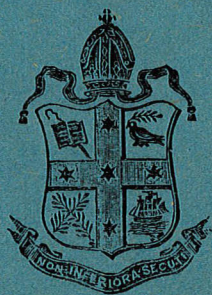


"Societas"

The Magazine of Moore
Theological College,
Sydney



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"SOCIETAS"

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EDITORIAL.

With this issue of "Societas" we make our first appearance in print for some years. In the past our magazine has managed to weather the storms of finance and to keep its head out of water. The time is ripe, however, for the production of a bigger magazine, with an appeal wider than the walls of the College. We, therefore, launch this little venture in the hope that all members of Moore College—past and present—will support our efforts.

The cost of printing ought not to be a burden too heavy to sustain if old Moore Collegians will contribute towards the cost of production. A College Magazine has a special claim upon the sympathies of those who recognise it as the official organ of their Alma Mater. And "Societas" is an attempt not only to express the spirit pervading the life of the College of to-day, it is also an attempt to link up the past with the present.

We therefore invite old Collegians to send along matter for publication, to use our columns as a link with old friends, and to enter again, in spirit, upon a phase of life that offers the finest fellowship the world can produce.

"Societas" will be published at least three times a year. Each issue will contain items of interest dealing with College activities, and space will be found for matters of a topical nature. As time goes on, we hope to increase the size and circulation of our Magazine and to add to its attractiveness.

Our pages will be open to receive the expression of any opinion that is worth considering, and while we have no intention of being a medium for airing grievances, we extend a warm welcome to "heretic" and "orthodox" alike. Our desire is that this little journal shall be wide in its sympathies and comprehensive in its outlook.

Thus, we commend "Societas" to the tender care of our readers in the firm belief that it will warrant their support.

WELCOME.

This year promises to be an epoch in the history of Moore College. Twenty students are in residence, and in several of the rooms space has had to be found for two men. We extend the hand of friendship to the following "freshers": Smith, Dillon, Fox, Saunders, Sutton, Pilkington, Pike, Aston, Rook and Fleck. Already they have felt the icy hand of the White-robed "Initiator." May they gain their revenge next year! Another cause for rejoicing is the influx of University men to our midst. Stanger and Davidson are graduates and Sutton and Shaw are taking the Sydney Arts course. A Matriculation Class is in existence and by next March we hope our Arts representatives will be considerably increased in number.

Finally, we welcome into our midst a new arrival from a source unknown and of a heterogeneous pedigree, namely, Ginger, the cat.

VARIETY.

Variety is the spice of life. At least it is the spice of college life. And it is very gratifying to note that within our walls we have gathered together a company of men whose opinions represent every possible shade of theological thought—and the lack of it. If a College is to fulfil its true destiny and is to be a place fit and safe to live in, it must seek to foster variety. Rigid uniformity is to be deprecated as unnatural, and as an easy but unsatisfactory solution of the eternal problem of the one and the many. Here, in Moore College, we ought to demand but one essential article to which all men should subscribe without equivocation or mental reservation. And that one article represents the aim of our lives—"to serve humanity in the name of Christ, in the sacred ministry of His Church." Divergence of opinion in matters relative to historical, scientific or liturgical questions should not be a bar to good fellowship. Rather should such difference add interest to life, and serve as a means of mutual education.

We are particularly fortunate this year in being able to muster a group of men whose qualities are as varied as they are interesting. There are students who are fat and students who are painfully elongated. Affluent students rub shoulders with the perennially "broke." Aspiring basso profundos manfully bear with those who tune it right sweetly through the nose. Several gentlemen display a warped aesthetic instinct mainly by the weird hosiery and bizarre neckwear they affect. There are students who rise early, while it is still dark, and work hard. There are still more students who rise hardly and hardly work. And yet, amid this welter of variety true comradeship persists.

We have a Queenslander who is very fond of high-class vaudeville, and a New Zealander who mingles boxing gloves with his preaching. Another interesting gentleman hails from Tasmania, where the chief occupation of the people seems to be apple growing and bankruptcy. Woop-Woop is represented by a long youth who keeps a pet snake in a bottle of alcohol. A flavour of the Old World, with all its wealth of culture, is imparted to our crude Australian atmosphere by a youth who never brushes his hair, wears a black hat which he has insured, refuses to crease his trousers, and preaches long sermons. We have a few odd fish, a Pike and a Taylor; a rare Fox and a Rook from the underworld. Altogether, we are a varied Society. But, as we said before, "variety is the spice of life."

STUDENTS IN RESIDENCE.

We publish this rather formidable list without the slightest hesitation, for it is some considerable time since we have had so many men in residence. The increase in candidates offering themselves for the ministry ought to be a source of thanksgiving to all who have the Church's welfare at heart.

The following men are living in:—N. Fox, K. F. Saunders, K. B. J. Smith, C. W. Dillon, E. J. Davidson, B.A. (Senior Student), S. J. Matthews, E. C. Yarrington, H. E. Felton, D. T. Wilson, A. E. Hodgson, F. A. S. Shaw, W. H. Stanger, B.A., C. E. A. Reynolds, L. N. Sutton, J. W. Russell, C. S. Fleck, C. W. Aston, F. E. Elliott, L. G. P. Pilkington, and E. J. B. Pike.

W. V. Giles, W. H. J. Turner and W. N. Rook are our non-resident men.

We also have two of last year's old hands with us, Rev. W. J. Siddens, Th.L., and Rev. E. R. Elder, B.A., Th.L. (Tutor).

Quite a large family!

ORDINATIONS.

On St. Thomas' Day, December last, six students from Moore College were admitted to the Diaconate. They were: E. R. Elder, B.A., Th.L., R. S. Chapple, W. J. Siddens, Th.L., R. Strong, Th.L., G. Polain, Th.L., and L. T. N. Hamilton, Th.L. A former student, L. S. Dudley, B.A., Th.L., who has returned from the Mission Fields, was made a Deacon, while Rev. C. Kenderdine and Rev. S. Jones were Priested. The Preacher was Rev. H. S. Begbie, Rector of St. Stephen's, Willoughby. O. N. Manny, Th.L., was ordained on December 2nd, at Grafton, and is now working in that diocese.

THE PRINCIPAL'S LETTER.

I am very glad to see that "Societas" is alive and vigorous enough to venture again into print, and wish it every success. When I see the sumptuous productions that other colleges are able to present to the world as the "College Magazine," the warning of the tenth commandment becomes necessary. Perhaps our more fortunate fellows are able to draw on private subsidies from a munificent benefactor. Possibly they may receive donations from a wider circle of subscribers. However they manage to do it, we congratulate them on their results. One thing we can say at present is that "Societas" is edited, produced and financed entirely by actual members of the College. It does represent co-operative effort stimulated by judicious "button-holing" by the editor. But it is quite likely that he uses more impressive methods; he may even go so far as "direct action." Still, "Societas" is more than a name; it stands for a solid fact, as the editor reminds us in his note. If all our former students would become subscribers and readers, "Societas" would greatly extend its already large sphere of usefulness.

As a corporate or co-operative effort the College Magazine should find room for the expression of the variety of opinion and outlook that we ought to expect in such an institution. "Societas" is not a propagandist production, though we hope it helps to spread a keener interest in the College. While its aim and standpoint are in full harmony with the recognised standards of faith and worship of our own Church, we like to hear and to read what people of other convictions may have to express. Fresh air and sunshine are essential factors in the reduction of disease, and are wonderful restoratives to health, not only of body but of mind and soul. *Magna est veritas et praevallet.* Freedom of discussion is the best way to meet mistakes of reasoning and to remove errors of emphasis. But freedom must not degenerate into licence. There are recognised canons of decency and good sense. Above all, the search for truth must be sincere, especially when we are dealing with the deepest things of life. Grave moral issues are involved. We have not only to know the truth, we have to live it.

Men who are preparing for the ministry have a peculiar responsibility to fulfil in their studies. It goes far beyond the passing of examinations. Such tests are but means to an end. The end in view is the mental equipment of a pastor and teacher who has to "handle aright" (2 Tim. 2,15) the mysteries of Divine truth. He has to teach the unlearned and to answer the questions of the perplexed. This is only one of the functions of the ministry, but it is a vital function, which demands a severe discipline of preparation. It is intimately bound up with the main function of the ministry, that of spiritual leadership; in fact it is necessary to the adequate fulfilment of that function. Hence it is of supreme importance to form those habits of study which will enable the candidate for Holy Orders to be a student, not only while he is at college, but during the whole of his ministerial life. It is one of the essential conditions of a fruitful ministry.

D.J.D.

"THE MODERN PROPHET AND THE CHURCH OF THE FUTURE."

"At no time in the history of the English Church has the necessity for an educated ministry been more urgent than it is to-day. At no time has there been greater need of clergy of wide reading in the matters which particularly appertain to their calling, and of quick appreciation of the great movements of thought and action which lie outside their own exclusive sphere. In these days practically all thoughtful men are religious; but comparatively few are convinced believers in the Christian tradition or professed members of any institutional embodiment of that tradition. The old antagonisms which the early progress of scientific movement aroused and fostered have died away. The old mechanical philosophies have been succeeded by more spiritual, because more scientific and rational conceptions of the universe.

"Most men are now definitely theistic by conviction, and, whatever they may think of the Trinitarian Theology, are irresistibly attracted by the personality of the Nazarene. Their religion is inchoate, unformed; they could not, even if they would, give expression to it in words; it is mystical rather than institutional; it manifests itself primarily in an attitude of mind, and does not seek to be formally embodied in a creed or definitely incorporated in a Church. In many cases the religious emotions of these men have been quickened by the events of the past few years. They have gained a stronger intuition of God. They feel within them at times, a constraining necessity to co-operate in His purpose and to seek His Kingdom.

"For the establishment of that Kingdom there exists an organised society, Ecclesia or Church. But these men stand outside the Church. The reason is not far to seek. To-day the educated and thoughtful layman is demanding from professed ministers of religion a high standard of culture and intellectual attainment. He demands men of personality, or spiritual experience, or broad sympathies. No mind can ever be permanently influenced by another mind of inferior quality. The teacher of religion, therefore, if he is to make any appeal to the educated lay mind, must possess these qualifications. With them he will speak as one having authority. Without them he will find few among the thoughtful who will willingly become his disciples.

"Ministers of religion in the future will be of the prophetic type. Their distinctive characteristics will be their intense earnestness. They will not be intrigued by the petty interests which now consume the priestly mind. They will care little or nothing for rites and ceremonies. Vestiarian enthusiasms will strike them as being particularly contemptible. It will not matter to them if they minister in cloth of gold or in their shirt sleeves. They will not be obsessed by ecclesiastical traditions, for their Church will lie in the future. It will be the work of their own creative inspired minds, and not an anachronistic resuscitation from the past. They will attach no more importance than did John the Baptist to the validity of Orders or the Canonically of Procedures. They will relegate all matters of 'Churchmanship'—as the present age understands the term—into the limbo of forgotten futilities. They will constitute a new spiritual aristocracy in which each man, in his vocation and ministry, will be driving towards a common end, sustained by a common faith, bound indissolubly in a common brotherhood labouring for that perfection which is nothing less than the coming upon earth of the Kingdom of God.

"With the rise of this prophetic ministry, the reformation of the twentieth century will be consummated, and the Church will enter upon a new and more spacious epoch in her life."

—From an article in "The Challenge."

C. E. M. S.

The College Branch of the C.E.M.S. began its Easter Term activities with an "Admission" Service in the Chapel. Seven men were admitted by the Principal into the Society, after which Rev. E. A. North-Ash, Clerical Secretary, spoke on the work being done by the various branches of this big Anglican brotherhood.

We had the privilege of listening to the Bishop of Polynesia on the 4th April. The Bishop outlined the peculiar difficulties attaching to work in the Pacific Islands, especially in Fiji, where the problem of indentured labour looms large.

Rev. G. F. B. Manning, an old student of this College, and Rev. F. W. Tugwell, B.A., spoke to us this term.

During May we hope to have a visit from Rev. Canon Carr-Smith.

The Vice-Principal's Anzac Day address was inspiring and furnished food for thought.

To all those speakers who come to us on Fridays we wish to express our thanks.

VALETE.

At the end of last term we said farewell to several of our members.

R. S. Chapple, our Senior Student of 1923, has gone to Coogee as curate. We miss his singing in Chapel, as well as his help on the tennis-court and behind the stumps.

L. N. Hamilton, who edited "Societas" last year, has taken up duty at Naremburn. He entered College in 1922 and gained second-class honours at the Th.L. examination last October.

G. Polain has remained at Rozelle, where he is now curate, while R. Strong, the Churchwarden and Librarian of last year, has taken up similar duties at West Kogarah.

It is well for us that most of our comrades are stationed in and around Sydney, so that we can still keep in touch with them. Three former residents, however, have taken up work in country districts, F. H. B. Dillon at Wollongong, and R. K. Hobden as far afield as Hillston, where he is working under the B.C.A. Society.

O. N. Manny left us last October to return to the Diocese of Grafton, where he is attached to the Cathedral staff. Along with R. Strong and F. H. B. Dillon, he was one of the successful Th.L. candidates.

Rev. E. R. Elder, B.A., is still filling the dual post of Tutor at the College and assistant at Ultimo. We congratulate him in gaining first-class honours in the Th.L. In Rev. W. J. Siddens, who lives with us while acting as curate at Darlington, we have another successful Th.L. candidate.

The memory of those who have left us is still afresh in our minds. In more ways than one they have left their marks behind them.

We welcome any visit they are able to give us, for they still belong to that wider societas of Moore College men.

LETTERS AND ENVELOPES 4000 YEARS OLD.

Among the important cities of ancient Babylonia was Larsa, the Ellasar of Genesis XIV. 1, 9. The modern name is Senkerah. The great canal upon which it was situated is still an important waterway. The city came under the sway of Hammurabi, the great king and legislator, when he unified all Babylonia.

The site of Larsa has been partly excavated by American archaeologists. Their explorations have yielded a large number of documents, written on soft clay and rendered permanent by being baked hard. A considerable portion of these ancient records are being deciphered in Yale Museum, U.S.A. Some of the most interesting, consisting of private correspondence from about 2000 B.C. have been published by the Yale University Press. Many of these letters, though opened and read for the first time 4000 years ago, are still in their clay envelopes. All are of deep antiquarian and human interest and much light is thrown upon Bible names and customs.

One letter, still preserved in its envelope, gives a new spelling to the Babylonian name, Abraham. A youth named Sirum writes to his sister Elmeshum, who is evidently the wealthy member of the family, to borrow money from her. Abraham is acting in the young man's interests. The sister does not always fulfil her promises promptly, and appears to be adept in finding excuses for her failures to post remittances when due.

The usual spelling of the Patriarch's name is A-ba-ra-ma or A-ba-am-ra-am. In this letter it appears as A-ba-ra-ha-am, but the "h" is a heavier aspirate than that of the Hebrew spelling of the name. The date of the letter is about a century after the patriarch's time.

Profit-sharing is not such a modern commercial improvement as some people suppose. In one of the documents the agent is empowered to distribute the profits in equal shares between master and workmen. Labourers in the brickyard are exempted from the arrangement. Brick-making was a flourishing industry in Babylonia, and the brickmakers appear to have appealed to the courts for the right to participate in the division. The document seems to indicate that their case will come forward for a special hearing in two months' time.

These letters from Larsa bridge quite easily and naturally a gap of 4000 years. They reveal intimately the private life of an old-world city. Their frequent allusion to religious sanctions, legal and trade arrangements, and farming and shipping agreements touch closely the moral issues that are being raised in the Christian civilisation of the present day.

G. C. GLANVILLE, B.D.

(Vice-Principal).

THE A.S.C.M.

Those of us who are acquainted with the work which the Student Movement is doing throughout the whole world will be pleased to note the tone of the following extract from the "A.S.C.M." 1924 pamphlet.

"The Movement fully recognises that success in its general aim should result in a considerable number of men and women devoting themselves to the more specific ministries of the Church at home and abroad. The Movement is conscious of the fact that while many men in Theological Colleges of all the Churches have been among its strongest members—and leaders—it has not yet succeeded in establishing the relations which ought to exist between it and these strategic centres of the Church. There is a variety of practical difficulties—some of them almost mechanical, but none the less stubborn—which have never yet been effectively overcome."

Here, in Moore College, we fully realise that the most stubborn barrier to active participation in the work of the Movement is lack of time. With the assistance of the members of the "A.S.C.M." in other neighbouring Theological Colleges, we hope this year to link up more effectively with the Sydney University Christian Union. It is our belief that the Church of the future, if it is to reach the needs of the youth of our land, must partake of some of that intellectual honesty, zeal and energy characteristic of the Movement at its best.

Our branch of the A.S.C.M. extends a hearty welcome to all new chums, hoping to see them in due course members of the Movement.

SPORTING NOTES.

TENNIS.

Our first four has undergone a change, Messrs. Hobden, Dillon and Chapple having left to take up work in various Parishes. We miss these three exponents of the racquet game. Their places have been filled by Messrs. Shaw, Davidson and C. W. Dillon.

Messrs. Wilson, Elliott and Hodgson have been showing good form on the court.

The Principal, always prominent in College sport, has shared in several of our victories of late.

We had a great match with St. John's College, Armidale, losing by one game. This annual fixture is one to which we look forward with the greatest of pleasure. Next time we hope to turn the tables.

The match against Leigh College this term resulted in an exciting contest which we won by five games.

The new court is a pleasure to play on. Our thanks are due to Mr. F. W. Stoddart for his generous gift of twenty-five pounds, which enabled us to reconstruct a perfect chip court.

Of the new members, C. W. Dillon appears the most promising tennis player.

CRICKET.

Cricket activities have now ceased, with the coming of winter. We had a splendid season's sport, marred by only one accident. We are glad to have E. J. Pike back with us after his sojourn in hospital.

Last term at University Oval the College team met a composite team of past students. The experience—and the skill—of the latter resulted in our overwhelming defeat. Pride forbids the publication of the scores. The clergy can hit in more ways than one.

Our thanks are due to the Deaf and Dumb Institute—the home of many youthful Maileys—for the use of their cricket pitch. Twice in the last six months we have met a team from the Institute. The latter won the first match, but we scored an innings victory in the second.

With the departure of F. Dillon we lose a fine cricketer. Good reports come from Wollongong, where he is displaying prowess with the bat.

R. Hobden has left for the far West, and we are one valuable bowler less in consequence. We miss R. Chapple from behind the stumps. Mr. Elder still remains with us as our best all rounder.

POEM.

There are fellows whose smiles are like sunbeams,
And make you feel happy all day;
They will cheer you when things seem against you
And send you with Hope on your way.
There are fellows that cold are as icebergs,
They make you quite dumpy and blue;
They will push a man down with a scowl and a frown—
What kind of a fellow are you?

There are fellows who love to encourage,
Who stiffen you up for the test;
If you've got a tough job to encounter,
They make you feel brave as the best.
There are fellows that say, "Give up trying,
The prize isn't coming to you.
Your labours are vain, that you'll fail is quite plain"—
What kind of a fellow are you?

There are fellows like men that run races,
They keep their eyes fixed on the goal;
You can see them with Hope on their faces,
There are fellows ignoble of soul.
There are some that are base and disloyal,
And some that are honest and true;
There are fellows like steel—they are true, they are leal—
What kind of a fellow are you?

J. RUSSELL.

Answers to Correspondents.

"Wood B. Poett."—Men have been hanged for less. While we thoroughly appreciate the effort involved, we nevertheless deeply regret the result. Try your hand at something else, preferably writing for the "Ladies Weekly Budget."

"A College Anthem."—After a long and painful night we find ourselves in a state of suspended judgment. Or is it suspended animation? Try again. It is a good effort.

"Utopia."—Your poem on "Love" is in need of a readjustment of metre. We hold it over pending alterations.

"E.C.Y."—Your two volumes of forty-minute sermons for worn-out rectors—despite the preface by the President of the Society for the Prevention of Cruelty to Dumb Animals—leave us as they are sure to leave any congregation, frozen. Try a course of "Aspros." They're wonderful.

"Sutt."—Your illuminating article on the latest colour and cut of clerical garments has been held over pending the appointment of a sartorial "royal commission."

"P.K.E."—Thanks awfully, old chap! Your story telling of the way in which you slew your ninety-eighth goanna is very interesting. It is too harrowing for inclusion in this issue. Sorry that we are unable to print a picture of you in your spurs, holding up your fainting horse.

"Harry."—Your book on "How to Breed Goats" fails to thrill. Try the "Bulletin."

"Stang."—We are not interested in the Jew's harp. The ukelele is more in our line.

"Pilk."—You are correct. Esau was a hairy man.

"Dug."—The question is a fair one. The only way to ensure a full round tone in the voice is to relax the throat muscles, drop the bottom jaw down on to the chest and breathe regularly from the stomach. Some prefer to use sandpaper.

"Sope Suds."—The effusion entitled "An Interrupted Dream" reads like an anti-prohibition tract. Go to bed early in future and stick to the lobster only.

