

The month of March brings, for most societies, the close of the financial year. There is a call for prayer and effort, that the forwarding of the work may not be checked through lack of adequate support. It is especially urgent in the case of the C.M.S., that the great advance made at Swanwick should be maintained, and that the fear of reaction which some have harboured should be dispelled. During the Lenten season of the Church's year, the thought of self-sacrifice is before us. It may be that during this first Lent since the wonderful days at Swanwick, the call may come not only for gifts of money, but for gifts of lives for the foreign field, and perhaps in particular, at this moment, for the costly service of responsible leadership at the Home Base.



Discussions.

[The contributions contained under this heading are comments on articles in the previous number of the CHURCHMAN. The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions" must reach the Editors before the 12th of the month.]

"THE PROPOSED PAROCHIAL ASSESSMENT."

(The "Churchman," April, 1913, p. 289.)

LONG illness has prevented my reading, until lately, the paper on the above by the Rev. S. G. Lowry, M.A., that appeared in your number of April last. That paper has much interest to many out here, as it tries to solve a question we always have with us—parochial and diocesan finance. Perhaps some small attempt to show how money is raised for Church purposes in a country parish in Tasmania may be of interest to a few. First, as regards the stipend—it comes from several sources, the chief one being the parochial contributions; then there are contributions from the General Church Fund, endowments, rents from glebes, collections, and other sources. There are some sixty-one Cures in Tasmania, and the sums received in 1912 were:

From parochial contributions	£4,863
,, church collections and other sources	£3,217
,, grants from General Church Fund	£2,241
,, endowment and rents from glebes	£2,677
besides "fees" amounting to £421.	

The principal fund, the parochial contribution, is managed by the churchwardens and the collectors, the rector having no voice whatever, save that he presides at the quarterly joint meeting of collectors and wardens. At this meeting the collectors give an account of their work, and hand over to the treasurer-warden the money they have collected. Their visiting lists are corrected, and the state of affairs is discussed by collectors and wardens—who have given, and who won't give, and the reasons why they won't give, and all matters of interest are gone into; and much good results, because the wardens get the information *at first hand—i.e.*, direct from the collectors. Afterwards, a cup of tea and a cordial vote of thanks to the collectors ends that meeting, and precedes the wardens' meeting. The collectors are nearly always women, always volunteers, and their work is onerous, and at times, I fear, disagreeable, as the asking for money usually is. It is *not* easy to get good collectors; yet it makes much difference in the results—good ones or bad ones. Collectors must have means of getting about in large parishes, and it is, I think, generally found that some social standing is of advantage. Of late an effort has been made to raise the status of collectors. After nomination by the parish they are appointed by the Archdeacon, and the appointment is, or should be, read out during service; and whenever the Bishop or Archdeacon visits the parish the collectors should be presented, and recognized as valuable Church officials. The little social function of all joining in a cup of tea after the meeting must by no means be omitted; the commonest courtesy demands it, and it is a very slight acknowledgment of much patient labour, and all meet as *equals* in a general cause, the success of which depends so very much on the collectors. The treasurer-warden remits the money either to the Diocesan Secretary direct, or it is banked and sent down for the credit of the rector. Parishes are often divided into different divisions, with their own churches, wardens, and collectors, and these send their contributions to the stipend to the treasurer-warden of the mother-church of the parish, who himself keeps the stipend account of the whole parish. Each division arranges with the Archdeacon, through its wardens, about what they will contribute, and they endeavour to raise this sum; but, so far as I know, few, if any, personal guarantees are given. In my own parish there are six divisions, and their respective contributions are £51, £50, £23 10s., £16, £17, and £8, which, with £45 from the General Church Fund, and £20 16s. from endowment and rents, bring up the income to some £231 per annum, besides "fees" (a varying amount) and the Easter collections always given to the rector. The parish also has a rectory and glebe, and the rectories are generally kept in order by the parish. There is no "Dilapidation" Act in Tasmania. Tasmania used to be served by Government chaplains, and when they were discontinued a sum of £60,000 was given by the British Government to the Church of England authorities, and the interest on this supple-

mented by collections and other receipts forms the General Church Fund, from which Synod annually makes grants to those parishes needing it, such grants ranging from £15 to £80.

As regards Diocesan finance. Tasmania has a small college, St. Wilfrid's, for training Ordination candidates; the fees are low, and small grants in aid are made by the Ordination Candidates' Council. A scale of pensions for clergy is in force, and contributions are enforced from all clergy joining the Diocese under forty-five years of age; the fund is supported also by one collection in each church during Lent, and by an annual assessment on each parish—city parishes £2, country parishes £1 10s.—the whole sum contributed in 1912 being £448. There is also a Clergy Widow and Orphans Fund, supported by annual contributions from the clergy and collections; the receipts for 1912 amounted to £430. Assistance is given to life insurance policies of the clergy, and annuities are granted.

There is a Church Sites and Buildings Loan Account, from which loans are made to secure ground for Church buildings and to help in erecting buildings; interest at 3 per cent. is charged, and loans are repaid in seven years. The Account has been got together by Church collections, and now amounts to about £700, and has been found very useful.

There is also a small fund for helping clergy in removal expenses, and though the sums granted are small, they are a real help. The parishes pay $\frac{1}{2}$ per cent. of the net income of the rector to this fund.

Synod Dues.—The Bishop, clergy (all), and laity meet yearly in Synod for the governance of the Church. Some expense is necessary for hire of hall, printing, etc., and this is met by a contribution of £3 from each city parish, and £1 10s. from each country parish. There are also two funds—the Ripon Fund, with a capital of nearly £8,000, and the Home Mission Union Fund—both of which are at the disposal of the Bishop, to make grants as he thinks fit. In 1912 grants of over £600 were made from these funds.

At Synod, prior to the estimates coming on (and it may be noted that *all* payments, save those on account of the different funds, have to be passed by Synod, so that any member can challenge or call attention to any payment made or proposed), the names of any parishes that have failed to pay assessments or dues as ordered by Synod are read out, and the clergy and lay representatives of such parishes are called on to explain why they have not obeyed the law of the Diocese. Also, in some cases of failure to pay certain collections, the grant from the General Church Fund is deferred until these collections are paid in.

It may be noted that Synod generally sits from four to five days in the year, and that during the time Synod is not sitting the Diocesan Council carry on the Church work of the Diocese; such Council consisting of the Bishop as chairman, the three Archdeacons, the Dean of

Hobart, the Trustees of Church Property, the Church Advocate, and four clergy and six laymen elected by Synod.

All Church property is vested in three members of Synod, who are styled the "Trustees of Church Property."

It may be of interest to note that Tasmania belongs to no province, so is entirely self-governing. Advances have been made from the "other side" to join a province, but we prefer independence and Home Rule.

I notice it is recommended by the Archbishops' Committee at home that failure by a parish to pay its assessment should deprive it of representation and financial assistance. Something of the same kind was mooted here, but Synod unhesitatingly rejected any such idea.

It will be noted that here laymen have as equal a share in governing the Church as the clergy have. I don't know how it is at home, but if the laity had not their *proper* share here I am quite certain Church funds would suffer. The laity voice the people far more than the clergy do, and if they had not that voice the difficulties of Church finance would be increased.

I should like to express the opinion that the churchwardens of each parish are the right people to consult as to any assessment or quota to be raised by their parish. If they are met by the Archdeacon, or someone representing the "Diocesan Board of Finance," with the rector presiding at the meeting, and the collectors present, it is probable that as just and equitable an assessment could be made as by any other method.

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Notices of Books.

THE PROBLEM OF CHRISTIANITY. By J. Royce, D.Sc. 2 vols. *Macmillan and Co.* Price 15s. net.

Dr. Royce, Professor of the History of Philosophy in Harvard University, is just now attracting considerable attention as the apostle of a reformed religion—"the religion of loyalty." These two volumes are an exposition of his philosophy of religion written expressly "for the strengthening of hearts." The first volume treats of "The Christian Doctrine of Life," the second of "The Real World and the Christian Ideas." Briefly stated, this "religion of loyalty" substitutes the Church—vaguely defined as "the Beloved Community"—for the Person of Christ as the central thing in Christianity. It substitutes loyalty to this "Beloved Community" for faith in Christ crucified as the instrument of man's salvation. "We are saved,"