

The Real Australian

Organ of the Bush Church Aid Society for Australia and Tasmania.

No 1.

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A Foreword from our President.

I have been asked to write a short message for the first issue of *The Real Australian*, and it is with much pleasure that I do so. The Bush Church Aid Society is endeavouring to meet a very real need, and to rectify a very serious condition of affairs in our young Commonwealth. The Bishops of the inland and sparsely populated dioceses in Australia have felt that the problem of supplying the ministrations of the Church and religious education to the back blocks was almost hopeless of solution. The spiritually neglected condition of those who are struggling to develop our great country is a constant reproach to us all, and this Society is now formed to give dwellers in our great cities and settled parts an opportunity of giving these pioneers the help of the Gospel.

For years past an English Society, the Colonial and Continental Church Society has helped us by generous grants to stipends, passages from England, and the training of clergy, but it is felt that the time has come for Australians to rise to the help of these other Australia-

Thus we welcome the "Bush Church Aid Society," and are glad that already it has been able to send men to some of the districts which seemed in most urgent need. But many more men are required—men who will be willing to make a sacrifice of personal comfort and ease for the sake of those other sheep in the far off West and North of these States. For these men support must be provided and prayer must be intelligently offered. So I gladly commend the *Real Australian*—a journal which will keep all Church people informed of the work of the Society. It will open their eyes to the Church's need in every remote town and district, and inform them of our Bush Church Aid Society's operations and progress.

Our young nation cannot be truly great, while any of its people know not God, and we owe to the men, women and children of inland Australia that which we ourselves possess—the privilege of learning of Him.

JOHN D. LANGLEY, Bishop.

The Real Australian

It is our purpose to issue this paper at least once a quarter. We even hope to make it a monthly publication, or to enlarge its pages. Our desire can only be realised as we receive support from Church people. The subscription has been fixed at 1s 6d a year. Our original plan was to charge 1s a year, but owing to inability to secure registration of the journal at the Post Office (Departmental regulations are weird, if not wise) postage charges will be greater, hence the increased subscription. However, you help a good work by taking the paper. PLEASE SEND YOUR SUBSCRIPTION AT

ONCE. Stamps or postal note will do. Our office address is: Diocesan Church House, George Street, Sydney, New South Wales.

What you can do.

The work of the Bush Church Aid Society is a big work, and everybody should know it. Its task is to bring home to all Church people a sense of the tremendous responsibility which is theirs in respect of the work in the real Home Missions areas of our States. With the accomplishment of that task we believe there will be no stint of giving either of money or of service by our Church people. We believe also that parallel with a growing sense of responsibility there will be also some modification of our Church's administrative policy, which will permit of wiser and fuller utilisation of our resources. For these things we shall pray, and work, and educate. We have a mind on these matters, and we shall unhesitatingly voice it.

However, it is fatal to wait for the final perfecting of plans and policies and programmes. Australia is in danger. Something must be done, and that at once. *So the Society is in the field and at work.* But that work must be supported. The rank and the file of the Church must rally to the call. Everybody must find something to do. Here, perhaps, someone may challenge us and say: Be practical! What can we do?

This is our answer:

You can join the Society.

You can send in a donation.

You can arrange a lecture or a general meeting or a drawing room meeting in your parish. The Secretary will be glad to help you in respect of any of these.

You can organise a Sale of Work or a stall at a Sale and devote whole or part proceeds to the B.C.A.

You can interest others in the work of the Society by distributing this magazine and securing subscribers.

You can take one of our monthly subscription cards and persuade your friends to give sums, small or large, regularly to the Society. Many people are helping in this direction. Send for a card at once.

Now, here is something of interest to Rectors and Churchwardens. The Organising secretary will be glad to visit the churches on Sundays and preach. *The offertory is not expected.* In some cases it is given. In others the congregations are glad to give a retiring offertory to the work of the Society. In every instance this plan has been a surprise in its results to all concerned. People find that their capacity for giving is much larger than they suspect. Parochial work suffers not; our work is handsomely helped. The method is "twice blessed—it blesses him that gives and him that takes."

Write to the B.C.A. office and arrange for a Sunday deputation, and if you like for a Lantern Lecture to be given during the following week.

Furthest West.

Supporters of the Bush Church Aid Society will be glad to find that they are sharers in a great undertaking of the Church which extends to the furthest-most limits of the great State of New South Wales. It is *real Home Mission work* which they are so generously assisting, an enterprise which is not confined to some well-established township with ordered parochial life, but that which takes in the far flung spaces of the West and North-West, stretching right up to the Queensland and South Australian borders. Parenthetically, it may be said that it is the ambition of the Society to find men and to support them for work in the most distant outposts of the Church in all the States. In the mother state the Bush Church Aid Society is assisting the Rev. F. W. Harvey in his work in the West Darling area which centres at Wilcannia. This is no mean and circumscribed parish. Besides the above-mentioned centre it comprises the townships of Menindie, 100 miles away, Box Tank, 120 miles, Ivanhoe 100 miles, White Cliffs 60 miles, Tibbooburra 200 miles. It is a country into which no railway enters, save at its southern-most point by the line that runs from Broken Hill to Menindie. It is not remarkable for its population; in some parts neighbours live up to thirty and fifty miles apart. It is a land of novel sights; the traveller will see more camels than horses as he passes through the country. And the borders of the parish are reached only by a coach journey from Cobar covering about 170 miles. Extracts from letters received from Mr Harvey will be read with interest. Surely the reader will be able not only to visualise the country, abounding, as it does, with strange experiences, but also will sense something of the spiritual need that exists. The letters are at once a call and a challenge to us.

Wilcannia, July 26, 1920.

We reached Cobar safely on Friday. Mr. Hawkins had a car to meet us, and carried us off to his vicarage to tea. After that I found accommodation for my wife and baby, and took the coach for the 170 miles trip to Wilcannia. Your friend "Curly" was not the driver, but another youth, "Billy," as fine a motor driver as one could wish to travel with. I was the only passenger. About ten miles from Cobar we ran into wet country and it was touch and go then for 45 miles whether we should get through or not. The road was simply a bog and the engine had to strain and roar for hours; but thanks to the skill of the driver we got through without mishap. We met one motor-cyclist broken down on the

road. He had left Wilcannia a week before but the heavy state of the road blocked him, and his travelling was very slow. At last his engine gave out and he was stranded miles out of Cobar, camping there until something turned up to give him a lift into the township. Wilcannia I reached the next day. Archdeacon Godfrey Smith was there to meet me. He had come out from Broken Hill 120 miles distant to offer me welcome.

The drought has not broken in the Wilcannia district. The rains passed away to the north, and this part did not benefit to any great extent at all. Conditions are really worse than they were when you were here; with this exception, that the Darling River, so completely dry in your time, is now a noble stream. In a week or so the first steamer for years will reach Wilcannia, and then, the people say, the township will have a holiday.

On Sunday, July 25th, we commenced the day with Holy Communion in St. James' Church at 8 a.m. There were 18 communicants present. At the 11 o'clock service there were about twenty five in the congregation. In the evening we had seventy present. The service was fine. I think that the singing was as good as I have heard anywhere in Sydney. The Archdeacon preached at each service, and in the evening formally placed me in charge. The people appear to be delighted to have someone here. They feel glad to have a married man in charge. Altogether I think that we shall be happy here. The life will be hard and the work most difficult; but I believe that God has called us to the place, and will give us both the necessary courage and grace to persevere. I love the children in the Sunday School. They are bright and intelligent.

I shall need a faith deeper than I ever had before, but I know that you are all praying for us. We do long to bring hope and joy into the lives of the people here who have so bravely faced the conditions of the far West. Maybe the days will come when we shall sigh for the comforts which we enjoyed when we dwelt in the "inside country"; but now we have set our faces to the West for Christ's sake and want to count it all joy to endure hardness as good soldiers of Jesus Christ.

Wilcannia, August 3, 1920.

Concerning the proposed Hostel which you have stressed in your addresses, it must be seriously considered, and that very soon. Meanwhile I intend to get into touch with the parents of the Protestant girls at the Convent and get permission to visit them if possible.

Wilcannia, August 10, 1920.

My work has commenced in all earnestness, Sunday services, visitation, baptisms, and even a funeral. The last was conducted under some difficulties. The manager of a station some distance away died last Tuesday, and I was sent for to conduct the burial service. A Ford motor truck, carrying the coffin, left Wilcannia on Tuesday night at 9 o'clock, and I had to travel to the station in this truck, my companions being the undertaker and the motor driver. A cold wind was blowing and owing to flood waters we had to travel a long way round across country with no tracks at all for many miles. About thirty miles out of Wilcannia the engine commenced to give trouble, and at last refused to pull. This meant an hour's wait on a bleak sandy plain with a biting cold wind blowing, while the driver repaired the engine. The un-

dertaker and I kept ourselves warm by running about, no wood being available for a fire. At last we got going again, and at 1 a.m. we reached a station homestead. The book-keeper got out of bed and lit a fire, and while we thawed out, he prepared a cup of tea and some "brownie"! The hospitality of these station folk is beyond all praise. We were all strangers to this man; yet he rose from his bed on a cold morning at one o'clock, to prepare food and warmth for us. After an hour's rest, we journeyed on, but at 4 o'clock ran into a black-soil bog, and after fifteen minutes' work managed to extricate the car and start again. We had hardly got comfortably into our seats when the car suddenly sunk into another bog right up to the axles. By dint of much hard work, and the frequent use of the jack we lifted the car sufficiently to place branches of trees and bark under the wheels, and the engine did the rest. All three of us worked hard for an hour and three quarters before the motor moved. I shall never again complain about strap hanging on a Sydney tram or other luxurious ways of travel in the city.

At 7 o'clock we reached the edge of a mighty sheet of flood water. A small motor boat had been waiting for us all night with two men in charge. They had slept on a sandhill by a fire. After boiling the billy and taking breakfast we placed the coffin on the boat and embarked on a voyage across a veritable ocean, where only a few weeks ago there was only barren sand. The water was only the overflow from the river. As the coffin occupied most of the boat space I had to sit on it while we sailed across submerged fences and trees. (Fancy some of our Sydney brethren riding to a funeral on a coffin!) On arrival at the homestead, which was surrounded by water we proceeded with the funeral. I stayed on then for two days. The journey back was by daylight and was not nearly so trying. The journey was 66 miles by road and six miles by water, so I covered 72 miles each way to conduct my first funeral. However, I was very glad to be able to do the trip, and the widow was very grateful for the small services I was able to render her.

More and more I am convinced that the question of the hostel for school children must be faced—and that soon. The Romans here are most insinuating, and quite a number of young women have "gone over" as a result of the Convent school training. The Convent here is called a High School, and though the education imparted is no better than that of the public school, the parents are attracted by the title. When the hostel is opened we must make room for a teacher of music and of drawing also. These are the baits held out by the Convent people. However, more of these things later on.

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Cobar.

Cobar is no outer suburb of Sydney, nor is it placed in some well-watered area in the middle-west. It is just on the "Edge o' Beyond." A day's railway journey from Sydney, passing Bathurst, Dubbo and Nyngan in the far back distance will bring you to this outpost. No one would prefer Cobar as a summer vacation resort; and nobody's feelings will be hurt if it is written that folk live there only from a stern sense of duty, or for the sake of pelf. There is nothing blameworthy about the latter. There is something praiseworthy about

the former. From a Church point of view, Cobar would not be regarded as a "living" to be eagerly accepted or as a "preferment" to be graciously bestowed. It has suffered all the direful incidence of the recent drought and just now an almost complete mining collapse has staggered the little community, and brought it to the verge of bankruptcy. Naturally, the welfare of the Church in the township was seriously affected by the depression. Matters even became critical, for the parish fell vacant and the Bishop of Bathurst knew not where to find a man. An appeal was made to the Bush Church Aid Society. The younger clergy of Sydney were faced with the situation. A volunteer was asked for—a man not afraid to "stick out" the conditions, climatic and ecclesiastical. The response was the offer by the Rev. Reginald H. Hawkins, L.Th., of the parish of Drummoyne, to man the post. He is now at Cobar, and the Society is backing him in his brave and enthusiastic efforts in his district. We publish extracts from his letters also. They need no comment.

Cobar, July 14, 1920.

As I travelled I saw the two extremes of the condition of the country. On the one hand there were skeletons of sheep and cattle, caused by the drought; on the other there were bogs, swamps and lakes resulting from the recent floods. In some places there were to be seen the carcasses of sheep killed by the rain and exposure.

On my arrival I was met by Mr. S. Bidwell, Secretary and Lay Reader of the Church. He and his wife very kindly provided hospitality for me.

—Did it ever strike you as you travelled through this country that the arrival of a train was a sort of festival? At all the stations everybody turned up—parson, priest and policeman, way-back and shearer, and even the local anti-prohibitionist.

In Cobar things are extremely bad. All the mines are closed down. There is no work. Much poverty and depression exists. The place has 13 hotels, which are supposed to be running at a loss. Empty shops, cottages and huts are to be seen everywhere. I was told that if many more go Cobar will cease to exist. The Church people are putting up a tremendous fight for existence as a Church and I am faced with the burden which the depression has brought about. Hunger and want are very real. I have already visited some parts and found deplorable conditions—children in rags and under-fed. The appearance of their frail little bodies made that clear. Conditions here are a challenge to the "Church in Comfort in the city." The men and women here are willing and eager to help, but they cannot do much since work is so scarce and wages so small. There is no spare money to buy material to make up clothes. Encourage Cobar to take heart by sending to them the following material: calico, cambric, flannelette, crepe. For the poor I would like jam and milk in tins. These are our urgent requirements. The future of Cobar is unknown; but the plight of the Church is very certain. The Church folk of Sydney can enter upon a great enterprise by sharing in the work here. Surely when people are depressed or indifferent the Gospel of the Lord Jesus is the great need.

Cobar, July 30, 1920.

Some friends here have promised to take me out by car to some of the dis-

portions of the district. These opportunities I await anxiously. For this work I could do with copies of the New Testament for distribution, also Gospels. What is a great need is a small portable organ for the services when on these journeys. Last Sunday I held a service at Wrightville, and had six communicants. This was a record for years. Work at this centre and at Dapville is of a real missionary nature. The children are coming back to the Sunday School. In Cobar many of the Protestant children go to the Convent, and of course many of those who come from "out-back" live there.

Cobar, August 9, 1920.

I am very anxious about the organ. I commenced services at the C.S.A. mine, in the accountant's office. There is no musical instrument. Many "out-back" places are in a similar way. Thanks for New Testaments received, also for case of jam from Messrs Henry Jones. The children in one part of my parish jumped for joy when they had jam on their bread. There is good scope for a Boys' Missionary Band if I only had some tools. If you can get hold of old copies of the *Sydney Mail* I shall be glad of them.

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500 ADDITIONAL MEMBERS is our IMMEDIATE OBJECTIVE, and we would like to secure them before the close of the year. An optimistic friend at a recent parochial meeting claimed that we should make the figure **5000**. We appreciate the suggestion, and we thank God for the optimist. But we shall still ask for 500 ADDITIONAL MEMBERS, and depend on them in their turn each to secure 10 others. Membership is open to all Anglicans. Subscription is 12s. a year (minimum).

We want the Clergy to join. We stand to help the Church of which they are the leaders.

We want the Laymen to join. Our work is their work. They are Churchmen and citizens of a great continent and we want them to look beyond parochial and diocesan boundaries, and keep the whole continent in view.

We want the Women of the Church to join. The needs of women and girls in far off districts press in upon us. Those needs can only be met as we are supported by their bettered favoured sisters.

500 ADDITIONAL MEMBERS IS OUR SLOGAN.

WILL YOU JOIN?

Send your subscription to the Hon. Treas., T. Holt, Esq., or Organising Secretary:

Rev. S. J. Kirkby, B.A.,
Diocesan Church House,
George Street, Sydney.

Victorian Treasurer:

W. H. Garrard, Esq.,
38 Ardmillan Road,
Moonee Ponds, Vic.

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The Foundation of our Society.

The Bush Church Aid Society came into existence at a meeting of clergy and laypeople called by public advertisement and held in the Chapter House of St. Andrew's Cathedral on May 26th, 1919. The chairman, the late Bishop Pain, a man greatly beloved, outlined the steps which led to the proposal to form such a Society. The Colonial and Continental Church Society of England had for over half a century been generous in support of work in the remoter areas of our States and in helping the pioneer clergy in the days of early settlement.

Now it was felt that the time had come when that good work should be developed on Australian lines and that the Churchmen of the Commonwealth should take a wider view of the big field of service which lay before them. Too long had parochial, diocesan and provincial boundaries (valuable as they were) been allowed to narrow the horizon of the Church. The need was of a Home Mission Society, bound by no fetters other than that of a loyalty to the Gospel and a sturdy Churchmanship, which could operate in all the States, organise the resources of the capital cities, and concentrate energy and service upon the neglected Bush areas, which so long had been a problem and a reproach to the Church of England. So the Society born of prayer and vision came into being. Its programme justified its birth, and its achievements up to the present have justified its existence and its right to further and fuller support.

By its constitution the Society is empowered to engage in a variety of undertakings. It is appointed to call, train and support clergy, bush brothers, catechists, lay evangelists, teachers, bush nurses and bush deaconesses. It may assist in providing and maintaining hostels. At the invitation of Bishops and clergy it may provide for the preaching of missions in country centres. Generally it stands to arouse the interest of people in the work of the Church in the Bush, and to see that full provision is made for the spiritual and social needs of the man out-back.

In its work the Society is controlled by a council consisting of clergy and laypeople elected at meetings held in Sydney and Melbourne. As the work grows it is expected that there will be adequate representation of the other States. The President elected at the annual meeting held on July 26, 1920, is the Right Rev. John D. Langley, sometime Bishop of Bendigo. Mr. T. Holt, of Enfield, is the Hon. Treas., and the Rev. W. L. Langley, of All Saints', Woollahra, is the Hon. Sec. The Victorian officers are the Rev. A. P. Chase, B.A., Toorak, and Mr. W. H. Garrard, Moonee Ponds, Secretary and Treasurer respectively.

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Posts and Rails.

It is an old saying that "he gives twice who gives quickly." A member, recently joined confessed that she had delayed to send in her subscription for two months. Remembering the above adage she made fine amends by giving twice the required amount. Perhaps others who for some time past intended to join the Society will follow the good example set.

Let it be understood that the Bush Church Aid Society stands in no opposition to the work of Foreign Missions. To us these two branches of the Church's work are complementary, the one to the other. We believe that the best life of the Church at home can only be realised as prayerful and generous attention is given to the work abroad. Further, we contend that a healthy concern in Home Missions, coupled with a strengthening of the Home Base, will be a fine and necessary contribution to the more daring enterprises of Faith for which the unevangelised world waits.

"Evangelise Australia, and you will evangelise the world," is no empty boast of ours. It is solemn truth. The God of the whole world has set us in

a strategic and responsible place. Geographically, we are right in the midst of the races which need the Gospel. Take a map of the world, and verify this claim. Temperamentally, we are a people possessing the qualities which make for successful world campaign and conquest. Proximity to the fields of service and potentialities of sacrifice on those fields are ours, but, and here we are emphatic, Australia needs the mighty, surging, purifying power of the Holy Spirit of God. Australia needs to be evangelised; it needs revival. So the Bush Church Aid Society, with its Home Mission work of continental scope, and its stressing of spiritual things in this day of garish materialism will go on with its task.

It is well that Churchmen in Australia should remember the great debt which is owed to the Colonial and Continental Church Society of London. This organisation has been unflinching in its response to the call for help which our Bishops and clergy from time to time have made. There is scarcely a single diocese in the Commonwealth which has not received substantial assistance. Many an out-back church would have been closed were it not for the support afforded by the Society. Even at present grants are being made to workers in the following dioceses: Bathurst, Grafton, Riverina, Wangaratta, Bendigo, Gippsland, Perth, Willochra and Bunbury. In addition, the Society has always been prepared to help British-born students studying at our Australian Theological Colleges. For such generous benefactions as these the whole Church in Australia is bound to give thanks.

In the work of the Brotherhood of Our Saviour in the Grafton diocese we have an especial interest. The Society was happy to join in the recent annual campaign, and give it the support it deserved. The Secretary of the B.C.A. will be glad to give lantern lectures on behalf of this particular activity. His recent experiences in the Brotherhood area have provided him with a story and some excellent slides. At the present, appeal is being made for funds to complete the erection of a small lecture hall for the Brothers who are studying for Holy Orders. Gifts sent to the B.C.A. office will be sent on to the right quarter.

The first annual meeting of our Society, held on July 26th in the Sydney Chapter House, was remarkable for enthusiasm and optimism. The Society has been the first to strike a truly Australian note in respect of Church work and people are beginning to hear it. Archdeacon Oakes' racy and humorous account of ministerial pioneering was extremely diverting. We thank him for his presence and help.

Next issue we purpose publishing an account of work in the remote areas of Victoria. A small and compact State is this, well-watered and well-served by railways. Yet in the rough, mountain areas of Gippsland and Wangaratta, also on the wide plains of the dioceses of Bendigo and Ballarat, there is real Home Mission work of an arduous character.

Subscribers who wish to do so may allocate their gifts for any particular object, or for any particular field. Of recent days many friends made allocations and donations to the appeal for the Wilcannia Motor Cycle Fund. Mr. Harvey is now fully equipped with a

powerful outfit. All thanks for the rich generosity of Sydney and Melbourne people who came to our help.

We desire the words "B.C.A." to become as familiar a collocation of letters to members of the household of the Church as the well known "A.B.M." or "C.M.S." Please use it! We like it; and it will save a lot of valuable breath in these busy days.

One of our earliest helpers was the League of Honor in connection with St. John's Church, Parramatta. These friends generously donated part proceeds of a Sale of Work which had been arranged in that parish for furthering the work of the Church. Their example is worthy of imitation.

Our Thanks.

Since the inception of our work many kind and thoughtful friends have in divers ways helped us by gifts, both small and large. To all such we tender our heartiest thanks. We venture especially to mention the following gifts: Mrs and Miss Fairburn, Dulwich Hill, a projecting lantern for Secretary's use at lectures; Mr. W. Newell and men of St. Clement's, Marrickville, large lantern sheet; Anonymous, parcel of bound copies of English magazines; Canon Charlton, supply of New Testaments and Gospel portions; Rev. H. G. J. Howe, Leichhardt, parcel of booklets; F. C. Moore, Esq., Secretary of the Ryde Home, a projecting lantern for Mr Harvey's use in the West Darling work; also a box of slides.

Mrs. Everitt, New Testaments. These gifts have met some real needs. The New Testaments and booklets proved of especial value to Mr Hawkins in his Cobar work.

Our Book and Paper Club.

One of the most useful of the activities carried on under the auspices of the Bush Church Aid Society is that of regular distribution of books, leaflets, magazines, and papers among people who dwell in remote and lonely homes in this and other States. We do not in any way seek to overlap the good work at present carried on by such organisations as the Bush Book Club. We only seek to amplify and improve on that work by securing the dispatch of clean healthy magazines and weeklies; also regular supplies of religious, missionary and apologetic booklets. People in the bush are readers even though time is scarce and opportunities few. Maybe that they are not fastidious in their choice of reading matter. But they do read. The present writer has seen His Majesty's mail delayed while a Western mail-driver carefully perused a couple of evangelistic tracts. More than that, the perusal was followed with an expression of appreciation more forceful than polite. A booklet presenting the "Faith of the Gospel," written in straight, plain Australian is really just as acceptable to the man out-back as some of the "bleared-eyed" secular publications issued in capital cities. The pity is that we have nasty superfluity of the latter, and an almost complete absence of the former. However, we are doing our best, and are taking pains that literature presenting a bright, attractive and sturdy Christianity is forwarded to the men, women and children in our districts. Some of our friends could help us. Perhaps they find magazines and such papers as the *Sydney*

Mail and Australasian accumulating in piles in their homes. Please send them to our office. We will see that they go out to people who will appreciate them. Magazines and papers for children would also be acceptable.

One thing we must mention, and that is our indebtedness to Miss L. Starling, of Burwood, who has undertaken all the responsibility of despatching the papers and books. It is a good work and carries a blessing.

Our Needs.

Under this heading we shall, from time to time, make suggestions. Doubtless many of our readers will be glad to note them. Often some discarded or rarely used possession of theirs would help some of our workers out in the field. The mention of the need is what some of our friends are waiting for. Here, then, is a brief list.

A small portable folding organ. Mr Hawkins is an organist and in his itineration through the Cobar district an instrument would be of great value. This is an urgent need.

A calico lantern sheet (minimum size 6ft. x 6ft.) to complete outfit for Mr. Harvey. Also another sheet for Mr. Hawkins' use.

Any carpenter's tools suitable for use by a Boys' Missionary Band. There is a good opening for this work at Cobar.

A Roman menace

It is not the purpose of this paper to indulge at any time in windy declamation against the Roman Catholic Church. Our Protestantism, while quite definite and unashamed, will be positive and constructive; and if on any occasion we rise up and become emphatic on certain controversial questions, it will be so because, in our judgment, cherished principles are at stake and the time for plain speech has come to pass—speech which will be directed not so much at members of the Roman communion, but rather at those of our own. Such a time is now at hand.

The *Real Australian* would face our people with a situation which arises out of a problem sorely felt by folk "out-back." That problem is this: *How shall we educate our children?* Many parents in remote areas would be glad if their children reached the Q.C. standard, but since they reside 60 or 100 miles from the nearest public school, their wishes for their children are not always realised. The Government seeks to come to their rescue, but it cannot plant a school down on every station property. (As it is, quite a number of "out-back" schools are closed for want of a teacher.) Further, it establishes in wide scattered districts a "Travelling School"; that is some heroic young teacher on a push-bike, who visits half-a-dozen far separated homes for a week at a time. Yet in spite of these provisions, the problem confronting the parents remained unsolved; unless they adopt the other plan available and send their children to reside at the nearest township where there is a school. But the difficulty arises, where shall the young people board? The homes of the townspeople are not available. The usual Western hotel makes no claim to be a home for children. Where, then, shall they live. Here the Roman Church plays its part. Each township has its Roman Catholic Chapel, its Roman Catholic day school, and then its

Roman Catholic dormitory or hostel. Naturally Roman children find a home at the hostel, but, let it be said, the doors of the institution are open, on payment of a reasonable amount, to the children of our Church, who may chance to be attending the public school. This arrangement seems admirable and many take advantage of it. But it is noticed that in process of time, some of our children leave the public school and become scholars at the Roman school; later they occasionally attend Roman worship on Sunday; last of all, some of them become confirmed as members of the Church of Rome. *And this particular state of affairs constitutes a menace to the welfare of our Church and people in the far-off West Darling country.* Here let us say that we are not condemning Roman authorities for their smartness in taking advantage of the situation. Nay, rather, we praise the courage and sacrifice which they display in carrying out their policy. At White Cliffs, a poor stricken township set down in a veritable desert, 200 miles from Broken Hill, there is not only a complete Roman establishment as mentioned above, but it is staffed by four nuns who endure all the climatic discomforts and hardships of residence on the dreary Western plains. What we are concerned about is this: *What are we of the Church of England going to do in the matter?* Out West the situation is alarming; the Roman propaganda is aggressive and the Roman spirit arrogant. Visitation by our clergy or workers of Protestant children dwelling in the Roman hostel is not made easy, if even possible. Attendance at our Sunday School by such children is certainly not encouraged, if it is not flatly forbidden by the nuns. What, then, are we going to do? To condemn the parents is not enough, and perhaps is utterly unfair? Again we ask: *What are we going to do?* *The Bush Church Aid Society has set itself to the task of establishing a hostel, to be placed at Wilcannia which is the strategic point of the West Darling country.* It will be under the control of the Vicar of the parish, and will serve the needs of young people attending the public school of that town. It will give them a chance of being saved from the errors of Rome and will ensure their being brought under healthy religious influence and teaching. It will provide a decent home with good surroundings, and so should meet with the support of all parents of Protestant faith who are anxious about the welfare of their children. We hope that it will be the commencement of a movement which will broaden out and embrace all townships of the far West.

At present, the Rev. F. W. Harvey, who has just taken up work at Wilcannia, is obtaining data preparatory to the founding of the hostel. With the data in hand we can then make a start. Under any circumstances the project will need the support of Church people who dwell in well-favoured parishes of our capital or our big towns. At least £100 will be required. Surely that small amount will be forthcoming. The Secretary has already received from an anonymous giver the sum of £20. So there is encouragement for others. The proposition is really a fine investment—an investment which will pay dividends, not in £s.d., but in robust Christian character and loyal citizenship of our rising generation. *We must do something, and if our Faith is worth anything it is, at the least, worth paying for.*