

_____THE_____

HANDBOOK

OF THE

BROTHERHOOD.

OF

S. LAURENCE.

PRICE 3d.

Brotherhood Staff.

Visitor:

His Grace the Archbishop of Melbourne.

Superior:

The Rev. G. Kennedy Tucker, Th.L.
(S. Cuthbert's, East Brunswick).

Vice-Superior:

The Rev. M. J. Clarke, Th.L. (Headquarters).

Other Members:

The Rev. E. T. S. Reynolds, Th.L. (S. Cuthbert's).
Bro. M. R. Wilson (Headquarters).
Bro. T. S. S. Brown-Beresford (Headquarters).
The Rev. H. J. Thorp, Th.L. (S. Cuthbert's).

Tutor of Keble House:

Mr. F. W. Coaldrake, B.A.

Students and Probationers:

J. N. Ollis, Th.L. (Trinity College).
P. H. G. Williams (Keble House).
D. Smith (Keble House).
T. J. King (Keble House).
K. Murz (Keble House).



Brotherhood Centres.

BROTHERHOOD HEADQUARTERS — 65 Brunswick Street, Fitzroy, N.6. Tel. J 3335. This includes the House of S. Francis (Hostel for single unemployed men and for youths).

B.S.L. SETTLEMENT—Carrum Downs. Tel. Frankston 376.

S. CUTHBERT'S PRIORY—East Brunswick, N.11. Tel. FW 8458. This is the home of those serving the Parish of East Brunswick.

KEBLE HOUSE—East Brunswick. Training Centre for future members of the Brotherhood..

Advisory Council.

President: The Superior.
Secretary: Mr. F. C. Kimpton,
31 Clyde Street, East Kew.

FINANCE COMMITTEE.

Chairman: Mr. A. L. Wettenhall,
10 Queen Street, City.
Bro. Brown-Beresford, Messrs. R. C. Backholer
and L. Cohen.

HOSTEL COMMITTEE.

Chairman: Mr. S. Tuxen, 94 Queen Street, City.
Messrs. M. Nathan, D. P. Keep, A. L. Wettenhall,
and Bro. Wilson.

SETTLEMENT COMMITTEE.

Chairman: Dr. Gerald Weigall,
34 Avoca Street, South Yarra, S.E.1.
Secretary: Mr. H. L. Tucker,
12 Horsburg Grove, Armadale, S.E.3.
And Messrs. E. R. Cullen, S. Tuxen, and
J. C. Trumble.

TRAINING COMMITTEE.

Chairman: Mr. L. V. Biggs,
26 Fordham Road, Hawthorn, E.2.
The Reverend F. E. Maynard, C. R. C. Tidmarsh,
E. J. B. White, and Mr. R. L. Curthoys.

General Information.

Brotherhood Auxiliaries.

MALVERN.—Miss Le Gould, 17 Glassford Street, Armadale, Secretary.

ARMADALE.—Mrs. R. B. Mackintosh, Secretary, 79 Rose Street. Tel. U 9094.

YOUNG PEOPLE'S.—Miss S. Whyte, 91 Williams Road, Toorak, Secretary.

SOUTH YARRA.—Miss M. Curtis, Secretary, 361 Glenferrie Road, Malvern. Tel. U 9866.

DOMAIN.—Lady Hyde, Secretary, 52 Rockley Road, South Yarra. Tel. Win. 9717.

CAMBERWELL.—Mrs. Bagge, Acting Secretary, 50 Loch Street, Camberwell. Tel. W 1584.

SHOP COMMITTEE.—Miss E. R. Calvert, 84 Riversdale Road, Hawthorn, Secretary. Tel. Haw. 7119, and Cent. 4301.

FRIENDS OF THE BROTHERHOOD.

These undertake to support the Brotherhood by their prayers and sympathy, and by endeavouring to interest others in the work. Friends are asked to pay the sum of 3/- to help defray the cost of printing the "B.S.L. Notes" and the postage on the same.

LETTERS FOR THE BROTHERHOOD.

For general information, membership, new friends, donations, and offers of service, address The Superior, B.S.L., S. Cuthbert's Priory, East Brunswick, N.11.

ACCOUNTS, Etc.

Address The Bursar, Brotherhood Headquarters, 65 Brunswick Street, Fitzroy, N.6.

APPLICATION FOR ADMITTANCE TO HOUSE OF S. FRANCIS.

Address The Brother-in-Charge, Brotherhood Headquarters, 65 Brunswick Street, Fitzroy.

CONCERNING SETTLEMENT.

The Manager, The Brotherhood of S. Laurence Settlement, Carrum Downs. Tel. Frankston 376.

What is the Brotherhood of S. Laurence ?

The Brotherhood is a company of priests and laymen of the Church of England whose ideal is "to put the service of Christ and His Church before everything else in life." Although connected with one particular branch of the Church, the aim of the Brotherhood is to serve all—irrespective of creed, colour or class. While in the Brotherhood, members undertake to remain unmarried, and they receive only sufficient remuneration to provide them with clothes and pocket money.

The Brotherhood was founded in Newcastle, N.S.W., in 1930, and was transferred to Melbourne in 1933.

**THE BROTHERHOOD
IS ON THE AIR FROM 3DB
EVERY TUESDAY at 9.50 a.m.**

ACTIVITIES OF THE BROTHERHOOD.

House of S. Francis.

This is situated at 65 Brunswick Street, Fitzroy. The object of the Hostel is of a twofold nature.

1. It provides a home for single unemployed men, the majority of whom, because of age and other disabilities, cannot be re-absorbed into the labour market. Unless some provision in the form of hostels is made for this class of man, his lot is very unhappy. He has not sufficient money to live anywhere but in a very inferior type of boarding house. Except when working for his sustenance money, he has no means of occupying his time. Friendless and hopeless, such a man is in danger of losing his self-respect, and becoming a prey to those who would overthrow the present social order. Left to his own devices, he must drift from bad to worse, and so become an ever-increasing burden on society.

Since the men's branch of the hostel was opened in 1933, many hundreds of men have been cared for.

2. The hostel also provides a home for youths who would otherwise be homeless. Although the depression years are over, we still have to deal with the results of these years. Perhaps the worst result is the lot of the youth who is too old to learn a trade, and not strong enough or old enough to do ordinary labouring work. For these, there is nothing but idleness, unless some work can be found for them. It is bad enough for the out-of-work lad who can live with parents or friends, but when he has no home or no friends to whom he can turn, his lot is indeed desperate. It was in order to provide for the needs of such that the youths' branch of the House was opened in 1937. The work is carried on in conjunction with the Welfare of Youth Crusade, which helps the Brotherhood financially, and whose members take a kindly interest in the youths.

Jobs have been found for many of the lads, and it is encouraging to note the way in which the majority

appreciate the interest taken in them by the members of the Crusade and of the Brotherhood. Although the lads pay for their board when in work, the Brotherhood has to be prepared to "carry" them when they lose their jobs, and many of them when they first come to the hostel have no job. These, too, have to be "carried" until they find a job. This, of course, involves considerable expense to the Brotherhood, but it does emphasise the value of the work being done. When a lad living in an ordinary boarding house loses his job, he has nowhere to go but the streets. If the youth who has no home of his own is to be saved from becoming a menace to himself and to society, more hostels such as that of the Brotherhood of S. Laurence must be established.

Many instances could be given of lads being saved from a life of hopelessness and frustration. Such was the case of H.J. He is an orphan. He lost the job he had as kitchen boy in a hotel in a N.S.W. country town. He took to the roads. Someone told him that if he could get to Melbourne the Brotherhood of S. Laurence would look after him. He arrived at the hostel late one night. He was hungry and dirty. He was ill mentally and physically. He had come to the end of his tether. No one wanted him; what was the good of living? He was taken in, he was cheered up, he was fed, he was given friendship. After a week at the hostel, he was a different being. A job was found for him, and he is doing well.

There is the case of B.F. He had a "row" with his father, who seems to be a most undesirable person. For days he had wandered about the city, begging from anyone who would give to him, and sleeping where he could at night. He had got in with a Fitzroy "push." The police, who are more sympathetic and understanding than is often realised, brought him to the hostel. At first the lad had the "stern father" complex. Because the father had failed, he thought that everyone else would do the same. But friendship and understanding can do wonders. The lad was given a new outlook on life, a job was found for him, and he, too, has become a useful member of society. H.J. and B.F. are only two of many scores who have been given a chance of making good, and have made good.

B.S.L. Settlement

(Carrum Downs).

In March of 1935 the Brotherhood acquired some 45 acres at Carrum Downs. Here are being settled married men with families. Each family is provided with a small cottage and sufficient land for flower and vegetable growing and the raising of poultry. Before going to the Settlement, all had been out of work for many months, and some had been living in undesirable quarters in the congested areas of the city. Although most of the settlers are still drawing sustenance, all have comfortable homes, and are bringing up their families under happy and healthy conditions. Each settler pays 5/- a week rent for his cottage, which costs about £200 to build.

An effort is being made to help the men to become self-supporting. For this, £500 is needed. If this amount is forthcoming, men who have proved themselves worthy of further help will be given work on the Settlement, for which they will be paid wages at least equal to their sustenance money. By this means men will not only be freed from the demoralising "dole," but they will be enabled to spend more time in useful work on their own blocks of land, instead of having to walk a long distance to the work provided by the local Council, which, although it provides them with sustenance, does nothing to enable them to become self-supporting.

Keble House.

This is situated in East Brunswick. The House was established for a threefold purpose. It is primarily the training centre for future members of the Brotherhood. With the exception of the Superior, all the ordained members have been trained by the Brotherhood. If the

work is to be maintained and extended, it is essential that men should be coming on, not only to do work that cannot now be undertaken because of the shortage of workers, but also to take the place of those who for various reasons may be compelled to sever their connection with the Brotherhood.

Besides its primary purpose, Keble House will provide for the needs of young men who, while working in the city, can test their vocation for the Sacred Ministry, and at the same time do a certain amount of study.

Provision is also made for young men sent by Bishops who desire them to be tested before being sent to College. These, while living under discipline, will receive preliminary training which will make such work unnecessary should they proceed to an ordinary Theological College.

S. Cuthbert's Church, East Brunswick.

His Grace the Archbishop of Melbourne entrusted this parish to the care of the Brotherhood in May of 1936. The Superior is Vicar of the parish, and he has working with him two ordained and one lay member of the Brotherhood. It is maintained by many, that one of the reasons why the Church has lost touch with so many of her members is that most parishes are inadequately staffed. It was in order to help make good this deficiency that the Brotherhood was established. Under the ordinary parochial system most parishes can support only one priest. Under the Brotherhood system such parishes could support at least three priests. After men have concluded their period of training at Keble House, they will join either the staff at East Brunswick or that at Fitzroy.

The Brotherhood and the War.

While economy must be the order of the day during the war, the Brotherhood of S. Laurence believes that it is interpreting the minds of those who believe in its work, and have made that work possible, by its determination that the war shall not curtail the work, because the war makes that work even more necessary and valuable than it was in the days of peace. The Prime Minister himself has laid upon the Church the responsibility of preparing for the reconstruction that must follow the making of peace. If the era that is to follow this war is anything like previous post-war ones, it will be an era of unemployment and economic disturbance, and many other forms of distress. It is precisely to wrestle with such problems as these that the Brotherhood was created. It is to minister to sufferers on the home front during the war, and to take its share in the tasks of reconstruction after the war, that the Brotherhood's work must be maintained.

If the allowance made to members of the Brotherhood for personal expenses should have to be reduced, or, in the last extreme, withdrawn altogether, the Brethren would still carry on, confident that their friends would see that they lacked neither food nor shelter. Candidates for admission to the Brotherhood will be accepted in war-time only upon the understanding that they will make any personal sacrifice that the future may demand. Their sacrifice will not be greater than the sacrifice of those who have volunteered for active service. To those who have been rejected for active service it is suggested that they should ask themselves whether they should not enrol in the war on the home front in which the Brotherhood is engaged—the war to reclaim men and youths who, because of the shortsightedness and complacency of

the society in which they live, are in peril of being cast upon the human scrap-heap, and to make them happy, useful, self-supporting members of the Australian community.

The Brotherhood of S. Laurence has never lacked money and gifts in kind for the furtherance of its work. But it has sorely lacked, and does still sorely lack, manpower. Its membership is a mere handful of men. It wants to add enormously to that number. It wants, above every other want, to grow into an army willing to "endure hardness as good soldiers of Jesus Christ." It wants young men ready to do anything, go anywhere, suffer in any measure for the hastening of the coming of the lingering Kingdom of God.

As to financial support, the Brotherhood would not have its friends neglect to provide for the needs of the men at the front, and it realises that many of them will be called upon to pay heavy taxation for the prosecution of the war. But it believes that when they have discharged these obligations, they will still respond to the call of the half-starved and ill-clad people of the slums, as they have responded in the past. In that faith it goes forward.

TO THE SUPERIOR, B.S.L.,

S. CUTHBERT'S PRIORY,

EAST BRUNSWICK, N.11.

Please find enclosed the sum of £..... being
my donation towards the work of the Brotherhood.

Name.....

Address.....

.....

.....

The friends of the Brotherhood can help much by interesting their friends in the work. The Superior is always glad to send copies of the Notes and other literature to those who may be interested.

Gifts of old clothes, newspapers, and used stamps will be welcomed. A considerable annual revenue is derived from newspapers and stamps, and friends are asked not to throw these away, especially in wartime, when their value is greater than ever. Those desiring old clothes to be called for, should ring U 3053, or they may send them by rail, free of charge, to Flinders Street railway station. Stamps should be sent to Miss Joan Bagot, 1104 Malvern Road, Malvern, S.E.3.

Further Thoughts Concerning Making a Will.

To our Friends,

The Brotherhood is now in the tenth year of its existence. Perhaps some day its history will be written. I do hope that if it is written the writer will tell of the good friends who rallied round us when we first came to Melbourne. At that time we had only a wreck of a cottage which we called a hostel for unemployed men. We told of what we hoped to do. People took us at our word, giving us of their substance and their service. Gradually the work has grown, and there is every indication of further growth. We now have our well-equipped hostel (the successor of the "wreck of a cottage"). Our Settlement is something that all who helped in its establishment may well be proud of. Keble House, our training centre, is about to be established in East Brunswick.

During our years in Melbourne, our friends have enabled us not only to establish a hostel and a Settlement, but they have enabled us to train men for Brotherhood work. Those who came to us as mere boys are now Priests of the Church, and are taking their full share in the work for which we are banded together. When my time comes to lay aside the reins of office, I shall be able, with confidence, to leave the welfare of the Brotherhood in the hands of those who have given themselves to its service.

I like to think that when we have played our part and passed hence, we will be allowed to see what is going on here on earth. Those of us who have tried to serve our fellow men through the Brotherhood will want to see the work progressing, although we ourselves are "absent in the flesh."

We can all, during our lifetime, help provide for the future of the Brotherhood. You are doing it now by giving as you do of your prayers, your service, and your substance. Some will be able to do more. Some will be able to remember the B.S.L. in their wills.

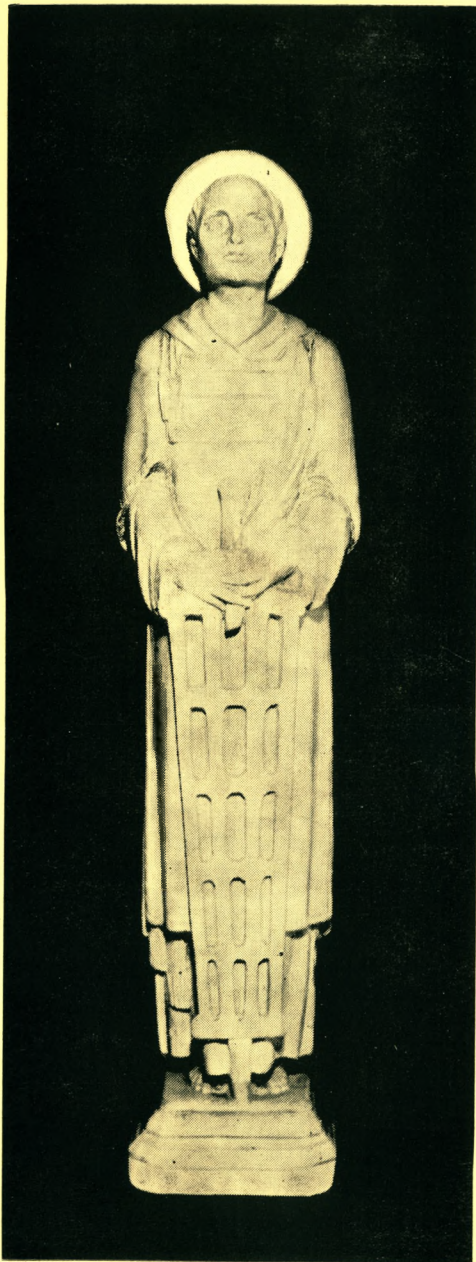
G. KENNEDY TUCKER,
Superior, B.S.L.

FORM OF BEQUEST.

*I bequeath to S. Laurence Trust Proprietary Limited for
the purposes of the Brotherhood of S. Laurence the sum of*
£ : :

S. Laurence, Deacon and Martyr.

*S. Laurence,
patron saint of
the poor,
was martyred in
Rome
in A.D. 258.
Called upon to
deliver to his
persecutors the
treasures of the
Church,
he produced
a company of
poor Christians,
saying,
"These are the
treasures of the
Church."*



*Refusing to
recant,
and refusing to
give up
the treasures
demanded of
him,
S. Laurence was
laid on a
frame like a
gridiron,
and slowly burnt
to death.

S. Laurence
had the gift of
humour.
When roasting
on the gridiron,
he is reported
to have said,
"Turn me over
and do me on
the other
side."*

**Handbook of the
Brotherhood of S. Laurence.**

PRICE, 3d.