



SOCIETAS

The Magazine of Moore
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Sydney

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SOCIETAS

EDITORIAL STAFF:

Editor S. J. MATTHEWS.

Sub-Editors C. W. CHANDLER.

W. H. STANGER, B.A., Th.L.

L. N. SUTTON, B.A.

EDITORIAL.

CHRISTIAN REUNION.

An endeavour has been made in this issue to put forward some of the aspects of the important subject of Christian Reunion. We regret that the serious illness of Professor MacIntyre has prevented us from obtaining his article on the Presbyterian point of view. One of the reasons for desiring to have a Reunion issue was the fact, that during the past two years, and especially this year, we have been drawn into a closer bond of sympathetic and appreciative fellowship with the students of other Theological Colleges.

We have met them on the tennis court in the competition for the Newman Cup, and in the lecture room in wordy battle for the Pearce Memorial Shield. We enjoyed the spectacle of the Principal of Leigh College (Methodist), who acted as Adjudicator, and the team from Camden College (Congregationalist), who were our opponents in debate, all gathered in our Senior Students' room for supper. In turn we have entertained and have been entertained by the Principals and students of the other colleges. It is in this friendly rivalry, and in the informal gatherings afterwards, that we have come to esteem the excellent qualities and undoubted devotion to the work of our Lord which characterises our fellow-students of other denominations. We have come to realise, that in the fundamental essentials of our religion we are at one with them, and we hope that thus we are laying the foundation of a greater sympathy which will one day result in our taking yet another step towards the Reunion of the Christian Churches in our country.

CHURCH REUNION.

FROM A METHODIST POINT OF VIEW.

The official attitude of the Methodist Church on the Reunion Question is, perhaps, best stated in the reply to the Lambeth Appeal made by the British Wesleyan Conference in 1922 (see "Bell's Documents on Christian Unity," pp. 110-115). There are sections, notably in the United States, for which this body cannot speak, yet its declaration may be taken as fairly expressing the feelings of Methodists generally.

The reply made by the Methodist Church of Australasia follows the same line of thought, and often the "ipsissima verba."

The study of these documents shows that the Appeal made a deep impression, and awakened appreciative and generous response. No one who knows Wesley's Sermon on Catholic Spirit will wonder that his followers are quick to respond to any appeal for harmony, brotherliness, and unity of spirit. In the recognition of the Presence of the Holy Spirit at Lambeth, in the faith that "God wills fellowship," in the mourning over the broken unity of the Church, in the recognition of the larger conception of our Lord's purposes, in the strong statement that to hold back from active enterprise would be to grieve the Holy Spirit—in all this is expressed a profound sympathy with the spirit of the Appeal, and an earnest desire to co-operate with the Movement it has inaugurated.

At the same time the statement is candid in admitting difficulties in the way of organic union. It asserts the belief that no one form of Church polity is prescribed by our Lord and the Apostles; that episcopal ordination, if it implies re-ordination, could not be accepted; it finds difficulties in the attitude to be assumed towards those who cannot accept the episcopal order of government; it calls for consideration as to the position of lay preachers, and it asserts adherence to the principles of the Protestant Reformation. But it declares its readiness to join in "exploring the ground and in opening every avenue of possibility in a great enterprise."

This statement should be read in the light of the subsequent fact that some of the leaders of the Methodist Church in England have taken a sympathetic and prominent part in exploring the ground and in seeking to find a way out of difficulties. That is naturally a slow process and must not be hurried. But what is of supreme importance now, is that the Movement should not be allowed to depend upon official statements at all, or, at least, to a very slight degree.

It is urgent that the whole question should be made one for the rank and file of the clergy and laity. The leaders have taken a profoundly significant step; the question now is: Are the people prepared to follow? That can only be answered by the people themselves. But it is first of all necessary that they should know what has been done. Probably

they have a vague idea, gathered from newspapers, that the Anglican Church has made a strong plea for the Reunion of Christendom, but comparatively few know exactly what has been suggested. In some way the proposals must be brought home. When it is made clear, and when it is fully realised what is aimed at, there is good reason for believing that it will command widespread sympathy. The steps already taken to secure co-operation have touched a sensitive chord in many hearts. No one can expect that there will be a universally favourable response, the innate conservatism of the human mind being certain to assert itself; but the more the question is studied, the stronger will appear the proof that our modern denominationalism is inconsistent with the truest ideals of Church life. And if insistence is laid upon the fact that unity does not mean uniformity, and that there is contemplated the amplest possible variety, opposition will at once be disarmed.

Appeal must be made to the conscience. We have grown so accustomed to numerous denominations as to believe that such variety is the normal condition of the Church of Christ. Now that that belief has been challenged, it should send Christians back to the study of the New Testament, in which it will be hard to find that anything like our present situation existed in Apostolic times, or can be justified by Divine and Apostolic teaching. If that is once realised, it throws on Christians of to-day the responsibility of taking such steps as shall bring men back to the Apostolic conception of the Church.

Does not this throw upon the teaching clergy the further responsibility of calling their people's attention to New Testament teaching? I do not think the duty is recognised on a large scale, and still less fulfilled. I hope I shall not be thought to go beyond the bounds of modesty if I say that in this particular, and in the pressing forward of the Movement generally, the Anglican clergy should take a leading part. The Lambeth Appeal emanated from their Archbishops and Bishops, and they are the ones who should be its strenuous advocates and missionaries. I have urged elsewhere, that local conferences should be arranged for on as wide a scale as possible. "The preparation for the World Conference on Faith and Order (a parallel movement) is conference and conference and conference—local conference, regional conference, every kind of conference which will help Christians of different communions to understand one another." That surely is the Christian way toward Unity, and if conference means not only frank discussion, but common prayer, we may learn once again that the things impossible to men are possible with God.

—C. J. PRESCOTT.

SOME THOUGHTS OF A CONGREGATIONALIST ON REUNION.

I take Reunion to mean the union of all organised Christian communities in one organised body, its ministers authorised to officiate in any part of the Church, and its members entitled to receive the Sacra-

ments in any part of the same. To include **all** Christian communities it must be wide enough to include the Friends (Quakers) on the one hand, and Ritualists of any community on the other. It must therefore be content to have normal practices, such as the ordination of ministers and the observance of Sacraments, while not excluding those who do not at present approve of either. Unless this is possible, the United Church cannot claim to be in full the "body of Christ."

As the Roman Catholic Church makes impossible demands on Christians of other Churches, it must for practical purposes be left out of account for the present, and the responsibility of keeping the "body" divided thrown upon it. The three main factors now are the Anglican, the Eastern, and the other Protestant or Reformed Churches.

Many branches of the last-mentioned have already united, or are on the eve of uniting—e.g., the United and Free Presbyterian Churches, and now these with the Established Church of Scotland; various unions of Methodist Churches; the union of the Congregationalists and Evangelical Union Churches.

An attempt to unite the Presbyterian, Methodist and Congregational Churches has succeeded, more or less, in Canada, and has failed in Australia. The Anglican and Eastern Churches have long made approaches to one another, but nothing definite in the way of reunion has resulted yet. In the meantime, can the Anglican and non-Anglican Reformed Churches in conference put into an acceptable form proposals for a United Church, which proposals can be put before Eastern Churches for further consideration and conference?

At the first Reunion Conference in the Chapter House, Sydney, the discussions turned on the suggestions of the Lambeth Conference of Bishops. The question of Episcopacy as the form of government seemed to cause no trouble to any, if it was to be a "constitutional" episcopacy. Any requirement of what might seem to be re-ordination of non-Anglican ministers was strongly repudiated. The acceptance of the Apostles' Creed and the Nicene Creed as the standards of the Church was not as fully discussed as it deserved to be.

Since the conference at Cronulla, which was not very encouraging, two main lines of activity have been decided on, and as a Congregationalist I believe these to be good, and really necessary for further steps to Reunion.

By concerted action in matters ecclesiastical and civil, when we already agree as Christians, we can be unitedly a power for good in our public life, where separately we lack force.

By conferences, both State and Federal, we are learning more of the ideals that lie beneath our various practices in government, worship and doctrine. Judging by the last State conference, I believe all members are inclined to speak freely for their own communities, and with all respect listen to the views of others.

Personally, I should like to see the appointment of yet another body of men, namely, a body of Scholars of the various Communities, charged to bring all their special studies to bear on the origin and growth of the Church, its beliefs and practices. If these were to report their results to the Federal Conferences, it might be of great value.

Finally, I do not myself believe it absolutely necessary to have only one organisation to answer to our hearts' desire that His people should be one, but if under His guidance the people—at present it is more a matter of the leaders—feel the urgent impulse to establish such an organisation, I feel certain that Congregationalists are prepared to do anything that His will may be done on earth.

—G. W. THATCHER.

CHRISTIAN REUNION.

It was a happy idea to make this a "Reunion" number. It is a singularly appropriate subject for "Societas," and we do appreciate the contributions from distinguished representatives of other Christian bodies. A perusal of their articles is sufficient to show that the idea of Christian Reunion has moved beyond the stage of academic discussion. Certain definite steps have been taken towards practical co-operation.

To begin with, as this is a students' magazine, we note the union of training courses that has been in operation for some years at St. Andrew's Theological Hall, where Presbyterian, Methodist, and Congregational ordinands have been studying together in the same classes and sitting for the same examinations. Our own College was invited to join in, and the College Committee gave general approval of the idea. Our difficulty lies in the fact that we are following a course that has been arranged for the whole of our Church throughout the Commonwealth, and the subjects of that course do not coincide with the subjects of the joint course at St. Andrew's. This practical difficulty, however, is not insuperable, but it could be dealt with most effectively by the Commonwealth Council of the Churches seeking Reunion.

It is a most significant fact that such a Council has been formed and has already met, and will meet regularly in future, and one of the subjects set down as offering scope for practical co-operation, is the question of joint theological training. It has already been before our General Synod Committee on Reunion, and there are hopes that a practicable scheme may be arranged in the not distant future.

For about fifteen years the heads and lecturers of the theological colleges in and near Sydney have constituted a Board of Joint Theological Studies. For many years certain courses of lectures were arranged by the Board for students only, but in the last eight or nine years the courses have been thrown open to the public generally. The Board has also taken action in other directions for the promotion of theological learning.

The Student Christian Movement has also done much to promote Christian Reunion, by encouraging and giving opportunities for that fellowship in study and devotion and practical co-operation, which is the best way to cultivate the spirit of mutual appreciation which will bring and hold us together. It is our common loyalty to the one Lord and Master that has brought us so nearly together as we stand to-day. It was a great discovery to find that differences of churchmanship or of ecclesiastical organisation could exist side by side with a deep personal devotion to Jesus Christ. But it was this very thing namely, our personal devotion to our Blessed Lord, which put our ecclesiastical distinctions in their proper place. Hitherto they had been in the foreground, and too many people still keep them there. But some of us are learning, and not a few have already learned, that our real unity, our true churchmanship, is found in our personal faith-union with the One Lord; it is our fellowship in Him.

Only one phase of the great Reunion Movement has been touched upon in this article. Solid progress has been made in the last six years, especially since the issue of the Lambeth Appeal in 1920. But there remaineth yet much land to be possessed before even a practicable scheme of Reunion can be evolved. Also, if there had been no encouragement at all, it would nevertheless be our duty to pray and work for Christian Reunion, as expressing the mind of Christ, who prayed "that they all may be one." Still, there has been such progress made that the ideal seems nearer than many had dared to hope, and the friendly association and co-operation of theological students is not the least important guarantee that the Reunion Movement is to be kept going towards its ultimate goal, the Reunited Christian Church.

—D.J.D.

EDITORIAL NOTES.

The Editorial Staff of "Societas" desire to thank those former students and friends of Moore College who have become subscribers to our paper this year. We continue to print this magazine, in the belief that we are producing something of interest and value, not only to present students, but also to those who have been former students. Our financial position, however, is very serious. We need the support of every old Moore Collegian if "Societas" is to continue in its present form.

The Th.L. exam. approaches. Midnight oil is being burnt, and the local chemist is kept busy supplying aspros and brain tonic in large quantities.

Thanks to an anonymous friend, who donated a large mat for our Common Room floor.

Thanks also to a former student, who sent us a guinea; and another who forwarded ten shillings, to assist this paper.

THE PEARCE MEMORIAL SHIELD.

The Pearce Memorial Shield has been presented by Rev. L. A. Pearce, in memory of his brother, the late Rev. H. M. A. Pearce.

It is for competition for debating among the Theological Colleges.

Our team, which consists of C. W. Chandler (leader), L. N. Sutton, W. H. Stanger, and S. J. Matthews, has so far been successful in the debates against Camden College and Leigh College. They have yet to meet teams from the Presbyterian and Baptist Colleges.

A COLLEGE COLLIERY.

The city has been stirred, both inwardly and underneath. Geological experts have been completely baffled, and their rock-like placidity has developed a lateral thrust. The Miners' Federation is to hold a stop-work meeting and discuss the matter with the Chamber of Commerce over an ice-cream. And why? Simply because a new colliery, employing non-union labour, has been found in City Road, Darlington. At least, this is what our correspondents, a well-known Pitt Street firm, whose chief aim in life is to cover the community with quilts and cowrugs, inform us. We adduce this letter, marked exhibit one, as proof of the momentous discovery. Here it is:—

“May, 1925.

“The Manager,
“Moore Theological Colliery,
“City Road.

“Dear Sirs,—

“We understand that it is necessary for a new class of Ambulance Stretcher to be kept at the various Collieries, and having made quite a number of these new Stretchers, we have much pleasure in quoting you:—

“Collapsible Canvas Stretcher, complete with Arms, Legs, and Frame, for the sum of 40/- each nett. (Two pounds.)

“We will be pleased to submit one of these samples for your approval. Thanking you in anticipation of your enquiries.

“Yours faithfully,

“CENSORED LTD.”

The enquiries anticipated have been made, and, as far as we can ascertain, the colliery is two storeys high, is painted red, and has an attic where it is dangerous to move with a naked light. The miners live on the workings, where a management, inspired by the highest of humanitarian motives, has provided two phonographs and a number of second-

hand kerosene heaters. So far, the stretchers in use have been made of iron, and have proved exceedingly difficult to collapse. Now that it is necessary for a new class of stretcher to be installed in collieries, we have no doubt whatsoever that the management will see its way clear to introduce the canvas, collapsible variety. The advantages accruing from such a change are obvious. Canvas may be transported with greater facility than iron. The legs and arms may be detached quickly, and the victims of any disaster rapidly hurried from shaft to shaft with less fatigue to all concerned. If need be, the stretchers may be completely collapsed. This makes for greater collapsibility. And, what, after all, is the secret of a good canvas stretcher but its capacity for sudden collapsibility in any emergency? Then, the cost is remarkably reasonable. Forty shillings, that is, two pounds sterling, according to the ready reckoner, is very cheap, especially when the nett is thrown in. Probably the same firm could supply quilts and cow-rugs at considerably reduced figures for the pit ponies.

The miners, so we learn from reliable sources, are an erudite community, not without the signs of culture. Snatches of classic literature accompany the sound of pick and shovel, and the trucks are pushed through the lower levels to the lilting refrain of ancient Hebrew melodies. Pit ponies, born and nurtured in the bowels of City Road, draw the black diamonds to the pit-head inspired by the solemn chanting of lists of the kings of Judah and Israel. It may be of interest to physiologists to know that the staple food of this community is soup—a beverage containing more calories to the cubic yard than any other food known to modern science.

We advise all uplift workers and secretaries of big brotherhood movements to pay a visit to this colliery before the seam becomes unworkable.

—E.J.D.

THE CHURCH AND THE BOY.

To say that the building up or salvaging of the boy life of the community is one of the Church's most serious problems, is not making too great a claim. Amid the demands of present day controversies and problems, we frequently overlook the need of building up the Church of the next generation. The boy, waiting for someone to guide him, is attracted by the gaudy tinsel show of everyday life, and is gradually drawn away into a world "whose god is not our God."

To those whose duties bring them into contact with the delinquent boy, the magnitude of this problem becomes increasingly apparent. One feels greatly the need for more definite instruction to prospective parents on hearing mothers or fathers express failure as a result of their efforts to bring up their children.

In the past a great deal was said about the preponderance of mental cases which came before the Children's Court—tantamount to saying that a child, under ordinary circumstances, would not appear before the Court unless he were abnormal mentally. This seems to be proving a fallacy. From personal observation, one would say that only perhaps 15 per cent. are mental cases, a small percentage neurotic, and a very large portion mere animal spirits, the instinct toward mischief combined with the herd instinct that draws boys together mainly for companionship.

Gerald Stanley Lee says: "The mischief in the boy is the entire basis of his education. A boy can be made a man out of the parts of him that his teachers and parents are throwing away." A large proportion of the delinquent boys are really the result of mischievousness run riot—an instinct given by Almighty God allowed to run untended and untrained. This instinct must be trained, and his mischievousness turned into useful channels. There seems to be but one way for the parent to attain this—to "make a pal of the lad." Any other method means that we are using surgery where common hygiene simply is required and called for.

The work of a Children's Court missionary gives him a peculiar insight into human nature. His work follows certain lines.

He studies the proceedings of each case, thus gaining a proper point of contact when he approaches the lad. A personal talk frequently does the boy a great deal of good. He is usually very sorry for himself, and an excellent opportunity of helping him presents itself.

It is often of value to visit the boy's home.

Boys who have been sent to the State Institutions are kept in touch by means of periodical letters.

Short services on Sundays, and entertainments of various kinds, are held at the Metropolitan Shelter.

The lads are sympathetically dealt with by a magistrate who has a fine Christian outlook, and the members of the Court staff are all eager and anxious to help.

What can the Church do?

The particular needs of the Church in Sydney are:—

The establishment of two small homes—one for pre-adolescent boys and one for the adolescents—in which children of our Church could be sent on probation. These should be in charge of a person competent to deal with boys sympathetically. Trades can be taught, and boys fitted to return to society. (Westmead is splendidly organised.)

The appointment of a full-time Children's Court Chaplain.

All this, however, appears to be putting the ambulance at the foot of the cliff. What is wanted is an awakening in the minds and hearts of parents of their duty to society. This can be secured only when people are taught the Church-going habit, and the necessity for sending their children regularly to Sunday School. A large percentage of the delinquent boys are sons of people who have not set the example of regular attendance at Divine services.

Each Church should have a definite boys' work programme. If the boys must exercise the herd instinct, then the Church's hall or school-room is a more fitting place than the street corner.

—C.W.A.

OPEN-AIR SERVICES.

Perhaps the outstanding feature of our corporate life as a College has been the revival of the open-air meetings, which were discontinued during the period of the Great War. In the old days these meetings were held on Newtown Bridge, where the students assembled in gowns and preached the Word to those who gathered at that busy centre. To-day our procedure is somewhat different. Robing in Christ Church School Hall, we move in procession from George Street to an ideal position at the entrance of Paddy's Markets, where a circle is formed, the central feature of which is a portable organ, a C.E.M.S. banner, and the badge of our Faith, a simple Cross of wood.

Our service consists chiefly of the singing of hymns from the "Alexander" hymn book, and some five or six addresses are given. At the close of the service, the Lord's Prayer is recited, and the Benediction pronounced. The meeting is truly congregational, both in the choice of hymns, in which many of the people join, and in the criticisms, suggestions, and approbation given by them.

It is a matter of comment that our audiences are so sympathetic, and we cannot but feel that our humble efforts in His Name will not be without the Blessing of the Holy Spirit.

It has been most encouraging for us to receive the support of outside speakers from time to time. We desire to acknowledge our grateful thanks in this respect to Revs. J. F. Chapple, P. A. Micklem, E. J. Davidson, J. Hope, and S. Turner.

We are also most fortunate in having the guidance and help of the Vice-Principal, the Tutor, and Rev. W. Siddens, who rarely miss a meeting.

—L.N.S.

GHOSTS!

Two remarkable psychic manifestations have taken place this term—both accompanied by mysterious phenomena. Weird noises, shrill shrieks, earsplitting yells have been emanating from the room of Henhouse Strangler for weeks past. The Pastor, who, in the hectic days of his youth (so he assures us), had more than a bowing acquaintance with divers spirits asserts that Henhouse is either a mystic medium of no mean calibre, or that he has sold himself to the devil.

On being questioned, Henhouse insists that he is merely playing some of his Toti dal Monte records. This is mere evasion. We have heard the inimitable Toti. It is impossible to associate her flute-like tones with the aforesaid moans and groans.

Brother Tuck, dressed in his full regalia as the Grand Monstrosity of the Lemon Lodge, and armed with a copy of "The Church Record," marched at the head of a procession of the "Save Others" Society to Henhouse's room. Here they anointed him with codliver oil, in the hope that they would thus exorcise the evil spirits. After singing a Simper's Introit in F flat, they departed.

We fear that the Pastor is right, and that Henhouse is the candle which attracts the stray spirits flitting round our gay city.

That same night the first manifestation took place. Our Eddie is the Number One Basso Profundo in the Royal Philharmonic Society. He helped to render "Hiawatha."

Imagine his consternation on returning to College, after the concert, to find a materialised spirit stretched out on his floor. The following legend was traced in ghostly characters on his bedroom wall: "Minneha-ha is dead." Further examination showed that the spiteful lady was not only wearing his boxing gloves, shoes and gown, but also that she had surrounded herself with Eddie's numerous medicine bottles, and had removed his bedding and the greater part of his furniture to distant corridors and corners.

The next manifestation took place some weeks later. The weird noises continued, and this time the "Speak Kindly League," headed by "The Gargoyle," and assisted by "The Babe" and "The Animated Beer Barrel," endeavoured to lay the ghosts, but as will be seen, the latter persisted in regarding the College as their rightful home.

The Senior Student, to celebrate the anniversary of his nativity, invited the students to a luxurious spread in the Common Room. After supper he returned to his sanctum, which he had left in perfect order. On opening the door, his nostrils were assailed by a horrible and overpowering odour. Dimly gleaming through the murky, smoke-laden air was a pale green light. Switching on the light the students were enabled to see the ghastly and terrifying spectacle of yet another materialisation. It was the ghost of Julius Cæsar, still surrounded with the sulphur fumes of the nether regions.

At the urgent appeal of the students, no attempts at further exorcisms will take place until next term.

OLD STUDENTS.

One of the most popular appointments of the past year was that of C. E. Adams, to St. Barnabas', Chatswood. Congratulations!

After a stay of six months at Mulgoa, Setchell has gone to Corrimal.

Cameron has been appointed to the charge of the newly formed Provisional District of Northbridge. Northbridge was a part of the Parish of Willoughby, the Rector of which—Rev. H. S. Begbie—is an old student and former Tutor.

S. H. Denman has returned from his trip to England as the "Col. and Con." deputationist. He brings with him some breezy tales of the doings of other Old Students during their deputation work.

Reg. Gee is returning to parochial work, after a period as Country Secretary of the C.M.S.

Reg. Hawkins, of B.C.A. fame, has been appointed to Cabramatta. Welcome back!

Haviland writes from the "Never Never" of S.A., of solid graft and great loneliness. We are all proud of "Happy," and the work he is doing. He is doing an Herculean task, and doing it well, and making history at the same time.

Hamilton is the budding playwright of the diocese.

H. J. Marshall has moved from Waterloo to Bexley.

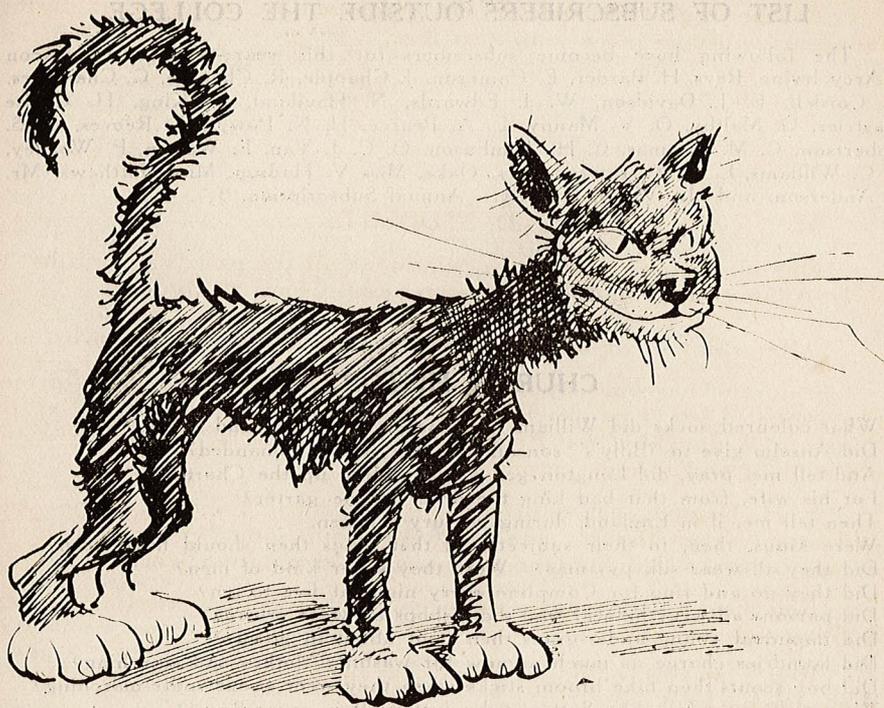
F. B. Mullens has resigned the charge of the District of Cabramatta.

C. C. Short, on returning to Africa, was allocated to the charge of a new station.

J. H. Willcoxson has made an exchange, and is now Rector of Enmore.

We acknowledge receipt of an interesting booklet, entitled "Our Christian Calling," written by P. R. Westley, a former student. It is obtainable at the Church Stores and Angus & Robertson, for sixpence.





THE "CAT - E - CHIST"

(Specially drawn for "Societas" by Jack K. Waring).

College Sport.

TENNIS.

There has been more interest taken in tennis this term than perhaps ever before, the Newman Cup Competition having aroused great interest. We set out with high hopes to contest the St. Andrew's College team, as success meant that we would meet Leigh College in the final round. We were successful against St. Andrew's by nine sets to nil. However, despite days of practice, we were defeated by Leigh College by seven sets to two. Their display was far superior, their team work being excellent. We congratulate them on retaining the Cup, thus winning it two years in succession.

We will be meeting St. John's College, Armidale, probably on Eight-hour Day, October 5, on our own court.

CRICKET.

As this term draws to a close, cricket material is being taken down from the shelves, and the bats are being oiled in preparation for the cricket season. We will be able to field a strong eleven next term, and are looking forward to a return match with the clergy, against whom we were successful last year.

D. T. WILSON, Sports Secretary.

LIST OF SUBSCRIBERS OUTSIDE THE COLLEGE.

The following have become subscribers for this year:—Ven. Archdeacon D'Arcy Irvine, Revs. H. Barder, E. Cameron, J. Chapple, R. Chapple, G. Chambers, O. Cordell, E. J. Davidson, W. J. Edwards, N. Haviland, C. King, H. C. Le Plastrier, G. Maltby, O. V. Manny, L. A. Pearce, H. N. Powys, A. Reeves, C. S. Robertson, C. M. Thomas, C. H. Tomlinson, O. C. J. Van, F. Walton, P. Westley, F. C. Williams, E. C. Yarrington, Mrs. Oake, Miss V. Hudson, Miss Matthews, Mr. S. Anderson, and Mr. W. M. Quartly. Annual Subscription, 3/-.

CHURCH HISTORY.

What coloured socks did William wear, when he in England landed?
Did Anselm give to "Billy's" son all that that scamp demanded?
And tell me, pray, did Langton get when framing up the Charta
For his wife, from that bad king the order of the garter?
Then tell me, if in England, during century thirteen,
Were kings, then, to their subjects, all that kings then should have been?
Did they all wear silk pyjamas? Were they sober kind of men?
Did they go and ring for Compline every night at five to ten?
Did parsons all wear haloes? and did bishops all wear crowns?
Did impudent young under-grads then strut about in gowns?
Did laundries charge as much as now for washing clothes and starching?
Did boy scouts then take broom sticks when they went about route-marching?
Were there any folk like Sutton, who just dealt in secondhand?
X Were there any men who took such hold as Pike does of the land?
Were there such things as Goannas, like the ones that Archie's seen?
Did they then eat bread and butter with cold ham stuck in between?
—"PUSSYFOOT."

MORALS.

If my morals just depended on my knowledge of the text,
My ways would be unended, in this world or the next.
I know there was a youngster once of more than bull-rush fame,
But then I am a perfect dunce concerning that chap's name.
Take "Jihad" or the "Holy War," now how am I to know?
What did they want to ask me for and fret and fume me so?
As for "Blood Feuds," I've a perfect mind to start one on my own,
I think it's really most unkind to leave a man alone
To fight his way on paper, with no sword but a pen.
I feel just like an orphan in a world of wicked men.
David was the son of Jesse, the question tells me that,
And for this information, I will lift to them my hat,
But what about the Harem, or the Herum as it's spelt,
That surely is the place where kings in sin and badness dwelt.
X Hello, "Dug" Wilson's finished, and so has Eddy Pike—
As my knowledge has all vanished, I will also go on strike.
Archie Hodgson's looking learned, K. J. Smith is looking glum,
Freddie Jones, most unconcerned, is just sitting on his thumb;
Cecil Dillon, late of Richmond, going like a scalded cat,
Spilling ink on black lined paper, and so that's an end of that.
—"PUSSYFOOT."

DOCTRINE.

"Pop" Gidley, Kenneth Saunders, Noel Rook and Ossy Fleck
Are dabsters at this doctrine stuff, by dad they are, by heck.
Succession Apostolic, and then Sacerdotium—
For theologic corkers, these questions beat the drum.
As for Indefectibility, did e'er you hear the like,
Said Johnny Russell, Reynolds, and old "Influenza Pike." ✕
There is "A real presence" when the "Princ" is in the room,
It's then so jolly quiet that it seems just like a tomb.
But when he does vacate it, then the corpses all awake,
They throw their hands about their heads, they quiver and they shake.
They laugh just like Hyenas, and they smile like Cheshire cats,
Their heads are all like belfries that are hoarding flocks of bats.
Exams. they will be ended, come Friday, next, at noon,
And when that happy hour arrives, it won't have come too soon.
For I have indigestion of the theologic type,
They are dishing all our papers up on Friday next as tripe.
So join lads all together with a hearty hip-hoo-ray,
There'll be no more test questions until past next holiday.

—"PUSSYFOOT."

C.E.M.S.

The Annual Meeting of the College branch of the C.E.M.S. was held on Thursday, June 25. Officers for the ensuing year were elected. A hearty vote of thanks was accorded the retiring secretary, E. Felton, who has always shown great interest in the College branch.

Rev. W. G. Hilliard preached the sermon at the opening service of the term.

On Friday, July 10, H. Bagot was admitted into the Society by the Principal. This service was followed by an address on "The Church's Work in the Great City Parishes," by Rev. W. T. Price.

During the past term we have had the privilege of listening to an address by Principal Bennett, of Leigh Methodist College, and Rev. F. Lee Albert, one of the Chaplains of the American Fleet.

Rev. A. Ainslee Yeates, in his address, made reference to the work of the Church amongst the students of Sydney University, and Rev. S. J. Kirkby told of the Church's work in the remote bush areas.

Devotional addresses were given by Revs. G. N. MacDonnell, H. N. Baker, L. A. Pearce, A. Reeves and P. J. Bazeley. Rev. W. G. Nisbet gave a novel address on the life of St. Paul, and Rev. E. R. Elder spoke to us on "Slothfulness." To all these speakers we convey our heartiest thanks and appreciation.

NORMAN FOX, Hon. Secretary.

A.S.C.M.

Trinity Term is looked upon as the special "working term" of the year, and the Committee thought it wise to forego the fortnightly meetings until after the Th.L. examination in September.

We hope to be as active as ever next term. We were fortunate at the beginning of term in having the privilege of hearing Padres "Tubby" Clayton, M.C., and "Pat" Leonard, D.S.O. speak to us about the Toc H. Movement. Invitations were extended to the students of the other Theological Colleges, also to students of the various Colleges within the University of Sydney. A very successful meeting resulted. The visitors' story of the foundation of Toc H., its singular success at the present time in England, and the need for planting of the Movement in Australia, was most interesting and greatly appreciated.

At the close of the meeting, the majority of the visitors joined us at Compline. We all had the opportunity of having a personal chat with the padres at a supper, afterwards.

Our A.S.C.M. library is in great demand and we hope to have a further supply of books next term.

F. A. S. SHAW, Hon. Secretary.

CO-OPERATION.

(To the Editor, "Societas.")

We hear much in these days about the loss of people from our churches. Many reasons are offered as to the possible cause of defection. Has the following aspect of the case been considered sufficiently?

How many of the Clergy, to-day, take the trouble when a parishioner is moving to another district to acquaint the Rector of the parish to which he is going?

There is an objection on the part of some to a stereotyped form of commendation, but that form keeps in mind the fact that such commendation is necessary if we are to keep in touch with our people. Failing a set form, the next best thing is a letter, giving particulars of the persons concerned, as to the work they are doing in the parish, whether the children are attending Sunday School, and if the parents and any of the family are confirmed.

The writer, during a period of ten years, can safely state that he has not received ten commendations during that time. He is now working in a growing suburb of the City of Sydney, and during the past two years, over two hundred and fifty Church of England families have moved into his parish. Of that number, three have been commended, and the remainder have had to be sought out. It is part of our duty to be shepherds, but it would be far easier to keep in touch with our flock, especially migratory members, if each Rector was to commend them.

During the war a Padre in a large enlistment camp acknowledging a commendation from the writer, stated that about 5,000 Church of England men came to that camp during his time of service as Chaplain, and he had only received the one commendation.

—OLD STUDENT.



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