

**BENEATH THE SOUTHERN CROSS: BEING  
THE IMPRESSIONS GAINED ON A TOUR  
THROUGH AUSTRALASIA AND SOUTH  
AFRICA ON BEHALF OF THE CHURCH OF  
ENGLAND MEN'S SOCIETY**

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Beneath the Southern Cross: Being the Impressions Gained on a Tour through Australasia and South Africa on Behalf of the Church of England Men's Society by H. S. Woollcombe

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**H. S. WOOLLCOMBE**

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THE REV. H. S. WOOLLCOMBE  
With some New Zealand trout

# BENEATH THE SOUTHERN CROSS

BEING THE IMPRESSIONS GAINED ON A x  
TOUR THROUGH AUSTRALASIA AND  
SOUTH AFRICA ON BEHALF OF  
THE CHURCH OF ENGLAND  
MEN'S SOCIETY

BY THE  
REV. H. S. WOOLLCOMBE

CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF YORK AND  
SOMETIME TRAVELLING SECRETARY OF THE CHURCH  
OF ENGLAND MEN'S SOCIETY

WITH 28 ILLUSTRATIONS FROM PHOTOGRAPHS

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LONGMANS, GREEN AND CO. ✓

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NEW YORK, BOMBAY, AND CALCUTTA

1913

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DEDICATED  
IN HEARTFELT GRATITUDE  
TO THE MEMBERS OF THE MEN'S SOCIETY  
ALL OVER THE WORLD  
TO THOSE AT HOME WHO SENT ME AND  
THOSE ABROAD WHO GAVE ME SO  
KINDLY A WELCOME

NEW YORK  
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Eliza Ann

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## PREFACE

FOR the benefit of my readers who are not connected with the Church of England Men's Society it is perhaps necessary for me to explain the purpose of my long tour.

Branches of the Men's Society had been formed in various parts of the British Empire. Many of them had been appealing to the Home Society to send a representative on a travelling mission to explain the principles and aims of the Society to Churchmen abroad. In answer to this appeal the Council of the Society did me the honour of inviting me to be their accredited representative across the seas. The welcome I received, quite apart from the little I was able to do, justified the action of the Council, and has led to others being sent out to do similar work.

My work was partly "missionary," partly "educational." In many places I held large mass meetings for "all sorts and conditions of men," and in one case conducted a regular ten-days' mission for men only. In most dioceses I had meetings for clergy to explain to them the ideas

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and principles of the Society, as well as meeting bodies of Churchmen for the same purpose.

But what I taught was as nothing to what I learnt. The Colonies and the Colonial Church mean something to me very different to what they did before, and badly as I fear I express myself in this book, my impressions abroad have given me new ideas as to problems at home.

A preface is often a postscript. This preface certainly is. It will be obvious to any reader that there is an apparent contradiction between Chapters VII and VIII. The contradiction is more apparent than real. Chapter VII deals with the "ideal," Chapter VIII with the "real."

There is no doubt that an indigenous ministry is the right aim, but for a long time in a new colony it cannot supply the whole need. The archbishop's appeal for Western Canada proves that our leaders realise this important fact. For a time then England must be ready to send clergy where they are wanted by these new and growing nations, and there is little doubt that our own Church has been sadly remiss in the matter. Yet our readiness to send must be restrained if these new nations are to be earnest in their endeavours to find and train an indigenous ministry.

We may hope that the time will never come when men from England will not be found ready to go forth to special work for the Colonial Church

and Colonial clergy ready to return the compliment, but the regular supply must come from "home" and not from "abroad" if the Anglican Communion is to become the Church of the great Colonial nations.

The difficulty is to know when the time has come in any particular case for the daughter Church to stand alone: with some such system as I have ventured to sketch in Chapter VIII we might know, at present we are certainly in the dark. One thing, however, is clear, that many nations still need the help of English-trained clergy, and that there are not enough at present ready to answer the call.

On page 86 I should have mentioned the small though excellent Theological College of St. Peter's, Grahamstown. It is for the Church of South Africa to decide whether it is better to send all her future ordinands to be trained there, or whether it would be better for the Church as a whole that some of them should be trained in the old land. The College itself, if I may be allowed to say so, seemed to me to compare very favourably with some I saw elsewhere.

And now a word of thanks to the Rev. J. Gibbs of Poplar for the loan of some Australian photographs; to many, too numerous to mention, whose ideas appear, though I fear often unacknowledged, in the pages of the book; and last, but by no