked by an increase both in the numbers taking up the game and in the quality of the tennis played. Every man ought to play some game. And here, where we cannot enter into any of the big city competitions, it is necessary that we should make use of the really splendid chip court we possess. Tennis is a game that is rapidly growing in popularity. And well it might; for it affords excellent opportunity for personal exercise, and at the same time enhances the spirit of good fellowship.

There has been no play for the Newman Cup this term owing to the Joint Theological Faculty closing up for the long vacation. Next year promises to be interesting, and some keen inter-collegiate games are expected. Speculation is rife as to whether Leigh College will succeed in maintaining their hold on the Cup. We will make them work hard to keep it.

The annual match with St. John's College, Armidale, was played on Monday, October 6th, and proved exciting. The visitors won by 5 sets to 3, and they are now one match ahead of us out of the total games played by both colleges. Throughout the match, Elder and Dillon displayed good tennis ability, the latter easily justifying his position as our best player. Wilson and Saunders have improved their tennis this term, and both are in the college six.

The court will need top-dressing during the long vacation. As this will cost about five pounds, we appeal to the generosity of our numerous friends.

Cricket.

In Wilson, Rook and Mr. Elder we have three keen cricketers who are on more than speaking terms with bat and ball. The rest of us form a tail that wags occasionally. This was amply demonstrated in the recent match with the Deaf and Dumb Institute, in which we lost by 18 runs on the first innings. Had our tail wagged more vigorously there would have been a different tale to tell.

The annual match with the clergy always proves a social success, even if the standard of cricket is a little below that of Gilligan's men. This year we played our elder brethren on Monday, December 1st, at University Oval. The game resulted in a win for the Clergy by 18 runs.

Details of the match—

CLERGY—First innings.		MOORE COLLEGE—First Innings.	
Pearce, c Pike, b Bland	28	Dillon, b Le Huray	21
Dent, b Elder	52	Garnsey, st. Chapple, b Dent	6
Rook, not out	36	Bland, b Dent	0
Taylor, b Rook	10	Rook, b Rook	61
Reboul, b Rook	0	Elder, run out	16
Lofts, b Bland	13	Wilson, b Taylor	25
Le Huray, not out	14	The Principal, b Dent	1
Sundries	25	Pike, b Le Huray	9
		Elliott, c Dent, b Le Huray	2
		Davidson, c Lofts, b Le Huray	6
		Dillon, not out	1
		Sundries	12
	Five for 178		
	Innings closed.	Total	160

BOWLING ANALYSIS.

CLERGY:—Reboul 0 for 22; Dent 3 for 46; Le Huray 4 for 26; Rook 1 for 27; Taylor 1 for 16; Lofts 0 for 21.

COLLEGE:—Rook 2 for 51, Dillon 0 for 31; Bland 2 for 31; Garnsey 0 for 21; Elder 1 for 20.

OUGHT THE CHURCH TO USE BROADCASTING?

(Rev. E. Howard Lea.)

We live in an age that is rapidly changing. The impossibilities of to-day become the possibilities of to-morrow. If, twelve months ago, I had been told that a service held in St. Mark's, Darling Point, could be heard at Thames in New Zealand, at Innisfail in Queensland, at Broken Hill and in Melbourne, I should very much have doubted the veracity of my informant. The experience of the last three months has proved to me that the seemingly impossible has become the possible.

In all our discussion about broadcasting it must be remembered that we are still only in an experimental stage. Unless one realises this, one is apt to be sorely discouraged and perplexed by the various reports one receives. One listener-in will tell you that he heard everything quite clearly; another will write to you asking that the preacher "with the drawling voice" be superseded. As the recipient of the letter and the preacher were one and the self-same person it was not difficult to convey the message.

A great deal, of course, depends, not so much on "the set" on which a man listens in, but on the care and accuracy with which the set is manipulated. Bearing in mind then, that we are still in an experimental stage, let us sketch the rapid history of broadcasting as far as the Church is concerned.

At the close of last year there were two facts which set one thinking. One was the decision of the Rector of S. Martin's in the Fields, the Rev. H. R. L. Sheppard, to accede to the invitation of the British Broadcasting Company and broadcast a service from S. Martin's once a month. The first of these took place early in this year, and met with a wonderful response. Mr. Sheppard received over one thousand letters of appreciation, and only one of dissent. The second fact that aroused my interest was that on New Year's Eve, the Archbishop of Canterbury used the wireless to broadcast a New Year's message to the people of England. The Dean of Sydney told me that he was (I think) in Wales and heard the Archbishop's message most distinctly.

Parallel with the occurrence was the fact that Messrs. Farmer & Co., toward the end of 1923, had at great expense and characteristic thoroughness erected a broadcasting station at Northbridge, which was linked up to a broadcasting studio, specially built on the 6th floor of their premises in George Street. Hearing of their venture, and having the privilege of knowing the Directors personally, I approached them and was met with the greatest courtesy. An outline of their working was given me, and I was able to arrange in March last for the Bishop of Bathurst to give a talk in their studio on "The League of Nations." The success of this experiment encouraged me to proceed farther. I enquired what steps might be taken to make it possible for a service to be broadcasted from St. Mark's. I was told that if we would undertake to bear the cost of a direct line (or telephone wire) from St. Mark's to their studio, they would send out the receiving plant, the microphone and amplifier, and all would then be in readiness. My Wardens consented, and in less than three weeks all arrangements had been made, and on Good Friday night we broadcasted for the first time, the service taking the form of a beautiful rendering of Stainer's "Crucifixion." The comments I received, though few, were encouraging; one told me that he was in his yacht at Broken Bay, and the music came through most clearly. To use his own words: "All I can say is that we were not a particularly religious crowd, but the broadcasting of that service brought the atmosphere of the Sacred Day aboard the yacht, and helped us to remember. I hope you will continue."

Months passed, and we decided to make a feature of August 3rd, the eve of the 10th Anniversary of the Declaration of War. A thoughtful parishioner had sent me the words and the music of the great Empire Service held by the Archbishop of Canterbury at Wembley on May 25th. This was broadcasted, and I determined to use the greater part of the service and also to broadcast. His Excellency the Governor was unable to be present, as he was away from Sydney, but most graciously sent a message to be read to the people of New South Wales.

In spite of a wet, cold, boisterous night, there was a splendid congregation, and the transmission was excellent. It was this experience which confirmed us in our determination to broadcast regularly, and Messrs. Farmer & Co. cordially supported us. The first Sunday in September was the 76th Anniversary of the laying of the Foundation Stone of St. Mark's, and after this latter I received some 80 letters of appreciation and greeting. As I already said, the writers wrote from all parts of the State and from other States as well. October's transmission was a little interfered with by electric disturbances, but I learn that the service on November 9th, Armistice Sunday, came through clearly, a little family group in Melbourne being able to join in the prayers and sing the hymns.

Speaking of Melbourne reminds me that on November 27th I had the privilege of learning from the Archbishop of Melbourne of the success that had attended the broadcasting from St. Paul's Cathedral. His Grace is quite convinced of the value of using this wonderful channel of modern science to get into touch with a vast number who are at present, either outside, or unable to join in, the regular ministration of the Church.

As far as my experience goes, I unhesitatingly admit that the transmission of the spoken word is at present our chief difficulty; hymns, prayers taken on a note, psalms, sung responses, the organ voluntaries, transmit perfectly, but a read lesson or an address is not heard so distinctly. This will undoubtedly be overcome as our experience progresses.

As to the value of broadcasting, I have no doubt at all. Some forty to fifty thousand people can be reached in this manner. Imagine such a number gathered together for an open-air service, and the Church refusing to minister to them, because forsooth, a certain percentage were attracted by curiosity or were not spiritually receptive.

It goes without saying that careful preparation in every detail must be made; that the help of a band of intercessors must be enlisted; that the gift of vision and sympathy must be earnestly asked for: then and then alone, can "the sower go forth to sow" in this large and varied field, and though the birds of the air are always present, and the stony and thorny ground, yet I have faith enough to believe that the good ground is also present, and that the sowing will not be in vain.

VALETE.

E. J. Davidson, E. C. Yarrington.

SALVETE.

We welcome five new members of the Bush Church Aid Society who have just arrived from England on the "Euripides." A. Duerden, Frederick Jones and R. J. Tuck will stay on with us and help to swell our rapidly growing numbers. T. E. Jones and M. Shepherd purpose proceeding to Ridley. To all these men we extend the right hand of fellowship and beseech all snakes, kangaroosters and cockatoothaches to be kind to them.

ORDINATIONS.

The 1924 Advent Ordinations have been fixed for Friday, December 19th and will take place at St. Andrew's Cathedral. Owing to the indisposition of the Archbishop, Bishop Langley will be the officiating prelate. The following members of this College will be admitted to the Priesthood:—Revs. E. R. Elder, B.A., Th.L., R. S. Chapple, W. J. Siddens, Th.L., R. Strong, Th.L., G. Polain, L. T. N. Hamilton, Th.L., L. S. Dudley, B.A., Dip.Ed., E. C. St.C. Coleman.

The following will be admitted to the Diaconate:—E. J. Davidson, B.A., Th.L., E. C. Yarrington and F. Dillon, Th.L.

POETRY.

THE WEAVER.

Ye lightly speak of "break o' day,"
And of the "crack of doom,"
But please ye to remember they
Are mended at my loom.

I am entrusted with such skill,
Above your world of strife,
That if I chose, I could refill,
The shuttle with the thread of life.

Or leap aboard old Charon's boat,
And grab the muffled oar,
Thus pilot those poor souls afloat,
And row them back to shore.

C. W. CHANDLER.

IMMORTALITY.

As the golden, crystal sands,
Are lapped by the bounding sea,
So is the life of mortal man,
By immortality.

C.W.C.

EXAMINATION RESULTS.

First Class Honours. Th.L.—W. H. Stanger, B.A.

Second Class Honours. Th.L.—E. J. Davidson, B.A.

Pass Part I. (Order of Merit).—H. E. Felton, S. J. Matthews, L. N. Sutton,
E. C. Yarrington, A. E. Hodgson.

ACKNOWLEDGMENTS.

"Cheplaghan" (St. John's College, Armidale); "The Ridley Collegian" (Ridley College, Melbourne).

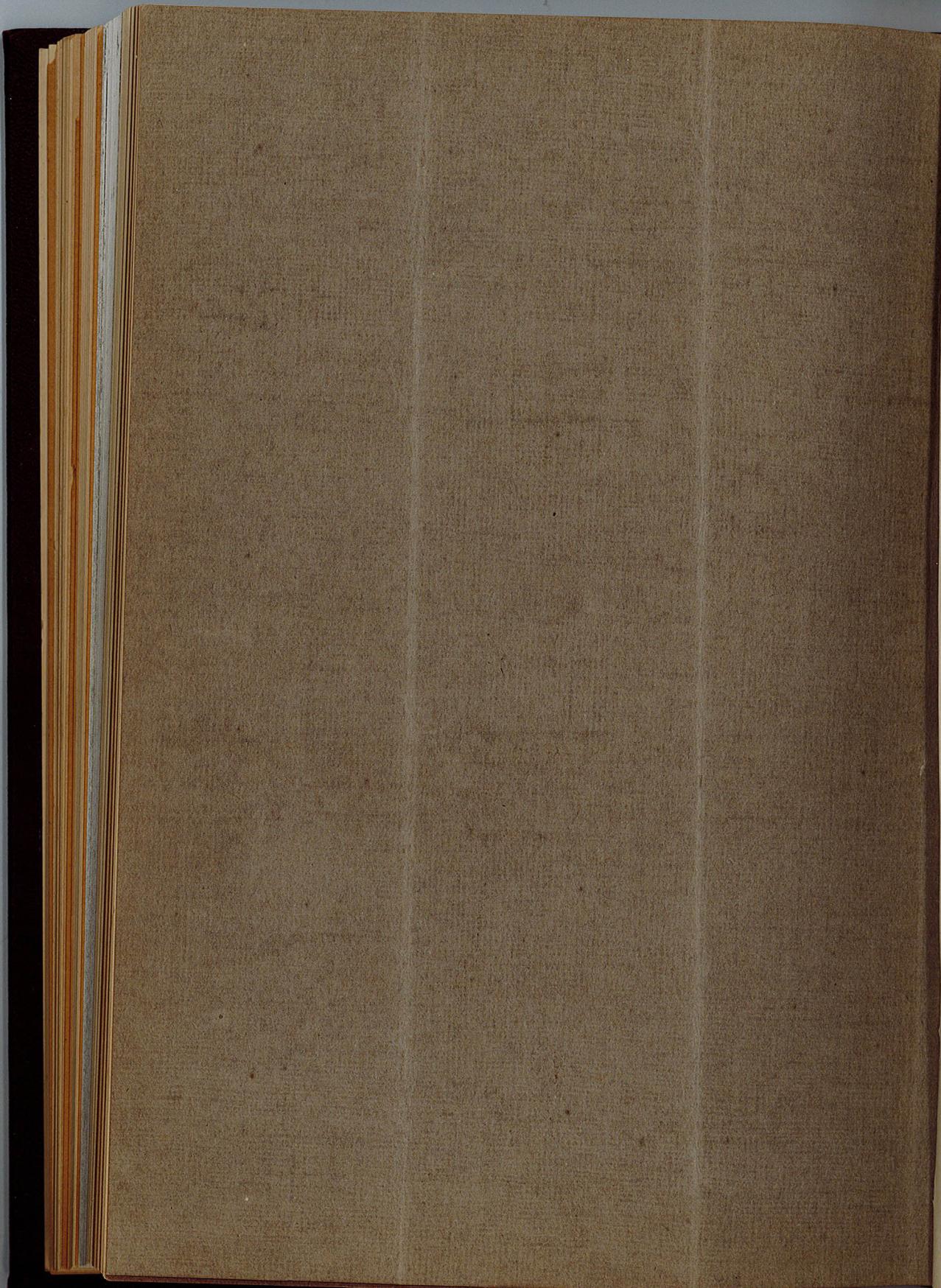
SUBSCRIBERS.

In addition to the list published in last term's "Societas," we have to acknowledge the following subscriptions:—

Mr. H. Quartly 3/-; Rev. C. E. Adams 3/-; Rev. F. Reeve 3/-; Miss V. Hudson 3/-; Rev. F. C. Williams 3/-; Rev. A. M. Mosley 3/-.

Annual Subscription 3/-.





Miss V.
AVE to
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utton.